

1869MS

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MANUSCRIPT RELEASES

We . . . labored very hard. You may inquire, Why did you labor so hard? The love of Christ constrained us. This is the only proper answer we can give. Souls for whom Christ died seemed of such inexpressible worth that self was forgotten. Ease, pleasure, and health even were made secondary. . . . [3MR179.04] p. 1, Para. 1, [1869MS].

God . . . has called us and commissioned us to do an important work. This work must be done where it will be appreciated. . . . May God help us to work in humility, trusting in Him to give the increase.--Letter 3, 1869, pp. 2, 3, 8. (To Brethren Smith and Amadon, April 23, 1869.) [3MR180.01] p. 1, Para. 2, [1869MS].

On Sister White's "Daughters"--My dear Emma, there is not a person I could take to my heart as heartily as yourself. Yet I advise you . . . to . . . move cautiously, weigh every move. You are making a move which will be lasting. Therefore do not move hastily. Do not get entirely swallowed up in this one matter, marriage.--Letter 7, 1869, p. 1 (To Edson White and Emma, June 27, 1869.) [3MR294.02] p. 1, Para. 3, [1869MS].

Edson, . . . I hope that you and Emma will not live merely for yourselves but that you will consecrate yourselves to God and perfect holiness in His name. If you make failures, do not give up in discouragement; try again. Satan will oppose every step of advance that you may make; therefore if you are overcome by the enemy, in humility humble yourself before God, confess your defeat and then distrust yourself, but more firmly trust in God.--Letter 8, 1869,

pp. 2, 3. (To J. Edson White, July 6, 1869.) [3MR294.03]
p. 1, Para. 4, [1869MS].

Brother and Sister Fairfield have a work to do to set their own house and hearts in order. Brother Fairfield's former experience in Campbellism has been unfortunate for him. He has brought along many things connected with that peculiar belief which he has ingrafted in the third angel's message. It has no part with that message. He has not seen and felt the necessity of the Spirit of God upon the heart to influence the life, the words and acts. He has made his religious experience too much of a form. [4MR338.01] p. 1, Para. 5, [1869MS].

The theory of the truth he has seen and acknowledged, but the special work of sanctification through the truth he has not become acquainted with. Self has appeared. If anything was spoken in meeting which did not meet his standard, he would rebuke, not in love and humility, but harshly with severe cutting words. This strong language is not proper for any Christian to use, especially one who has need of much greater experience himself, and who has very many wrongs to correct.--Ms 2, 1869, p. 1. ("Testimony to the Mount Pleasant Church," May, 1869.) [4MR338.02] p. 1, Para. 6, [1869MS].

Dear Brethren Smith and Amadon: I will write to you a faint expression of my feelings at this time as I review the past. At the camp meeting at Wright, the Lord was with His people. There solemn pledges were made by the brethren of Battle Creek that they would stand by us, and not permit burdens to come upon us. . . . [5MR164.01] p. 1, Para. 7, [1869MS].

I was reluctant to locate in Battle Creek. I had, as it were, fled to Greenville for quietude of mind and freedom from the harassing trials brought upon us unnecessarily by those who should have stood by us. . . . [5MR164.02] p. 1, Para. 8, [1869MS].

I pled with my husband not to comply with the wishes of our brethren in regard to locating in Battle Creek until we should have clear light from God that it was His will that we should move from this place. My husband urged that our trials in Battle Creek were over, and that we could in the hands of God be a blessing to the Office, Institute and church. . . . [5MR164.03] p. 2, Para. 1, [1869MS].

Our hearts were all aglow, and we both flattered ourselves that we were established in the hearts of the brethren and sisters at Battle Creek. We most earnestly desired this that we might work in harmony with them. In order to do this, their confidence must be established that God was with us. . . . [5MR164.04] p. 2, Para. 2, [1869MS].

We looked at Battle Creek our home as a place of rest, especially my husband. I had seen the condition of things which led me to feelings of uncertainty, and insecurity in regard to peace and happiness being enjoyed with our brethren in Battle Creek. [5MR164.05] p. 2, Para. 3, [1869MS].

I was shown Brother Smith and wife, dissatisfied and unsettled, looking upon Brother Aldrich and sympathizing with him, and fearing that Brother White did not pursue the right course toward him. . . . [5MR164.06] p. 2, Para. 4, [1869MS].

Brother Amadon likewise did not dare to take his position and rebuke wrong for fear in some things he should condemn himself. All seemed held. Satan was at the helm, and you were all being, in a measure, controlled by him. . . . [5MR165.01] p. 2, Para. 5, [1869MS].

We have labored and toiled and tugged. We have prayed and wept at home. We could not rest or sleep. There was an accursed thing in the camp which brought the frown of God. I wrote testimony after testimony at the expense of health, and I feared of life, hoping to arouse the consciences of the people at Battle Creek. We bore testimonies in meetings, and held private interviews out of meeting. But you did not dare to reprove wrong, or stand with us. . . . [5MR165.02] p. 2, Para. 6, [1869MS].

I will say no more in regard to the painful state of things caused by the failure of those who ought to have stood by us according to their solemn pledges. Let Satan get the start and pledges, vows, and protestations will melt away like frost before the sun. You have had all the evidences you will ever have to establish your confidence that God is with us. . . . [5MR165.03] p. 2, Para. 7, [1869MS].

We labored through that series of meetings tugging at the

work with all our might until I was pressed as a cart beneath sheaves, my life almost sacrificed. I nearly died at my post. [5MR165.04] p. 2, Para. 8, [1869MS].

Brother Amadon came in the morning after they had prayed for me, and said in a very decided manner, "I know what is the matter with you. You have overlabored, and it is sin. You hold too many meetings. [In the] East you went too fast from place to place. It is wrong. The Lord has cautioned you in this matter. Brother White takes too many burdens on himself in the office." [5MR165.05] p. 2, Para. 9, [1869MS].

I was too weak to say much, yet I did say a few words. Who had brought the labor upon us the last few weeks when we came home utterly exhausted to seek for a little rest? It was this condition of things. It was so painful to find that those who ought to sustain us stood aloof or indifferent. It was this that brought the displeasure of God and was like an arrow in our hearts. [5MR166.01] p. 3, Para. 1, [1869MS].

The conversation of George set my mind at work. I could see that it was no use to expect anyone to appreciate our work, our motives, or our sufferings caused by their wrongs. I felt that if we should burden ourselves to death over the wrongs of the church, they would not appreciate it, but say we killed ourselves; we had sinned in doing so, and there the matter would end. . . . [5MR166.02] p. 3, Para. 2, [1869MS].

All we have wanted was for the church and our brethren in important positions to be so consecrated that they can, when God leads us to stand against wrong, and when the painful necessity is laid upon us to reprove wrong and sin, let their voice be heard in union with the Spirit of God, who speaks through us in saying, "Amen." If they would have stood by us and shown that they were acquainted with the Spirit of God, it was all we wanted. [5MR166.03] p. 3, Para. 3, [1869MS].

But are we safe to be among a people who occupy the position you have occupied in the face of the direct light God has given? Can we feel free to rest among you when after all the evidence you have had you hesitate to take your position and to know where the Lord's side is? Can we expect God will give you any greater proofs than you have

already received that He was using us in His work?
[5MR166.04] p. 3, Para. 4, [1869MS].

We do not expect you will have any more light nor as much as you have had. We cannot trust you. We can but expect, if any doubtful circumstance should arise, that if one you had confidence in or loved, as you have Brother Aldrich, should be reproved for wrong, you would be found on the wrong side every time, or occupying your "neutral position." . . .
[5MR167.01] p. 3, Para. 5, [1869MS].

We shall not withdraw our interest from Battle Creek, but cannot trust our life and happiness in your hands. God does not require it of us. He has called us and commissioned us to do an important work. This work must be done where it will be appreciated and our time not thrown away. It must tell. May God help us to work in humility, trusting in Him to give the increase. In love, Ellen G. White.--Letter 3, 1869, pp. 1-8. (To Brethren Uriah Smith and George Amadon, April 23, 1869.) [5MR167.02] p. 3, Para. 6, [1869MS].

All who profess to be children of God should be missionaries. You ought to be working in the Master's vineyard. To one is committed five talents, to another two, and to another one. And every one is accountable to God for these gifts. [5MR298.01] p. 3, Para. 7, [1869MS].

Your talents are committed to you to be improved, and unless you trade upon these talents, unless you are faithful to your trust, your fate will be similar to that of the man who hid his Lord's money in the earth. "I knew that thou wast an austere man," said the unprofitable servant, "reaping where thou hast not sowed, and gathering where thou hast not strawed, and I was afraid, and hid thy money in the earth; lo, there thou hast that is thine." The sentence passed upon him was "Take ye the unprofitable servant, and bind him hand and foot, and cast him into outer darkness. There shall be weeping and gnashing of teeth." This will be the portion of many professing Christians at the present day, unless they arouse, and work mightily to redeem the time. [5MR298.02] p. 4, Para. 1, [1869MS].

God calls upon you to put all your strength into the work. You will have to render an account for the good you might have done had you been standing in a right position, but which you have failed to do. Oh, that you might see that it

is time you were co-workers with Christ and the heavenly angels. Will you awake? There are souls in your midst who are in need of help. Have you felt a burden of soul to bring them to the cross? Bear in mind that just that degree of love you have for God you will reveal for your brethren, and for sinners who are lost and undone and out of Christ.-
-Ms 1, 1869, pp. 14, 15. ("Diligence in the Work of Preparation," March 26, 1869.) [5MR298.03] p. 4, Para. 2, [1869MS].

I am not in good health. I am unable to labor in the cause of God or to engage in the most simple labor of the household. I have told you a period I had entered in my life untried by me which would determine in a short period the chances of life or death with me. I have more indications of going down into the grave than of rallying. My vitality is at a low ebb. Your Aunt Sarah died passing through this critical time. My lungs are affected. Dr. Trall said I would probably go with consumption in this time. Dr. Jackson said I should probably fail in this time. Nature would be severely taxed, and the only question would be, Were there vital forces remaining to sustain the change of nature? My lungs have remained unaffected until last winter. The fainting fit I had on the cars nearly closed my life. My lungs are painful. How I shall come out I cannot tell. I suffer much pain. [5MR392.03] p. 4, Para. 3, [1869MS].

I wish to write a few things to you. Brother Hull has just come in to inquire in regard to his studying to be a physician. He is conversing with your father while I am writing. I felt pained. He has proved himself worthy of encouragement to commence study. The position I believe the Lord desired you to fill, but we could not, dared not, encourage you to study, for you have shown such weakness to resist temptation. We feared to put you to any test to prove you in so important a position, for you had shown you had no strength to endure the test in smaller matters. . . .
. [5MR392.04] p. 4, Para. 4, [1869MS].

You have to break the hands of wrong and long-formed habits and learn anew. You should be distrustful ever of following your own will, your own desire. Practice self-denial. You are watched. Your character is bearing a close test. . . . [5MR393.01] p. 4, Para. 5, [1869MS].

Others note your weakness. They read these things. Little

things develop a person's character and principles. They know the instructions we have given you and they watch to see how near our instructions are followed and how sacredly regarded.--Letter 6, 1869. (To Edson White, June 10, 1869.) [5MR393.02] p. 5, Para. 1, [1869MS].

From what has been shown me, Brother Andrews, at times, felt that he would give his life could my husband be in health of mind and body, and take his place in the work as he had done.--Letter 13, 1869, p. 8. (To Sisters Harriet, Cornelia and Martha, September 24, 1869.) [6MR113.04] p. 5, Para. 2, [1869MS].

Wherein are we found to be profitable to God? We can so be found only in one sense, in bearing much fruit to His glory; in being active in securing others in the service of the heavenly King; in seeking by holy, irreproachable lives to so exemplify Christ that others shall be constrained to acknowledge that there is a power in the truth in Christian religion which transforms the soul by the renewing of the mind. Our natures are changed by the power of divine grace. Unless this transformation is seen in the life by the fruits of the spirit all the pretensions in that direction are of no weight; therefore although there may be a form of godliness, yet unprofitable, slothful servant is stamped upon the character of their entire religious experience. . . . [7MR241.01] p. 5, Para. 3, [1869MS].

There is great danger of deceiving ourselves and thinking we have a readiness for the day of God, when we shall be found having our own righteousness and not the righteousness of Christ. You may anticipate happiness in a certain course, but if your trust is not in God, your happiness will be as the morning dew. [7MR241.02] p. 5, Para. 4, [1869MS].

Time, precious time is passing and you must not be found slothful. Your souls are worth a thousand worlds. . . . [7MR241.03] p. 5, Para. 5, [1869MS].

May the Lord bless and strengthen you in your every effort to overcome self and live unto God. He will keep you in the work of overcoming. Engage in it decidedly, determinedly, and may your example lead others to a life of consecration. Let your light so shine that others by seeing your good works shall be led to glorify your Father which is in heaven.--Letter 7, 1869, pp. 3, 4. (To Edson and Emma

White, June 27, 1869.) [7MR241.04] p. 5, Para. 6,
[1869MS].

I . . . was free and happy in the Lord, who had been to me
a tower of strength in my weakness and great need.--Letter
8, 1869, pp. 1-2. (To J. E. White, July 6, 1869.)
[9MR382.01] p. 5, Para. 7, [1869MS].

(Written May 25, 1869, from Battle Creek, Michigan, to
"Dear son Edson.")--My writing will not be very good, for
one eye is bandaged because of acute inflammation. But as
Brother Mcdearman is going, I can send by him. I will say a
few words. [14MR312.01] p. 5, Para. 8, [1869MS].

We feel very anxious for you. We are desirous that you
should form a good, Christian character, and be approved of
God. We hope that new scenes will not interest and engross
your mind so that you will neglect the great salvation
dearly purchased for you by the Son of God. We hope you
will show true principle [even though you are] now away
from us. We have in diet been strict to follow the light
the Lord has given us. You are acquainted with that light,
and we trust you will have the fear of the Lord continually
before you and will respect the light He has given and be
no less strict than we have been. [14MR312.02] p. 5, Para.
9, [1869MS].

I have feared for you as I have marked how little control
you have had over your appetite and your desires. I have
mourned in secret over it, and have prayed the Lord to
enlighten your mind and quicken your conscience that it
might be sensitive and tender, susceptible to the influence
of the Spirit. [14MR312.03] p. 6, Para. 1, [1869MS].

We have advised you not to eat butter or meat. We have not
had it on our table. I should hope you would feel that we
had advised you for your good and not to deprive you of
these things because of any notions of your own.
[14MR312.04] p. 6, Para. 2, [1869MS].

You have lessons of self-control to learn [that] you have
not yet experienced. You should have rules to regulate
yourself, your diet, your labor, your hours. All this you
need to do now to discipline yourself. Have fixed
principles. Represent the health reform. All know that we
do not put butter on our table. If they see you, our son,
eat the things we have condemned, you weaken our influence

and lower yourself in their estimation. They see at once that appetite is stronger with you than principle, that notwithstanding all our labor to bring the people of God up to denial of appetite, we have no influence with our own children. When they can get meat or butter, they will eat it, or Edson will. . . . [14MR313.01] p. 6, Para. 3, [1869MS].

It is time you set to work to redeem the past and to now turn about squarely. You now are forming new associations in a new church. God will prove you now to see what character you will develop in the new relations in which you stand. Stand for the right. Maintain it manfully. You will be watched to see if you carry out our teachings to others. Will you dishonor us or honor us by regarding the instructions we have borne from the mouth of the Lord to His people and to you? Oh, my son, get up from the low, selfish, indolent, slothful position you have been occupying where the curse of Meroz could come upon you, and work from a higher standpoint than self-gratification and merely to please others and be passable in the eyes of poor, erring mortals. Oh, my son, my dear son, my love for you is strong, and my love for you will not die but increase as dangers thicken. [14MR313.02] p. 6, Para. 4, [1869MS].

Don't let yourself down to talk cheap talk and be unguarded. Watch, watch, watch, and pray lest ye enter into temptation. Oh, be where you can subdue your desires and will, and be controlled by the will of God, submissive to His Spirit. Do not act as though the services of Christ were irksome, but leave your will submerged in the will of God. Eat and drink to His glory. Oh, Edson, I want to hear you yet speaking the truth to others, but it must be in you before you can teach and practice it. [14MR313.03] p. 6, Para. 5, [1869MS].

It is so dark I cannot see to write. Good-by. May the Lord bless you, my son. Your Mother who loves you, Ellen White.-Letter 5, 1869, pp. 1-4. [14MR314.01] p. 7, Para. 1, [1869MS].

REVIEW AND HERALD

January 5, 1869 The Review and Herald.--Ministers who are engaged in active labor in the cause of God, and who have earned a reputation among our people, should use their

influence to the very best advantage. [RH 01-05-69 para. 1] p. 7, Para. 2, [1869MS].

Their responsibilities do not cease with their pulpit labors. It is the duty of all who can write, especially those who minister in holy things, to exercise their talents in this direction. They should feel that it is one branch of their work to give tangible proofs of their interest in the Review and Herald, by the pointed, spiritual, articles from their pens for its columns. This paper, which is the only preaching that hundreds have, is not what it might be, or what it should be. Here is an opportunity to speak to thousands, and all who do speak through the Review should have a burden of something to say. [RH 01-05-69 para. 2] p. 7, Para. 3, [1869MS].

Men of but small experience who have but little influence, can get up commonplace sermon. Some of the people read them, while others feel no interest to read them. There is nothing in the words, or arrangement of ideas that melts and burns its way into the heart. Some have interest enough to read every sermon, however deficient in new ideas and interest. When individuals in process of time become acquainted with the men whose names appear at the head of their sermons, they see that these men are not all what they profess to be--that they are deficient in experience. They lose confidence in the paper, and when they read sermons from the pens of men whose names they are not acquainted with, they feel a distrust, because they have been deceived before, and although good matter may be contained in the sermons, they do not acknowledge it as food, therefore they lose much good instruction. Some men would be ministers who have mistaken their work. To them were committed talents, not more than two, or one. Their position is in a humble sphere. God only requires them to do their duty according to their measure of responsibility, and he will accept the work of such, if well done, as readily as the work of those who have greater ability; of them he expects corresponding returns. [RH 01-05-69 para. 3] p. 7, Para. 4, [1869MS].

Christians will not make light of the smallest gift in the church. But some of the writers of the sermons which have appeared in the Review have not been at work upon their one, or two talents, but have been handling the five not committed to them at all. They make bad work. The Master knew their ability, and gave them no more than they could

make the very best use of, that at the reckoning time, he need not require more of them than they had ability to perform. None should needlessly mourn that they cannot glorify God by talents he has never committed to them. Those who are restricted to only one talent, if they use it well, God will accept according to their ability. [RH 01-05-69 para. 4] p. 7, Para. 5, [1869MS].

God would not have us aspire after great things, seeking to a large work, but he requires all to do their work well. If men are entrusted with limited talents, let them not aspire to trade with the five, but let them with contented humility, feeling the weight of their responsibility, make the most of what they have. The Master will require no larger interest than was proportionate to the amount entrusted to them. [RH 01-05-69 para. 5] p. 8, Para. 1, [1869MS].

Some of our ministers are capable of bearing greater responsibilities than they are willing to take. They prefer to trade with two talents, when five have been committed to them. In bearing responsibilities, something must be ventured, as in the case of one engaged in trade. Some shrink from this through fear. Their trust is not in God. They fear censure, or that loss will be incurred by them. A due amount of caution is necessary, but even this excellent qualification may be abused, and a spirit of indolence or cowardice encouraged. God does not design that individual responsibility shall be laid off. [RH 01-05-69 para. 6] p. 8, Para. 2, [1869MS].

Especial efforts should be made by ministers who have the cause of God at heart, to contribute to the columns of the Review the most interesting, spiritual articles. All can find time to do this if they have a will and heart to engage in the work. Some are too indolent and ease loving. They will spend hours in chatting upon subjects not especially connected with the advancement of the cause and work of God. The time thus spent is lost, and they are unprofitable servants. If the time had been occupied in the study of the word of God, thoroughly furnishing themselves from its precious pages, fitting themselves to be able ministers, their employment would be more profitable. They would have something to write. They could furnish articles which would instruct and encourage the people of God. Such would be only doing their duty, and would be giving to the flock of God their portion of meat in due season. Some of

our ministers occupy considerable time in reading. This is all right if not carried too far. Much reading is as great a weariness to the flesh as making many books. But few realize that much reading is brain-wearing work, as much so as writing. A portion of the time occupied by these who love reading, and who feel that it is a great privation to be diverted from their favorite exercise, should investigate carefully their object. Is it in reading merely to benefit themselves, that they may have an intellectual feast? Even in reading God's word selfishness may come in. You may feast yourselves upon portions of the word which shine with special brightness, and if you make no further use of the blessing, and shut up these precious rays of light to yourselves, your light will become dim, and finally go out. [RH 01-05-69 para. 7] p. 8, Para. 3, [1869MS].

If God makes you a channel through which to communicate his light, that others may be benefited, be careful how you hide it under a bushel. According to the directions of Christ, the proper course is to set it upon a candlestick, that it may give light to all who are in the house. Better take a portion of the time you devote to reading, and attend to duties that some one must perform. Some must write, that the people of God scattered abroad may be instructed. Have the cogitations of your mind been fruitful upon Bible subjects, or in religious experience, in connection with the work of God? Well, write out these thoughts for the benefit of others who need them. In thus doing, the cause of God can be served as well, and it may be better than by pulpit labor. [RH 01-05-69 para. 8] p. 8, Para. 4, [1869MS].

When feasting upon God's word, because of the precious light you gather therefrom, present it to others that they may feast with you. But let your communications be free and heartfelt. You can best meet the people where they are, rather than in seeking for lofty words which reach to the third Heavens. The people are not there, but right here in this sorrowing, sinful, corrupt world, battling with the stern realities of life. [RH 01-05-69 para. 9] p. 9, Para. 1, [1869MS].

Christ came not to be ministered unto, but to minister. He was our example, and God has apportioned to us our work, to minister to the necessities of others, according to the ability he has given us. As we use this ability to the best

account, it will increase. Those who do all they can on their part with what God has entrusted to them, and bear their whole weight upon him, he will strengthen them just when strength is required. In thus doing, we give God room to work for us; to teach and lead and impress us, and make us channels through which his light can be communicated to many who are in darkness. [RH 01-05-69 para. 10] p. 9, Para. 2, [1869MS].

As a people we are surely saying by our works, "My Lord delayeth his coming." Our Lord has given us a fearful caution, not even to say this in "our hearts." With many the warning is utterly disregarded. Their works, and words, and their life is saying distinctly to others, My Lord delayeth his coming. Say not, unfaithful steward, this concerneth not me, I am a Christian. Was not the evil steward a professed Christian? a forgetful, negligent, slothful steward of his Lord's goods? He was outwardly a steward, a professed Christian. He calls Christ, "My Lord." He believes in the coming of his Lord; but he only says, That coming is delayed. Then he presumes on that delay to use for the gratification of his own appetite and pleasure, his Lord's goods. But his portion is assigned him with hypocrites and unbelievers, where is weeping and gnashing of teeth. I entreat you my brethren to arouse from your sloth, and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. As a people we are increasing in riches. I am alarmed as I see so little of the spirit of sacrifice. Selfishness and the love of the world is closing up the soul, that the rays of heavenly light cannot penetrate it. As God's stewards, I entreat of you to dispense of your means; lighten the load of care, burden and responsibility which is resting upon you. [RH 01-05-69 para. 11] p. 9, Para. 3, [1869MS].

