

1872MS

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MANUSCRIPT RELEASES

Adventure in the Rockies, 1872. Wednesday, July 17, 1872.
We stepped on board the train for our long route to Denver.
. . . In the afternoon we. . . prepared to view the
country we were passing through. We saw no buffalo herds
nigh, but about two hundred dead buffalo lying upon the
plains. They had been killed by the hunters--some for their
hides, others merely for their hind quarters, to dry to
sell. We saw a dead antelope near the track. We saw several
antelopes at some distance, also a large herd of buffalo.
We saw many houses built underground, where families lived.
Many of these men lived by hunting. The land seemed poor,
and we traveled for fifteen or twenty miles without seeing
a house. We saw herds of cattle numbering thousands, with
several men on horseback herding the cattle. We saw many
settlements of prairie dogs scudding about the track and
off on the prairie. [3MR154.03] p. 1, Para. 1, [1872MS].

(Denver, Colorado,) Thursday, July 18, 1872. Thursday
morning we awoke in the sleeping cars and looked out of the
car window upon snow-capped mountains. Such a scene I had
never looked upon before--snow lying upon the top of the
mountains, bordered with green. The train bore us to
Denver. We stepped off the train about eight o'clock. It
was a singular affair for us, to travel hundreds of miles
over a barren desert and then find a populous city which
could be called the Chicago of Colorado. . . . We were
cordially welcomed by our nieces. We felt at home.
[3MR155.01] p. 1, Para. 2, [1872MS].

Wednesday, July 24, 1872. We were anxious to go to the
mountains. . . . We hastened to the cars, which left at
eleven o'clock. We got on board a freight train. . . .

Ridges and splashes of snow lay upon the top of the mountains. . . . [3MR155.02] p. 1, Para. 3, [1872MS].

(Walling's Mills, Colorado,) Sabbath, July 27, 1872. We arose this beautiful morning with some sense of the goodness and mercy of God to us. This is our first Sabbath among the mountains. James, Sister Hall, and myself took a blanket and walked out to the shelter of the fragrant evergreens, rolled up a stone for seats, and I read a portion of my manuscript to my husband. In the afternoon. . . . we read about sixty pages of *Great Controversy, or Spiritual Gifts*. . . . We closed the Sabbath of the Lord with prayer. [3MR155.03] p. 1, Para. 4, [1872MS].

(Walling's Mills,) Sunday, July 28, 1872. Mary, James, Willie, and I walked one mile to see the gigantic rock towering up hundreds of feet. Willie climbed to the top of it. We with less strength and sprightliness were content to remain below. Returning home, Willie mounted a rock and spoke to us. [3MR155.04] p. 1, Para. 5, [1872MS].

(Walling's Mills,) Monday, July 29, 1872. We enjoy this mountain air very much. My husband and myself walked out in the grove and had . . . prayer. Spent considerable of the day in writing. . . . We knelt among the trees and prayed for heavenly guidance. [3MR156.01] p. 1, Para. 6, [1872MS].

(Walling's Mills,) Tuesday, July 30, 1872. This morning we designed to go to Central City, about twelve miles. We purposed to take dinner on the way by the roadside. As we were preparing to start, the horses were found missing. Yesterday eve two hundred Indians passed through. Five horses of Mr. Walling's were missing; also his cow. It was thought the Indians might have stolen the horses. Mr. Walling threw off his coat, armed himself with two revolvers and a bowie knife, and in company with one of his men started on horseback to find the horses. We were disappointed in not eating our dinner by the roadside. We enjoyed our simple meal, however, very well. About two o'clock Mr. Walling came back, having found his horses and cow. He had no occasion to use his firearms, for which we were thankful. [3MR156.02] p. 1, Para. 7, [1872MS].

(Colorado,) Thursday, Aug. 8, 1872. We had prayers in our tent then wrote until about eleven o'clock. . . . A company who were going over the snowy range to the Park came for

milk. . . . All of them looked feeble. . . . We gave away some books. There seems to be great eagerness to get books in this rocky, mountainous country. [3MR156.03] p. 2, Para. 1, [1872MS].

(Colorado,) Sabbath, Aug. 17, 1872. Attended meeting in afternoon and evening. My husband spoke in afternoon. I spoke in the evening. These meetings were cheering and strengthening to the little few in these mountains. [3MR156.04] p. 2, Para. 2, [1872MS].

(Colorado,) Sunday, Aug., 18, 1872. It is a beautiful morning. . . . We walked out to view the scenery around us. Before us were high mountains. . . . Miners' huts were built upon the high mountains, upon the sides of the mountains, and in the gulches. . . . Mr. Bental gave me many specimens of ore. [3MR157.01] p. 2, Para. 3, [1872MS].

(Colorado,) Monday, Aug., 19, 1872. It is a beautiful morning. We took breakfast with our nephew and niece, Mr. and Mrs. Fair. Had a short season of prayer and then walked about one mile and a quarter to Sister Bental's. She welcomed us heartily. We have been writing, preparing copy for [The Health] Reformer. Wrote Edson about eight pages. Sister Stocker brought me specimens. In returning home the horses balked, and we were obliged to walk miles. [3MR157.02] p. 2, Para. 4, [1872MS].

(Colorado,) Sept. 3, 1872. We left Walling's Mills about noon, mounted on our ponies. Mr. Walling took his wagon along to carry the baggage. We rode ten miles the first day. . . . A storm threatened us. We decided to halt at a deserted hovel. We went in and found two bedsteads, a table, a large fireplace. We were scarcely sheltered and saddles and baggage inside when it began to rain in torrents, soon followed by hail as large as bullets. The horses, nine in number, shivered and shrunk, but we could do no better with them. We prepared beds for us and had quite a comfortable night. We felt grateful that . . . we found a comfortable retreat.--Ms 4, 1872. [3MR157.03] p. 2, Para. 5, [1872MS].

Wednesday, Sept. 4, 1872. I endured the horseback riding well, and . . . could have my pony lope nicely. But alas! as I was in the best of spirits, enjoying the scenery very much, my pack behind me became unloosed and dangled against

the horse's heels. . . . I was between two companies--three of our company ahead and five behind me. [3MR158.01] p. 2, Para. 6, [1872MS].

I saw the situation of things, slipped my feet from the stirrup, and was just ready to slip from the saddle to the ground and in one moment should have been safe. But the pony was frightened and threw me over his back. I struck my back and my head. I knew I was badly hurt, but felt assured no bones were broken. I could scarcely breathe or talk for some time but finally improved a little. . . . I was placed upon a bed in the wagon and rode thus a few miles, till we came to the mountain, then mounted my pony. Weak and full of pain, I rode up mountains as steep as the roof of a house, over rocky hills and big boulders that seemed impossible to pass. We camped at night, and bathed. I wore a wet bandage, and although in considerable pain, I rested well on the ground in camp and the next morning was upon my saddle again.--Letter 14, 1872. (To "Dear Children, Edson and Emma.") [3MR158.02] p. 2, Para. 7, [1872MS].

In the last vision given me, which was on December 10, 1871, I was shown the condition of God's people. They are not awake and showing their faith by their works. I was pointed to ancient Israel. They had great light and exalted privileges, yet they did not live up to the light or appreciate their privileges, and their light became darkness, and they walked in the light of their own eyes instead of the counsel of God. The people of God in these last days are following the example of ancient Israel.--Letter 1a, 1872, p. 1. (To Brother Lay, January 11, 1872.) [5MR293.03] p. 3, Para. 1, [1872MS].

I wish to say to you, my children, live near to God. Do not follow the example of anyone. Christ is your pattern. Maintain a life of conscientiousness, of faithfulness, of watchfulness and prayer. In regard to your going to Trall's, you must rely upon your own resources as much as possible. We want to do our duty to our children and to our fellow men in general.--Letter 14, 1872. (To Edson and Emma White, September, 1872.) [5MR396.03] p. 3, Para. 2, [1872MS].

Edson, don't be in great haste to leave for Trall's. Make the most of your time. Elder [Merritt] Kellogg will start for Trall's November 8, and will get to Battle Creek November 15, and will leave for Trall's November 20. He is

writing to Trall that he is coming from California with one more to accompany him, and in Battle Creek will be joined by several and to hold on and not commence his lectures till he gets there with his company. Brother Kellogg has a library of the textbooks and other books that you need. He says you can have the use of these books. One can read to the company and all be benefited. He will be a great help to you all as he is one term in advance of you. He will be a father to you, an excellent counselor; he is humble and has the cause of God at heart. We hope that you will take Brother Kellogg's counsel.--Letter 19, 1872. (To Edson and Emma White, October 25, 1872.) [5MR397.01] p. 3, Para. 3, [1872MS].

We made the case of your father a special subject of our prayers. . . . The blessing and power of God rested upon your father and mother. We both fell to the floor. Your father, as he rose upon his feet to praise God, could not stand. The blessing of God rested upon him with such remarkable power. The angels of God seemed all around us. The awful, glorious presence of God was in our midst. Elder Loughborough felt the power of God all through his body. The room seemed holy. [5MR397.02] p. 3, Para. 4, [1872MS].