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

you, continue to pursue a course of robbery with God. [RH 01-05-69 para. 12] p. 10, Para. 1, [1869MS].

Some of the brethren who are intrusted with the larger talents, have failed to improve upon them as they should have done. Some have talents of influence, some have talents of means, and others have both talents of influence and money. Upon such, rest weighty responsibilities. We profess to be servants of Jesus Christ. As servants, to us is committed a work. It is not our own means intrusted to us for investment. Were it ours, we might study our pleasure in its use. The capital is the Lord's. We are responsible for its use or abuse. If we bury our talents of influence or money in the earth, and allow them to lie dormant, withholding them from his cause, we shall be condemned when the Master comes to reckon with us, and to require his own, not ours, with usury. He has purchased us with his own sufferings and blood, to secure from us willing servitude; yet we withhold from him that which is his own. There is a failure upon the part of ministers and people. They withhold from God. They do not use their talents of influence and means to the glory of God. Ministers have not interested themselves in the prosperity of the Review as was their duty. Here is an opportunity to speak to thousands. Those engaged in active labor in the gospel field should understand that all are interested in their mission. They should feel it a privilege and duty to report their meetings, and communicate matters of interest, which would be for the encouragement of God's people scattered abroad. [RH 01-05-69 para. 13] p. 10, Para. 2, [1869MS].

About one week since, I dreamed of being before a large concourse of people. Those who labor in the Office, also the ministers who are engaged in active labor in the cause and work of God, were present Brethren Smith, Amadon and Gage stood each holding a copy of the Review. They raised it in their hands above the heads of the people to attract their attention. Their countenances expressed interest and anxiety. I felt burdened to speak. I arose, and referred to the important work in which we were engaged, in warning the world to prepare for the coming of the Lord. I stated that this warning message would be a savor of life unto life, or of death unto death; if this message was not received unto salvation, it would prove the condemnation of those who rejected it. How important, then, that the truth be presented in the most attractive light, in the power of the

Holy Spirit, which shall have a winning and compelling power upon those who shall come under its influence. I said to the people, Those who minister in word and doctrine, and those who are handling sacred things in the Office, are engaged in the same work. Our work is of the same exalted character; and we should feel a deep interest in the Review, and make it a channel through which the brightest beams of light shall shine forth to the people. That paper is as dear to me as an only son. The Lord would have us all feel an individual interest in the prosperity of the Review. All should feel as deep an interest as they would in an only son. [RH 01-05-69 para. 14] p. 10, Para. 3, [1869MS].

All who act a part in contributing to the paper, and all who are engaged in the work of selecting articles for it, should have a zealous care that its columns should contain the most precious light. Especially the ministers should arouse. They should feel a special interest in the paper, and if it is not as full of interest as they could wish they should feel that perhaps they have failed to do their duty. When your zeal and interest come up to the right standard the people will feel a deeper interest in liberally sustaining it, and when this is fully done, if the people desire a larger paper, and will sustain it by their means and influence, it will be made just as large as they desire. God's cause will be strong and triumph if ministers and people will alike show their faith by their works. And it will be weak, and languish, if the ministers and people have small faith and small works. Ellen G. White. [RH 01-05-69 para. 15] p. 11, Para. 1, [1869MS].

January 12, 1869 A Dream.--While at Battle Creek, about five months since, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice. On the other side was a high, white, smooth wall, like the hard finish upon plastered rooms. [RH 01-12-69 para. 1] p. 11, Para. 2, [1869MS].

As we journeyed on, the road grew narrower and steeper. Some places in the road seemed very narrow, so much so that we concluded that we could travel no longer with the loaded wagons. We then loosed them from the horses, and took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback. [RH 01-12-69 para.

2] p. 11, Para. 3, [1869MS].

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, in order to save ourselves from falling off the narrow road, down the deep precipice. In doing this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks. [RH 01-12-69 para. 3] p. 11, Para. 4, [1869MS].

We then cut the luggage from the horses, which fell over the precipice. We continued, on horseback, greatly fearing as we came to the narrower places in the road, that we should lose our balance, and fall. At such times, a hand seemed to take the bridle and guide us over the perilous way. As the path grew more narrow, we decided that we could go no longer on horseback with safety, and we left the horses and went on foot, in single file, one following in the footsteps of another. [RH 01-12-69 para. 4] p. 11, Para. 5, [1869MS].

At this point, small cords were let down from the top of the pure white wall, which we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet. [RH 01-12-69 para. 5] p. 12, Para. 1, [1869MS].

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end. Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. [RH 01-12-69 para. 6] p. 12, Para. 2, [1869MS].

We then suspended nearly our whole weight upon the cords, and would exclaim, "We have hold from above! We have hold from above!" The same words were uttered by all the company

in the narrow pathway. As we heard the sounds of revelry and mirth that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war songs and the dance songs. We heard instrumental music, and the loud laugh, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. [RH 01-12-69 para. 7] p. 12, Para. 3, [1869MS].

Much of the time we were compelled to suspend our whole weight upon the cords. And these increased in size as we progressed. [RH 01-12-69 para. 8] p. 12, Para. 4, [1869MS].

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood should be pressed from their aching feet, they would not faint with discouragement; but, seeing the blood upon the wall, they would know that others had endured the same pain. [RH 01-12-69 para. 9] p. 12, Para. 5, [1869MS].

At length we came to a large chasm at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, "To what is the cord attached?" [RH 01-12-69 para. 10] p. 12, Para. 6, [1869MS].

My husband was just before me. The large drops of sweat were falling from his brow. The veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. If we failed here, all the difficulties of our journey had been experienced for naught. Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright, soft

beams of light, resembling fine gold and silver, were resting on this field. Nothing I had seen upon earth could compare in beauty and glory with this field. [RH 01-12-69 para. 11] p. 13, Para. 1, [1869MS].

But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed, "What holds this cord?" For a moment we hesitated to venture. Then we exclaimed, "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then spoken, "God holds the cord. We need not fear." These words were then repeated by those behind us, accompanied with, "He will not fail us now. He has brought us thus far safely." [RH 01-12-69 para. 12] p. 13, Para. 2, [1869MS].

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy. [RH 01-12-69 para. 13] p. 13, Para. 3, [1869MS].

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve on my being seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue. *Ellen G. White*. [RH 01-12-69 para. 14] p. 13, Para. 4, [1869MS].

August 17, 1869 Remarks By Mrs. E. G. White, at the Tent-Meeting in Oakland, July 2, 1869. [REPORTED FOR THE REVIEW.]--I would be glad if I had more strength today. But my trust is in God, that if he has a testimony for me to bear to this people, I shall have strength to bear it before this meeting shall close. I feel the deepest interest in the work and cause of God. It has been a privilege to me, although unable to sit up through the entire meeting, to be present, and to hear what I have heard this afternoon. I feel thankful for this privilege. [RH 08-17-69 para. 1] p. 13, Para. 5, [1869MS].

August 17, 1869 Remarks By Mrs. E. G. White, at the Tent-

Meeting in Oakland, July 2, 1869.--We have the deepest interest that this meeting, at this time, shall not be in vain. We want to see the work of God prospering. We know that it is a very important time. It is a solemn time. We feel the importance of our people's arousing and awaking, that they may understand the time in which we live. The probation of all of us must soon close. And are we ready for the appearing of the Son of man in the clouds of heaven? Have we the wedding garment on? Or shall we be of that number that shall be left outside because unready? How anxious we are that every one of you should have the wedding garment on. Not the garment of your own righteousness, but the righteousness of Christ; that you should have this on, and so be prepared, that, when the examination of the guests shall take place, you may not be of those that shall be bound hand and foot, and cast out, because unready. It is readiness that we want. It is fitness that we want. And who is ready? To be unready will be an entire failure. To be unready will be an eternal loss. But if we can, in this day of probation, see that we are unready; if we can here see our wretchedness, and our need, and now humble ourselves before God, he will be found of us, and he will work for us mightily. And now is the time for us to begin to work. You that have not entered, heart and soul and spirit, into this work, now is the time for you to engage in it with all your souls. Christ has said, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." Tell me, is any provision made here for a division of your affections? Where is there any chance for your affections to be separated from God, and yet you be acquitted in the day of God? I terribly fear that many that bear the name of Seventh-day Adventists are stumblingblocks in the way of sinners. They neither enter into the work themselves, and those that would enter in, they hinder by their unconsecrated lives. God forbid that we should go down to death with the blood of souls upon our garments. God forbid that we should stand merely bearing the name of Christians, when we are not sanctified by the truths we profess. God forbid that we at last find that our lives have been an entire failure, an entire mistake, and there appear no soul to whom we can point, as one whom we have been the means of saving, and bringing in through the gates, into the city. Shall it appear finally that we have been wrapped up in our own self-righteousness, all covered up with the spirit and love of the world? [RH 08-17-69 para. 2] p. 13, Para. 6, [1869MS].

And you that have not sanctified your souls by obeying the truth, do you expect that Christ at his appearing will make you ready? There will then be no atoning blood to wash away the stains of sins. It is while it is called today that you may, if you will, hear his voice, and harden not your heart, as in the day of provocation. It is today that the Spirit of God invites. It is today that the sweet voice of mercy is falling upon your ears. It is today that the heavenly invitation comes to you. It is today that in Heaven everything says, Come. And the Spirit and the bride say, Come. And whosoever will, let him come and take of the water of life freely. [RH 08-17-69 para. 3] p. 14, Para. 1, [1869MS].

Will you enter into the work right here at the commencement of the meeting? We have not come here for the amusement of any. We have not come here to gratify the curiosity of any. We have come here thinking that perhaps God, in our weakness, would give us strength to speak a word to the people, and invite them to come, for all things are now ready. The heavenly invitation to the supper has gone forth, and we want you to come. We do not want you, backslidden ones, to wait till the meeting is about closing, and then try to put in for a share. You want the blessing at the very commencement. [RH 08-17-69 para. 4] p. 14, Para. 2, [1869MS].

Do you want to find Jesus? He is at the feast. You may find him here. He has come up to the feast. There are men and women that have brought him with them; and now we want you to press through, and touch the hem of his garment, that you may receive of the virtue that is found in him, and triumph in the God of your salvation. [RH 08-17-69 para. 5] p. 15, Para. 1, [1869MS].

The waters of the fountain are freely opened for you; and will you drink? Will you come? Will you obey the gracious invitation? Come, for all things are now ready. Whosoever will, let him come and partake of the waters of life freely. It is now that we want childlike simplicity. We want to see everything like pride, and vanity, and folly, put away. We have the Judgement in view. Men and women will want strength that is greater than any human aid to lean upon. They must lean upon the mighty arm of Jehovah. We have in view that day when the works of men are to be tried, and tested; and we want you to get ready. We make

appeals to you, in the name of our Master, to get ready. We make appeals to you to rid yourselves of the pride of the world, the pride, and vanity, and folly, of life. Jesus loves you. Jesus pities you. The angelic host he sends to minister unto you. And now, while all Heaven is interested for you, will you be interested for yourselves? Will you begin to seek God earnestly for your own salvation? Will you work it out with fear and trembling? Will you be careful how you step before God? Will you have the approbation of him whose arm moves the universe? Give me the smiles of God, and the approving glance of my Redeemer, and I will give you the whole world besides. Let me have one word of approbation from Jesus, and it is enough. I love him, for in him my hopes of everlasting life are centered. I love his word and his requirements. I love to do his will. And only let me know what my duty is, and I am ready to perform. It is my meat and drink. [RH 08-17-69 para. 6] p. 15, Para. 2, [1869MS].

I look a little ahead, and I see a crown of glory that is laid up for us who wait, and love, and long for, the appearing of the Saviour. [RH 08-17-69 para. 7] p. 15, Para. 3, [1869MS].

It is the waiting ones who are to be crowned with glory, honor, and immortality. You need not talk to me of the honors of the world, or the praise of its great ones. They are all vanity. Let but the finger of God touch them, and they would soon go back to dust again. I want honor that is lasting, honor that is immortal, honor that will never perish; a crown that is richer than any crown that ever decked the brow of a monarch. [RH 08-17-69 para. 8] p. 15, Para. 4, [1869MS].

Oh! to have the approbation of high Heaven! This is what we want. Let us gain the spirit of humility. Let in a spirit of confession. Do not be so afraid that if you confess your sins, no one will have confidence in you. The apostle says, Pray one for another, and confess one to another, that ye may be healed. You want to let the spirit of humility right in here. You want to find Jesus. We want to triumph in him here. We want a shout of the King in the camp. But we must first have him in our midst. [RH 08-17-69 para. 9] p. 16, Para. 1, [1869MS].

And you who have been hanging on to the skirts of Zion, we want to hear your songs for rejoicing ere this meeting

shall close. We want to see you stand in the congregation of the saints, and say, Hear what the Lord has done for me. We want to hear your voices speaking forth the honors of your Redeemer. We want to hear songs of praise from lips that have not sounded his praise for months. We want to hear shouts of victory from those that have been overcome. We want to have the sweet Spirit of Christ come freely into our midst. We want the waters of salvation to flow here. And we want all to take hold of the work together. Shall we take right hold together, and sweet union and love be here, melting, and cementing, and uniting, our hearts together as one? Oh, that here we might triumph in God! Oh, that all you that are here might go home better men and women, and carry a power with you into your families, a saving power into your neighborhoods, a saving power wherever you go. You who engage in your various employments, you want the power of the truth inwrought in your very souls. Not merely put on; but inwrought in your very being, that you can talk to others as though these things were living realities. Get away from the chilling influence, and spirit of earth. Get a little higher. "Upward to God be the heart's adoration." A little nearer to God, to Jesus, and to angels. Get the heavenly unction; and then you can take it home with you. By E. G. White. [RH 08-17-69 para. 10] p. 16, Para. 2, [1869MS].

SERMONS AND TALKS, VOLUME 2

[Remarks by Ellen G. White in Battle Creek, March 26, 1869.] I do not intend to speak long enough to weary you this afternoon. I have not strength, and should I consult my own feelings, I should not be here at all. I feel deeply for the people of God, but what to say or do to arouse them from their present lethargy, I know not. It seems that the strength of my life is nearly spent, but I shall not cease pleading with you until I fall at my post, if that is to be my fate. [Sermons and Talks, Volume 2 p. 1 para. 01] p. 16, Para. 3, [1869MS].

The light of truth has shone in this place with great clearness. That light has been given line upon line, precept upon precept, here a little and there a little. But the truth which it has been your privilege to enjoy has not been carefully cherished and carried into the practical life. This is the reason why there is so little power among us at the present time. [Sermons and Talks, Volume 2 p. 1 para. 02] p. 16, Para. 4, [1869MS].

There are many who inquire, Why is it that we have so little strength? Is it because heaven is sealed? Is it because there are no precious lessons in store for us? Is it because our source of strength and power is exhausted, and we can receive no more? Why is it that we are not all light in the Lord? He who was a man of sorrows and acquainted with grief, who was wounded for our transgressions, and bruised for our iniquities, by whose stripes we are healed. [He] is high and lifted up, and the glory of His train fills the temple. Why is this glory withheld from us who are in a world of sin and trouble, sorrow and sadness, corruption and iniquity? [Sermons and Talks, Volume 2 p. 1 para. 03] p. 17, Para. 1, [1869MS].

The trouble lies with ourselves. It is our iniquities which have separated us from God. It is because we do not feel our need, because we do not hunger and thirst after righteousness, that we are not filled. The promise is that if we hunger and thirst after righteousness we shall be filled. The promise is to you, my brethren and sisters. It is to me, it is to every one of us. It is the hungering, thirsting souls who will be filled. We may come to Christ just as we are, with our weakness, our folly and imperfections, and in repentance drop at His feet, offering our petition in faith. [Sermons and Talks, Volume 2 p. 1 para. 04] p. 17, Para. 2, [1869MS].

In spite of our errors, our continual backsliding, the voice of the longsuffering Saviour is heard inviting us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." To the needy, the fainting, those who are weighed down with burden and care and perplexity, the invitation is, "Come." It is Christ's glory to encircle us in the arms of His mercy and love, and bind up our wounds, to sympathize with those who need sympathy, and strengthen those who need strength. When we have been almost ready to sink, we have sent up the earnest cry, "Lord, save, or I perish," and how sweet it has been to find His hand stretched out to save. He has been to us just what He promised, a present help in every time of need. [Sermons and Talks, Volume 2 p. 1 para. 05] p. 17, Para. 3, [1869MS].

The Lord has graciously invited all to come. When He was on earth He said to the unbelieving, obstinate Pharisees, "Ye will not come unto Me, that ye might have life." Oh,

that this may never be said of us. There is life and peace and joy in Jesus Christ. He is the sinner's friend. There is power and glory and strength for us all in Him, and if we believe that this power and glory is ours, if we comply with the conditions laid down in His Word, we shall be strong in the strength of the mighty One. [Sermons and Talks, Volume 2 p. 2 para. 01] p. 18, Para. 1, [1869MS].

There are many who may well be represented by the vine that is trailing upon the ground, and entwining its tendrils about the roots and rubbish that lie in its path. To all such the message comes, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" 2 Cor. 6:17, 18 . [Sermons and Talks, Volume 2 p. 2 para. 02] p. 18, Para. 2, [1869MS].

There are conditions to meet if we would be blessed and honored and exalted by God. It is separation from the world, a refusal to touch those things which would separate our affections from God. God has the first and highest claim upon you. Set your affections upon Him and heavenly things. Your tendrils must be severed from everything earthly. You are exhorted to touch not the unclean thing, for in doing this you will yourself become unclean. It is impossible for you to unite with those who are corrupt and still remain pure. "What fellowship hath light with darkness? and what concord hath Christ with Belial?" God and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt. If we are found mingling with the world, we shall share the fate of the world. [Sermons and Talks, Volume 2 p. 2 para. 03] p. 19, Para. 1, [1869MS].

The requirements of God are set plainly before us, and the question to be settled is, Will we comply with them? Will we accept the conditions laid down in His Word--separation from the world? This is not the work of a moment or of a day. It is not accomplished by bowing at the family altar and offering up lip service, neither by public exhortation and prayer. It is a lifelong work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence. [Sermons and Talks, Volume 2 p. 2

para. 04] p. 19, Para. 2, [1869MS].

All our actions are affected by our religious experience, and if this experience is founded on God, and we understand the mysteries of godliness, if we are daily receiving of the power of the world to come, and hold communion with God, and have the fellowship of the Spirit, if we are each day holding with a firmer grasp the higher life, and drawing closer and still closer to the bleeding side of the Redeemer, we shall have inwrought in us principles that are holy and elevating. Then it will be as natural for us to seek purity and holiness and separation from the world as it is for the angels of glory to execute the mission of love assigned them in saving mortals from the corrupting influence of the world. [Sermons and Talks, Volume 2 p. 3 para. 01] p. 19, Para. 3, [1869MS].

Everyone who enters the pearly gates of the city of God will be a doer of the Word. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. It is our privilege to realize the fullness there is in Christ, and be blessed by the provision made through Him. Ample provision has been made that we should be raised from the lowlands of earth, and have our affections fastened upon God and heavenly things. [Sermons and Talks, Volume 2 p. 3 para. 02] p. 20, Para. 1, [1869MS].

Will this separation from the world in obedience to the divine command unfit us for doing the work the Lord has left us? Will it hinder us from doing good to those around us? No; the firmer hold we have on heaven, the greater will be our power of usefulness in the world. We should study to copy the Pattern, that the Spirit that dwelt in Christ may dwell in us. The Saviour was not found among the exalted and honorable of the world. He did not spend His time among those who were seeking their ease and pleasure. He went about doing good. His work was to help those who needed help, to save the lost and perishing, to lift up the bowed down, to break the yoke of oppression from those who were in bondage, to heal the afflicted, and to speak words of sympathy and consolation to the distressed and sorrowing. [Sermons and Talks, Volume 2 p. 3 para. 03] p. 20, Para. 2, [1869MS].

We are required to copy this Pattern. Let us be up and doing, seeking to bless the needy and comfort the

distressed. The more we partake of the Spirit of Christ, the more we shall see to do for our fellow man. We shall be filled with a love for perishing souls, and shall find our delight in following the footsteps of the Majesty of heaven. [Sermons and Talks, Volume 2 p. 3 para. 04] p. 21, Para. 1, [1869MS].

Probation is about to close. In heaven the edict will soon go forth, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." [Rev. 11, 12.] Then the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made. The sweet voice of mercy will be heard no more. [Sermons and Talks, Volume 2 p. 3 para. 05] p. 21, Para. 2, [1869MS].

This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his [time] is short. His special work now is to secure professing Christians in his ranks, that he may through them allure and destroy souls. The enemy is playing the game of life for every soul. He is working to remove everything of a spiritual nature from us, and in the place of the precious graces of Christ [to] crowd our hearts with all the evil traits of the carnal nature-- hatred, evil surmising, jealousy, love of the world, love of self, love of pleasure, and pride of life. We need to be fortified against the incoming of the foe, who is working with all deceivableness of unrighteousness in them that perish, for if we are not watchful and prayerful, these evils will enter the heart and crowd out all that is good. [Sermons and Talks, Volume 2 p. 4 para. 01] p. 21, Para. 3, [1869MS].

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

corruption, and evil of every kind is taking a firm hold upon hearts. [Sermons and Talks, Volume 2 p. 4 para. 02] p. 22, Para. 1, [1869MS].

With many the precious Word of God is neglected. A novel or a story book engages the attention and fascinates the mind. Anything that will excite the imagination is eagerly devoured, while the Word of God is set aside. Why was it that the Jewish nation rejected and turned from Christ, insisting [that] a robber be granted them and that the Prince of life be crucified? Why did such blindness come upon the people? It was because they overlooked the Word of Life, because they failed to search the Scriptures. [Sermons and Talks, Volume 2 p. 4 para. 03] p. 22, Para. 2, [1869MS].

In these last days many are weighed in the balances and found wanting, because they suffer their minds to be engrossed with things of little importance, while eternal truth is neglected. The truth of God, which would elevate, sanctify, refine, and fit us for the finishing touch of immortality, is set aside for things of minor importance. Oh, that this blindness might pass away, and men and women understand the work that Satan is accomplishing among them. [Sermons and Talks, Volume 2 p. 4 para. 04] p. 23, Para. 1, [1869MS].