The healing power of God came upon your father, and we believe that he will be qualified by spiritual and physical strength for the great work before us. The praise of God was in our hearts and upon our lips. We shouted the high praises of God. Whoso offereth praise glorifieth God. This is the work and power of God. [5MR397.03] p. 3, Para. 5, [1872MS].

Our souls do magnify the Lord for all His wonderful works to the children of men. [5MR398.01] p. 4, Para. 1, [1872MS].

God has delivered us from discouragement and bondage of darkness. In Him is no darkness at all. God will place our feet in a large place. We shall not walk in darkness, but have the light of life. Streams of light seemed to come upon us from our heavenly Father and the room seemed to be illuminated with the presence of the Lord.--Letter 20, 1872. (To Edson and Willie White, December 7, 1872.) [5MR398.02] p. 4, Para. 2, [1872MS].

Took a Walk, Wrote, and Read-- [Denver] Sabbath, July 20, 1872. It is a beautiful morning. This is the Lord's rest

day and we desire to keep the Sabbath that God may accept our efforts and that our own souls may be refreshed. We walked out, seeking a retired place in a grove where we could pray and read, but we were not successful. We spent the day in conversing upon religious subjects, writing, and reading.--Ms 4, 1872, p. 3. (Diary, July 14 to September 4, 1872.) [6MR289.02] p. 4, Para. 3, [1872MS].

The mountain scenery of Colorado can never be described so that the imagination can gather distinct and correct ideas of this country. It is wonderful! It is marvelous! The scenery of the grand old mountains, some bald and others covered with trees! Instinctively the mind is awed and deep feelings of reverence bow the soul in humiliation as the imagination gathers a sense of the power of the Infinite. I would not be deprived of the privilege of seeing what I have of the mountain scenery of Colorado for considerable.--Letter 12, 1872, pp. 2, 3. (To Edson and Emma White, July 31, 1872.) [7MR214.01] p. 4, Para. 4, [1872MS].

As my husband stopped, after riding a few miles, to arrange the pack, I rode on to overtake some of our company ahead. I soon noticed my horse began to shy, and saw that my pack had become loosened and was dangling around his heels. I slipped my foot from the stirrup and in a moment more would have been free. I arose in much pain, nervous and trembling. I took my seat in the saddle with less confidence than when I mounted my pony two days before.--Ms 4, 1872, p. 10. (Diary, September 4, 1872.) [7MR231.02] p. 4, Para. 5, [1872MS].

You must stop and rest and be happy and not worry your mind about the responsibilities of the work and cause of God. Be peaceful, calm and happy and trust yourself in the work and cause of God, feeling that you are now to soften, sweeten, ripen up for heaven. God loves you. But you will with your advanced age, and your strong peculiarities certainly mar the work of God more than you can help it.--Letter 2, 1872, p. 1. (To Brother Bates, February 12, 1872.) [7MR322.01] p. 4, Para. 6, [1872MS].

A Trip Through the Mountains: I walked miles yesterday up the steep mountains and I did not get to rest until past eleven o'clock. But this morning I am up at five, bright and active. This trip among the mountains is doing much for my health. None of you were aware of my miserable state of health. I knew it would not make home better to complain

when I left Battle Creek. [8MR120.03] p. 5, Para. 1, [1872MS].

Father is better, we are sure; but he has times of shortness of breath and faintness or giddiness. He is careful of his diet. One drawback here in Colorado is that there is no fruit in this country, only that which is imported. This is seldom fresh, and sells at very high prices. The pure air and freedom from care are advantages we gain. [8MR121.01] p. 5, Para. 2, [1872MS].

Mr. Walling is very earnest that we should go with him across the snowy mountain range to what is called the Park, on the other side of the snowy range. There are ponds from which trout are taken and these we should enjoy to live upon. We should have to ride on ponies over the mountains. Our provisions for three or four weeks would be taken in a wagon. All of us would have to ride on the ponies over the mountains while two horses would draw the provisions and blankets for lodging. When there, over the mountains, we are away from all settlements and must carry everything along that we need. [8MR121.02] p. 5, Para. 3, [1872MS].

Willie is perfectly enchanted with the idea, but we fear some it may be too hard for your Father. Again, would the Lord be pleased for us to spend our time thus? These questions we carefully and prayerfully consider. If we do not go over the mountains tomorrow, we shall go through the mountains to Denver and next week be on our way to California.--Letter 12, 1872, pp. 3, 4. (To J. E. and Emma White, July 31, 1872.) [8MR121.03] p. 5, Para. 4, [1872MS].

An Incident in the Mountains: We have very cool evenings and mornings upon the mountains. This morning we designed to go to Central City [Colorado], about twelve miles. We purposed to take dinner on the way by the roadside. As we were preparing to start, the horses were found missing. Yesterday eve two hundred Indians passed through. Five horses of Mr. Walling's were missing; also his cow. It was thought the Indians might have stolen the horses. Mr. Walling threw off his coat, armed himself with two revolvers and a bowie knife, and in company with one of his men, started on horseback to find the horses. We were disappointed in not eating our dinner by the roadside. We enjoyed our simple meal, however, very well. About two o'clock Mr. Walling came back, having found his horses and

cow. He had no occasion to use his firearms, for which we were thankful. We shall now go to Central in a short time.-
-Ms 4, 1872, p. 6. (Diary, July 30, 1872.) [8MR121.04] p. 5, Para. 5, [1872MS].

You may be anxious to hear in regard to my sister, your aunt. You have never seen her. She is an understanding, intelligent woman, living, I think, up to the best light she has had. She is a powerful singer. This is as much her talent as speaking is mine. I think I never heard a voice that would thrill the soul like hers. We are having a most precious time. They have a very pretty location. The house is small, but convenient for this country. Brother Clough and Caroline are intent upon our remaining over.-- *Letter 10, 1872, pp. 2,3. (To J. E. White and wife, July 4, 1872.)* [9MR79.01] p. 5, Para. 6, [1872MS].

The Mountains of Colorado, 1872--Here I am at Mr. Fair's, husband to your cousin, Addie Clough Fair, looking out and upward upon mountains of perpendicular rocks estimated at five hundred feet high. From the foot of these mountains to the top, upon ledges of solid rocks, slight excavations have been made and houses built in every spot that could be made available by stone foundations. Directly in front of me are several tiers of houses, rising one above another. Never did I behold such a scene as this. There is scarcely a sign of vegetation, no trees, but abrupt, barren rocks. [11MR115.01] p. 6, Para. 1, [1872MS].

Some of these houses are very nice and expensive. Just before me is a large, fine house, built high on the top of the mountain. A wall of masonry several feet high bears up the front of the house, while the back of the house rests upon the solid ledge drilled and chiseled out for the builders. A very nicely furnished barn is built in the same manner. In stepping out of the house there is not a level place for the feet to stand upon unless built up like a platform. [11MR115.02] p. 6, Para. 2, [1872MS].

There are but a very few natural yards and these are lower down the mountain and are only one or two feet in width. They build up a yard several feet high, draw dirt and place upon the top of the stone and then have but a few feet to just step out of the doorway. It is only the most wealthy who can afford this extravagance. The [homes of the] poorer class, and even some very nice homes, have not one foot of level land around them. The banker's wife's mother stepped

out in one of these high, made yards to hang out clothes. She was sixty years old. She made a misstep, fell from the wall and broke her neck. [11MR115.03] p. 6, Para. 3, [1872MS].

The streets are exceedingly dusty. Black Hawk is an incorporated city which runs into Central, another incorporated city. Both have eight thousand inhabitants, including Nevada. The mining enterprise keeps the country alive, but they say business is very dull now in the mining region. [11MR116.01] p. 6, Para. 4, [1872MS].

Mr. Walling took us up, up, up the mountains. We feared sometimes that we should never reach the top. We had a commanding view of the country. We could look down upon Black Hawk and Central, and see all there was of both cities. It looked fearful so high, and below was a fearful precipice of rocks. If the horses had stepped over to one side we should have fallen hundreds of feet. We had a commanding view of the mountains. They were on every side of us. We could distinctly see the high mountains covered with large patches of snow. These banks of snow are estimated to be from fifteen to fifty feet deep. Some of them are perpetual. Frequently the air coming from these snow banks was so chilly, although the sun was shining very warm in the valley, [that] we were obliged to put on extra garments in the mountains. [11MR116.02] p. 6, Para. 5, [1872MS].

Black Hawk and Central are a rough, seamed, scarred country. Heaps of rocks and dirt that have been cast out from the mining mills and from which the precious ore has been taken, were lying everywhere. We went into one of these, called stamp mills, in Nevada, and saw the machinery at work to separate the ore from the rubbish. It was quite a tedious process, and it was very interesting to see the working of the machinery. We obtained some fine specimens of quartz. The view upon the top of the mountain was most interesting, but words cannot present the picture before your mind in its reality.--Letter 12, 1872, pp. 1-2. (To Edson and Emma White, July 31, 1872.) [11MR116.03] p. 6, Para. 6, [1872MS].