Provision has been made whereby the communication between heaven and our souls may be free and open, that we may have the influence of the holy angels. We can place ourselves where rays of light and glory from the throne of God will be given us in abundance. The light of the knowledge of the glory of God as seen in the face of Jesus Christ may shine upon us, and we may stand in the position where it can be said of us, "Ye are the light of the world." [Sermons and Talks, Volume 2 p. 5 para. 01] p. 23, Para. 2, [1869MS].

Were it not for the communication between heaven and earth, there would be no light in the world. Like Sodom and Gomorrah all would perish beneath the wrath of an offended God. But the world is not left in darkness. The longsuffering and mercy of God is still extended to the children of men. It is His design that the divine rays of light which emanate from the throne of God shall be received in our hearts and reflected by the children of light. [Sermons and Talks, Volume 2 p. 5 para. 02] p. 23, Para. 3, [1869MS].

The love revealed in the Saviour's life of self-denial and self-sacrifice is to be seen in the lives of His followers. We are called upon "so to walk even as He walked." The cause of our weakness lies in our refusal to obey this command. On every side there are opportunities to work for our fellow men, not only in supplying their temporal wants, but their spiritual necessities. It is our duty to lead souls to the Lamb of God, which taketh away the sin of the world. It is important that we fill aright our position in the world, in society, and in the church; but we cannot do this unless we have a firm hold upon righteousness. [Sermons and Talks, Volume 2 p. 5 para. 03] p. 23, Para. 4, [1869MS].

Our faith must reach within the veil, whither our Forerunner has for us entered. It is possible for us to take hold by faith of the eternal promises of God, but to do this we must have a faith that will not be denied, a steadfast, immovable faith, that will take hold of the realities of the unseen world. [Sermons and Talks, Volume 2 p. 5 para. 04] p. 24, Para. 1, [1869MS].

It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life in his day than it is for us at the present time. The world in Enoch's time was no more favorable to a growth in grace and holiness than it is now, but Enoch devoted time to prayer and communion with God, and this enabled him to escape the corruption that is in the world through lust. It is his devotion to God that fitted him for translation. [Sermons and Talks, Volume 2 p. 5 para. 05] p. 24, Para. 2, [1869MS].

We are living amid the perils of the last days, and we must receive our strength from the same source as did Enoch. We must walk with God. A separation from the world is required of us. We cannot remain free from this pollution unless we follow the example of faithful Enoch and walk with God. But how many are slaves to the lust of the flesh, and the lust of the eye, and the pride of life. [Sermons and Talks, Volume 2 p. 5 para. 06] p. 24, Para. 3, [1869MS].

This is the reason why they are not partakers of the divine nature, and do not escape the corruption that is in

the world through lust. They are serving and honoring self. Their constant study is, What shall I eat, what shall I drink, and wherewithal shall I be clothed. [Sermons and Talks, Volume 2 p. 6 para. 01] p. 25, Para. 1, [1869MS].

Many talk of sacrifice, when they do not know what sacrifice is. They have not tasted its first draught. They talk of the cross of Christ, they profess the faith, but they have had no experience in self-denial, lifting the cross and bearing it after their Lord. If they were partakers of the divine nature, the same spirit that dwelt in their Lord would dwell in them. The same tenderness and love, the same pity and compassion, would be manifested in their lives. They would not then wait to have the needy and unfortunate come to them, and be entreated to feel for their woes. It would be as natural for them to aid the needy and minister to their wants as it was for Christ to go about doing good. [Sermons and Talks, Volume 2 p. 6 para. 02] p. 25, Para. 2, [1869MS].

Every man, woman, and youth who professes the religion of Christ should realize the responsibility resting upon them. All should feel that this is an individual work, an individual warfare, an individual preaching of Christ in the daily practice. If each would realize this, and take hold of the work, we should be mighty as an army with banners. The heavenly dove would hover over us. The Sun of Righteousness would shine upon us, and the light of the glory of God would no more be shut away from us than it was from the devoted Enoch. [Sermons and Talks, Volume 2 p. 6 para. 03] p. 25, Para. 3, [1869MS].

The command is given us, "Come out from among them, and be ye separate." It is not for you to say, I have nothing to do with my neighbor; he is buried in the world; I am not his keeper. For this very reason you should have something to say to him. The light given you, you should not hide under a bushel. You are not to keep it for yourself alone. This is entirely contrary to the will of God. Let your light shine before men, is the command. Will you let it shine--by your words, your deeds? [Sermons and Talks, Volume 2 p. 6 para. 04] p. 26, Para. 1, [1869MS].

It may be understood that you believe the Sabbath, that you believe in the Lord's soon return; but what good will that do your neighbor unless you carry this belief into your daily life? You may talk of being a follower of

Christ, but this will not benefit those around you unless you imitate the great Example. [Sermons and Talks, Volume 2 p. 6 para. 05] p. 26, Para. 2, [1869MS].

It is not merely by reading or writing that you battle for your faith, but by showing your good works, by leading sinners to the Lamb of God. Your profession may be as high as heaven, but it will not save you or your fellow men unless you are a Christian. Your example will go farther toward enlightening the world than all your profession. We want the living preacher carried out in the living example. In this way your light will shine, and others, seeing your good works, will glorify your Father which is in heaven. [Sermons and Talks, Volume 2 p. 6 para. 06] p. 26, Para. 3, [1869MS].

Oh, that the Lord would give us to feel as we have never felt before. If you knew that you had but one more hour of probation, you would change your course. You would not dare to stand in the position you are in today. If you knew that probation would close in one year, you would not continue the course you are now pursuing, and yet you do not know that you will live one day longer. You have not one day to call your own. We know not how soon death may be feeling for the heartstrings of any one of us. We know not how soon the axe may be laid at the root of the tree, and the sentence go forth, "Cut it down. Why cumbereth it the ground?" Will you pass on in your sinful state, with envy and jealousy and hatred in your heart? While you do this, you are no more fit for heaven than Satan himself. [Sermons and Talks, Volume 2 p. 7 para. 01] p. 26, Para. 4, [1869MS].

If you think you can lay down the oars, and still make your way up stream, you are mistaken. It is only by earnest effort, by using the oars with all your might, that you can stem the current. How many there are as weak as water, when they have a never failing Source of strength. Heaven is ready to impart to us, that we may be mighty in God, and attain the full stature of men and women in Christ Jesus. [Sermons and Talks, Volume 2 p. 7 para. 02] p. 27, Para. 1, [1869MS].

But who of you in the past year has been making progress in the way of holiness? What increase of spiritual power have you gained? Who has come off conqueror over the foe? Who has been enabled to gain one precious attainment after

another, until envy, pride, malice, jealousy, and every evil stain, has been swept away, and only the graces of the Spirit remain--meekness, forbearance, gentleness, charity? [Sermons and Talks, Volume 2 p. 7 para. 03] p. 27, Para. 2, [1869MS].

God will help us if we take hold of the help He has provided. "Let him take hold of My strength," He says, "that he may make peace with Me, and he shall make peace with Me" [Isa. 27:5]. This is a blessed promise. Many times, when I have been discouraged and almost in despair, I have come to the Lord with this promise, and said, "Let me take hold of Thy strength, that I may make peace with Thee; and I shall make peace with Thee." And as I have laid hold of the strength of God, I have found a peace which passeth understanding. [Sermons and Talks, Volume 2 p. 7 para. 04] p. 28, Para. 1, [1869MS].

I know that the words I speak to you are truth, and that you need them. Oh, that you would arouse, and wrench yourself from the grasp of the enemy, that you would engage in the battle of life in earnest, putting on every piece of the armor, that you may war successfully against the wily foe. Satan is already weaving his net about you, and ensnaring your soul. He does not wait for his prey to be brought to him. He goes about like a roaring lion, seeking whom he may devour. But does he always roar? No; when it serves his purpose best, he sinks his voice to the softest whisper, and, wrapped in garments of light, appears as an angel from heaven. Men have so little knowledge of his wiles, so little understanding of the mystery of iniquity, that the enemy outgenerals them almost every time. [Sermons and Talks, Volume 2 p. 7 para. 05] p. 28, Para. 2, [1869MS].

Many who have lived under the blazing light of truth act as though they had nothing to do. They watch another playing the game of life for the soul, and stand by as though they had nothing to do but watch how the game is carried on. God calls upon every one of you to take up life's burdens, and engage in the warfare as you have never done before. [Sermons and Talks, Volume 2 p. 8 para. 01] p. 28, Para. 3, [1869MS].

You who are gossipers, who love to speak of the faults of this one and that one, arouse, I beg of you, and look into your own hearts. Take your Bibles, and go to God in earnest

prayer. Ask Him to teach you to know your own heart, to understand your weakness, your sins and follies, in the light of eternity. Ask Him to show you yourself as you stand in the sight of heaven. This is the prayer we should offer. [Sermons and Talks, Volume 2 p. 8 para. 02] p. 29, Para. 1, [1869MS].

I would close up my instruments of music, and bowing before God, plead with Him as I had never pled before. In humility send your petition to heaven, and do not rest day or night until you can say, Hear what the Lord has done for me; until you can bear a living testimony, and tell of victories won. This is the time to sing the songs of Zion. [Sermons and Talks, Volume 2 p. 8 para. 03] p. 29, Para. 2, [1869MS].

Jacob wrestled with the angel all night before he gained the victory. When morning broke the angel said, Let me go, for the day breaketh. But Jacob answered, "I will not let thee go, except thou bless me" [Gen. 32:26]. Then his prayer was answered. "Thy name shall be no more Jacob," said the angel, "but Israel; for as a Prince hast thou power with God, and hast prevailed" [verse 28]. [Sermons and Talks, Volume 2 p. 8 para. 04] p. 29, Para. 3, [1869MS].

We need the determined perseverance of Jacob, and the unyielding faith of Elijah. Time after time Elijah sent his servant to see if the cloud was rising, but no cloud was to be seen. At last, after seven times, the servant returned with the word, "I see a little cloud, as large as a man's hand." Did Elijah stand back and say, "I will not receive this evidence. I will wait until the heavens gather blackness"? No. He said, It is time for us to be going. He ventured all upon that token from God, and sent his messenger before him to tell Ahab that there was the sound of abundance of rain. [Sermons and Talks, Volume 2 p. 8 para. 05] p. 29, Para. 4, [1869MS].

It is such faith as this that we want, faith that will take hold, and will not let go. Inspiration tells us that Elijah was a man subject to like passions as we are. Heaven heard his prayer. He prayed that rain might cease, and there was no rain. Again he prayed for rain, and the rain was sent. And why should not the Lord be entreated in behalf of His people today? [Sermons and Talks, Volume 2 p. 8 para. 06] p. 30, Para. 1, [1869MS].

Oh, that the Lord would imbue us with His Spirit. Oh, that the curtain might be rolled back, and we be made to understand the mystery of godliness. I long for God. I hunger and thirst after righteousness. As the hart pants for the water brooks, my soul pants after God. I plead with Him for His people that He may send upon us the showers of His grace. [Sermons and Talks, Volume 2 p. 9 para. 01] p. 30, Para. 2, [1869MS].

But this is an individual work. Every man is to build over against his own house. Do not think of any one's faults but your own. Oh, consider this, for here eternal interests are involved. You have nothing to do with the sins of others, but you have much to do with yourself. Act as though there was not another being in the universe but yourself and a pure and holy God. [Sermons and Talks, Volume 2 p. 9 para. 02] p. 30, Para. 3, [1869MS].

All who profess to be children of God should be missionaries. You ought to be working in the Master's vineyard. To one is committed five talents, to another two, and to another one. And everyone is accountable to God for these gifts. Your talents are committed to you to be improved, and unless you trade upon these talents, unless you are faithful to your trust, your fate will be similar to that of the man who hid his Lord's money in the earth. [Sermons and Talks, Volume 2 p. 9 para. 03] p. 30, Para. 4, [1869MS].

"I knew thee that thou art a hard man," said the unprofitable servant, "reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine" [Matt. 25:24, 25]. The sentence passed upon him was, "Take ye the unprofitable servant, and bind him hand and foot, and cast him into outer darkness. There shall be weeping and gnashing of teeth." [See verses 29, 30.] This will be the portion of many professing Christians at the present day unless they arouse and work mightily to redeem the time. [Sermons and Talks, Volume 2 p. 9 para. 04] p. 31, Para. 1, [1869MS].

God calls upon you to put all your strength into the work. You will have to render an account for the good you might have done had you been standing in a right position, but which you have failed to do. Oh, that you might see that it

is time you were co-workers with Christ and the heavenly angels. [Sermons and Talks, Volume 2 p. 9 para. 05] p. 31, Para. 2, [1869MS].

Will you awake? There are souls in your midst who are in need of help. Have you felt a burden of soul to bring them to the cross? Bear in mind that just that degree of love you have for God you will reveal for your brethren, and for sinners who are lost and undone and out of Christ.--Ms. 1, 1869. [Sermons and Talks, Volume 2 p. 9 para. 06] p. 31, Para. 3, [1869MS].

PAMPHLETS

Brother Aldrich. I was shown that in Bro. Aldrich's case, he has been labored with faithfully. His case was correctly stated in regard to the course he has pursued in reference to the Office and Institute. My husband felt to bring these things before Bro. Aldrich, from a sense of duty, in the presence of his brethren who had confidence in him. He was not among enemies, nor in the presence of any who wished to injure him, but among those connected with him in the work, who had a perfect right to investigate all his course in connection with the work and cause of God. When errors were pointed out in regard to his management of matters in going forward upon his own judgment, without consulting his brethren, Bro. Aldrich made no acknowledgments of the wrongs, which were made plain to all present. He would not humble his pride to say he had been wrong. This was too humiliating. The golden opportunity passed of his confessing his errors, and in humility seeking to God for wisdom, and imploring his guidance. [Pamphlet 015 p. 1 para. 01] p. 32, Para. 1, [1869MS].

I was pointed back and shown the cautions, warnings and reproofs, given for the benefit of Bro. Aldrich, through a previous vision. Yet he did not lay these things to heart, and move fearfully and tremblingly before God. His failing to confess his wrongs when he has erred, has been an injury to him, and given Satan great advantage of him. He has not put up the bars behind him, and Satan has had access to him, and blinded his eyes and perverted his judgment. Gently has the Lord warned, gently admonished, but a change has not been effected. Then the Lord laid the burden upon my husband, and matters were brought before Bro. Aldrich, unveiled, that if he had been deceived he could be deceived no longer. The right views were taken of his course; yet he

was very unreconciled to this. His stubborn will was cherished, and the light was rejected. He refused to see his mistakes and errors, and Satan, I saw, was gaining greater power over his mind. As the last resort the Lord gave the reproof, through vision, which is here given, to correct the errors of Bro. Aldrich, because all other means had failed to accomplish the design of God. Bro. Aldrich would not yield to the judgment of any living man. He has confidence in his ability, and in his judgment. Bro. Aldrich is not a man that is ready to confess an error. His proud spirit forbids him to yield to evidence presented which shows him in error. Had the first gentle admonition of error been regarded, and Bro. Aldrich reformed, there would have been no necessity of the close remarks and plain laying out before Bro. Aldrich by Bro. White of his errors, and the simple facts as they were, in the presence of his brethren. His proud spirit rose up against this, and then the Lord tests him a little closer, and shows Bro. Aldrich himself as he views him. If he rejects this, and is not thoroughly reformed, darkness will cover him, and he will be fettered by the enemy. The rejection of light leaves men captives, bound by Satan. Never would Bro. Aldrich have been left to move so blindly had he been willing to receive correction. He has taken responsibilities which his position does not warrant. Bro. White, with his long experience, has not ventured to assume the responsibilities Bro. Aldrich has with his little experience. Bro. White counseled with his brethren in regard to every important move made. This was as God would have it. Men engaged in the same work should have a like interest, and all have just as deep an interest in the prosperity of the cause as Bro. Aldrich, and some have greater interest because of their longer experience and connection with the work, yet they have not had a voice in the management of matters. Bro. Aldrich has had a controlling influence. I saw, in the last vision, that the crisis has come; that things were going from bad to worse, and that God would suffer these things no longer to remain as they have done. I saw that Bro. Aldrich has not learned the lessons Heaven designed he should learn, and if he continued to pursue a course similar to that in the past, he would make shipwreck not only of himself, but of others. [Pamphlet 015 p. 1 para. 02] p. 32, Para. 2, [1869MS].

I was shown that the feelings of the church in Battle Creek in regard to us more than one year since, would not have been as strong had it not been for the course of Bro.

Abbey. The enemy wrought through him. He was far from being right. He talked, from place to place, and gave exaggerated statements. He was full of the spirit of the world, was in great spiritual darkness, and Satan made him an agent to perfect the work he had begun in Battle Creek. His influence brought about the state of things which led to our being regarded in a wrong light, and brought burdens upon us almost intolerable to be borne. His statements were, many of them, exaggerated. Some of them were false. Bro. Abbey has not understood himself. He has possessed a spirit of exaltation. Money is power, and Bro. Abbey has permitted his prosperity to be a snare to him. He is not humble, and prosperity is endangering his eternal interests. His heart is lifted up with pride, and the love of the world has eclipsed the value of the heavenly inheritance. Self-interest has occupied the heart. He has not had the soul called out and interested in the unfortunate, and in the poor who are not prepared to calculate and manage to acquire means. He is, in this respect, frequently pitiless. He has, in his experience, valued men and women, and youth, according to the capabilities of their muscles. If they could work diligently early and late, they were of value in his eyes. If they failed in this direction they were considered by him about worthless. [Pamphlet 015 p. 3 para. 01] p. 33, Para. 1, [1869MS].

Brother Abbey. Bro. Abbey and family have a great conflict to get the love of the world out of their hearts. The cares of this life and the deceitfulness of riches are choking out the precious graces, until the heart is almost destitute of them. There is a cold, unfeeling spirit for the needy and unfortunate. But the time will come when Bro. and Sr. Abbey will experience the fulfillment of these scriptures. That which ye sow ye shall also reap; and, That which ye mete to others shall be meted to you again. Take care. Watch. Every member of the family, watch; the course you pursue toward others, watch; yes, watch your feelings, your words, your actions. Your motives and acts are to bear the test of the Judgment. Bro. and Sr. Abbey, you are deceived in yourselves. You love this world, and you devote very little time to the service of God. It is all hurry, drive, work, work, confusion, disorder, and distraction. Such a condition of things is unfavorable to a growth in grace and spirituality. You are laying up treasure upon the earth, and your hearts are on your treasure. "Lay not up for yourselves treasures upon earth, where moth and rust

doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." [Pamphlet 015 p. 4 para. 01] p. 34, Para. 1, [1869MS].

The influence prevailing is not good and saving upon hired girls, or men in your employ. The anxiety to obtain the greatest amount of work that it is possible to get done, prevails, and the spiritual interest is made a secondary thing. But little time is allowed for meditation and prayer. [Pamphlet 015 p. 5 para. 01] p. 35, Para. 1, [1869MS].

Sr. Hall has drank in of this same worldly spirit, a desire to save, economize, work, work, and the spiritual and eternal is neglected, and the interest is swallowed up in worldly things. There is great spiritual darkness upon them all, and they are in a deception. They have a work to do to rid themselves of the love of the world and the selfishness which has increased upon them, and to be converted anew. Unless this change does take place they will certainly fail of everlasting life. God has intrusted you with means, and is proving and testing you, to see what use you will make of his money; whether you will render to God that which belongs to him, or retain the means he has intrusted you with to serve yourselves. God calls for you to sacrifice an offering unto him. You are above the simplicity of the work. You should be earnestly seeking for purity and true holiness. The work of righteousness is peace, and the effect of righteousness, quietness and assurance in God. Now is probation granted you to prepare for the society of pure angels in glory. When you possess the internal transformation a light will emanate from you to others, and its precious rays will prove a savor of life unto life. Watch and pray always, lest ye enter into temptation. [Pamphlet 015 p. 5 para. 02] p. 35, Para. 2, [1869MS].

Special Testimony for the Battle Creek Church. Dear Bro. and Sr. Tabor: It has been, some length of time since I have taken my pen to write, with the exception of penning urgent letters which could not be delayed. I have had a discouraging weight upon my spirits for months, which has nearly crushed me. That which discourages me the most, is, the fear that all I may write will do no more good than our earnest, anxious, wearing labor, the past winter and

spring, in Battle Creek. The hopeless view I have taken of matters and things at Battle Creek, has kept my pen, nearly still, and my voice nearly silent. My hands have been weakened, and my heart depressed, to see nothing gained by the protracted effort there. I am nearly hopeless in regard to our efforts' being successful to awaken the sensibilities of our Sabbath-keeping people to see the elevated position God requires them to occupy. They do not view religious things from an elevated standpoint. This is just your condition. [Pamphlet 085 p. 1 para. 01] p. 35, Para. 3, [1869MS].

The Lord has given me a view of some of the corruptions existing everywhere. Wickedness, crime, and sensuality, exist even in high places. Even in the churches professing to keep God's commandments, there are sinners and hypocrites. It is sin, not trial and sufferings, which separates God from his people, and renders the soul incapable of enjoying and glorifying him. It is sin that is destroying souls. Sin and vice exist in Sabbath-keeping families. Moral pollution has done more to degenerate the race than every other evil. It is practiced to an alarming extent, and brings on disease of almost every description. Even very small children, infants, being born with natural irritability of the sexual organs, find relief momentarily in handling them, which only increases the irritation, and leads to a repetition of the act, until a habit is established which increases with their growth. These children are generally puny and dwarfed, and are prescribed for by physicians, and they are drugged. [Pamphlet 085 p. 1 para. 02] p. 36, Para. 1, [1869MS].

But the evil is not removed. The cause still exists. Parents do not generally suspect that their children understand anything about this vice. Parents are the real sinners in very many cases. They have abused their marriage privileges, and indulged their animal passions, which have strengthened with indulgence. And as the baser passions have strengthened, the moral and intellectual have become weak. The spiritual has been over-borne by the brutish. Children are born with the animal largely developed. The parents have given to their children their own stamp of character. The unnatural action of the sensitive organs produces irritation. They are easily excited and momentary relief is experienced in exercising them. But the evil is constantly increasing. The drain upon the system is sensibly felt. The brain force is weakened. The memory

becomes deficient. And children born to these parents will almost invariably take naturally to the disgusting habits of secret vice. The marriage covenant is sacred. But what an amount of crime and lust it covers. Those who feel at liberty because married, to degrade their bodies by beastly indulgence of the animal passions will have their degraded course perpetuated in their children. The sins of the parents will be visited upon their children, because the parents have given them the stamp of their own lustful propensities. [Pamphlet 085 p. 2 para. 01] p. 36, Para. 2, [1869MS].

Those who have become fully established in this soul-and-body-destroying vice, can seldom rest until their burden or secret evil is imparted to those with whom they associate. Curiosity is at once aroused, and the knowledge of vice is passed from youth to youth, from child to child, until there is scarcely one to be found ignorant of the practice of this degrading sin. [Pamphlet 085 p. 3 para. 01] p. 37, Para. 1, [1869MS].