Landscape and Travel in the Mountains of Colorado, 1872--
We have been slowly climbing the ascent with two engines drawing the train. We are upon the summit. One engine has been run off. We are now descending. We are eight thousand

feet above the level of the sea. We are one hundred and thirty-some miles from Denver. The scenery is not charming. No farms or cultivated lands from Denver to Cheyenne. It was plains with nothing to relieve the monotony but large herds of cattle, two thousand or more in a herd. [11MR117.01] p. 7, Para. 1, [1872MS].

Since we left Cheyenne the land is undulating at first, becoming more uneven and the land broken. There are scattering evergreens, scraggy and stunted, apparently growing out of the crevices of the rock. There are large boulders; they seem as regular as if they had been laid by the hand of a mason workman. We have passed five deep cuts covered with a roof that travelers shall not become snowbound. The soil is gravelly sand. Rocks seem to be congealed sand and gravel of a red cast. We have just passed a small house down among the rocks. Among the rocks are little patches of cultivated land. [11MR117.02] p. 7, Para. 2, [1872MS].

Rocks, rocks everywhere, bearing the appearance of great age. Rocks cast up like fortifications seem as though placed by a workman. I see at this moment immense rocks of singular shape composed of sand and coarse gravel. We are just viewing a shanty. The chimney is topped with a barrel. The door is open and the white heads of four small children are brought to view. No sign of cultivation anywhere in this view. [11MR118.01] p. 7, Para. 3, [1872MS].

We now leave the rocks and hills behind. The land is more like a plain. In some places four rows of fences are built to protect the roads from drifting snows. [11MR118.02] p. 7, Para. 4, [1872MS].

Half past four: It is now snowing slowly. It has been quite pleasant all day, not uncomfortably warm or cold. We are now at Red Buttes; elevation 7,336 feet. Castles of rocks and pyramids of rocks of every conceivable shape. [11MR118.03] p. 7, Para. 5, [1872MS].

A train just passed with two engines, one with six drive wheels, the other with eight. [11MR118.04] p. 7, Para. 6, [1872MS].

Tuesday morning, September 24, 1872, on the cars: We all are accommodated with berths on the sleeping cars and we rested very well. Took our breakfast this morning with good

appetites. A lady named Hafenway spoke to me in the sleeping cars. I think she had heard me, also your father, speak at the Health Institute. She was there when Mrs. Baker left for her home. We had an interesting interview. She is going to California for her health. Her sister is in a precarious condition. She has had hemorrhage of the lungs. Mrs. Hafenway is a banker's wife in Nebraska. She says she was benefited at the Health Institute, but home cares, the charge of three children, keep her debilitated. She says she shall live out of doors the most of the time this winter when not too cold. The climate of Nebraska is varying and changeable. [11MR118.05] p. 7, Para. 7, [1872MS].

We have just passed a mud village, houses made of mud smoothed so nicely they really looked nice, so nice. We thought them now in process of building, but we learned it was an old settlement left to decay. The village was moved to another section of this barren waste country. We have now passed a village of houses composed of mud, wood, and cloth. Many roofs are covered with cloth and mud placed on the top of cloth. No trees are to be seen anywhere, no cultivated lands. In these villages the railroad men reside. Nothing can be raised here.--Letter 26, 1872, pp. 1-2. (To Edson and Emma White, Sept. 23, 1872.) [11MR119.01] p. 8, Para. 1, [1872MS].

God has committed to us each sacred trusts, for which He holds us accountable. It is His purpose that we so educate the mind as to enable us to bring into exercise the talents He has given us, in such a manner as will accomplish the greatest good and reflect back the glory to the Giver. We are indebted to God for all the qualities of the mind. These powers can be cultivated and so discreetly directed and controlled as to accomplish the purpose for which God gave them. [13MR341.01] p. 8, Para. 2, [1872MS].

Brother Andrews, you can so educate your mind as to bring out the energies of the soul and develop every faculty, that they may accomplish the purpose for which they were given. The intellect may be strengthened by every faculty being exercised. You, my brother, are not doing the greatest amount of good, because you exercise the intellect in one direction but neglect to give careful attention to these things for which you think you are not adapted; therefore, some faculties that are weak are lying dormant for want of exercise, because the work that should call

them into exercise and consequently give them strength, is not pleasant to you. [13MR341.02] p. 8, Para. 3, [1872MS].

All the faculties should be cultivated, all the powers of the mind exercised. Perception, judgment, memory, and all the reasoning powers should have equal strength in order to have a well-balanced mind. In that case you would be a whole man. Otherwise you are in danger of being but a part of a man. If certain faculties are used to the neglect of others, the design of God is not fully carried out in us, for all the faculties have a bearing and are dependent in a great measure upon each other, and one cannot be effectually used without the operation of all the faculties, that the balance may be carefully preserved. If all the attention and strength is given to one while others lie dormant, the development is strong in that one and will lead to extremes, because all the powers have not been cultivated. Some are dwarfed, and the intellect is not properly balanced. [13MR341.03] p. 8, Para. 4, [1872MS].

All minds are not naturally constituted alike. We have varied minds and strong points of character, and great weakness upon some points. These deficiencies so apparent need not, and should not, exist. If those who possess them would strengthen the weak points in their characters, by cultivation and exercise they would become strong. [13MR342.01] p. 9, Para. 1, [1872MS].

It is agreeable but not to the greatest profit to put into exercise the faculties which are naturally the strongest while we neglect those that are weak, that need to be strengthened. The feeblest faculties should have careful attention that all the powers of the intellect may be nicely balanced, all doing their part like well-regulated machinery. [13MR342.02] p. 9, Para. 2, [1872MS].

Brother Andrews, you fail to turn your powers to the best account. Your power to concentrate your mind upon one subject to the exclusion of all others is well in a degree, but this faculty is constantly cultivated, which wears upon certain organs that are called into exercise to do this work, which will tax them too much and you will fail to accomplish the greatest good, and will shorten life. All the faculties should bear a part of the labor, working harmoniously, each balancing the other. You put your whole soul into the subject you are now upon; you go deeper into the matter. You see knowledge and light as you become

interested and absorbed. [13MR342.03] p. 9, Para. 3, [1872MS].

But there are very few minds that can follow you, unless they give the subject the depth of thought you have done. There is danger of your ploughing and planting the seed of truth so deep that the tender, precious blade will never find the surface. Your labor will be appreciated by only a few. [13MR343.01] p. 9, Para. 4, [1872MS].

If you had taken hold of your Sabbath History and made that your principal but not exclusive business, but labored a portion of the time to keep up other branches of the work, it would have been better for the interests of the cause of God. You love just the kind of work you are now doing. But while you are going so thorough and covering so much ground, you are not getting out a work calculated to do the greatest amount of good by awakening a general interest. Minds become weary in reading and following you. When you get engaged in matter that you are now at work upon, you scarcely know where to stop. [13MR343.02] p. 9, Para. 5, [1872MS].

In this age, when pleasing fables are dropping upon the surface and attracting the mind, truth presented in an easy style, backed up with a few strong proofs, is better than to search and bring forth an overwhelming array of evidences. The point does not stand as distinct in many minds as before the objections and the evidences were brought so definitely before them. In very many minds, assertions will go farther than long arguments in proof. Many things may be taken as granted. Proof does not help the case in some minds. You, my brother, are in danger of carrying minds beyond their depth. [13MR343.03] p. 9, Para. 6, [1872MS].

Preble is an unprincipled, dishonest man. Those who are best acquainted with him have not confidence in him. They will take what he will say, however untrue and unjust and even ridiculous, and make it to bear against the truth if possible. But minds that will receive and be pleased with the productions of his pen are not the ones to be convinced of the truth or that would honor the cause of God, if they should accept the Sabbath. And you are in danger of presenting objections to thousands of minds that they never thought of, and which many will use if they become disaffected. [13MR344.01] p. 9, Para. 7, [1872MS].

If you and other men take a position to investigate and show the fallacy and inconsistency of men who dishonestly turn the truth of God into a lie, Satan will stir up men enough to keep your pen and the pens of several others constantly employed, while other branches of the work are left to suffer. We must have more of the spirit of those men who were engaged in building the walls of Jerusalem: "We are doing a great work and we cannot come down." If Satan sees he can keep men's voices silenced from the most important work for the present time in answering objections of opponents, his object is accomplished. [13MR344.02] p. 10, Para. 1, [1872MS].

The "History of the Sabbath" should have been out long ago. You should not wait to have everything so exactly as strong as you can possibly make it before you give it to the people. This is a busy world; men and women as they engage in the business of life have not time to meditate and read even the Word of God enough to understand it. And long, labored arguments will interest but a few. For as the people run they have to read. You can no more remove the objections to the Sabbath commandment in the minds of the First Day Adventists who oppose the law than the Saviour of the world could by His great power and miracles convince the Jews that He was the Messiah after they had once set themselves to reject Him. Like the obstinate, unbelieving Jews, they have chosen darkness rather than light, and should an angel direct from the courts of heaven speak to them they would say it was Satan. [13MR345.01] p. 10, Para. 2, [1872MS].