Your children have learned and practiced self-abuse until the draught upon the brain has been so great, especially in the case of your eldest son, that their minds have been seriously injured. The brilliancy of youthful intellect is dimmed. The moral and intellectual powers have become weakened, while the baser parts of their nature have been gaining the ascendancy. [Pamphlet 085 p. 3 para. 02] p. 37, Para. 2, [1869MS].

As this is the case with your son, he turns with loathing from religious and devotional things. He has been losing his power of self-restraint. He has less and less reverence for sacred things, and less respect for any thing of a spiritual character. You have charged this to your surroundings. You have not known the real cause. Your son can be said to bear the impress of the satanic, instead of the divine. He loves sin and evil, rather than true goodness, purity, and righteousness. It is a deplorable picture. [Pamphlet 085 p. 4 para. 01] p. 37, Para. 3, [1869MS].

The effect of such debasing habits upon the minds of all is not the same. There are some children, who have the moral powers largely developed, who, by associating with children that practice self-abuse, become initiated into this vice. The effects upon such will be too frequently to

make them melancholy, irritable, and jealous, yet such may not lose their respect for religious worship, and may not show special infidelity in regard to spiritual things. They suffer keenly at times, with feelings of remorse. They feel degraded in their own eyes, and lose their self-respect. [Pamphlet 085 p. 4 para. 02] p. 38, Para. 1, [1869MS].

Brother and sister, you are not clear before God. You have failed to do your duty at home, in your own family. You have not controlled your children. You have greatly failed to know and do the will of God, and the blessing of God has not rested upon your family. Bro. Tabor, you have been selfish. You have had large self-esteem. You have thought you possessed a good degree of humility, but you have not understood yourself. Your ways are not right before God. Your influence and example have not been in accordance with your profession. You have much fault to find with others. You see the deviations in them, but are blind to the same in yourself. [Pamphlet 085 p. 4 para. 03] p. 38, Para. 2, [1869MS].

Sr. Tabor has been far from God. Her heart has not been subdued by grace. Her love of the world, and of the things that are in the world, has closed her heart to the love of God. The love of dress, of appearance, has kept her from good, and led her to place her mind and affections upon these frivolous things. Unbelief has been gaining strength in her heart, and she has had less and less love for the truth, and could see but little attraction in the simplicity of true godliness. [Pamphlet 085 p. 5 para. 01] p. 38, Para. 3, [1869MS].

She has not encouraged a growth of the Christian graces. She has not had love for humility or devotion. She has taken the errors of those who professed to be devoted to the truth, and made their lack of spirituality, their errors, and their sins, an excuse for her world-loving disposition. She has watched the course of those who were connected with the Office, and who were forward to take upon them the burdens of the church; and would offset her failures to their wrongs, saying that she was no worse than they. Such an individual in good standing did this or that, and she had as good a right as they. Bro. W., S., or some other one, did not live the health reform any better than she. They purchased and ate meat, and they were in high standing in the church, and she was excusable, of course, with such an example, if she did the same. This is not the

only case of shielding neglect to follow the light the Lord has given, behind some others. This is to the shame of men and women of intelligent minds, that they have no standard higher than the low standard of imperfect human beings. The course of those around them, however imperfect, is considered by them a sufficient excuse for them to follow in the same course. Many will be swayed by the influence of Bro. A., or Bro. W., or Bro. S., or others. If these depart from the counsel of God, their example is at once gladly seized by the unconsecrated. They now are free from restraint. They now have an excuse. And their unconsecrated hearts glory in the opportunity of indulging their desires, and taking a step nearer the fellowship with the spirit of the world, to enjoy its pleasures, or to gratify the appetite. They place upon their tables those things which are not the most healthful, and which they have been taught to abstain from, that they may preserve to themselves a better condition of health. [Pamphlet 085 p. 5 para. 02] p. 38, Para. 4, [1869MS].

There has been a war in the hearts of some, from the commencement of the introduction of health reform. They have felt the same rebellion as did the children of Israel when their appetites were restricted in their journeying from Egypt to Canaan. Professed followers of Christ, who have consulted their own pleasure, and their own interest, their own ease, their own appetites, all through their lives, are not prepared to change their course of action, and live for the glory of God, imitating the self-sacrificing life of their unerring Pattern. A holy and perfect example is given for Christians to follow and imitate. The words and works of Christ's followers are the channel through which the pure principles of truth and holiness are conveyed to the world. They are the salt of the earth, the light of the world. [Pamphlet 085 p. 7 para. 01] p. 39, Para. 1, [1869MS].

Sister Taber, you cannot realize the many blessings you have lost by making the failings of others a balm to soothe your conscience for a neglect of your duty. You have been measuring yourself by others. Their crooked paths, their failings, have been your text-book. But their errors and follies and sins, do not make your disobedience to God less sinful. [Pamphlet 085 p. 7 para. 02] p. 40, Para. 1, [1869MS].

We regret that those who should be a strength to you in

your efforts to overcome your love of self, your pride of heart, your vanity, and love of the approbation of worldlings, have only been a hindrance, by their own lack of spirituality and true godliness. We cannot tell you how much we regret that those who should be self-denying Christians are so far from coming up to the standard. Those who should be steadfast, abounding in the work of God, are weakened by Satan, because they remain at such a distance from God. They obtain not the power of his grace, through which they might overcome the infirmities of their nature, and, by obtaining signal victories in God, show those of weaker faith the way, and the truth, and the life. It has been that which has caused us the greatest discouragement, to see those in B. C. who have had years of experience in the cause and work of God, shorn of their strength, by their own unfaithfulness. They are outgeneraled by the enemy in nearly every attack. God would have made these persons strong, like faithful sentinels at their post, to guard the fort, had they walked in the light he had given them, and remained steadfast to duty, seeking to know and do the whole will of God. Satan will, I have no doubt, through his delusions, deceive these delinquent souls, and make them believe they are, after all, about right. They have committed no grievous, outbreaking sins, and they must, after all, be on the true foundation, and God will accept their works. They do not see that they have especial sins to repent of. And they see no sins which call for especial humiliation, humble confession, and rending of heart. [Pamphlet 085 p. 8 para. 01] p. 40, Para. 2, [1869MS].

The delusion upon such is strong, indeed, when they are so deceived, and mistake the form of godliness for the power thereof, and flatter themselves that they are rich and have need of nothing. The curse of Meroz rests upon them: "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty." [Pamphlet 085 p. 9 para. 01] p. 41, Para. 1, [1869MS].

My sister, excuse not your defects because others are wrong. You will not dare plead in the day of God as an excuse for your lack of forming a character for Heaven, that others did not manifest devotion and spirituality. The same lack which you discovered in others was in yourself. And the fact that others were sinners makes your sins none the less grievous. Both they, and you, if you continue in

your present state of unfitness, will be separated from Christ, and be punished, with Satan and his angels, with everlasting destruction from the presence of the Lord and from the glory of his power. [Pamphlet 085 p. 9 para. 02] p. 41, Para. 2, [1869MS].

The Lord made ample provisions for you, that if you would seek him, and follow the light he would give you, you should not fall by the way. The word of God was given to you as a lamp to your feet, a light to your path. If you stumble it is because you have not consulted your guide, the word of God, and made that precious word the rule of your life. God has not given you, as a pattern, the life of any human being, however good, and apparently blameless his life may be. To do as others do, and act as others act, if followed, will leave you with a vast multitude at last outside the holy city, who have done just as you have done, followed a pattern the Lord did not leave them, and are lost, just as you will be lost. [Pamphlet 085 p. 9 para. 03] p. 41, Para. 3, [1869MS].

That which others have done, or may do in the future, will not lessen your responsibility or guilt. A pattern has been given you; a faultless life, characterized by self-denial and disinterested benevolence. If you disregard this correct, this perfect, pattern, and take an incorrect one, which has been clearly represented in the word of God, that you should shun, the failure of your life, the imperfection of your course of action, will receive their merited reward. [Pamphlet 085 p. 10 para. 01] p. 42, Para. 1, [1869MS].

One of the greatest reasons of the declension on the part of the church at B. C., is their measuring themselves by themselves and comparing themselves among themselves. There are but few who have the living principle in the soul, and who serve God with an eye single to his glory. Many at B. C. will not consent to be saved in God's appointed way. They will not take the trouble to work out their own salvation with fear and trembling. The latter they do not experience; and, rather than to be at the trouble of obtaining an individual experience through individual effort, they will run the risk of leaning upon others, and trusting in their experience. They cannot consent to watch and pray, to live for God, and him only. It is more pleasant to live in obedience to self. The church at B. C. are filled with their own backslidings, and they need not

dream of prosperity until those who name the name of Christ are careful to depart from all iniquity; until they learn to refuse the evil and choose the good. We are required to watch and pray without ceasing; for the snare is set in our path, and we find some device of Satan in that time and manner we least expect. If at that particular time we are not watching unto prayer, we are taken by the enemy, and meet with decided loss. What a responsibility has rested upon you, as parents! How little have you felt the weight of this burden! Your pride of heart, love of show, and the indulgence of your appetite, have occupied your minds. These things have been first with you. The incoming of the foe has not been perceived. He has planted his standard in your house, and stamped his detestable image upon the characters of your children. You were so blinded by the god of this world that you could not discern the advantage Satan, had gained, nor his workings right in your family. You have been so deadened to spiritual and divine things, that you could not discern the workings of Satan. [Pamphlet 085 p. 10 para. 02] p. 42, Para. 2, [1869MS].

You have brought children into the world who have had no voice in regard to their existence. You have made yourselves responsible in a great measure for their future happiness, their eternal well-being. You have a burden upon you, whether you are sensible of it or not, to train these children for God. To watch with jealous care the first approach of the wily foe, and be prepared to raise a standard against him. Build a fortification of prayer and faith about your children, and exercise diligent watching thereunto. You are not secure a moment against the attacks of Satan. You have no time to rest from watchful, earnest labor. You should not sleep a moment at your post. This is a most important warfare. Eternal consequences are involved. It is life or death with you and your family. Your only safety is to break your hearts before God, and seek the kingdom of Heaven as little children. You cannot be overcomers in this warfare if you continue to pursue the course you have done. You are not very near the kingdom of Heaven. [Pamphlet 085 p. 12 para. 01] p. 43, Para. 1, [1869MS].

There are some who have not professed Christ, who are nearer the kingdom of God than very many professed Sabbath-keepers in Battle Creek. You have not kept yourselves in the love of God, and taught your children the fear of the Lord. You have not taught them the truth diligently, when

you rise up, and when you sit down, when you go out, and when you come in. You have not restrained them. You look to other children, and solace yourselves by saying, "My children are no worse than they." This may be true; but does the neglect of others to do their duty, lessen the force of the requirements God has especially enjoined upon you as parents? God has made you responsible to bring these children up for him, and their salvation depends in a large degree upon the education they receive in their childhood. This responsibility others cannot take. It is yours, solely yours, as parents. You may bring to your aid all the helps you can to assist you in the work; but after you have done this, and brought to your aid all the help you can employ to aid you in this solemn and important work, there is a power above every human agency, to work with you, in, through, and by, means it is your privilege to use. God will come to your aid, and upon his power you can rely. This power is infinite. Human agencies may not prove successful; but God can make the human agencies fruitful by working in them, and by them. [Pamphlet 085 p. 12 para. 02] p. 43, Para. 2, [1869MS].

You have a work to do to set your house in order. Pure and sinless angels cannot delight to come into your dwelling, where there is so much sin and iniquity practiced. You are asleep at your post. Things of minor importance have occupied your minds, and the things of weightier importance have not engaged your attention. It should be the first business of your life to seek the kingdom of Heaven and the righteousness of God; then you have the promise that all things shall be added. Here is where you have failed in your family. Had you been agonizing that you and yours might enter in at the strait gate, you would have earnestly gathered every ray of light that the Lord has permitted to shine upon your pathway, and would have cherished and walked in it. You have not regarded the light that has been graciously given you. You have had a spirit of rising up against the light the Lord has given upon health reform. You have seen no importance in it, why you should receive it. You have not felt willing to restrict your appetite. You could not see the wisdom of God in giving light in regard to the restriction of appetite. All that you could discern was the inconvenience attending the denial of the taste. The Lord has let his light shine upon us in these last days, that the gloom and darkness which have been gathering in past generations, because of sinful indulgences, might be dispelled in some degree, and the

train of evils which have been the result of intemperate eating and drinking to gratify appetite, might be lessened. [Pamphlet 085 p. 14 para. 01] p. 44, Para. 1, [1869MS].

The Lord, in his wisdom, designed to bring his people into a position where they would separate from the world in spirit and practice, then their children would not so readily be led away into idolatry, and become tainted with the prevailing corruptions of this age. It is God's purpose that believing parents and their children should stand forth as living representatives of Christ, candidates for everlasting life. All who are partakers of the divine nature will escape the corruption that is in the world through lust. It is impossible for those who indulge the gratification of appetite to attain to Christian perfection. You cannot arouse the moral sensibilities of your children while you are not careful in the selection of their food. The tables that parents usually prepare for their children are a snare to them. The diet is not simple, and it is not prepared in a healthful manner. The food is frequently rich and fever-producing having a tendency to irritate and excite the tender organs of the stomach. The animal passions are strengthened, while the moral and intellectual are weakened. The lower order of passions bears sway, while the moral and intellectual are servants to the baser passions. You should study to prepare a simple yet nutritious diet. Rich cakes, rich pies, prepared with spices, of any kind, and flesh-meats, are not the most healthful and nourishing diet. Eggs should not be placed upon your table. They are an injury to your children. Fruits and grains, prepared in the most simple form, are the most healthful, and will impart the greatest amount of nourishment, and, at the same time, the intellect will be unimpaired. [Pamphlet 085 p. 15 para. 01] p. 45, Para. 1, [1869MS].

Regularity in eating is very important for health of body and serenity of mind. Your children should be allowed to eat only at regular meal time. They should not be allowed to digress from this established rule. When you, Sr. Tabor, absent yourself from home, you cannot control these important matters. Already has your eldest son enervated his entire system, and laid the foundation for permanent disease. Your second child is fast following in his tracks, and not one of your children is safe from this evil. [Pamphlet 085 p. 16 para. 01] p. 46, Para. 1, [1869MS].

You may be unable to obtain the truth, in regard to the habits of your children, from them. Those who practice secret vice will lie and deceive. Your children may deceive you, for you are not in a condition where you can know if they attempt to lead you astray. You have been blinded by the enemy so long that you have scarcely a ray of light to discern darkness. There is a great, a solemn, and important work for you to do at once, to set your own hearts and house in order. Your only safe course is, to take right hold of this work. Do not deceive yourselves into the belief that, after all, this matter is placed before you in an exaggerated light. I have not colored the picture. I have stated facts which will bear the test of the Judgment. Awake! awake! I beseech you, before it shall be too late for wrongs to be righted, and you and your children perish in the general ruin. Take hold of the solemn work, and bring to your aid every ray of light you can gather that has shone upon your pathway, and that you have not cherished, and, together with the aid of the light now shining, commence an investigation of your life and character as if before the tribunal of God. "Abstain from fleshly lusts which war against the soul," is the exhortation of the apostle. Vice and corruption are abounding on every hand, and unless there is more than human strength to rely upon to stand against so powerful a current of evil, you will be overcome, and borne down with the current to perdition. Without holiness no man shall see God. [Pamphlet 085 p. 16 para. 02] p. 46, Para. 2, [1869MS].

The Lord is proving and testing his people. Angels of God are watching the development of character, and weighing moral worth. Probation is almost ended, and you are unready. Oh! that the word of warning might burn into your soul. Get ready! get ready! Work while the day lasts, for the night cometh when no man can work. The mandate will go forth, He that is holy, let him be holy still, and he that is filthy, let him be filthy still. The destiny of all will be decided. A few, yes, only a few, of the vast number who people the earth, will be saved unto life eternal, while the masses who have not perfected their souls in obeying the truth, will be appointed for the second death. O Saviour, save the purchase of thy blood, is the cry of my anguished heart. I am in terrible fear for you, and for many who profess to believe the truth in Battle Creek. Oh! search, search diligently your own hearts, and make thorough work for the Judgment. [Pamphlet 085 p. 17 para.

01] p. 47, Para. 1, [1869MS].

I am pained at heart, when I call to mind how many children of Sabbath-keeping parents are ruining soul and body with this vice. There is a family near you who reveal their evil habits in their bodies as well as their minds. S. B. Warrens' children are on the direct road to perdition. They are debased. They have instructed very many in this vice. The eldest boy is dwarfed, physically and mentally, through indulging in the practice of this degrading vice. What little intellect he has left is of a low order. If he continues in this vicious practice he will eventually become idiotic. Every indulgence of children who have attained their growth, is a terrible evil, and will produce its terrible results, enervating the system, and weakening the intellect. But in those who indulge this corrupting vice before attaining their growth, the evil effects are more plainly marked, and recovery from the effects of such sinful indulgence more nearly hopeless. The frame is weak and stunted; the muscles are flabby; the eyes become small, and appear at times swollen; the memory is treacherous, the inability to concentrate the thoughts upon study increases; the memory becomes sieve-like. To the parents of these children, I would say, you have brought children into the world which are only a curse to society. Your children are unruly, passionate, quarrelsome, and vicious. Their influence upon others is corrupting. These children bear the stamp of the baser passions of the father. The stamp of his character is placed upon his children. His hasty, violent temper is reflected in his children. These parents should have long ago removed to the country, separating themselves and children from the society of those they could not benefit, but only harm. [Pamphlet 085 p. 18 para. 01] p. 47, Para. 2, [1869MS].

Steady industry upon a farm would have proved a blessing to these children, and constant employment, as their strength could bear, would have given them less opportunity to corrupt their own bodies by self-abuse, and would have prevented them from instructing a large number in this hellish practice. Labor is a great blessing to all children, especially to that class whose minds are naturally inclined to vice and depravity. These children have communicated more knowledge of vice in B. C. than all the united efforts of ministers and people professing godliness can counteract. Many, who have learned of your children will go to perdition rather than control their

passions and cease the indulgence of this sin. One corrupt mind can sow more corrupt seed in a short period of time than many in a whole life time can root out. Your children are a by-word in the mouths of blasphemers of the truth. These are the children of Sabbath-keepers. They are worse than the children of worldlings in general. They possess less refinement and self-respect. Bro. Warren has been no honor to the cause of God. His impetuous temper, and general influence, have not had a tendency to elevate, but to bring down to a low level. He has brought the cause of God into disrepute by his lack of judgment and refinement. It would have been far better for the cause of truth had this family removed long ago to a less important post, where their influence would have been less felt, because they would be more secluded. These children have lived in the light of truth, and have had privileges that but few children have had, yet all this time they have not been benefited. They have been growing more and more hardened in depravity. A removal would be better for the family, for steady employment upon land would be a blessing to father and children if they would profit by the advantages of farming life. Their removal would be a blessing to the church and to society. [Pamphlet 085 p. 19 para. 01] p. 48, Para. 1, [1869MS].

I saw that the family of Bro. Daigneau need a great work done for them. Samuel and Charlie have gone to great lengths in this crime of self-abuse; especially is this true of Charlie, who has gone so far in the practice of this sin that his intellect is affected, his eye sight is weakened, and disease is fastening itself upon him. Satan has almost full control of this poor boy's mind. His parents are not awake to see the evil and its results. His mind is debased, his conscience is hardened, his moral sensibilities are benumbed, and he will be a ready victim to be led into sin and crime by evil associates. Bro. and Sr. D., arouse yourselves, I beg of you. You have not received the light of health reform, and acted upon it. If you had restricted your appetites you would have been saved much extra labor and expense; and what is of vastly more consequence, you would have preserved to yourselves a better condition of health, and a greater degree of physical and intellectual strength to appreciate eternal truths; you would have a clearer brain to weigh the evidences of truth, and be better prepared to give to others a reason of the hope that is in you. Your food is not of that simple, healthful quality to make the best kind

of blood. Foul blood will surely becloud the moral and intellectual, and arouse and strengthen the baser passions of your nature. Neither of you can afford a feverish diet, for it is at the expense of the health of the body, and the prosperity of your own souls, and the souls of your children. [Pamphlet 085 p. 21 para. 01] p. 49, Para. 1, [1869MS].

You place upon your table food which taxes the digestive organs, and excites the animal passions, and weakens the moral and intellectual. Rich food and flesh-meats are no benefit to you. Could you view just the nature of the meat you eat, the animals, when living, from which the flesh is taken when dead, you would turn with loathing from your flesh-meats. The animals whose flesh you eat, are frequently so diseased, that, if left alone, they would die of themselves; but, while the breath of life is in them, they are killed and brought to market. You take directly into your system humors and poison of the worst kind, and yet you realize it not. You love the indulgence of appetite. You have a lesson to learn: Whatsoever you eat or drink, or whatsoever you do, to do all to the glory of God. [Pamphlet 085 p. 22 para. 01] p. 49, Para. 2, [1869MS].

I entreat of you, for Christ's sake, to set your house and hearts in order. Let the truth of heavenly origin elevate and sanctify you, soul, body, and spirit. Abstain from fleshly lusts which war against the soul. Bro. D., your eating has an influence to strengthen the baser passions. You do not control your body, as it is your duty to do in order to perfect holiness in the fear of God. Temperance in eating must be practiced by you before you can be a patient man. Remember you have given to your children, in a great degree, the stamp of your own character. You should guard yourself, and not be harsh, or severe, or impatient. Deal with them decidedly, yet patiently, lovingly, pityingly, as Jesus has dealt with you. Be careful how you censure. Bear with your children, yet restrain them. This has been too much neglected by you. You have not corrected them in the right manner, not having perfect control of your own spirit. A great work must be done for you, my dear brother and sister. [Pamphlet 085 p. 22 para. 02] p. 50, Para. 1, [1869MS].

Bro. D., if you had gone on from strength to strength, following in the light the Lord has given, he would now have chosen you as an instrument of righteousness. You have

talents; you have ability; you can work for God's glory; but you have not, Bro. D., made an entire surrender of yourself to God. Oh! that, even now, you would seek the righteousness of Christ, seek meekness, that you may be hid in the day of the Lord's fierce anger! Bro. and Sr. Daigneau, you should take hold unitedly and perseveringly to right the wrong of your mismanagement of your children. Sr. D. has been too indulgent; yet unitedly and in love, you can do much, even now, to bind your children to your hearts, and instruct them in the good and right way. [Pamphlet 085 p. 23 para. 01] p. 50, Para. 2, [1869MS].

Bro. and Sr. Barker have a work to do in setting their own hearts and house in order. They should cultivate harmonious action. The transforming influence of the Spirit of God can do a great work for you both, and will unite your hearts and efforts in the work of reform in your own family. All repining, murmuring, and a hasty irritability, should be done with. Its effects are to weaken you both, and to destroy the influence you must have if you succeed in training your children for Heaven. Satan now has the field. He has the control of the minds of your children. These poor children are his captives. They practice self-abuse. Their minds take a low turn. Their moral sensibilities seem paralyzed. They have practiced this vice, and gloried in their iniquities. Such boys are capable of poisoning an entire neighborhood or community, and their pernicious influence will endanger all who are brought in contact with them in school capacity. Your children are corrupt, body and mind. [Pamphlet 085 p. 24 para. 01] p. 51, Para. 1, [1869MS].

Vice has placed its marks upon your eldest children. They are tainted, deeply tainted, with sin. The animal propensities predominate, while the moral and intellectual are very weak. The lower, baser passions have gained strength by exercise, while conscience has become hardened and seared. This is the influence which vice will have upon the mental powers. Those who give themselves up to work the ruin of their own bodies and minds; do not stop here. Eventually they will be found ready for crime in almost any form, for their consciences are seared. Parents have not been half aroused to realize their responsibility in becoming parents. They are remiss in their duty. They do not teach their children the sinfulness of these dangerous, virtue-destroying habits. Until parents arouse, there is no hope for their children. [Pamphlet 085 p. 24 para. 02] p.

51, Para. 2, [1869MS].

I might mention the cases of many others, but will forbear, except in a few instances. [Pamphlet 085 p. 25 para. 01] p. 52, Para. 1, [1869MS].

George Warren is a dangerous associate. He is a subject of this vice. His influence is bad. The grace of God has no influence upon his heart. He has a good intellect, and his father has trusted much to this to balance him. But mental power alone is not a guaranty of virtuous superiority. The absence of religious principles makes George Warren base and corrupt at heart, and sly in his doings of wrong. His influence is pernicious everywhere. He is infidel in his principles, and glories in his skepticism. When with those of his own age, or those younger than himself, he talks knowingly of religious things, and jests at sacred things. He sneers at truth, and the Bible; pretends knowledge, which has its influence to corrupt minds and lead young men to feel ashamed of the truth. [Pamphlet 085 p. 25 para. 02] p. 52, Para. 2, [1869MS].

The company of such companions should be wholly avoided; for this is the only sure course of safety. Young girls are enamored with the society of George Warren; even some who profess to be Christians prefer such society. [Pamphlet 085 p. 26 para. 01] p. 52, Para. 3, [1869MS].

The young Hayward is a boy who can be moulded if surrounded by correct influences. This boy needs right example. If the young who profess Christ would honor him in their lives they could exert an influence to counteract the pernicious influence of such youth as George Warren. But the youth generally have no more religion than those who have never named the name of Christ. They do not depart from iniquity. A smart, intelligent boy, like George Warren, can have a powerful influence for evil. If this intelligence were controlled by rectitude and virtue, it would be powerful for good; but if it is swayed by depravity, its evil cannot be estimated upon his associates, and it will assuredly sink him in perdition. [Pamphlet 085 p. 26 para. 02] p. 52, Para. 4, [1869MS].

A good intellect corrupted makes a very bad heart. A brilliant intellect sanctified by the Spirit of God exerts a hidden power, diffuses light and purity upon all with whom the happy possessor associates. [Pamphlet 085 p. 26

para. 03] p. 53, Para. 1, [1869MS].

If a boy of mental abilities, as George Warren; would surrender his heart to Christ, this would be his salvation. His intellect would, by the means of pure religion, be brought into a healthy channel. His mental and moral powers would grow vigorously and harmoniously. The conscience illuminated with divine grace, would be quick and pure, controlling the will and desires, leading to frankness and uprightness in every act of life. Without the principles of religion this boy will be cunning, artful, sly, in an evil course, and will poison all he associates with. I warn all the youth to beware of this young man, if he continues to slight religion and the Bible. You cannot be too guarded in his society. [Pamphlet 085 p. 27 para. 01] p. 53, Para. 2, [1869MS].

Byron Sperry is being corrupted by associating with those boys who have not the right influence. The Hayward boy and George Warren are not profitable associates for Byron. Byron is easily influenced in the wrong direction. Battle Creek is not the best place for him. Byron's habits are not pure; self-abuse is practiced by him, and this crime, indulged by him, and loving the company of evil associates, will weaken his desires which help to form a correct and virtuous character, and secure Heaven at last. The youth, who desire immortality, must stop where they are, and not allow an impure thought or an impure act. Impure thoughts lead to impure actions. If Christ is the theme of contemplation the thoughts will be widely separated from every subject which will lead to impure acts. The mind will strengthen by exercise in dwelling upon elevating subjects. It will become healthy and vigorous if trained to run in the channel of purity and holiness. The mind, if trained to dwell upon spiritual themes, will, by cultivation, naturally take that turn. But this attraction of the thoughts to heavenly things cannot be without the exercise of faith in God, and an earnest, humble reliance upon him for strength, and that grace which is sufficient for every emergency. [Pamphlet 085 p. 27 para. 02] p. 53, Para. 3, [1869MS].

Purity of life and a character moulded after the divine Pattern are not obtained without earnest effort and fixed principles. A wavering, vacillating mind will not succeed in attaining Christian perfection. Such will be weighed in the balances and found wanting. Satan is seeking for his

prey like a roaring lion. He will try his wiles upon every unsuspecting youth, and there is no safety any where only in Christ. It is through his grace alone that Satan can be successfully repulsed. Satan tells the youth there is time enough yet; that they may indulge in sin and vice this once, and never again; but that one indulgence will poison your whole life. [Pamphlet 085 p. 28 para. 01] p. 54, Para. 1, [1869MS].

Do not venture on forbidden ground once. Let the earnest, heart-felt cry of the youth be raised to Heaven in this perilous day of evil, when the allurements to vice and corruption are on every hand. "Wherewithal shall a young man cleanse his way?" May his ears be opened and his heart inclined to obey the instruction given in the answer, "By taking heed thereto, according to Thy word." The only safety for the youth in this age of pollution is to make God their trust. Without divine help they will be unable to resist human passions and appetites. In Christ is the very help needed; but how few will come to him for that help. Said Jesus, when upon the earth, "Ye will not come to me, that ye might have life." In Christ all can conquer. You can say with the apostle, "Nay in all these things we are more than conquerors through Him that hath loved us." Again, "But I keep under my body, and bring it unto subjection." [Pamphlet 085 p. 29 para. 01] p. 54, Para. 2, [1869MS].

I have written out quite fully the case of Bro. Tabor and family, because this one, illustrates the true state of very many families, and God would have these families take this as though written especially for their benefit. There are many more cases I might designate, but I have named enough already. The young girls are not as a general thing clear of the crime of self-abuse. They practice it, and as the result their constitutions are being ruined. Some, just entering womanhood, are in danger of paralysis upon the brain. Already the moral and intellectual powers are weakened and benumbed, while the animal passions are gaining the ascendancy and corrupting body and soul. The youth, whether male or female, cannot be Christians unless they cease this hellish, soul-and-body-destroying, vice entirely. [Pamphlet 085 p. 29 para. 02] p. 54, Para. 3, [1869MS].

Many of the young are eager after books. They read everything they can obtain. Exciting love stories, and

impure pictures, have a corrupting influence. Novels are eagerly perused by the youth, and their imagination becomes defiled. Photographs are circulated in the cars for sale with females in a state of nudity. These disgusting pictures are found in the daguerreian saloons, and hung in pictures upon the walls of those who deal in engravings. This is an age when corruption is teeming. The lust of the eye and corrupt passions are aroused by beholding and by reading. The heart is corrupted through the imagination. The mind takes pleasure in contemplating scenes which awaken the lower and baser passions. These evil images, seen through defiled imagination, corrupt the morals, and prepare the deluded, infatuated beings, to give loose rein to lustful passions, and then follow sins and crimes, dragging beings formed in the image of God down to a level with the beasts, and sinking them at last in perdition. Avoid reading and seeing things which will suggest to your imagination impure thoughts. Cultivate the moral and intellectual powers. Let not these noble powers become enfeebled and perverted by much reading of even story books. I know of strong minds that have been unbalanced, and partially benumbed, or paralyzed, by intemperance in reading. [Pamphlet 085 p. 30 para. 01] p. 55, Para. 1, [1869MS].

I appeal to parents to control the reading matter for their children. Much reading does them only harm. Especially do not permit upon your table the magazines and newspapers wherein are found love stories. It is impossible for the youth to possess a healthy tone of mind, and correct religious principles, unless they enjoy the perusal of the word of God. This book contains the most interesting history, points out the way of salvation through Christ, and is their guide to a higher and better life. They would all pronounce it the most interesting book they ever perused, if their imagination had not become perverted by exciting stories of a fictitious character. You who are looking for your Lord to come the second time to change your mortal bodies, and fashion them like unto his most glorious body, must come up upon a higher plane of action. You must work from a higher standpoint than you have hitherto done, or you will not be of that number that shall receive the finishing touch of immortality. Ellen G. White. [Pamphlet 085 p. 31 para. 01] p. 56, Para. 1, [1869MS].

Testimony to the Churches at Allegan & Monterey. Dear Brethren:--I have been shown that you are not in the light,

as God would have you. In vision I was pointed back to the ingathering of souls at Monterey last spring, and was shown that your minds were not prepared for that work. You were not expecting or believing for the work which was then accomplished among you. This work was carried on, notwithstanding your unbelief, aside from the participation of many among you. [Pamphlet 099 p. 1 para. 01] p. 56, Para. 2, [1869MS].

When you had such evidences that God was waiting to be gracious to his people, that Mercy's voice was inviting sinners and backsliders to the cross of Christ, why did you not unite with us, who had the burden of the work upon us? Why did you not come up to the help of the Lord? Some of you seemed benumbed and stupefied, and seemed to be amazed, and were unprepared to participate fully in work. You assented to it, but the hearts of many were not in it. It was a great evidence of the lukewarm condition of the church. [Pamphlet 099 p. 1 para. 02] p. 56, Para. 3, [1869MS].

The worldliness you possess does not incline your hard hearts to throw wide open the door, at the knock you hear from Jesus who is seeking an entrance. The Lord of glory who has redeemed you by his own blood, waited at your doors for admittance, and you did not throw open the door wide and welcome him in. Some opened the door slightly and permitted a little light from his presence to enter, but did not welcome the heavenly Visitor. There was not room for Jesus. The place which should have been reserved for him was occupied with other things. Jesus entreated you: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." There was a work for you to do to open the door. For a time you felt inclined to hear, and open the door, but even this inclination departed, and you failed to secure the communion with the heavenly guest which it was your privilege to have. By some, the door was opened, and Jesus heartily welcomed. [Pamphlet 099 p. 2 para. 01] p. 57, Para. 1, [1869MS].

Jesus will not force open the door. The act you have to perform to show your desire for the heavenly Visitor is to open the door wide and give him a sincere welcome. If all had made thorough work in clearing away the world's rubbish, and preparing a place for Jesus, he would have entered and abode with you, and would have done a great

work through you for the salvation of others. You were unprepared for the work. It commenced, notwithstanding, in mighty power among you. Backsliders were reclaimed, sinners were converted, and the sound went out into the region round about. The community was stirred. Had the church come up to the help of the Lord, and had the way been fully opened for further labor, there would have been in Monterey and Allegan, and the region round about, a work accomplished such as you have never witnessed. But the ideas of the brethren were not raised, and they were indifferent, in a great degree, to the matter. Some who had ever been seeking their own interest, could not think of having their minds drawn away from themselves on this occasion, even though the salvation of souls might be at stake. [Pamphlet 099 p. 2 para. 02] p. 57, Para. 2, [1869MS].

The Lord had laid upon us the burden. We were willing to give you all there was of us for a time, if you would come up with us to the help of the Lord. There was a decided failure. There was great ingratitude shown for the manifestations of the power of God among you. Had you received the tokens of God's mercy and loving kindness as you should, with thankful hearts, and united your interest to work with the Spirit of God, you would not now be in the condition that you are. But you have been going down, and withering spiritually since that precious work was done among you. [Pamphlet 099 p. 3 para. 01] p. 58, Para. 1, [1869MS].

The parable of the lost sheep you do not yet understand. You have not learned the lesson the divine Teacher designed you should. You have been dull scholars. Read the parable in Luke xv. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends, and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost." [Pamphlet 099 p. 4 para. 01] p. 58, Para. 2, [1869MS].

Here were the cases of several who had backslidden; who had been in darkness; who had strayed away from the fold. But especially, as a prominent one, was the case of Bro. George Lay. He strayed from the fold. All the efforts were not made in wisdom, which should have been made to have

prevented his straying from the fold, and then after he had strayed, there were not diligent efforts put forth to bring him back. There was much more gossiping over his case than sincere sorrow for him. All these things kept him from the fold, and caused his heart to be separated farther and farther from his brethren, making his rescue more and still more difficult. How different was this course from that pursued by the shepherd in the parable, in pursuit of the lost sheep. The whole ninety and nine were left in the wilderness, to care for themselves, exposed to dangers; yet the lone sheep, separated from the flock, was in greater danger, and to secure the one, the ninety and nine were left. [Pamphlet 099 p. 4 para. 02] p. 58, Para. 3, [1869MS].

Some of the church had no special anxiety to have Bro. Lay return. They cared not enough to unbend from their dignity and pride to make special efforts to help him to the light. They stood back on their dignity, and said, "We will not go after him; let him come to us." It was impossible for him to do this, as he viewed the feelings of his brethren toward him. Had they regarded the lesson taught by Christ, they would have been willing to yield their dignity and pride, and go after the wandering ones. They would have wept over them, prayed for them, implored them to be faithful to God, and the truth, and abide with the church. But the feeling of many was: If he wants to go, let him go. [Pamphlet 099 p. 5 para. 01] p. 59, Para. 1, [1869MS].

When the Lord sent his servants to do the work for these wanderers, which you ought to have done, you were even then unprepared to give up your ideas, when you had evidence that the Lord was giving a message of mercy to these poor stray sheep. You did not feel like leaving the ninety and nine, and searching after the lost sheep till you found it. You did not do this. And when the sheep was found, and brought back to the fold with rejoicing, did you rejoice? We tried to arouse you. We tried to call you together as the shepherd called his neighbors and friends, to have you rejoice with us. But you seemed unwilling. You felt that the sheep had done a great wrong in leaving the fold, and instead of rejoicing that he had returned, you were anxious to make him feel that he should be very sorry for leaving, and should come back just according to your ideas. And since the return of the lost sheep, you have had a feeling of jealousy in regard to his return. You have kept your eye out, watching to see if all was right. Some have not felt

just satisfied, but have felt an unwillingness in their hearts to have things just as they are. [Pamphlet 099 p. 5 para. 02] p. 59, Para. 2, [1869MS].

You are unacquainted with yourselves. Some possess selfishness, which leads to the narrowing up of their influence and efforts. There is more joy in Heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance. [Pamphlet 099 p. 6 para. 01] p. 60, Para. 1, [1869MS].

Had the church been prepared to appreciate the work the Lord was doing among them, they would since that ingathering have been growing stronger and stronger. But instead of all throwing their whole soul into the work, and feeling a special, sincere interest to do all in their power to bring up the work where we left it, they acted very much as if the work did not concern them especially, but as though they were only spectators--ready to distrust, and find fault if there was a chance. [Pamphlet 099 p. 6 para. 02] p. 60, Para. 2, [1869MS].

I was shown the case of Bro. Buck. He feels unhappy. He is dissatisfied with his brethren. His mind has been exercised for some time that it was his duty to carry the message. He is capable, as far as his knowledge of the truth is concerned. He has the ability, but he lacks culture. He has not controlled himself. It requires great wisdom to deal with minds. Bro. Buck is not qualified for this work. He understands the theory, but has not educated himself in forbearance, patience, gentleness, kindness, and true courteousness. If things arise which do not meet his mind, he does not stop and consider whether it is not wisdom to take no notice of it, and let it pass for the present until it shall be fully considered. He braces himself at once for battle. He is harsh, severe, denunciatory. He raises disturbance at once, if things do not meet his mind. [Pamphlet 099 p. 7 para. 01] p. 60, Para. 3, [1869MS].

He possesses in his organization the elements of war rather than of sweet peace and harmony. He has not wisdom to give to all their portion of meat in due season. "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." This making a difference, Bro. Buck has but little knowledge of. He is rough in his manners, and indiscreet in his dealing with souls. This

disqualifies him for making a good, wise, careful shepherd. A shepherd must have courage, fortitude, noble generosity, love, and tenderness, combined. [Pamphlet 099 p. 7 para. 02] p. 60, Para. 4, [1869MS].

He will be in danger of tearing down more than he can build up. He has not had all his powers in subjection to the will of God. He has not been transformed by the renewing of his mind. He is self-sufficient, and does not rely wholly upon the grace of God. His works are not wrought in God. [Pamphlet 099 p. 8 para. 01] p. 61, Para. 1, [1869MS].

To be a shepherd is to occupy a very important, responsible position. It is a high and sacred work to feed the flock of God. Bro. Buck, the Lord does not regard you fit to be an overseer of his flock. Had you been learning the lesson of self-government in your religious experience, and had you felt the necessity of elevating your mind, and purifying your heart by sanctification of the Spirit, and bringing all your powers into subjection to the Spirit of God, seeking humility and meekness, you might now be in a position to do good, and to exert an influence which would be elevating and saving. [Pamphlet 099 p. 8 para. 02] p. 61, Para. 2, [1869MS].

Bro. and Sr. Buck, you have a work to do for yourselves, which no one can do for you. You are inclined to murmur and complain. You have something to do to subdue your natural feelings. Live for God yourselves, knowing that you have not to answer for the wrongs of others. I saw, Bro. Buck, that you would certainly be overcome by Satan, and make utter shipwreck of faith unless you stop your fault-finding, and seek pure and undefiled religion before God. You need to be elevated in your thoughts and conversation. You need a thorough conversion. [Pamphlet 099 p. 8 para. 03] p. 61, Para. 3, [1869MS].

Life or death is before you. You should solemnly consider that you are dealing with the great God. Remember, God is not a child that can be trifled with. You cannot serve God at will, and let it alone at pleasure. Your inmost soul needs to be converted. [Pamphlet 099 p. 9 para. 01] p. 62, Para. 1, [1869MS].

All who, like you, my brother, have failed to grow in the grace of God, and perfect holiness in his name, will, in

these days of peril and trial, meet with great loss. Their foundation will be in danger of proving sliding sand instead of the Rock, Christ Jesus. [Pamphlet 099 p. 9 para. 02] p. 62, Para. 2, [1869MS].

You move by impulse. You feel unreconciled with your brethren because you are not sent out to preach the truth. You are not fit for this trust. It would take the care of more than one efficient preacher to follow in your wake, to bind up the wounds and bruises your harsh dealing would make. God is not pleased with you, and I fear that you will fail of everlasting life. [Pamphlet 099 p. 9 para. 03] p. 62, Para. 3, [1869MS].

You have no time to lose in making mighty efforts to rescue yourself from Satan's snare. You need to learn of Jesus, who is meek and lowly of heart, and then you will obtain rest. Oh! what a work you have to do to perfect holiness in the fear of God, and be prepared for the society of the pure and holy angels. You need to humble your heart before God, and seek meekness and righteousness, that you may be hid in the day of the Lord's fierce anger. [Pamphlet 099 p. 10 para. 01] p. 62, Para. 4, [1869MS].

Bro. Day: The Lord let his blessing rest upon you last spring; but you did not see the relation which watchfulness and prayer sustain to a progress in the divine life. You have neglected these duties, and the result has been that darkness has enshrouded you. You have been in a state of uncertainty and distrust. You have frequently chosen for your society those who are in darkness, those whom Satan uses to scatter from Christ. You could live among the most corrupt, and remain unstained, unsullied, if God in his providence thus directed you. But it is dangerous for those who wish to honor God to choose for their companions those who fear not God, and be pleased and entertained with their society. Satan is ever surrounding such, and great darkness is around about them; and if those who profess Christ go unbidden into this darkness, they tempt the Devil to tempt them. If God requires us to go amid infernal spirits, where is the blackest darkness, in order to do good and glorify his name, he will encircle us with his angels and keep us unsullied. But if we seek the company of sinners, and are pleased with their coarse jests, and are entertained and amused with their stories, sports, and ribaldry, the pure and holy angels remove their protection, and leave us to the darkness we have chosen. [Pamphlet 099 p. 10 para. 02]

p. 62, Para. 5, [1869MS].

Bro. Day, I wish to alarm you. I wish to arouse you to action. I wish to entreat of you to seek God while he invites you to come to him that you may have life. [Pamphlet 099 p. 11 para. 01] p. 63, Para. 1, [1869MS].

Watch, Pray, Work, are the Christian's watchwords. Satan is vigilant in his efforts. His perseverance is untiring, his zeal earnest and unabated. He does not wait for his prey to come to him, he seeks for it. To wrench souls from the hand of Christ, is his determined purpose; yet souls are asleep in their blindness--insane in their pursuits. God is not in their thoughts. A vigilant foe is upon the track of the Christian; yet he is in no danger while he makes God his trust. But unless he puts his trust in God, his strength will be weakness, and he will be overcome by Satan. [Pamphlet 099 p. 11 para. 02] p. 63, Para. 2, [1869MS].

Bro. Day, it is dangerous for you to yield to doubts. You must not permit yourself to go any farther in the direction in which you have been going. You are in constant danger. Satan is on your track, suggesting doubts and causing unbelief. Had you stood clear in the counsel of God, you could have had an influence for good over those who love your society now. [Pamphlet 099 p. 11 para. 03] p. 63, Para. 3, [1869MS].

Poor Bro. Gregory; he felt the influence of the Spirit of God, but was deficient in experience. He did not turn fully from his old habits and customs. There is no concord between Christ and Belial. Bro. Gregory failed to make God his strength continually, and his feet have slipped. You might have helped him if you had had hold from above, as you should have had. But your course of inactivity, your manner of conversation, your influence, has strengthened him in his backsliding, and quieted the voice of conscience within him. Your course has not been a reproof to him in his downward track. You could do good, were you living for God. [Pamphlet 099 p. 12 para. 01] p. 63, Para. 4, [1869MS].

Your strength is utter weakness; your wisdom is foolishness; yet you do not realize this. You have been too well satisfied with a theory--a correct form of doctrine, but have not felt the necessity of the power of God. You

have neglected the spiritual part of religion. Your whole being should cry out for the Spirit of God--the life and power of religion in the soul, which would lead to the crucifixion of self, and firm trust in your Redeemer. [Pamphlet 099 p. 12 para. 02] p. 64, Para. 1, [1869MS].

You are in terrible darkness, and unless you arise in the name of God, and break the fetters of Satan asunder, and assert your freedom, you will make shipwreck of the faith. [Pamphlet 099 p. 13 para. 01] p. 64, Para. 2, [1869MS].

Notwithstanding your life has not been in accordance with the will of God, your works and ways have been offensive to him, yet such is his great unwillingness to leave you--such is his love toward you, that the Majesty of Heaven condescends to beg the privilege of making you a visit, and leaving you his blessing. "Behold I stand at the door and knock." The mansions in glory are his. His the joy of the heavenly abode; yet he humbles himself to seek an entrance at the door of your heart, that he may bless you with his light, and make you to rejoice in his glory. His work is to seek and save that which is lost, and ready to perish. He wishes to redeem from sin, and death, as many as he can, that he may elevate them to his throne and give them everlasting life. [Pamphlet 099 p. 13 para. 02] p. 64, Para. 3, [1869MS].