Your Sabbath work should be given to the public, if not in all that perfection you could desire. Souls need the work now. Plain, pointed arguments standing out as mileposts will do more in convincing minds generally, than a large array of arguments covering a good deal of ground that none but investigating minds will have the interest to follow. After one edition is circulating and the people have the benefits, then if greater improvements are to be made you can do it, until you are satisfied you have done all in your power. Our success will be in reaching common minds. Those who have talent and position are so exalted above the simplicity of the work, and so well satisfied with themselves, that they feel no need of the truth. They are exactly where the Jews were--self-righteous, self-sufficient that they are whole and have no need of the

physician. [13MR345.02] p. 10, Para. 3, [1872MS].

While you are following Preble so fully you anticipate that which you will never realize. Your time can be better employed in having a more general interest and giving to the people food, meat that will feed them now. While your time is employed in following the crooks and turns of Preble you are not wise. You are bringing to their notice a work which has but limited circulation, and interesting minds in objections that they would never have been troubled with. You manufacture a train of quibbles and doubts for thousands of people and present his work to those who would never have seen it. This is just what they [our opponents] want to have done, to be brought to notice and we publish for them. This is what Carver wants. This is their main object in writing out their falsehoods and misrepresentations of the truth and the characters of those who love and advocate the truth. [13MR346.01] p. 10, Para. 4, [1872MS].

They will die out the soonest if left unnoticed, treating their falsehoods and their errors with silent contempt. They do not want to be let alone. Opposition is the element that they love. If it were not for this they would have but little influence. [13MR346.02] p. 11, Para. 1, [1872MS].

The First Day Adventists are a class that are the most difficult to reach. They will generally reject the truth, as did the Jews. We should, as far as possible, go forward as though there were not such a people in existence. They are the elements of confusion. Immoralities exist among them to a fearful extent. It would be the greatest calamity to have many of their members embrace the truth. They would have to unlearn everything and learn anew, or they would cause us great trouble. There are occasions when their glaring misrepresentations will have to be met. When this is the case, it should be done promptly and briefly and then pass on to our work. [13MR346.03] p. 11, Para. 2, [1872MS].

The plan of Christ's teachings should be ours. He was plain and simple, striking directly at the root of the matter, and the minds of all were met. It is not the best policy to be so very explicit and say all upon a point that can be said when a few arguments will cover the ground and be sufficient for all practical purposes in convincing or silencing opponents. You may remove every prop today and

close the mouths of objectors so they can say nothing, and tomorrow they will go over the very same ground again. Thus it will be over and over, because they do not love the light and will not come to the light lest their darkness and error should be removed from them. It is a better plan to keep a reserve of arguments and reasons than to pour out a depth of knowledge upon a subject which would be taken for granted without labored arguments. [13MR347.01] p. 11, Para. 3, [1872MS].

Christ's ministry lasted only three years, and a great work was done in that short period. In these last days there is a great work to be done in a short time. While you are getting ready to do something, souls will perish for the [lack of] light and knowledge.--Letter 31, 1872. [13MR347.02] p. 11, Para. 4, [1872MS].

Each to Work, and Encourage Others--The most prosperous church will backslide under the most powerful preaching unless the people awake to the necessity of individual effort. The followers of Christ cannot advance and grow up to the full stature of men and women in Christ Jesus unless they are, individually, workers. If they do nothing themselves, and expect to retain life and vitality, they will be disappointed and then fall into temptation and great spiritual weakness. . . . [15MR129.01] p. 11, Para. 5, [1872MS].

Second, I know that one of the greatest sins that the [Battle Creek] church is guilty of is that of being cold and indifferent in regard to the spiritual interest of the brethren and sisters. Each should feel a responsibility resting upon him to see that his brethren and sisters prosper in their religious life.--Letter 10, 1872, p. 1. (Written July 4, 1872, from Ottawa, Kansas, to Edson and Emma.) [15MR129.02] p. 12, Para. 1, [1872MS].

(Written from Washington, Iowa, May 22, 1872, to "Dear Willie.") It rained all last night, but it is beautiful this morning. We have a perfect concert of birds to greet us every morning with their beautiful varied notes. Father did not rest well last night; taxed his brain in writing too much through the day. [19MR194.01] p. 12, Para. 2, [1872MS].

We have just returned from Robert Kilgore's. We had an excellent visit with Robert and Asenath. They have a

pleasant location and they are a very pleasant family. Their babe is the queen of babies, so good and quiet and pretty. [19MR194.02] p. 12, Para. 3, [1872MS].

We drove about a little tonight in Washington to see if there was any place we would prefer to ours, but, Willie, our home is the best, located on high ground and the surroundings and the improvements are the best. We see none that equals it by considerable. This is a good home for the weary pilgrims. [19MR194.03] p. 12, Para. 4, [1872MS].

We are expecting the asparagus every day. Why does it not come? We hear not one word from you. [19MR194.04] p. 12, Para. 5, [1872MS].

But, Willie, I want to say to you, be careful and hunt up our nice rubber blanket. We could not find it. I thought it might be in the barn. Bring striped blanket and two bedticks and the woodchuck robe. We want four sheets. (I want the material put in for outside of comfortables. There are two outsides and a pieced quilt. Tell Lillie to put in large plaid like her mother's morning dress, for the side of one comfortable.)--Letter 7, 1872. [19MR194.05] p. 12, Para. 6, [1872MS].

(Written December 7, 1872, from San Francisco, California, to Edson and Willie White.) We have received two letters of length from Brother Kellogg--one written from Battle Creek and one from Dr. Trall's. We received a good letter from Edson which was a relief to us and caused us to be thankful to God that Edson was having clearer views of his mistakes and dangers. Our prayer is that God will help him to shun his past mistakes. We received two letters from Willie--one written from Battle Creek, one on galley paper written from Dr. Trall's. Dear children, write your letters on good note paper and carefully, for I wish to preserve them. I wish you also to preserve all my letters that I do not tell you to burn. [21MR239.01] p. 12, Para. 7, [1872MS].

We came to Santa Rosa last evening. Your father has been very feeble for two weeks. His labors in San Francisco were too much for his strength. Then the burdens of the cause of God in connection with Battle Creek and the uncertainty whether we should go back to Michigan or remain here in California have worn upon him. For one week he has been alarmingly feeble. He could not walk without dizziness and great weakness. We had appointments in Santa Rosa Sabbath

and Sunday. Your father thought he could not go but at almost the last moment we had a season of prayer and he decided he would go, trusting in God. He was very feeble after we arrived at Elder Loughborough's. In the evening we had a season of prayer. [21MR239.02] p. 12, Para. 8, [1872MS].

Here is the substance of a letter written to Brother Stipp after ten o'clock p.m.: [21MR239.03] p. 13, Para. 1, [1872MS].

We have been engaged in earnest prayer before God about two hours, that the cloud of discouragement that has been settling upon our souls might be broken and the light of God's Spirit come upon us. We have had a severe struggle. We have felt as did Jacob of old when he wrestled with the angel--we will not let Thee go except Thou bless us. The presence of God seemed to be in our midst. Our trembling faith grasped the promise of God, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. [21MR239.04] p. 13, Para. 2, [1872MS].

We made the case of your father a special subject of our prayers, and to the glory of God we would say, The darkness hath passed away, and the true light now shineth. The blessing and power of God rested upon your father and mother. We both fell to the floor. Your father, as he rose upon his feet to praise God, could not stand. The blessing of God rested upon him with such remarkable power. The angels of God seemed all around us. The awful, glorious presence of God was in our midst. Elder Loughborough felt the power of God all through his body. The room seemed holy. [21MR239.05] p. 13, Para. 3, [1872MS].

The healing power of God came upon your father, and we believe that he will be qualified by spiritual and physical strength for the great work before us. The praise of God was in our hearts and upon our lips. We shouted the high praises of God. Whoso offereth praise glorifieth God. This is the work and power of God. Our souls do magnify the Lord for all His wonderful works to the children of men. [21MR240.01] p. 13, Para. 4, [1872MS].

God has delivered us from discouragement and bondage of darkness. In Him is no darkness at all. God will place our feet in a large place. We shall not walk in darkness, but

have the light of life. Streams of light seemed to come upon us from our heavenly Father and the room seemed to be illuminated with the presence of the Lord. Living, active faith will penetrate the clouds of darkness and let the gleamings of glory through. [21MR240.02] p. 13, Para. 5, [1872MS].

I hope that you will all have faith for yourselves. Have an object before you and a high purpose to glorify God. Resist inclination, and ever be true to duty, true to the pure principles of right. Seek earnestly for communion with God. Pray, my children. Pray earnestly and watch thereunto constantly. I hope this Sabbath will be precious to you, my dear children. Let not your love for the truth wane for one hour; cling to God by living faith. Seek to bring yourselves nearer and closer to His divine presence. May God preserve your lives and keep you pure from the pollution of the world, is the prayer of your father and mother.--Letter 20, 1872. [21MR240.03] p. 13, Para. 6, [1872MS].