Bro. Day, be entreated to arise and cast aside your doubts. What makes you inclined to doubts? It is your life of departure from God. Your life of unconsecration, Your jesting and joking. Your lack of sobriety is endangering your eternal interests. Christ is inviting you to turn from these follies to him. You are not growing in grace and in the knowledge of the truth. You are not an honor to the cause. You are not becoming elevated, but are sinking lower and lower in the scale. You are not forming a character for Heaven, and everlasting life. [Pamphlet 099 p. 13 para. 03] p. 65, Para. 1, [1869MS].

You are pleasing yourself, passing away time in frivolity which should be spent with your family, teaching your children the ways and works of God. The hours that you spend in company that is doing you only harm, should be devoted to prayer and the study of God's word. You should feel that a responsibility is upon you, as head of your family, to bring up your children in the nurture and admonition of the Lord. What account will you render to God

for misspent time? What influence are you having over those who have not the fear of God before them? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." May God anoint your eyes that you may see your peril. I feel deeply for you. My heart yearns over you. I long to see you coming up to the high standard that it is your privilege to attain. You can do good. Your influence, if exerted on the right side, will tell. Bro. Day, your footsteps are in the downward path. "Turn ye, turn ye, for why will ye die." [Pamphlet 099 p. 14 para. 01] p. 65, Para. 2, [1869MS].

Pursue the course you are now traveling, much longer, and you will become infidel in regard to the truth--infidel in regard to the word of God. Watch, and pray always. Dedicate yourself unreservedly to God, and it will not be difficult then to serve God. You have a divided heart. This is the reason that darkness, instead of light, encircles you. [Pamphlet 099 p. 14 para. 02] p. 65, Para. 3, [1869MS].

The last message of mercy is now going forth. It is a token of the longsuffering and compassion of God. Come, is the invitation now given. Come, for all things are now ready. This is mercy's last call. Next will come the vengeance of an offended God. [Pamphlet 099 p. 15 para. 01] p. 66, Para. 1, [1869MS].

Bro. Day, encourage simplicity, love, forbearance, and sweet union with your brethren. But do not, oh do not, sell everlasting life so cheaply. You will never know real happiness if you go from the truth. You will be miserable indeed. Heaven is worth making any and every sacrifice for. Break the bands of Satan. Jesus is now inviting you. Will you listen to his voice? You must take a higher stand than you have hitherto done. Make the kingdom of Heaven, and the righteousness of Christ, your first business. Live for God and Heaven, and the eternal reward will be yours at the end of the race. [Pamphlet 099 p. 15 para. 02] p. 66, Para. 2, [1869MS].

I was shown Bro. Harvey Kenyon. I was pointed back to last spring, in May, when the Lord visited Monterey. Bro. Kenyon was not prepared to take stock in that work His mind and heart were elsewhere. He was contemplating marriage. He could not listen to the invitation of Jesus, "Come for all things are now ready." His contemplated marriage engrossed his attention. He had no time or inclination to open the

door of his heart to the gracious Visitor. Had he done this, Christ would have given him good counsel, which, if heeded, would have been of priceless value to him. He would have presented before him in its true light his danger of yielding to the dictates of a wayward inclination, and setting aside the decisions of sober reason, and the glory of God. He would have charged him to beware how he tread in the footsteps of those who have fallen and been ruined. He did not consider that God had claims upon him; that he should make no move without consulting him who had bought him. We are instructed that whatever we do, we should do all to his glory. [Pamphlet 099 p. 15 para. 03] p. 66, Para. 3, [1869MS].

Did you, Bro. Kenyon, as a disciple, a learner of Christ, go to him in humble, sincere, prayer, and commit your ways to him? You failed to do this. You did not investigate all your motives, and move with carefulness lest you should bring a reproach upon the cause of Christ, your Redeemer. You did not consider whether this move would have the best effect to increase your spiritual sensibility, quicken your zeal, and strengthen your efforts in self-denial and steadfastness in the truth. You were ignorant of your own heart. The work of God was seen in the church, but you had no longings for the divine Spirit. The things of Heaven were insipid to you. You were infatuated by your new hopes of uniting your interest with another. You did not consider that a marriage alliance was to affect vitally your interest for life, short though that life must be. [Pamphlet 099 p. 16 para. 01] p. 67, Para. 1, [1869MS].

You should have felt that with your own evil heart to subdue, you could not be brought in connection with an influence which would make it more difficult for you to overcome self, and make your path upward to Heaven more rugged. You have now made your religious progress tenfold more difficult than when you stood alone. It is true you were lonely; for you had lost a precious jewel. But if you had counseled with your brethren, and committed your ways to the Lord, he would have opened ways for you, that you could have connected yourself with one who could have helped you instead of being a hindrance. [Pamphlet 099 p. 17 para. 01] p. 67, Para. 2, [1869MS].

If you will now turn to the Lord with humility with all your heart, he will pity and help you. But you are just where you are shorn of your strength, and are prepared to

compromise your faith and your allegiance to God, to please your new wife. God pity you; for ruin is before you unless you arouse like a true soldier of Christ, and engage anew in the warfare for everlasting life. Your only safety is in keeping with your brethren, obtaining all the strength you can from them to stand in the truth. [Pamphlet 099 p. 17 para. 02] p. 67, Para. 3, [1869MS].

You are about to sacrifice the truth for the sake of peace and happiness here. You are selling your soul at a cheap market. It is now your duty to do all you can to make your wife happy, and not sacrifice the principles of truth. You should exercise forbearance, patience, and true courteousness. By thus doing, you can show the power of true grace, and the influence of the truth. [Pamphlet 099 p. 18 para. 01] p. 68, Para. 1, [1869MS].

I was shown that the love of money is a snare to you. Money, independent of the opportunity it furnishes for doing good, blessing the needy, and advancing the cause of God, is really of but little value. The little you possess is a snare to you. Unless you use your talents of means as a wise and faithful steward in the service of your Master it will yield you little else but misery. [Pamphlet 099 p. 18 para. 02] p. 68, Para. 2, [1869MS].

You are a close, penurious man. You need to cultivate a noble and liberal spirit. Unless you separate your affections from the world, you will be overcome. The deceitfulness of riches will so corrupt your soul, that the good will be overborne by evil. Selfishness and love of gain will triumph. [Pamphlet 099 p. 18 para. 03] p. 68, Para. 3, [1869MS].

If you, my dear brother, are saved, it will be indeed a miracle of mercy. Your love of the world is increasing upon you. Carefully consider the words of Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." [Pamphlet 099 p. 18 para. 04] p. 68, Para. 4, [1869MS].

My brother, you have not obeyed either the first or second commandments. You would reach out and advantage yourself although you knew it would greatly disadvantage your

neighbor. You look to your own selfish interest, and would say, Am I my brother's keeper? [Pamphlet 099 p. 19 para. 01] p. 68, Para. 5, [1869MS].

You are not laying up your treasure in Heaven, and becoming rich toward God. Self and selfish interest are eating out true godliness from your soul. You are bowing to the God of this world. Your heart is alienated from God. An inspired writer says, "The path of the just is as the shining light, that shineth more and more unto the perfect day." [Pamphlet 099 p. 19 para. 02] p. 68, Para. 6, [1869MS].

The steps of a Christian may appear at times feeble and faltering, yet in his conscious weakness he leans upon the mighty One for support. He is sustained, and is surely making progress onward and upward towards perfection. He is gaining new victories daily, and coming nearer and nearer to the standard of perfect holiness. His eye is not downward to the earth, but upward, keeping in view the heavenly pattern. [Pamphlet 099 p. 19 para. 03] p. 69, Para. 1, [1869MS].

Bro. Kenyon, the glitter and tinsel of the corruptible things of the earth, have eclipsed the charms of Heaven, and have made eternal life of but little value to you. I beg and entreat you, as a servant of Christ, to awaken and see yourself as you are. [Pamphlet 099 p. 20 para. 01] p. 69, Para. 2, [1869MS].

The profits you will obtain in the course you are now pursuing, will be eternal loss. You will find you have made a terrible mistake which can never be remedied. [Pamphlet 099 p. 20 para. 02] p. 69, Para. 3, [1869MS].

You can now face right about, heed the call of mercy, and live. Rejoice that your probation has not ended--that you may now, by patient continuance in well doing, seek for glory, honor, immortality, and eternal life. Rejoice that she who has been your faithful companion for years shall rise again--that mortality will be swallowed up of life. Look forward to the morning of the resurrection, when she who shared your joys and sorrows for more than a score of years, will come forth from her prison-house. Will you have her look for you, her companion, in vain? Will you be missing then, as her voice is raised in triumph and victory--"O death, where is thy sting? O grave, where is

thy victory?" Oh! that day will bring honor to the saints. No shame, no reproach, no suffering; but peace, joy and immortal praise, upon every redeemed tongue. Oh! that God would speak to your heart, and impress upon your soul the value of eternal life. And may you be held, my brother, to ever possess a spirit of noble generosity, that you may discharge the duties of your stewardship with faithfulness, having your eye single to the glory of God, that the Master may say to you, "Well done, good and faithful servant: enter thou into the joy of thy Lord." [Pamphlet 099 p. 20 para. 03] p. 69, Para. 4, [1869MS].

I was shown that some are deceived in regard to themselves. They look to those who have much property, and feel that they are the only ones who are in special danger of covetousness, and who have a love of the world. This is not the case. Those who have means are constantly in danger, and are accountable for all the talents of means which the Master has entrusted to their care. But those who have little of this world are frequently self-caring, and do not do that which is in their power to do, and which God requires them to do. They have opportunities, frequently, of doing good if they were less self-caring; but they have so long cared for self, and studied self-interest, they think there is no other way for them to do. [Pamphlet 099 p. 21 para. 01] p. 70, Para. 1, [1869MS].

I was shown that Bro. and Sr. Burnham are in danger of having their thoughts centered too much upon themselves, especially is Sr. Burnham at fault here. She has almost supreme love for herself. Sr. Burnham, you are poorly prepared to stand amid the perils of the day of God. You do not imitate the true pattern, Jesus. There was not one selfish act in his whole life. You have a work to do for yourself which no one can do for you. Divest yourself of selfishness, and learn the mind and will of God. Study to show yourself approved unto God. You are impulsive. You are naturally irritable and peevish. You work far beyond your strength. There is no virtue in this. God does not require it. A selfish disposition is at the bottom of this. Your motives are not praise-worthy. You shun responsibility and care-taking, and have felt that you should be considered, you should be favored. It is to be regretted that you have been favored from your childhood. You have been petted, and your will left unsubdued. Now you have the work to do at a more advanced age which should have been done in your childhood. Your husband has yielded to your wishes, and

indulged your whims, to your injury. [Pamphlet 099 p. 21 para. 02] p. 70, Para. 2, [1869MS].

Selfishness must die. It manifests itself in a variety of ways, according to circumstances, and the peculiar organization of individuals. If you had children, and your mind was compelled to be called away from yourself to care for them, to instruct them, and be an example to them, it would be more to your advantage. You have called forth in your home the attention and forbearance which is required to be exercised toward children. To care for others, to seek to advantage them, you have not thought was any part of your duty. But you require it, and will have it. You are wilful, and very set to carry out your own plans. When everything is smooth in your pathway, you manifest the fruits we expect to see in a Christian; but when your path is crossed, you manifest fruits that are not to be found upon a good tree. You have a regular perverse, wilful time, like a spoiled child which deserved chastisement. When two compose a family, as in your case, and there are no children to call into exercise forbearance and patience, and true love, there is necessity for constant watchfulness lest selfishness obtain the supremacy, lest yourselves become a center, and you require attention, care and interest, which you feel under no obligation to bestow. The care of children in a family makes it necessary for the culture of mind and heart in connection with the ordinary cares of domestic life, that a large portion of the time be spent at home. [Pamphlet 099 p. 22 para. 01] p. 71, Para. 1, [1869MS].

You neglect to keep your heart, and neglect to use the means God has given you with which to do good. Your influence could benefit, did you feel that anything was required of you toward those who need help, who need encouragement and strength. You have so long studied your pleasure, that you are disqualified to benefit those around you. You need to discipline yourself. Take time for self-examination to bring all your powers in subjection to the mind and will of God. You need secret discipline of your affections which is so important in order that even the thoughts may be brought into subjection. You are shut up to self. It is the privilege of every true Christian to exert an influence for good upon the character of every one with whom they associate. [Pamphlet 099 p. 23 para. 01] p. 71, Para. 2, [1869MS].

You, my sister, will be rewarded according as your works have been. Closely investigate your motives, and candidly decide whether you are rich in good works. I was pointed back to last spring, when the Lord was doing a good work in Monterey and vicinity. The angels of mercy were hovering over his people, and hearts which knew not God and the truth were deeply stirred. God would have carried forward the work he so graciously commenced, had the brethren been in working order. You had so long consulted your wishes, and had everything bend to your convenience that the possibility that you might be inconvenienced, led you to close the door which you might have opened to advance the cause. [Pamphlet 099 p. 24 para. 01] p. 72, Para. 1, [1869MS].

You acted your part, and some others felt a drawback, fearing the expense and calculating that they would lose time in attending meetings if the effort should be made. Christian zeal was lacking. A world was before us lying in wickedness, exposed to the wrath of God, and poor souls were held by the prince of darkness, and yet those who ought to be awake and engaged in the most noble object in the universe, the salvation of perishing souls, had not interest enough to call into action every means they could employ, to hedge up the path to destruction, and to turn their footsteps into the path of life. The enterprise of eternal life should engage the deepest interest of every Christian. To be a co-worker with Christ and the heavenly angels in the great plan of salvation! What work can bear any comparison with this? From every soul saved, there comes to God a revenue of glory, to be reflected back upon the one saved, and also upon the one instrumental in his salvation. There is a noisy zeal without aim or purpose, which is not according to knowledge, which is blind in its operations and destructive in its results. This is not Christian zeal. Christian zeal which is controlled by principle is not spasmodic. It is earnest, deep, and strong, engaging the whole soul, awakening to exercise the moral sensibilities. The salvation of souls and the interests of the kingdom of God are matters of the highest importance. What earthly object is there that would make it more reasonable to be in earnest than the salvation of souls and the glory of God? There are considerations here which cannot be lightly regarded. They are as weighty as eternity. Eternal destinies are at stake. Men and women are deciding for weal or woe. Christian zeal will not exhaust itself in talk, but will feel and act with vigor and

efficiency. Yet Christian zeal will not act for the sake of being seen. Humility will characterize every effort, and humbleness will be seen in every work. Christian zeal will lead to earnest prayer and humiliation, and to faithfulness in home duties. In the family circle will be seen the gentleness and love, benevolence and compassion, which are ever the fruits of Christian zeal. [Pamphlet 099 p. 24 para. 02] p. 72, Para. 2, [1869MS].

I was shown that you must make an advance move. Your treasure in Heaven, Sr. Burnham, is not large. You are not rich toward God. May the Lord open your eyes to see, and make your heart feel, and you manifest, Christian zeal. Oh, how few feel the worth of souls! How few would sacrifice, to bring souls to the knowledge of Christ! There is much talking, much professed love for perishing souls. Talk is cheap stuff. It is earnest Christian zeal to act that is wanted. It is zeal to be manifested by doing something, by engaging in the work. Every one must now work for him and herself, and when they have Jesus in their hearts, they will confess him to others. You could no more hinder a soul from confessing Christ, who had him to confess, than you could stop the waters of Niagara from flowing over the falls. [Pamphlet 099 p. 26 para. 01] p. 73, Para. 1, [1869MS].

I was shown that Bro. C. Russell is buried up in the rubbish of the world. He cannot afford time to serve God. He cannot afford time to earnestly study and pray to know what the Lord would have him do. His talent is buried in the earth. The cares of this life have swallowed up eternal considerations with him. The kingdom of God and the righteousness of Christ are secondary with him. He loves business, but I saw, that unless he changed his course, the hand of God would be against him. He may gather, but God will scatter. He could do good. [Pamphlet 099 p. 27 para. 01] p. 74, Para. 1, [1869MS].

But many have the idea that if their life is a working, business life, that they can do nothing for the salvation of souls, and to advance the cause of their Redeemer. They say they cannot do things by halves, and therefore turn from religious duties, and religious exercises, and bury up in the world. They make their business primary, and forget God. And God is displeased with them. Any who are engaged in business where they cannot advance in the divine life, and perfect holiness in the fear of God, should change to a

business in which they can have Jesus with them every hour. Bro. Russell, you are not honoring your profession. Your zeal is a worldly zeal, and your interest is a worldly interest. [Pamphlet 099 p. 27 para. 02] p. 74, Para. 2, [1869MS].

You are dying spiritually. You understand not your perilous condition. The love of the world is swallowing up your religion. You must awake. You must seek God. You must repent of your backslidings. In contrition take words and return to the Lord. Your religious duties have become merely a form. You have not religious enjoyment; for this enjoyment is dependent upon willing obedience. The willing and obedient shall eat the good of the land. You do not possess a bright evidence that you will dwell with God in his kingdom. You occasionally engage in the outward performance of religious duties, but your heart does not engage in the exercise. You occasionally drop a word of warning to sinners, and in favor of the truth; but it is a reluctant service, as though rendered to a task-master, instead of the cheerful service of filial affection. If your heart is aglow with Christian zeal, the most arduous duties will be pleasant and easy. [Pamphlet 099 p. 28 para. 01] p. 74, Para. 3, [1869MS].

Why the Christian life is so difficult to many is because they have a divided heart. They are double-minded, which makes them unstable in all their ways. Were they richly imbued with Christian zeal, which is ever the result of consecration to God, instead of the mournful cry, "My leanness! my leanness!" the language of the soul would be, "Hear what the Lord has done for me." [Pamphlet 099 p. 28 para. 02] p. 75, Para. 1, [1869MS].

In the course you have been pursuing, how limited will be the good you have accomplished, even if you are saved, which is very doubtful. Not a soul will be saved by your instrumentality. Will the Master say to you, "Well done, good and faithful servant"? What have you been doing faithfully? Hard work in the business and cares of this life. Will this bring from the lips of Christ, the gracious words, "Well done, good and faithful servant"? [Pamphlet 099 p. 28 para. 03] p. 75, Para. 2, [1869MS].

My brother, Jesus loves you, and invites you to face right about, and take your eyes from the earth, and fix them upon the mark of the prize of your high calling, which is Christ

Jesus. Cease lightness and trifling. Let a solemn weight of the time in which we live be borne by you till the war is over. [Pamphlet 099 p. 29 para. 01] p. 75, Para. 3, [1869MS].

You should go to work. Your influence, if consecrated to God, will tell. [Pamphlet 099 p. 29 para. 02] p. 75, Para. 4, [1869MS].

The family of Bro. Rumery are, most of them, in the downward road. Maria lives an aimless life. She is full of folly, vanity, and pride. Her influence does not tend to ennoble, does not lead to goodness and holiness. She does not like the restraint religion imposes; therefore she will not yield her heart to its sacred sway. She loves self, she loves pleasure, and is seeking for her own enjoyment. Sad, sad indeed will be the result unless she now turns square about, and seeks for true genuine godliness. She might exert an influence over her brothers which would be softening, ennobling and elevating in its tendency. God loves these children; but they are not Christians. They can become children of the light, and be missionaries in their own family, and among their associates. They could be workers for God, if they would try to live as humble Christians. [Pamphlet 099 p. 29 para. 03] p. 75, Para. 5, [1869MS].

If the youth could only see how much good it is their power to accomplish, if they would make God their strength and wisdom, they would no longer pursue a course of careless indifference toward God; they would be no longer swayed by the influence of those who are unconsecrated. Instead of feeling that an individual responsibility rests upon them, to put forth efforts to do others good, and lead them to righteousness and holiness, they give themselves up to their own amusement. They are useless members of society, and their lives are aimless as the butterfly's. [Pamphlet 099 p. 30 para. 01] p. 76, Para. 1, [1869MS].

The youth may have knowledge of the truth, and believe it, but not live it. They possess a dead faith. Their hearts are not reached so as to affect the conduct and character in the sight of God, and they are no nearer to doing his will than the unbeliever. Their hearts do not conform to the will of God. They are at enmity with God. [Pamphlet 099 p. 30 para. 02] p. 76, Para. 2, [1869MS].

Those who are devoted to amusements; who love the society of those who love pleasure, have an aversion to religious exercises. Will the Master say to these youth who profess his name, "Well done good and faithful servant," unless they are good and faithful? [Pamphlet 099 p. 30 para. 03] p. 76, Para. 3, [1869MS].

The young are in great danger. Much evil results from their light and trifling reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep that they might finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh! that the young would reflect upon the influence the exciting story-reading has upon the mind. [Pamphlet 099 p. 31 para. 01] p. 76, Para. 4, [1869MS].

Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You have sinned against your parents in devoting to such a poor purpose the time which belonged to them. You sin against God in using the time thus, which should be spent in devotion to him. It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking, can only be indulged at the expense of barrenness of soul, and the loss of the favor of God. [Pamphlet 099 p. 31 para. 02] p. 77, Para. 1, [1869MS].

Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to Christ? or, if they profess Christ, lead them to a closer walk with him? [Pamphlet 099 p. 32 para. 01] p. 77, Para. 2, [1869MS].

The young should cultivate a spirit of devotion, and piety. They cannot glorify God unless they aim constantly to the fullness of the stature of Christ--a perfect person in Christ Jesus. Let the Christian graces be and abound in you. Give to your Saviour the best and holiest affection. Render entire obedience to his will. He will accept of

nothing short of this. Be not moved from your steadfastness by the jeers and scoffs of those whose minds are given to vanity. Follow your Saviour through good report and evil report. And count it all joy, and a sacred honor, to bear the cross of Christ. Jesus loves you. He died for you. Unless you seek to serve him with your undivided affections, you will fail to perfect holiness in his fear, and you will be compelled to hear at last the fearful word, Depart. [Pamphlet 099 p. 32 para. 02] p. 77, Para. 3, [1869MS].

The case of Bro. Rumery is fearful. This world is his god. He worships money. He has not heeded the warning given him years ago, and overcome his love of the world while in the exercise of all his faculties. The dollars he has accumulated since, have been like so many cords entangling his soul, and binding him to the world. As he has gained in property, the more greedy he has been for gain. [Pamphlet 099 p. 32 para. 03] p. 78, Para. 1, [1869MS].

All the powers of his being are devoted to the one object, securing money. This has been the burden of his thoughts, the anxiety of his life. He has turned all the powers of his being in this one direction until he is a worshiper of mammon to all intents and purposes. Upon this subject he is insane. His example before his family is leading them to think the possession of property is to be valued before Heaven and immortality. He is sacrificing his eternal interest for treasures upon the earth. He has for years been educating his mind to acquire property. He believes the truth--he loves the principles of truth, and loves to see others prospering in the truth, but he has made himself so thoroughly a slave to mammon, that he feels bound to serve this master as long as he shall live. The longer he lives, the more devoted will he become to his love of getting gain, unless he tears his soul away from this terrible God, money. It will be like tearing out his vitals, but it must be done if he values Heaven. [Pamphlet 099 p. 33 para. 01] p. 78, Para. 2, [1869MS].