REVIEW AND HERALD

January 2, 1872--Beware of the Spare Bed--In our itinerant life we have suffered much by sleeping in beds that were not daily used. Beds that are not daily exposed to the air and sunlight, will gather dampness. And there are but very few who understand the necessity of having the sun and air come freely into their sleeping rooms, that bed and bedding may be kept perfectly dry and free from impurities. [RH 01-02-72 para. 1] p. 14, Para. 1, [1872MS].

Beds that have been left unused for days, and even weeks, in the damp season of the year are dangerous to the health and life of those who sleep in them. When visitors are expected, the parlor stove may be for the first time set up, and a fire kindled in it, and the parlor bedroom opened. And this is considered sufficient preparation to make the friends comfortable. But the bed and bedding, if not carefully separated and aired, are not safe for any one to use. [RH 01-02-72 para. 2] p. 14, Para. 2, [1872MS].

I have had a very afflicting experience in sleeping in damp beds. I slept with my infant two months old in a north bedroom. The bed had not been used for two weeks. A fire was kindled in the room, and this was considered all that was necessary. Next morning, I felt that I had taken cold.

My babe seemed to be in great pain when moved. His face began to swell, and he was afflicted with erysipelas of the most aggravating form. My dear babe was a great sufferer for four weeks, and finally died, a martyr to the damp bed. [RH 01-02-72 para. 3] p. 14, Para. 3, [1872MS].

A few weeks later, I accompanied my husband to fill appointments in several places. In four of these places we had the misfortune to be assigned the spare bed in rooms opening from the parlor. The stove was set up in the parlor adjoining these bedrooms the very day we were expected. Dampness had entered every part of these unheated, unventilated rooms. The windows had not been raised, and were carefully covered with paper curtains, and outside of these drapery, and the blinds were carefully closed. The air had not been permitted to circulate freely through the house, and the precious sunlight was excluded as though it was an enemy. Why was there need of windows at all when they were not used? It would have saved expense to have made these houses without windows. Our goodhearted friends received us cordially, and we should have enjoyed our visit, had it not been for the dreaded spare bed. [RH 01-02-72 para. 4] p. 14, Para. 4, [1872MS].

At the first two places we visited, we took severe colds by sleeping in their damp, unused beds, and we suffered greatly with rheumatism; but tried to fill our appointments. In the third damp bed, we lay nearly one hour trying to get warm; but the clothing was literally wet. We were under the unpleasant necessity of calling our friends; for we felt that it would be positively fatal to life and health to remain in that damp bed. Our friends cheerfully renewed their fires, and the bedding was removed from the bed and thoroughly dried. [RH 01-02-72 para. 5] p. 14, Para. 5, [1872MS].

We returned home from that journey, and exposure, to suffer for months. I feared that I should be a cripple for life. My husband was afflicted with pain in the chest and lungs, and he had a severe cough for months. After three months of almost helpless suffering, and careful treatment, by the mercy of God, I was able to walk. [RH 01-02-72 para. 6] p. 15, Para. 1, [1872MS].

We have been exposed on our late journey to "death in the spare bed." We have taken colds, which have settled upon the lungs, causing soreness of the flesh. Since our fears

have been aroused, we have been careful, and have been under the necessity of close questioning in regard to our beds. In some cases, we have removed the bed clothing, and have dried it by the fire; before we ventured to sleep. This may have given the impression that we were very particular, and perhaps notional. We own that we are particular. We value life which God has preserved, by a miracle of his mercy, from the death in the spare, damp, and moldy beds. [RH 01-02-72 para. 7] p. 15, Para. 2, [1872MS].

In the case of all these beds, where the air has not circulated through the rooms daily, the bedding should be removed and thoroughly dried by the fire, before being slept in. Sleeping rooms should have the windows raised every day, and the air should circulate freely through the rooms. The curtains should be withdrawn from the windows. The blinds should be fastened back. And the blessed sunlight should thus be invited in, to brighten and purify every bedroom in the house. [RH 01-02-72 para. 8] p. 15, Para. 3, [1872MS].

The Northwestern Christian Advocate speaks touchingly upon this subject under the caption of: [RH 01-02-72 para. 9] p. 15, Para. 4, [1872MS].

"Death in the Spare Bed." "On one occasion, having need to see a minister early the morning after Conference adjourned, I went to his boarding place, one of the choicest in the city. He and his roommate were making their toilet, and revealed their presence by hoarse and almost incessant coughing. Their entertainment had been most hospitable; but they had been assigned to the 'spare room,' in that case an elegant apartment, reserved for favored guests. The spacious and yielding bed had an inviting look, but a damp and moldy smell. Indeed, the whole apartment revealed an alarming unfamiliarity with sunshine. But it was the 'best room,' and any intimation from them that both room and bed were damp had seemed rude and ungrateful. So they occupied the room and bed, and contracted colds, from the effects of which one has since died, and the other still suffers. [RH 01-02-72 para. 10] p. 15, Para. 5, [1872MS].

"Said a pale and haggard sufferer not long since, 'I think I should be able to visit my appointments at least a few times more, if friends would not persist in putting me away

in their chilly spare rooms and damp beds.' When such cases have run their course, doctors may say, 'Died of hepatic lungs;' but more will understand them if they say, 'Died of sleeping in spare beds.'" [RH 01-02-72 para. 11] p. 15, Para. 6, [1872MS].

"The motives of good people cannot be questioned; but unwittingly they literally 'kill with kindness.' In the name of the brotherhood, I protest if we are to occupy the 'spare room,' and sleep in the 'spare bed,' they should be dry and well aired. We certainly do not elect to be *suicides from courtesy*, and you would not give us *Death for a bedfellow!*" E. G. W. [RH 01-02-72 para. 12] p. 16, Para. 1, [1872MS].

March 12, 1872—Sentimentalism--"Wisdom's ways are ways of pleasantness, and all her paths are peace." [RH 03-12-72 para. 1] p. 16, Para. 2, [1872MS].

Those who follow the path of wisdom and holiness will not be troubled with vain regrets over misspent hours, neither will they be troubled with gloom or horror of mind, as some are, unless engaged in vain, trifling amusements. [RH 03-12-72 para. 2] p. 16, Para. 3, [1872MS].

Many cherish the impression that spirituality and devotion to God are detrimental to health. There are many professing Christians with diseased imagination who do not correctly represent the religion of the Bible. They are ever walking under a cloud. They seem to think it a virtue to complain of depression of spirits, great trials, and severe conflicts. The Saviour of men has said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." It is the duty of all to cherish the light, to walk in the light, and to encourage habitual cheerfulness of mind, that they may reflect light rather than shadows of gloom and darkness. [RH 03-12-72 para. 3] p. 16, Para. 4, [1872MS].

We take the position understandingly that godliness and righteousness do not conflict with the laws of health; but are in harmony with them. Some may teach that vain amusements and cheap nonsense are needful to cheerfulness, and to keep above despondency. This may divert the mind for the time being; but after the excitement is over, and the mind reflects, conscience arouses, and makes her voice heard, that this is not the best way to obtain health, or

true happiness. [RH 03-12-72 para. 4] p. 16, Para. 5, [1872MS].

Amusements excite the mind; but depression is sure to follow. Useful labor and physical exercise will have a more healthful influence upon the mind, and will strengthen the muscles, improve the circulation, and will prove a powerful agent in the recovery of health. [RH 03-12-72 para. 5] p. 16, Para. 6, [1872MS].

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." [RH 03-12-72 para. 6] p. 16, Para. 7, [1872MS].

The consciousness of right doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver, is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life, or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference, or stolid gloom. [RH 03-12-72 para. 7] p. 17, Para. 1, [1872MS].

There are those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects, that they may reflect light rather than darkness and gloom. This class of minds will either be engaged in seeking their own pleasure, in frivolous conversation, laughing and joking, keeping the mind continually elated with a round of amusements; or they will be depressed, having great trials and mental conflicts, which they think but few have ever experienced or can understand. These persons may profess Christianity, but they deceive their own souls. They have not the genuine article. The religion of Jesus Christ is first pure, then peaceable, full of

righteousness and good fruits. Many have fallen into the sad error which is so prevalent in this degenerate age, especially with females. They are too fond of the other sex. They love their society. Their attentions are to them flattering, and they encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil." [RH 03-12-72 para. 8] p. 17, Para. 2, [1872MS].

Some mingle with their religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not their mind alone that is affected, but others are injured by their example and influence. [RH 03-12-72 para. 9] p. 17, Para. 3, [1872MS].

Some are naturally devotional. If they would train their mind to dwell upon elevated themes which have nothing to do with self, but are of a heavenly nature, they could yet be of use. But much of their life has been wasted in dreaming of doing some great work in the future, while present duties, though small, are neglected. They have been unfaithful. The Lord will not commit to their trust any larger work until the work now before them has been seen and performed with a ready, cheerful will. [RH 03-12-72 para. 10] p. 17, Para. 4, [1872MS].