He needs the censure of none, but the pity of all. His life has been a terrible mistake. He has suffered imaginary pecuniary want, while surrounded with plenty. Satan has taken possession of his mind, and excited his organ of acquisitiveness, and made him insane upon this subject. The higher, noble powers of his being have been brought very much into subjection to the close, selfish propensity of

acquisitiveness. His only hope is in overcoming this propensity, and breaking the bands of Satan. He has tried to do this, by doing something after his conscience had been wrought upon; but this is not sufficient. This merely making a mighty effort and parting with a little of his mammon, and feeling all the time that he is parting with his soul, is not the fruit of true religion. He must train his mind to good works. He must brace against his propensity to acquire. He must weave into all his life good works. He must cultivate a love of doing good, and get above the little, penurious spirit which he has fostered. [Pamphlet 099 p. 34 para. 01] p. 78, Para. 3, [1869MS].

In trading with the merchants at Allegan, Bro. and Sr. Rumery do not take a course which is pleasing to God. They will dicker to get things as cheap as they possibly can, and linger over a few pennies difference, and talk in regard to it as though money was their *all--*their God. If they could only be brought back, unobserved, to hear the remarks that are made after they leave, they would get a clearer idea of the influence of penuriousness. Our faith is brought into disrepute, and God is blasphemed, by some, on account of this close, selfish dealing. Angels turn from this close, penny deal, in disgust. Everything in Heaven is noble and elevated. All are seeking the interest and happiness of others. No mind is devoted to looking out and caring for self. It is the chief joy of all holy beings to witness the joy and happiness of those around them. [Pamphlet 099 p. 34 para. 02] p. 79, Para. 1, [1869MS].

When these angels come to minister to those who shall be heirs of salvation and witness, the exhibition of selfishness, of covetousness, of overreaching, and benefiting self at others disadvantage, they turn away in grief. When they see those who claim to be heirs to an immortal inheritance so penurious in dealing with those who do not profess any higher ambition than to be laying up treasures on earth, they turn away in shame, for holy truth is reproached. [Pamphlet 099 p. 35 para. 01] p. 79, Para. 2, [1869MS].

There could be no way in which the Lord would be better glorified, and the truth honored, than for unbelievers to see that truth had wrought a great and good work upon the lives of naturally covetous and penurious men. [Pamphlet 099 p. 35 para. 02] p. 79, Para. 3, [1869MS].

If they could see that the faith was having an influence to mould their characters, changing them from close, selfish, overreaching, money-loving men, to men who love to do good, who are seeking opportunities to bless those who need to be blessed with their means, they would have evidence that their religion was genuine by visiting the widow and fatherless in their affliction, and by keeping themselves unspotted from the world. Such would let their light so shine that others seeing their good works would be led to glorify our Father which is in Heaven. This fruit would be unto holiness, and they would be living representatives of Christ upon the earth. Sinners would be convicted that there is a power in the truth to which they are strangers. Those who profess to be waiting and watching for the appearing of their Lord should not disgrace this profession by bantering in deal, and standing for the last penny. Such fruit does not grow upon the Christian tree. [Pamphlet 099 p. 35 para. 03] p. 80, Para. 1, [1869MS].

Bro. Rumery, the Lord is not willing you should perish, but rather that you should take hold of his strength, and make peace with him by a conformity of your will to the will of the Divine. If a faithful picture of your course in money-getting could be presented before you, you would be terrified. You would be disgusted with your closeness, your penuriousness, your love of money. You would make it the effort of your life to obtain the transforming grace of God which would make you a new man. The means which came to you from relatives was a curse to you. It only increased your money-loving propensity, and was an additional weight to sink you to perdition with your god. [Pamphlet 099 p. 36 para. 01] p. 80, Para. 2, [1869MS].

"The love of money is the root of all evil." When men employ the powers that God has given them to obtain riches, and can be content with the pleasures of adding to wealth which they can never use, and which will prove a damage to their children, they abuse the powers which God has given them. They show that their character has been made sordid by the absorbing pursuit of gain. Instead of realizing happiness, they are miserable. They have shut up their souls to the wants of the needy, and have given evidence that they had no bowels of mercy and compassion for the suffering. [Pamphlet 099 p. 36 para. 02] p. 80, Para. 3, [1869MS].

Bro. Rumery, your heart is not callous to the wants and

necessities of others. You have generous impulses, and you love to accommodate. You will frequently do a kind act for a brother or a neighbor readily, but you make money your god, and are in danger of valuing Heaven less than you value your money. In money-getting there is always danger, unless the grace of God is the ruling principle of the soul. When Christians are controlled by the principles of Heaven, they will dispense with one hand, while the other gains. This is the only rational and healthy position a Christian can occupy while having, and still making, money. We would ask Bro. Rumery, What are you going to do with your money? You are God's steward. You possess talents of means, and can with them do much good. You can deposit in the bank of Heaven by being rich in good works. Bless others with your life. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not breakthrough, nor steal: for where your treasure is, there will your heart be also." [Pamphlet 099 p. 37 para. 01] p. 81, Para. 1, [1869MS].

In laying up treasures in Heaven, remember it is not lost. It is for yourselves. It is securing these treasures to yourselves by a judicious use of the means of which Heaven has made you a steward. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. [Pamphlet 099 p. 38 para. 01] p. 81, Para. 2, [1869MS].

There is danger, Bro. Rumery, of your life being lost, your gifts, bestowed by God, being surrendered to the Devil and you led captive by him at his will. Can you bear the thought? Can you for this short life choose to serve self, and love your money, and then part with it all, and have no title to Heaven, no right to the life which is eternal? You have a great work, a mighty struggle before you, to separate your affections from this earth's treasure. Where your treasure is, there will your heart be also. Watch, pray, and work, are the Christian's watchwords. Arouse yourself, I implore you. Seek for those things which are enduring. The things of this earth must soon pass away. Are you ready to exchange worlds? Are you forming a character

for everlasting life? If lost at last, you will know what proved your ruin,--the love of money. You will cry in bitter anguish: Oh! the deceitfulness of riches! I have lost my soul. I sold it for money. My soul and body I bartered for gain. I sacrificed Heaven, fearing that I should have to sacrifice my money to obtain it. From the Master will be heard, Take ye the unprofitable servant, bind him hand and foot, and cast him into outer darkness. [Pamphlet 099 p. 38 para. 02] p. 82, Para. 1, [1869MS].

We hope this will not be your fate. We hope you will transfer your affections, and remove your treasure to Heaven and fasten your affections upon God and the immortal treasure. [Pamphlet 099 p. 39 para. 01] p. 82, Para. 2, [1869MS].

I have seen that the entire family were in danger of partaking, in a degree, of the father's spirit. Sr. Rumery, you have already partaken of this spirit. God help you to see it, and make an entire change. Cultivate a love of doing good. Seek to be rich in good works. You can do, in many things, more than you do. You have an individual responsibility before God. You have a duty to do, from which you cannot be excused. Maintain a close walk with God. Pray without ceasing. You will have close work if you save your soul. [Pamphlet 099 p. 39 para. 02] p. 82, Para. 3, [1869MS].

Seek to have a counteracting influence in your family. Take your stand nobly for God. Your organization is unlike your husband's, and you will be condemned of God unless you act for yourself. Make diligent work in saving your own soul, and in exerting an influence to save your family. Let your example show that your treasure is in Heaven--that you have invested all in a better home and a better life, which are eternal. Train your mind to value heavenly things, to be elevated, to love God, and to manifest a willing obedience to his will. [Pamphlet 099 p. 40 para. 01] p. 83, Para. 1, [1869MS].

You may be tested; you may be proved to see how deep and strong is your affection for the things of this world. You may be made to understand, my sister, a page of your heart with which you are now unacquainted. [Pamphlet 099 p. 40 para. 02] p. 83, Para. 2, [1869MS].

God knows your trials, as you view the state of your

husband and children, who so greatly lack saving faith. Much more depends upon you than you realize. You should put the armor on. Spend not your precious strength in exhausting labor which another can do. Encourage your daughter to engage in useful employment, and to aid you in bearing the burdens of life. She needs discipline. Her mind is vain. She needs to render all to God, then she can be useful and please her Redeemer. [Pamphlet 099 p. 40 para. 03] p. 83, Para. 3, [1869MS].

Sr. Rumery, work less, and pray and meditate more. Eternal interests should be primary with you. God forbid that your children should be moulded into money-lovers. [Pamphlet 099 p. 41 para. 01] p. 83, Para. 4, [1869MS].

True refinement, and gentleness of manners, can never be found in a home where selfishness reigns. The truly refined always have brains and hearts, always have consideration for others. True refinement does not find satisfaction in the adornment and display of the body. True refinement and nobility of soul, will be seen in efforts to bless others, being useful to others, seeking to elevate others. [Pamphlet 099 p. 41 para. 02] p. 83, Para. 5, [1869MS].

The weight of eternal things rests very lightly upon your children. May God arouse them before it shall be too late, and they exclaim in anguish, "The harvest is past, the summer is ended, and we are not saved." [Pamphlet 099 p. 41 para. 03] p. 84, Para. 1, [1869MS].

Bro. George Lay: I was shown your case. You occupy a responsible position. You are entrusted with talents of money, and talents of influence. To every man there is given a work. Something to do, not merely to engage his brain, bone and muscle in common labor; it means more than this. You are acquainted with this work from a worldly point of view, and have some experience in the work in a religious capacity. But for a few years past you have been losing time, and now you will have to work fast to redeem the past. To possess talents is not enough; you must turn these talents to advantage; not merely for yourself, but for Him who bestowed them. All that you have is a loan from your Lord. He will require it again at your hand with interest. [Pamphlet 099 p. 41 para. 04] p. 84, Para. 2, [1869MS].

Christ has a right to your services. You are not your own

servant, to serve your own interest, but the interest of him who has employed you. As a professed Christian, your relation to God brings you under obligations as his servant. You have become his servant by grace. It is not your own property entrusted to you for investment. Had it been so, you might have consulted your own pleasure in regard to its use. The capital is the Lord's, and you are responsible for its use or abuse. There are ways and means in which this capital can be invested--put out to the exchangers, where it shall be earning the Lord something. If it is allowed to be buried in the earth, the Lord is not benefited, and you will not be benefited; but will lose all that you had entrusted to you. [Pamphlet 099 p. 42 para. 01] p. 84, Para. 3, [1869MS].

May God help you, my brother, to realize your true position as God's hired servant. He has paid the wages of his own blood and suffering to secure your willing servitude and engage your ready obedience. [Pamphlet 099 p. 42 para. 02] p. 84, Para. 4, [1869MS].

During the trials of the few past years, you have suffered in mind, and have felt it a relief to turn your attention more fully to the things of the world, to the work of acquiring. God, in his great love and mercy to you, has gathered you again to his fold. Now, new duties and responsibilities are laid upon you. You have a strong love for this world. You have been laying up treasures upon the earth. Now, Jesus invites you to transfer your treasure to Heaven; for where your treasure is, there will your heart be also. In all your deal with your brethren, and with unbelievers, guard yourself. Be true to your profession, and maintain true nobleness of soul, which shall be a credit to the truth which you profess. [Pamphlet 099 p. 42 para. 03] p. 85, Para. 1, [1869MS].

You occupy a position where others are looking to you. You possess more than ordinary intellect. Your perception is quick, and you are a man that feels deeply. Some of your brethren have not moved in wisdom. They have watched you, and have felt over your case, and have wished to see you more liberal with your means. They have made themselves unhappy over your case. This is all needless in them. These very ones lack in many things. And if they are faithful in the humble service the Master has required of them, they will have all that they can do. They cannot afford to waste their time in anxiously fearing their neighbor, who has a

larger work entrusted to him, will not do his work well. While so interested in the case of another, their own work is neglected, and they are really slothful servants. They were anxious to do their neighbor's work, instead of that committed to themselves to do. [Pamphlet 099 p. 43 para. 01] p. 85, Para. 2, [1869MS].

They think that if they only had the five talents to handle, they could do so much better than the one to whom these talents were entrusted. But the Master knew better than they. None need mourn that they cannot glorify God by talents he never gave them, and for which they are not responsible. They need not say, If I were in another's position in life, I would have done a great amount of good with my capital. God requires no more of them than to improve upon what they have, as stewards of his grace. [Pamphlet 099 p. 44 para. 01] p. 85, Para. 3, [1869MS].

The one talent, the humblest service, if wholly consecrated, and exercised to promote the glory of God, will be as acceptable as the improvements of the weightiest talents. The varied trusts are proportioned to our varied capabilities. To every man is given according to his ability. None should overlook their work, considering it as so small that they need not be particular to do it well. If they do this, they trifle with their moral responsibilities, and despise the day of small things. Heaven apportioned them their work, and it should be their ambition to do this work well, according to their capabilities. God requires that all, the lowliest, as well as the strongest, fulfill their appointed work. The interest expected will be in proportion to the amount entrusted. [Pamphlet 099 p. 44 para. 02] p. 86, Para. 1, [1869MS].

Each should diligently and interestedly attend to his own work, and leave others to their own Master, to stand or fall. There are too many busybodies in Monterey--too many interested in watching their brethren, and for this reason they are constantly weak. They will bear testimony in meeting, and because they have not Jesus in their hearts to confess, they will try to impress upon their brethren their duty. These poor souls do not know their own duty, and yet they take the responsibility to enlighten others in regard to their duty. If such would attend to their own work, and obtain the grace of God in their hearts, there would be a power in the church which is now lacking. [Pamphlet 099 p.

45 para. 01] p. 86, Para. 2, [1869MS].

Bro. Lay, you can do good. You possess good judgment, and God is leading you out of darkness into the light. Use your talents to the glory of God. Put them out to the exchangers, that when the Master cometh he may receive his own with usury. Break your tendrils from the valueless things of earth, and elevate them to entwine about God. The salvation of souls is of greater consideration than the whole world. One soul saved, to live through the endless ages of eternity, to praise God and the Lamb, is of more value than millions of money. Wealth sinks into insignificance when compared with the worth of souls for whom Christ died. You are a cautious man, and will not move rashly. Sacrifice for the truth of God, and become rich toward God. God help you to move as fast as you should, and place the right estimate upon eternal things. [Pamphlet 099 p. 45 para. 02] p. 86, Para. 3, [1869MS].

Your children need a deeper work. They need to encourage sobriety and solidity of character. They can, if they are consecrated to God, do good, and exert an influence which will be saving upon their companions. [Pamphlet 099 p. 46 para. 01] p. 87, Para. 1, [1869MS].

And let not the poor feel that there is nothing that they can do, because they have not the wealth of their brethren. They can sacrifice in many ways. They can deny self. They can live devotedly. And in their words and acts they can honor their Redeemer. The sisters, especially, can exert a strong influence, if they will cease their gossiping, and devote their time to watchfulness and prayer. They can honor God. They can let their light so shine, that others by seeing their good works will be led to glorify our Father which is in Heaven. [Pamphlet 099 p. 46 para. 02] p. 87, Para. 2, [1869MS].

As an illustration of the failure on your part to come up to the work of God, as was your privilege, I was referred to these words: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." What had Meroz done? Nothing. And this was their sin. They came not up to the help of the Lord against the mighty. [Pamphlet 099 p. 46 para. 03] p. 87, Para. 3, [1869MS].

Testimony Relative to Marriage Duties, and Extremes in the Health Reform. -- The following testimony was written for the especial benefit of the church at Monroe, Wisconsin. When written out, the case seemed of that nature and importance to demand more than a written copy. I therefore decided to have one hundred copies printed for the friends more especially interested in the matter. But as this testimony treats upon matters of interest to all health reformers, especially to those affected by the influence of extremists, I have thought best to print an edition sufficient to supply all who may wish to read it. [Pamphlet 101 p. 3 para. 01] p. 87, Para. 4, [1869MS].

At the time of the year Conference at Adams Center, N. Y., Oct. 25, 1868, I was shown that the brethren in Monroe, Wis., were in great perplexity and distress because of the course pursued by H. C. Miller and H. S. Giddings. Those who have the cause of God at heart can but feel jealous for its prosperity. I was shown that these men were not reliable. They were extremists. They would run the health reform into the ground. They were not pursuing a course which would tend to correct, or reform, those who are intemperate in their diet; but their influence would disgust believers and unbelievers, and drive them further from reform instead of bringing them nearer to it. Our views differ widely from the world in general. They are not popular. The masses will reject any theory, however reasonable it may be, if it lays a restriction upon the appetite. The taste is consulted instead of reason and health. All who leave the common track of custom, and advocate reform, will be opposed, will be accounted mad, insane, radical, let them pursue ever so consistent a course. But when men advocate reform, and carry the matter to extremes, and are inconsistent in their course of action, men and women are not to blame if they do become disgusted with the health reform. These extremists do a greater work of injury in a few months than they can undo in their whole lives. By them the entire theory of our faith is brought into disrepute, and they can never bring those who witness such exhibitions of so-called health reform to think there is any thing good in it. These men are doing a work which Satan loves to see go on. [Pamphlet 101 p. 3 para. 02] p. 88, Para. 1, [1869MS].

Those who advocate unpopular truth should be the most consistent in their lives, and should be extremely careful to shun everything like extreme. They should not labor to

see how far they can take their position from other men, but, otherwise, to see how near they can come to those they wish to reform, that they may help them to the position which they so highly prize. If they will feel thus, they will pursue a course which will recommend the truth they advocate to the good judgment of candid, sensible men and women. They will be compelled to acknowledge that there is a consistency in the subject of health reform. [Pamphlet 101 p. 5 para. 01] p. 89, Para. 1, [1869MS].

I was shown the course of H. S. Giddings in his own family. He has been severe and overbearing. He adopted the health reform, as advocated by Bro. Miller, and, like him, took extreme views of the subject, and not having a well-balanced mind, he has made terrible blunders, the results of which time will not efface. He commenced to carry out the theory he had heard advocated by Bro. Miller, aided by items gathered from books. He made a point, like Bro. Miller, of bringing all up to the standard he had erected. He brought his own family to his rigid rules, but failed to control his own animal propensities. He failed here to bring himself to the mark, and to keep his body under. If he had correct knowledge of the system of health reform, he knew that his wife was not in a condition to give birth to healthy children. His own unsubdued passions had borne sway, without reasoning from cause to effect. Before the birth of his children he did not treat his wife as a woman in her condition should be treated. He carried out rigid rules for her, according to Bro. Miller's ideas, which proved a great injury to her. He did not provide the quality and quantity of food that was necessary to nourish two lives instead of one. Another life was dependent upon her, and her system did not receive the vitality it needed, from nutritious, wholesome food, to sustain her strength. There was a lack in the quantity and quality. Her system required changes, variety, and a quality of food that was more nourishing. Her children were born with feeble nutritive powers, and impoverished blood. The mother, from the food she was compelled to receive, could not furnish a good quality of blood, and she gave birth to children filled with humors. [Pamphlet 101 p. 5 para. 02] p. 89, Para. 2, [1869MS].

The course pursued by the husband, the father of these children, deserves the severest censure. His wife suffered from want of wholesome, nutritious food. She did not have sufficient food and clothing to make her comfortable. She

has borne a burden which has been galling to bear. He became to his wife, God, conscience, and will. There are natures which will rebel against this assumed authority. They will not submit to such surveillance. They become weary of the pressure, and rise above it. It was not so in this case. She has endured his being conscience for her, and tried to feel that it was for the best. But outraged nature could not be so easily subdued. Her demands were earnest. The cravings of her nature for something more nourishing, led her to use entreaty; but without effect. Her wants were few, but they were not considered. Two children have been sacrificed to his blind errors and ignorant bigotry. Should men of intelligent minds treat dumb animals in regard to food, as he has treated his wife, the community should take the matter into their own hands, and bring them to justice. [Pamphlet 101 p. 7 para. 01] p. 90, Para. 1, [1869MS].

In the first place, H. S. Giddings should not have committed so great a crime, as to bring into being offspring who, reason must teach him, would be diseased, because they must receive a miserable legacy from their parents. They have transmitted to them a bad inheritance. The blood of the children must be filled with scrofulous humors, from both parents, especially the father, whose habits have been such as to corrupt the blood, and enervate his whole system. Not only must these poor children take the scrofula taint in a double sense, but what is worse, they will bear the mental and moral deficiencies of the father, and the lack of noble independence, moral courage and force, in the mother. The world is already cursed by the increase of beings of this stamp, who must fall lower in the scale than their parents, in physical, mental, and moral strength, for their condition and surroundings are not even as favorable as were those of their parents. [Pamphlet 101 p. 8 para. 01] p. 90, Para. 2, [1869MS].

H. S. Giddings is not capable of taking care of a family. He should never have had one. His marriage was all a mistake. He has made a life of misery for his wife, and has accumulated misery by having children born to them. This man cannot sustain a family as they ought to be sustained. Some of them exist, and that is about all. [Pamphlet 101 p. 9 para. 01] p. 91, Para. 1, [1869MS].

No persons professing to be Christians should enter the marriage relation until the matter has been carefully and

prayerfully considered from an elevated standpoint, to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. In the increase of their family they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God at their first union, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family, so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food and clothing. In this fast, corrupt age these things are not considered. Lustful passion bears sway, and will not submit to control, although feebleness, misery and death are the result of its reign. Women are forced to a life of hardship, pain and suffering, because of the uncontrollable passions of men who bear the name of husband--more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths, and clothes upon their backs. Such accumulated misery fills the world. [Pamphlet 101 p. 9 para. 02] p. 91, Para. 2, [1869MS].

There is but little real, genuine, devoted, pure love. This precious article is very rare. Passion is termed love. Many a woman has had her fine and tender sensibilities outraged because the marriage relation allowed him, whom she called husband, to be brutal in his treatment of her. His love she found was of so base and low a quality that she was disgusted. [Pamphlet 101 p. 10 para. 01] p. 92, Para. 1, [1869MS].

Very many families are living in a most unhappy state, because the husband and father allows the animal in his nature to predominate over the intellectual and moral. The result is that a sense of languor and depression is frequently felt, but the cause is seldom divined as being the result of their own improper course of action. We are under solemn obligations to God to keep the spirit pure, and the body healthy, that we may be of benefit to humanity, and render to God perfect service. The apostle warns, "Let not sin therefore reign in your mortal body,

that ye should obey it in the lusts thereof." He urges us onward, by telling us that "Every man that striveth for the mastery is temperate in all things." He exhorts all who call themselves by the name of Christian, to present their bodies "a living sacrifice, holy and acceptable unto God." He says, "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." [Pamphlet 101 p. 11 para. 01] p. 92, Para. 2, [1869MS].