Unless the heart is put into the work, it will drag heavily, whatever that work may be. The Lord tests our ability by giving us small duties to perform first. If we turn from these with dissatisfaction and murmuring, no more will be intrusted to us until we cheerfully take hold of these small duties, and do them well; then higher and greater responsibilities will be committed to us. [RH 03-12-72 para. 11] p. 17, Para. 5, [1872MS].

We have been intrusted with talents, not to be squandered, but to be put out to the exchangers, that, at the Master's coming, he may receive his own with usury. God has not distributed these talents indiscriminately. He has dispensed these sacred trusts according to the known powers and capacities of his servants: "To every man his work." [RH 03-12-72 para. 12] p. 18, Para. 1, [1872MS].

He gives impartially, and he expects corresponding returns. If all do their duty according to the measure of their responsibility, the amount intrusted to them will be doubled, be it large or small. Their fidelity is tested and

proved, and their faithfulness is positive evidence of their wise stewardship, and they can be intrusted with the true riches, even the gift of everlasting life. [RH 03-12-72 para. 13] p. 18, Para. 2, [1872MS].

Many have a self-complacent feeling, flattering themselves that if they had an opportunity, or were circumstanced more favorably, they could and would do some great work. These do not view things from a correct standpoint. Their imagination is diseased, and they have permitted their minds to soar above the common duties of life. Daydreaming and romantic castle building have unfitted them for usefulness. They have lived in an imaginary world, and have been imaginary martyrs, and are imaginary Christians. There is nothing real and substantial in their character. This class sometimes imagine that they have an exquisite delicacy of character, and sympathetic nature, which must be recognized and responded to by others. They put on an appearance of languor and indolent ease, and frequently think that they are not appreciated. Their sick fancy is not helping themselves or others. Appropriate labor, and healthy exercise of all their powers, would withdraw their thoughts from themselves. [RH 03-12-72 para. 14] p. 18, Para. 3, [1872MS].

Despondent feelings are frequently the result of too much leisure. The hands and mind should be occupied in useful labor, lightening the burdens of others; and in doing this, they will benefit themselves. Idleness gives time to brood over imaginary sorrows. If they do not in reality have hardships and trials, they will be sure to borrow them from the future. God, by his prophet Ezekiel, addresses Jerusalem thus: "Behold this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy." [RH 03-12-72 para. 15] p. 18, Para. 4, [1872MS].

Invalids should not allow themselves to drop down into an inactive state. This is detrimental to health. The power of the will should be brought into action. And, even if some dread exercise, which involves responsibility, they should train their minds to it. Exertion is what they most need to recover health. They can never obtain health unless they overcome this listless, dreamy condition of mind, and arouse themselves to action. [RH 03-12-72 para. 16] p. 18, Para. 5, [1872MS].

There is much deception carried on under the cover of religion. Passion controls the minds of many who have become depraved through perversion of thought and feeling. These deceived souls flatter themselves that they are spiritually minded, and especially consecrated, when their religious experience is composed of a lovesick sentimentalism, rather than of purity, true goodness, and humiliation of self. The mind should be drawn away from self, and exercised in blessing others, and being elevated by good works. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes it possessor partaker of the purity, and the influence of Heaven, brings angels near, and separates more and more from the spirit and influence of the world.--E. G. W., in *Health Reformer*. [RH 03-12-72 para. 17] p. 19, Para. 1, [1872MS].

December 17, 1872--The First Advent of Christ--By Ellen G. White--The Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. He was in the express image of his Father, not in features alone, but in perfection of character. [RH 12-17-72 para. 1] p. 19, Para. 2, [1872MS].

The blood of beasts could not satisfy the demands of God as an atoning sacrifice for the transgression of his law. The life of a beast was of less value than the life of the offending sinner, therefore could not be a ransom for sin. It could only be acceptable with God as a figure of the offering of his Son. [RH 12-17-72 para. 2] p. 19, Para. 3, [1872MS].

Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, an atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocency. [RH 12-17-72 para. 3] p. 19, Para. 4, [1872MS].

The divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law. The angels were sinless, but of less value than the law of God. They were amenable to law. They were messengers to do the will of Christ, and before him to bow. They were created beings, and probationers. Upon Christ no requirements were laid. He had power to lay down his life, and to take it again. No obligation was laid upon him to undertake the work of atonement. It was a voluntary sacrifice that he made. His life was of sufficient value to rescue man from his fallen condition. [RH 12-17-72 para. 4] p. 19, Para. 5, [1872MS].

The Son of God was in the form of God, and he thought it not robbery to be equal with God. He was the only one, who as a man walked the earth, who could say to all men, Who of you convinceth me of sin? He had united with the Father in the creation of man, and he had power through his own divine perfection of character to atone for man's sin, and to elevate him, and bring him back to his first estate. [RH 12-17-72 para. 5] p. 19, Para. 6, [1872MS].

The sacrificial offerings, and the priesthood of the Jewish system, were instituted to represent the death and mediatorial work of Christ. All those ceremonies had no meaning, and no virtue, only as they related to Christ, who was himself the foundation of, and who brought into existence, the entire system. The Lord had made known to Adam, Abel, Seth, Enoch, Noah, Abraham, and the ancient worthies, especially Moses, that the ceremonial system of sacrifices and the priesthood, of themselves, were not sufficient to secure the salvation of one soul. [RH 12-17-72 para. 6] p. 20, Para. 1, [1872MS].

The system of sacrificial offerings pointed to Christ. Through these, the ancient worthies saw Christ, and believed in him. These were ordained of Heaven to keep before the people the fearful separation which sin had made between God and man, requiring a mediating ministry. Through Christ, the communication which was cut off because of Adam's transgression was opened between God and the ruined sinner. But the infinite sacrifice that Christ voluntarily made for man remains a mystery that angels cannot fully fathom. [RH 12-17-72 para. 7] p. 20, Para. 2, [1872MS].

The Jewish system was symbolical, and was to continue

until the perfect Offering should take the place of the figurative. The Mediator, in his office and work, would greatly exceed in dignity and glory the earthly, typical priesthood. The people of God, from Adam's day down to the time when the Jewish nation became a separate and distinct people from the world, had been instructed in regard to the Redeemer to come, which their sacrificial offerings represented. This Saviour was to be a mediator, to stand between the Most High and his people. Through this provision, a way was opened whereby the guilty sinner might find access to God through the mediation of another. The sinner could not come in his own person, with his guilt upon him, and with no greater merit than he possessed in himself. Christ alone could open the way, by making an offering equal to the demands of the divine law. He was perfect, and undefiled by sin. He was without spot or blemish. The extent of the terrible consequences of sin could never have been known, had not the remedy provided been of infinite value. The salvation of fallen man was procured at such an immense cost that angels marveled, and could not fully comprehend the divine mystery that the majesty of Heaven, equal with God, should die for the rebellious race. [RH 12-17-72 para. 8] p. 20, Para. 3, [1872MS].

As the time drew near for the Son of God to make his first advent, Satan became more vigilant in preparing the hearts of the Jewish people to be steeled against the evidences he should bring of his Messiahship. The Jews had become proud and boastful. The purity of the priesthood had not been preserved, but was fearfully corrupted. They retained the forms and ceremonies of their system of worship, while their hearts were not in the work. They did not sustain personal piety and virtuous characters. And the more they were wanting in the qualifications necessary to the sacred work, as priests of the most high God, the more tenacious were they of outward show of piety, zeal, and devotion. [RH 12-17-72 para. 9] p. 20, Para. 4, [1872MS].

They were hypocritical. They loved the honors of the world, and were ambitious to become exalted through riches. In order to obtain their desire, they improved every opportunity to take advantage of the poor, especially of the widow and fatherless. They exacted heavy sums of money of those who were conscientious, on various pretenses, for the Lord's treasury, and used the means thus dishonestly obtained for their own advantage. They were themselves

rigorous to outwardly keep the law. They appeared to show great respect for traditions and customs, in order to obtain money from the people to gratify their corrupt ambition. [RH 12-17-72 para. 10] p. 21, Para. 1, [1872MS].

Traditions, customs, and needless ceremonies, were repeated to the people, which God had not given them through Moses or any other one. These originated from no higher source than man. The chief priests, scribes, and elders, forced these upon the people as the commandments of God. Their hearts were hard and unfeeling. They showed no mercy to the poor and unfortunate. Yet, at the same time, while praying in the marketplaces, and giving alms to be seen of men, and thus putting on the outward semblance of goodness, they were devouring widows' houses by their heavy taxes which they laid upon them. They were apparently exact in outward forms when observed of men; for they wished to give impressions of their importance. They wished the people to have exalted ideas of their zeal and devotion to religious duties, while they were daily robbing God by appropriating the offerings of the people to themselves. [RH 12-17-72 para. 11] p. 21, Para. 2, [1872MS].

The priesthood had become so corrupt that the priests had no scruples in engaging in the most dishonest and criminal acts to accomplish their designs. Those who assumed the office of high priest prior to, and at, the time of Christ's first advent, were not men divinely appointed to the sacred work. They had eagerly aspired to the office through love of power and show. They desired a position where they could have authority, and practice fraud under a garb of piety, and thereby escape detection. The high priest held a position of power and importance. He was not only counselor and mediator, but judge; and there was no appeal from his decision. The priests were held in restraint by the authority of the Romans, and were not allowed the power of legally putting any one to death. This power rested with those who bore rule over the Jews. Men of corrupt hearts sought the distinguished office of high priest, and frequently obtained it by bribery and assassination. The high priest, clad in his consecrated and expensive robes, with the breastplate upon his breast, the light flashing upon the precious stones inlaid in the breastplate, presented a most imposing appearance, and struck the conscientious, true-hearted people with admiration, reverence, and awe. The high priest was designed in an especial manner to represent Christ, who was

to become a high priest forever after the order of Melchisedec. This order of priesthood was not to pass to another, or be superseded by another. [RH 12-17-72 para. 12] p. 21, Para. 3, [1872MS].

The Jewish nation had corrupted their religion by useless ceremonies and customs. This laid a heavy tax upon the people, especially the poorer classes. They were also under bondage to the Romans, and required to pay tribute to them. The Jews were unreconciled to their bondage, and looked forward to the triumph of their nation through the Messiah, the powerful deliverer foretold in prophecy. Their views were narrow. They thought the Coming One would, at his appearing, assume kingly honors, and, by force or arms, subdue their oppressors, and take the throne of David. Had they, with humble minds and spiritual discernment, studied the prophecies, they would not have been found in so great error as to overlook the prophecies which pointed to his first advent in humility, and misapply those which spoke of his second coming with power and great glory. The Jewish people had been striving for power. They were ambitious for worldly honors. They were proud and corrupt, and could not discern sacred things. They could not distinguish between those prophecies which pointed to the first advent of Christ, and those that described his second, glorious appearing. The power and glory described by the prophets as attending his second advent, they looked for at his first advent. Their national glory was to them their greatest anxiety. Their ambitious desire was the establishment of a temporal kingdom, which they supposed would reduce the Romans to subjection, and exalt themselves with authority and power to reign over them. They had made the proud boast to those to whom they were in subjection, that they were not to oppress them long; for their reign would soon commence, which would be more exalted and glorious than even that of Solomon. [RH 12-17-72 para. 13] p. 22, Para. 1, [1872MS].

When the time was fulfilled, Christ was born in a stable, and cradled in a manger, surrounded by the beasts of the stall. And is this indeed the Son of God, to all outward appearance a frail, helpless babe, so much resembling other infants? His divine glory and majesty were veiled by humanity, and angels heralded his advent. The tidings of his birth were borne with joy to the heavenly courts, while the great men of the earth knew it not. The proud Pharisees and scribes, with their hypocritical ceremonies, and

apparent devotion to the law, knew nothing of the Babe of Bethlehem. They were ignorant of the manner of his appearing, notwithstanding all their boasted learning and wisdom in expounding the law and the prophecies in the schools of the prophets. They were devising means to advantage themselves. Their study was as to the most successful manner to obtain riches and worldly honor, and they were wholly unprepared for the revelation of the Messiah. They looked for a mighty prince, who should reign upon David's throne, and whose kingdom should endure forever. Their proud and lofty ideas of the coming of the Messiah were not in accordance with the prophecies which they professed to be able to expound to the people. They were spiritually blind, and were leaders of the blind. [RH 12-17-72 para. 14] p. 22, Para. 2, [1872MS].

In Heaven it was understood that the time had come for the advent of Christ to the world, and angels leave glory to witness his reception by those he came to bless and save. They had witnessed his glory in Heaven, and they anticipate that he will be received with honor in accordance with his character, and the dignity of his mission. As angels approach the earth, they first come to the people God had separated from the nations of the world as his peculiar treasure. They see no especial interest among the Jews, no eager waiting and watching that they may be the first to receive the Redeemer, and acknowledge his advent. [RH 12-17-72 para. 15] p. 23, Para. 1, [1872MS].

In the temple, which had been hallowed by daily sacrificial offerings, prefiguring his coming, and symbolizing his death, no preparations are being made to welcome the Saviour of the world. The Pharisees continue to repeat their long, meaningless prayers in the streets, to be heard of men, in order to obtain the reputation of great piety and devotion. [RH 12-17-72 para. 16] p. 23, Para. 2, [1872MS].

The angels from Heaven behold with astonishment the indifference of the people, and their ignorance in regard to the advent of the Prince of Life. The proud Pharisees, claiming to be God's chosen people, in their hypocritical devotions, are proclaiming the law, and exalting traditions, while men of other nations are dealing in fables, and are worshiping false gods. All alike were ignorant of the great event which prophecy had foretold would transpire. [RH 12-17-72 para. 17] p. 23, Para. 3,

[1872MS].

Angels behold the weary travelers, Joseph and Mary, making their way to the city of David, to be taxed, according to the decree of Caesar Augustus. Here, in the providence of God, Joseph and Mary had been brought; for this was the place prophecy had predicted that Christ should be born. They seek a place of rest at the inn, but are turned away because there is no room. The wealthy and honorable have been welcomed, and find refreshment and room, while these weary travelers are compelled to seek refuge in a coarse building which shelters the dumb beasts. [RH 12-17-72 para. 18] p. 23, Para. 4, [1872MS].

Here the Saviour of the world is born. The majesty of glory, who filled all Heaven with admiration and splendor, is humiliated to a bed in a manger. In Heaven, he was surrounded by holy angels; but now his companions are the beasts of the stall. What humiliation is this! Wonder, O Heavens! and be astonished, O earth! [RH 12-17-72 para. 19] p. 23, Para. 5, [1872MS].

As there are none among the sons of men to herald the advent of the Messiah, angels must now do that work which it was the honored privilege of men to do. But the angels, with the glad tidings of the birth of the Saviour, are sent to the humble shepherds, and not the learned Jews, who profess to be the expounders of prophecy; for they have no heart to receive it. [RH 12-17-72 para. 20] p. 23, Para. 6, [1872MS].

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid." Humble shepherds, who are guarding their flocks by night, are the ones who joyfully receive their testimony. Suddenly the heavens are lighted up with a brightness which alarms the shepherds. They know not the reason of this grand display. They do not at first discern the myriads of angels that are congregated in the heavens. The brightness and glory from the heavenly host illuminate and glorify the entire plain. While the shepherds are terrified at the glory of God, the leading angel of the throng quiets their fears by revealing himself to them, saying, "Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the

city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth, peace, good will toward men." [RH 12-17-72 para. 21] p. 24, Para. 1, [1872MS].

As their fears are dispelled, joy takes the place of astonishment and terror. They could not, at first, bear the radiance of glory, which attended the whole heavenly host, to break upon them suddenly. One angel only appears to the gaze of the watching shepherds to dissipate their fears, and make known their mission. As the light of the angel encircles them, the glory rests upon them, and they are strengthened to endure the greater light and glory attending the myriads of heavenly angels. "And it came to pass, as the angels were gone away from them into Heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." [RH 12-17-72 para. 22] p. 24, Para. 2, [1872MS].

The shepherds are filled with joy, and, as the bright glory disappears, and the angels return to Heaven, they are all aglow with the glad tidings, and hasten in search of the Saviour. They find the infant Redeemer, as the celestial messengers had testified, wrapped in swaddling clothes, and lying in the narrow confines of a manger. [RH 12-17-72 para. 23] p. 24, Para. 3, [1872MS].

The events which had but just transpired, have made indelible impressions upon their minds and hearts, and they are filled with amazement, love, and gratitude, for the great condescension of God to man in sending his Son into the world. The shepherds spread the joyful tidings everywhere, of the wondrous glory they had seen, and the celestial praises they had heard from the lips of the heavenly host. By Ellen G. White. [RH 12-17-72 para. 24]

p. 24, Para. 4, [1872MS].

December 24, 1872--The First Advent of Christ--By Ellen G. White--The King of glory stooped low to take humanity; and angels, who had witnessed his splendor in the heavenly courts, as he was worshiped by all the heavenly hosts, were disappointed to find their divine Commander in a position of so great humiliation. [RH 12-24-72 para. 1] p. 25, Para. 1, [1872MS].

The Jews had separated themselves so far from God by their wicked works, that angels could not communicate to them the tidings of the advent of the infant Redeemer. God chooses the wise men of the East to do his will. [RH 12-24-72 para. 2] p. 25, Para. 2, [1872MS].

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." These men were not Jews; but they had been waiting for the predicted Messiah. They had studied prophecy, and knew the time was at hand when Christ would come; and they were anxiously watching for some sign of this great event, that they might be among the first to welcome the infant heavenly King, and worship him. These wise men were philosophers, and had studied the works of God in nature. In the wonders of the heavens, in the glories of the sun, moon, and stars, they traced the finger of God. They were not idolaters. They lived up to the dim light which shone upon them. These men were regarded by the Jews as heathen; but they were more pure in the sight of God than the Jews who had been privileged with great light, and who made exalted professions, yet did not live up to the light God had given them. These wise men had seen the heavens illuminated with light, which enshrouded the heavenly host who heralded the advent of Christ to the humble shepherds. And after the angels returned to Heaven, a luminous star appeared, and lingered in the heavens. [RH 12-24-72 para. 3] p. 25, Para. 3, [1872MS].