There is an error generally committed in making no difference in the life of a woman previous to the birth of her children than if she were in other conditions. At this important period the labor of the mother should be lightened. Great changes are going on in her system. Her system requires a greater amount of blood, and therefore requires an increase of food of the most nourishing quality, to convert into blood. Unless she has an abundant supply of nutritious food, she cannot retain her physical strength, and her offspring is robbed of vitality. The clothing demands attention. Care should be taken to protect the body from a sense of chilliness. She should not call vitality unnecessarily to the surface, to supply the want of additional clothing. If the mother is deprived of an abundance of wholesome, nutritious food, she will lack in the quantity and quality of blood. Her circulation will be poor, and her child will lack in the very things where she has lacked. There will be an inability in the offspring to appropriate food that will nourish the system, and which it can convert into good blood. The prosperity of mother and child depends much upon good, warm clothing, and a supply of nourishing food. There is an extra draft upon the vitality of the mother, which must be considered and provided for. [Pamphlet 101 p. 12 para. 01] p. 92, Para. 3, [1869MS].

But on the other hand, the idea that women, because of their special conditions, may let the appetite run riot, is a mistake based on custom, but not sound sense. The appetite of women in this condition may be variable, fitful, and difficult to gratify. And custom allows her to have anything she may fancy, without consulting reason whether such food can supply nutrition for her body, and for the growth of her child. The food should be nutritious, but should not be of an exciting quality. Custom says, if she wants flesh meats, pickles, spiced food, or mince pies, let her have them. Appetite alone is to be consulted. This

is a great mistake, and does much harm. The harm cannot be estimated. If ever there is necessity of simplicity of diet and special care as to the quality of food eaten, it is in this important period. [Pamphlet 101 p. 13 para. 01] p. 93, Para. 1, [1869MS].

Women who possess principle, and are well instructed, will not depart from simplicity of diet at this time of all others. They should consider that another life is dependent upon them, and should be careful in all their habits, and especially in diet. They should not eat that which is innutritious and exciting, simply because it tastes well. There are too many counselors to persuade to do things they ought not, and which reason would tell them is not the best way. [Pamphlet 101 p. 13 para. 02] p. 93, Para. 2, [1869MS].

Children are born to parents, diseased, because of the gratification of the appetite. The system did not demand the variety of food upon which the mind dwelt. Because once in the mind it must be in the stomach, is a great error which Christian women should reject. Imagination should not be allowed to control the wants of the system. Those who allow the taste to rule, will suffer the penalty of the transgressions of the laws of their beings. And the matter does not end here; their innocent offspring will be sufferers also. [Pamphlet 101 p. 14 para. 01] p. 94, Para. 1, [1869MS].

The blood-making organs cannot convert spices, mince pies, pickles, and diseased flesh-meats into good blood. And if so much food is taken into the stomach that the digestive organs are compelled to overlabor, in order to dispose of it, and free the system from the substances which are irritating, the mother does injustice to herself, and is laying the foundation of disease in her offspring. If she chooses to eat as she pleases, and what she may fancy, irrespective of consequences, she will bear the penalty, but not alone. Her innocent child must suffer because of her indiscretion. [Pamphlet 101 p. 14 para. 02] p. 94, Para. 2, [1869MS].

Great care should be exercised to have the surroundings of the mother pleasant and happy. The husband and father is laid under special responsibility to do all in his power to lighten the burden of the wife and mother. He should bear, as much as possible, the burden of her condition. He should

be especially attentive to all her wants, affable, courteous, kind, and tender. Not half the care is taken of some women while they are bearing children, that there is taken of animals in the stable. [Pamphlet 101 p. 15 para. 01] p. 94, Para. 3, [1869MS].

H. S. Giddings has been very deficient. His wife was not provided with wholesome food, and a plenty of it, and proper clothing, while in her best condition of health. Then when she needed extra clothing and extra food, and that of a simple, yet nutritious, quality, it was not allowed her. Her system craved material to convert into blood; but he would not provide it. A moderate amount of milk and sugar, a little salt, white bread raised with yeast, for a change, graham flour prepared by other hands than her own, in a variety of ways, plain cake with raisins cooked in it, rice pudding with raisins, prunes, and figs, occasionally, and many dishes I might mention, would have answered the demand of appetite. If he could not obtain some of these things mentioned, a little domestic wine would have done her no injury, but would have been better than for her to have done without it. In some cases, even a small amount of the least hurtful meat would do less injury than to suffer strong cravings for it. [Pamphlet 101 p. 15 para. 02] p. 94, Para. 4, [1869MS].

I was shown that both H. C. Miller and H. S. Giddings dishonored the cause of God. They have brought a stain upon the cause which will never be fully wiped out. [Pamphlet 101 p. 16 para. 01] p. 95, Para. 1, [1869MS].

I was shown the family of our dear Bro. Brown. If this brother had received proper help at the right time, every member of his family would be alive today. It is a wonder that the laws of the land have not been enforced in this instance of maltreatment. That family were perishing for food--the plainest, simplest food. They were starving in a land of plenty. A novice was practicing upon them. The young man did not die of disease, but of hunger. Food would have strengthened the system, and kept the machinery in motion. [Pamphlet 101 p. 16 para. 02] p. 95, Para. 2, [1869MS].

In cases of severe fever, abstinence from food, for a short time, will lessen the fever, and make the use of water more effectual. The one who is acting physician needs to understand the real condition of the patient, that he

should not be restricted in diet for a great length of time until his system becomes enfeebled. While the fever is raging, food may irritate and excite the blood to a greater degree; but as soon as the strength of the fever is broken, nourishment should be given in a careful, judicious manner. If food is withheld too great a length of time, the stomach's craving for food will create fever, which a proper allowance of food, of a proper quality, will relieve. It gives nature something to work upon. If there is a great desire expressed for food, even during the fever, to gratify that desire with a moderate amount of simple food would be less injurious than for the patient to be denied. When the patient can get his mind upon nothing else but food, nature will not be overburdened with a small portion of simple food. [Pamphlet 101 p. 17 para. 01] p. 95, Para. 3, [1869MS].

Those who take the lives of others in their hands, must be men who have been marked as making life a success. They must be men of judgment and wisdom. They must be men who can sympathize, and feel to the depths--men whose whole being is stirred when they witness suffering. Some men who have been unsuccessful in every other enterprise in life, take up the business of a physician. They take the lives of men and women in their hands, when they have had no experience. They will read a plan somebody has followed with success, and adopt it, and will practice upon those who have confidence in them, and actually destroy the spark of life that is left in them, yet do not, after all learn any thing, but will go on as sanguine in the next case, observing the same rigid treatment. Some may have a power of constitution to withstand the terrible tax imposed upon them, and live. Then the novices take the glory to themselves when none is due them. Everything is due to God and a powerful constitution. [Pamphlet 101 p. 18 para. 01] p. 96, Para. 1, [1869MS].

Bro. Miller has been occupying an unworthy position in standing as a prop for H. S. Giddings. He has been mind for him, and has stood by to sustain and back him up. These two men are fanatics on the subject of health reform. [Pamphlet 101 p. 19 para. 01] p. 96, Para. 2, [1869MS].

Bro. Miller knows much less than he thinks he does. He is deceived in himself. He is selfish and bigoted in carrying out his views. He is not teachable. He has not had a subdued will. He is not a man of humble mind. Such a man

has no business to be a physician. [Pamphlet 101 p. 19 para. 02] p. 96, Para. 3, [1869MS].

He may have some little knowledge of practice by reading; but this is not enough. Experience is necessary. We, as a people, are too few to sacrifice our lives so cheaply and ingloriously as to submit to be experimented upon by such men. Many precious ones would fall a sacrifice to their rigid views and notions--altogether too many--before they would give up, confess their errors, and learn wisdom by experience. [Pamphlet 101 p. 19 para. 03] p. 97, Para. 1, [1869MS].

Bro. Miller is too set, willful, and unteachable, for the Lord to use, to do any special work in his cause. He is too set and stubborn to let a few sacrificed lives change his course. He would maintain his views and notions all the more earnestly. [Pamphlet 101 p. 19 para. 04] p. 97, Para. 2, [1869MS].

These men will yet learn to their sorrow, that they had better be teachable, and not take the extreme views, and drive them, whatever the result may be. The community will be just as well off, and a little safer upon the whole, if both these men obtain employment in some other business, where life and health will not be endangered by their course of action. [Pamphlet 101 p. 20 para. 01] p. 97, Para. 3, [1869MS].

It is a great responsibility to take the life of a human being in hand. Then to have that precious life sacrificed through mismanagement, is dreadful. The case of Bro. Brown's family is terrible. These men may excuse their course; but that will not save the cause of God from reproach, nor bring back that son who suffered and died for the want of food. A little good wine and food would have brought him up from a bed of death, and given him back to his family. The father would soon have been numbered with the dead, if the same course had been continued which had been pursued toward the son. But the presence and timely counsel of Dr. Lay, from the Health Institute, saved him. [Pamphlet 101 p. 20 para. 02] p. 97, Para. 4, [1869MS].

It is time that something was done, that novices may not be allowed to take the field, and advocate health reform. Their works and words can be spared; for they do more injury than the most wise and intelligent men, with the

best influence they can exert, can counteract. It is impossible for the best qualified advocates of health reform to fully relieve the minds of the public from the prejudice received through the wrong course of these extremists, and to place the great subject of health reform upon the right basis in the community where these men have figured. The door is also closed in a great measure, so that unbelievers cannot be reached by the present truth upon the Sabbath, and the soon coming of our Saviour. The most precious truths are cast aside by the people as unworthy of a hearing. These men are referred to as representatives of health reformers and Sabbath-keepers in general. A great responsibility rests upon those who have thus proved a stumbling block to unbelievers. [Pamphlet 101 p. 21 para. 01] p. 98, Para. 1, [1869MS].

Bro. Miller needs a thorough conversion. He does not see himself. If he possessed less self-esteem, and more humility of mind, his knowledge could be put to a practical use. He has a work to do for himself which no other can do for him. He will not yield his views or judgment to any man living, unless compelled to do so. He has traits of character which are most unfortunate, which should be overcome. He is more accountable than H. S. Giddings. His case is worse than his; for he possesses more intellect and knowledge. H. S. Giddings has been the shadow of his mind. [Pamphlet 101 p. 21 para. 02] p. 98, Para. 2, [1869MS].

Bro. Miller has a very set will. His likes and dislikes are very strong. If he starts on a wrong track, and follows the bent of his mind not moving in wisdom, and his error is presented before him, and he knows he is not right, he will have such a reluctance to acknowledge that he has been in error, and has pursued a wrong course, that he will frame some kind of an excuse to make others believe he is, after all, about right. This is the reason he has been left to follow his own judgment and wisdom, which is foolishness. [Pamphlet 101 p. 22 para. 01] p. 98, Para. 3, [1869MS].

In his father's family he has not been a blessing, but a cause of anxiety and sorrow. His will was not subdued in childhood. He has such a reluctance to acknowledge frankly that he has made mistakes and done wrong, that, to get out of a difficulty, he would set the powers of his mind at work to invent some excuse that he flattered himself was not a direct lie, rather than to humble himself sufficiently to confess his wrong. This habit has been

brought along with him into his religious experience. He has a peculiar faculty of turning away a point by pleading forgetfulness, when, many times, he chooses to forget. [Pamphlet 101 p. 22 para. 02] p. 99, Para. 1, [1869MS].

His relations and friends might have been brought into the truth if he had been what God would have him to be. His set ways have made him disagreeable. He has used the truth as a subject to quarrel over. He has talked Bible subjects in his father's family, which he was opposed to, and used the most objectionable subjects to quarrel over, instead of seeking in all humbleness of mind, and with an undying love for souls, to win to the truth, and bring to the light. [Pamphlet 101 p. 23 para. 01] p. 99, Para. 2, [1869MS].

When he has pursued a wrong course, evidently unbecoming a disciple of the meek and lowly Jesus, and known that his words and acts were not in accordance with the sanctifying influence of truth, he has mulishly stood in his own defense, until his honesty has been questioned. He has made the most precious truth for these days, disgusting to his friends and relatives. He has proved a stumbling block to them. His evasions, his bigotry, and the extreme views he has taken, have turned more souls away from the truth, than his best endeavors have brought to the truth. [Pamphlet 101 p. 23 para. 02] p. 99, Para. 3, [1869MS].

His combativeness, firmness, and self-esteem, are large. He cannot bless any church with his influence until he is converted. He can see the faults of others, and question the course of this one and that one, if they do not fully endorse what he may present; but if any one receives what he advocates, he cannot, and will not, see their faults and errors. This is not right. He may be correct upon many points, but he has not the mind which dwelt in Jesus Christ. When he can see himself as he is, and will correct the defects in his character, then he will be in a position to let his light so shine before men that they, by seeing his good works, may be led to glorify our Father who is in Heaven. His light has shone in such a manner that men have pronounced it darkness, and turned from it in disgust. Self, in him, must die, and he must possess a teachable spirit, or he will be left to follow his own ways, and be filled with his own doings. [Pamphlet 101 p. 24 para. 01] p. 99, Para. 4, [1869MS].

"And the servant of the Lord must not strive, but be

gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." [Pamphlet 101 p. 25 para. 01] p. 100, Para. 1, [1869MS].

"Speak evil of no man, to be no brawlers [not talking the truth in a boasting, triumphant manner]; but gentle, shewing all meekness unto all men." [Pamphlet 101 p. 25 para. 02] p. 100, Para. 2, [1869MS].

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh a reason of the hope that is in you with meekness and fear." [Pamphlet 101 p. 25 para. 03] p. 100, Para. 3, [1869MS].

Bro. Miller wants *his* mind to control others; and unless he can have this privilege, he is dissatisfied. He is not a peacemaker. His course will cause more confusion and distrust in a church than any ten can counteract. His peculiar temperament is such that he will be picking flaws, and finding fault with all around but himself. He will not prosper until he learns the lesson that he ought to have learned years ago, humbleness of mind. At his age he will learn this lesson at much cost to self. He has all his life been trying to build up himself, save himself, preserve his own life, and he has lost his labor every time. [Pamphlet 101 p. 25 para. 04] p. 100, Para. 4, [1869MS].

What Bro. Miller needs is, to take away the deceptive gloss from his eyes, and to look, with eyes enlightened by the Spirit of God, into his own heart to test his motives, to weigh every move, and let not Satan put a false coloring upon his course of action. His position is extremely perilous. He will turn soon, either decidedly to the right, or he will go on deceiving others, and deceiving himself. Bro. Miller needs to have his inmost soul converted. He needs to be subdued, transformed by the renewing of his mind. Then he can do good. But he can never come into the light until he encourages a spirit of humble confession, and takes hold with earnest decision to right his wrongs, and, as far as he can, do away the reproach he has brought upon the cause of God. [Pamphlet 101 p. 26 para. 01] p. 101, Para. 1, [1869MS].

Battle Creek, *March*, 1869. Dear Bro. Russell: I have many things to say to you, but fear that I have not strength to

write them. I was shown last June that you did not understand yourself as well as others understand you. You give yourself credit for greater ability than you possess. You are not a man of wise calculation and good judgment. You are deficient in this respect. You think yourself qualified to act in a broader sphere, to do a larger business. This is not correct. You are a man who will let your imagination build air-castles, but overlook almost entirely present work and present duty. Instead of taking up your work, humble though it be, and feeling that it is your duty to do that work with earnestness and faithfulness, you are looking away in imagination to some other work more agreeable, which you think will prove a greater success. [Pamphlet 107 p. 2 para. 01] p. 101, Para. 2, [1869MS].

The Master has not committed to you the largest number of talents, because you have not the ability to improve them. You have been dissatisfied all your life, because you did not have the handling of a greater number of talents. You have thought that if you could have the five to improve upon, you could do some great thing--you could make some show--could accomplish some great and good work. The Master has intrusted to you small talents, and when you show right and successful management of these, he will increase your responsibility. Until the Lord commits greater trusts to you, you should be content and happy with smaller responsibility. You should remember that it is not the large work which is the most pleasing to God; but the spirit which we possess in doing the work he gives. If we put our whole heart and soul into the work, and do everything with faithfulness, little though the work may be, it will be wholly acceptable in the sight of God, and will bring its reward. [Pamphlet 107 p. 2 para. 02] p. 101, Para. 3, [1869MS].

I was shown that you feel unhappy, dissatisfied, and restless, and think if you could make a change it would make an improvement; but any outward changes which you can make by moving from place to place, will not make your home more happy. You carry your troubles with you. You cannot run away from yourself, nor your family. [Pamphlet 107 p. 3 para. 01] p. 102, Para. 1, [1869MS].

I saw that you would not make engaging in an Institute as a physician upon your own responsibility, a success. You are naturally a kind-spirited man; but you lack energy and

wisdom to manage business. [Pamphlet 107 p. 3 para. 02] p. 102, Para. 2, [1869MS].

At Adams Center, N. Y., Oct. 25, 1868, I was shown that your interest was not in the Institute. Your heart and mind are elsewhere. You are day-dreaming continually--seeing a good time ahead, and living upon future better prospects. In thus doing, you keep yourself constantly involved, yet flattering yourself that you will finally succeed. All these anticipations will prove like a mirage in the desert, unless you entirely change your course of operations. You have been planning and calculating to commence an enterprise upon your own responsibility. You were engaging the interest of those who are acquainted with you, yet do not know you. [Pamphlet 107 p. 3 para. 03] p. 102, Para. 3, [1869MS].

But this cannot be. I shall, in the fear of God, say to my brethren and sisters, Bro. Russell is not the man. You do not know him. He cannot make such an enterprise a success. I will not permit the people to meet with another disappointment in the health reform, such as they have met with. I will warn them publicly, if necessary in order to prevent this. All the mistakes and fanatical movements fall back upon me in the end. I have the most bitter letters from some, charging me with having been instrumental in the death of their friends. These friends went to extremes, and the result has been bad, and the reproach falls upon me. I wish, Bro. Russell, that you did know yourself; then you would have more rest of spirit. You feel all the time you must be doing a great and important work, when you have not the ability to perform this great work. [Pamphlet 107 p. 4 para. 01] p. 102, Para. 4, [1869MS].

I was shown in regard to your marriage. You made a great mistake. Here is a specimen of your wisdom and judgment. If you could see how the Lord regards such a course as you have pursued in this matter, you would not have such exalted views of the large sphere you could fill. You had motherless children who needed the care of a woman of sound sense, experience and good government to discipline them. Did you move judiciously, with caution and counsel in selecting your wife? No, indeed. You followed your fancy, and chose a girl--an undisciplined, inexperienced girl, and installed her the mother of your little ones. In this you have given evidence of being deficient in judgment, deficient in reasoning from cause to effect. [Pamphlet 107

p. 4 para. 02] p. 103, Para. 1, [1869MS].

You have also shown, by your course with your wife, that either you have not understood the laws of our being, or that you have followed your own inclinations in defiance of the laws of life and health. You have had children by your girl-wife when she was not more than two-thirds matured. Your precepts in many things in reference to health may be good; but when your example is so contrary to the laws of life, your precepts are of but little worth. [Pamphlet 107 p. 5 para. 01] p. 103, Para. 2, [1869MS].

You saw that your girl-wife was a child among your children, that she possessed neither dignity nor self-control, that she was altogether too young to bear the burdens, confinement and care of a family, and that your children could better take care of themselves, and even had more care than the one you had placed over them as their mother: Yet with all this knowledge you had not sufficient control of your body to prevent greater evils. [Pamphlet 107 p. 5 para. 02] p. 103, Para. 3, [1869MS].

You followed passion and increased your family. You brought children into the world when you knew that they could not be properly cared for and trained. You have wronged your girl-wife by expecting her to do the duties of a woman when she had not the experience or ability. You thought yourself capable of managing your own affairs. You thought your judgment unquestionable. Facts have proved you capable of handling but small talents, and doing only a small work. You would show greater wisdom by attending to the duties of to-day, small work though it may be, and ceasing your day-dreaming and castle-building. [Pamphlet 107 p. 5 para. 03] p. 104, Para. 1, [1869MS].

You have an unhappy family. Your children have a hard time. They are growing up with habits uncorrected, which will destroy their usefulness, and, unless they reform, will shut them at last from the presence of God. Who is responsible for this? The father, who knows not himself, yet thinks he is qualified to manage. Could your children have had a mother of mature years, her age measuring nearly with your own, a woman of experience and self-control, your children would be far different in character from what they are. [Pamphlet 107 p. 6 para. 01] p. 104, Para. 2, [1869MS].

There is but little use in encouraging their desire for baptism and uniting with the church; for it would only have a tendency to make them hypocrites. Home influences would more than counteract all the influences for good the church may have. The mother is more to be pitied than blamed; for she knows she is not qualified to act the part of a mother to these children. She knows you think she errs, that you see her errors, and this makes her miserable. It becomes you to have patience, yet to take a position in your family, and to do what you can, to remedy the evil your weak judgment has brought about. [Pamphlet 107 p. 6 para. 02] p. 104, Para. 3, [1869MS].

The Master will not require of you more than you can perform. "Unto one he gave five talents, to another two, and to another one, to every man according to his several ability; and straightway took his journey." The different trusts are proportioned to our various capacities. To every man is given his work according to his known powers to perform, and corresponding results are expected. [Pamphlet 107 p. 6 para. 03] p. 104, Para. 4, [1869MS].

The reward is given to the steward intrusted with the talents, not because he has done so great a work, but because of his fidelity over a few things. God measures not according to the results, but according to the motives. If the steward is faithful he is successful, and is sure of the final reward, however small may have been his mission. [Pamphlet 107 p. 7 para. 01] p. 105, Para. 1, [1869MS].

Are we prepared for the solemn investigation of our works? Will the Master look upon your work and say, "Well done good and faithful servant?" Do the work of today with fidelity. Take up the burdens in your path. Do cheerfully the duties that are before you to do today. And the Lord will help you in the effort. You are too willing to bend to the right and left. Obey the apostle's injunction. "Owe no man anything." Make this a point in your future life. [Pamphlet 107 p. 7 para. 02] p. 105, Para. 2, [1869MS].

You had better live very humbly, and keep a clear conscience. Owe no man anything, and you will not have so much perplexity. Live within your means. Shun debts, as you would a great evil. It is much easier for you to slide into debt, flattering yourself with future success, than it is to realize your anticipations and free yourself. You are a poor financier. You are a poor manager. You should not rely

upon your own judgment. You should counsel with men who have made life a success, and be guided by their counsel. If you would do this, you would save yourself great trials, and your course would be more pleasing to God. Ellen G. White. [Pamphlet 107 p. 7 para. 03] p. 105, Para. 3, [1869MS].

With pleasure we state, that Bro. H. C. Miller has fully received the recent testimony concerning him, and stands free from the influence of those who would seek to turn him against the testimonies. Bro. Miller has borne good testimonies in the recent meetings held by the church at Battle Creek. James White, Ellen G. White. [Pamphlet 107 p. 7 para. 04] p. 105, Para. 4, [1869MS].