This light was a distant cluster of flaming angels, which appeared like a luminous star. The unusual appearance of the large, bright star which they had never seen before, hanging as a sign in the heavens, attracted their attention. They were not privileged to hear the proclamation of the angels to the shepherds. But the Spirit

of God moved them out to seek this heavenly Visitor to a fallen world. The wise men directed their course where the star seemed to lead them. And as they drew nigh to the city of Jerusalem, the star was enshrouded in darkness, and no longer guided them. They reasoned that the Jews could not be ignorant of the great event of the advent of the Messiah, and they made inquiries in the vicinity of Jerusalem. [RH 12-24-72 para. 4] p. 25, Para. 4, [1872MS].

The wise men are surprised to see no unusual interest upon the subject of the coming of the Messiah. They fear that after all they may not have read the prophecies correctly. Uncertainty beclouds their minds, and they become anxious. They hear the priests repeating and enforcing their traditions, and expounding the law, and exalting their religion, and their own piety. They point to their phylacteries, and the borders of their garments, upon which the precepts of the law and their traditions are inscribed, as evidences of their devotion, while they denounce the Romans and the Greeks as heathen and sinners above all men. The wise men leave Jerusalem not as confident and hopeful as when they entered it. They marvel that the Jews are not interested and joyful in prospect of this great event of the advent of Christ. [RH 12-24-72 para. 5] p. 25, Para. 5, [1872MS].

The churches of our time are seeking worldly aggrandizement, and are as unwilling to see the light of the prophecies, and receive the evidences of their fulfillment which show that Christ is soon to come, as were the Jews in reference to his first appearing. They were looking for the temporal and triumphant reign of Messiah in Jerusalem. Professed Christians of our time are expecting the temporal prosperity of the church, in the conversion of the world, and the enjoyment of the temporal millennium. [RH 12-24-72 para. 6] p. 26, Para. 1, [1872MS].

The wise men plainly stated their errand. They were in search of Jesus, the king of the Jews, for they had seen his star in the east and had come to worship him. [RH 12-24-72 para. 7] p. 26, Para. 2, [1872MS].

The city of Jerusalem was thrown into great excitement by the sayings of the wise men. The news was immediately carried to Herod. He was exceedingly troubled, yet disguised the discomfiture, and received the men with apparent courtesy. [RH 12-24-72 para. 8] p. 26, Para. 3,

[1872MS].

The advent of Christ was the greatest event which had taken place since the creation of the world. The birth of Christ, which gave joy to the angels of Heaven, was not welcome to the kingly powers of the world. Suspicion and envy were aroused in king Herod, and his wicked heart was planning his dark purposes for the future. The Jews manifested a stupid indifference to the story of the wise men. But Herod is intensely interested and excited. He summons the scribes, and the chief priests, and urges upon them to search carefully prophetic history, and tell him where the infant king was to be born. The careless indifference and apparent ignorance of the scribes and chief priests, as they turn to their books for the words of prophecy, irritate the fully aroused king. He thinks they are trying to conceal from him the real facts in regard to the birth of the Messiah. He authoritatively commands them to make close search in relation to their expected king. [RH 12-24-72 para. 9] p. 26, Para. 4, [1872MS].

"And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.' [RH 12-24-72 para. 10] p. 26, Para. 5, [1872MS].

Although Herod received the wise men with apparent respect, yet the intimation by them of the birth of a King to reign in Jerusalem, excited his envy and hatred against the infant whom he thought might prove his rival, and drive him, or his descendants, from the throne. A storm of opposition and satanic fury took possession of Herod, and he determined to destroy this infant king. Yet he put on a calm exterior, and requested a private interview with the wise men. He then inquired particularly the exact time the star appeared. He apparently hailed the supposition of the birth of Christ with joy, expressing a desire to be immediately informed by the wise men, that he might be

among the first to show him true honor by worshipping him also. The wise men were not able to read the heart of the tyrant Herod; but God, who is acquainted with every emotion of the soul, with the intents and purposes of the heart, was not deceived by his hypocritical pretenses. His power will protect and preserve the precious infant Saviour from Satan's devices, until his mission on earth is accomplished. "When they had heard the king, they departed; and lo! the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy." [RH 12-24-72 para. 11] p. 27, Para. 1, [1872MS].

After the wise men had left Jerusalem, they again saw, to their great joy, the guiding star in the heavens, which directed them to the birthplace of our Saviour. "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him. And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." The wise men found no loyal guard to debar their entrance to the presence of Christ. The honorable of the world are not in attendance. In place of the people who should have welcomed with grateful homage the Prince of life, he is surrounded with dumb, beasts. [RH 12-24-72 para. 12] p. 27, Para. 2, [1872MS].

The glory of God attending the angelic host had scarcely disappeared from the plains of Bethlehem when the malice of envious Herod was aroused in opposition to the infant Saviour. This king understood that Christ was to reign over a temporal kingdom, and he was utterly averse to the idea of a Jewish king. The chief priests and scribes had professed to understand the prophecies in reference to the appearing of Christ. They had repeated to the people the prophecies which relate to the second appearing of Christ in power and great glory, to put down all authority, and to rule over the whole earth. They had in a boastful, resentful manner, asserted that Christ was to be a temporal prince, and that every kingdom and nation was to bow in submission to his authority. [RH 12-24-72 para. 13] p. 27, Para. 3, [1872MS].

The priests had not searched the prophecies with an eye single to the glory of God, or with a desire to confirm there lives to the high standard marked out by the

prophets. They searched the Scriptures to find ancient prophecies which they could in some way interpret to sustain their lofty pride, and to show with what contempt God regarded all the nations of the world except the Jews. They declared that the power and authority they were then compelled to respect and obey, would soon come to an end; for Messiah would take the throne of David, and, by force of arms, restore the Jews to their liberty, and their exalted privileges. The understanding of the Jews was darkened. They had no light in themselves. They were seeing the prophecies through their own perverse understanding. Satan was leading them on to their own ruin. And Herod was determined to defeat the purposes of the Jews, and to humble these proud boasters, by destroying Christ as soon as he should be found. [RH 12-24-72 para. 14] p. 28, Para. 1, [1872MS].

After the mission of the wise men had been accomplished, they were proposing to return and bear the joyful news to Herod of the success of their journey. But God sent his angel in the night season to turn the course of the wise men. In a vision of the night, they were plainly told not to return to Herod. They obeyed the heavenly vision. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt." [RH 12-24-72 para. 15] p. 28, Para. 2, [1872MS].

The Lord moved upon the wise men to go in search of Jesus, and he directed their course by a star. This star, leaving them when near Jerusalem, led them to make inquiries in Judah; for they thought it was not possible for the chief priests and scribes to be ignorant of this great event. The coming of the wise men made the whole nation acquainted with the object of their journey, and directed their attention to the important events which were transpiring. God well knew that the advent of his Son to earth would stir the powers of darkness. Satan did not want that light should come into the world. The eye of God was upon his Son every moment. The Lord had fed his prophet Elijah by a miracle when upon a long journey. He could obtain food from no other source. He rained manna from heaven for the

children of Israel. The Lord provided a way for Joseph to preserve his own life, and the life of Jesus, and that of the mother, by their fleeing into Egypt. He provided for the necessities of their journey, and for their sojourn in Egypt, by moving upon the wise men of the East to go in search of the infant Saviour, and to bear him valuable offerings as a token of honor. The Lord is acquainted with the hearts of all men. He directed the course of Joseph into Egypt, that he might there find an asylum from the wrath of a tyrannical king, and the life of the infant Saviour be preserved. The earthly parents of Jesus were poor. The gifts brought to them by the wise men sustained them while in the land of strangers. [RH 12-24-72 para. 16] p. 28, Para. 3, [1872MS].

Herod waited anxiously for the return of the wise men; for he was impatient to carry out his determined purpose to destroy the infant King of Israel. After he had waited long for the knowledge he desired, he feared his purpose might be thwarted. He reasoned thus: Could those men have read the dark deed I premeditated? Could they have understood my design, and purposely avoided me? This he thought was insult and mockery. His impatience, envy, and hatred, increased. He was stirred by his father, the devil, to seek the accomplishment of his purpose by a most cruel act. If he should fail in carrying out his murderous intent by pretense and subtlety, he would, by power and authority, strike terror to the hearts of all the Jews. They should have an example of what their king would meet, should they seek to place one upon the throne in Jerusalem. [RH 12-24-72 para. 17] p. 29, Para. 1, [1872MS].

And here was a favorable opportunity to humble the pride of the Jews and bring upon them a calamity which should discourage them in their ambition to have a separate government, and become the glory of the whole earth, as they had proudly boasted. Herod issued a proclamation to a large body of soldiers, whose hearts were hardened by crime, war, and bloodshed, to go throughout Bethlehem and all the coasts thereof and massacre all the children from two years old and under. Herod designed in this cruel act to accomplish a double purpose: first, to exercise, by his bold act, his power and authority over the Jews; and, second, to silence their proud boastings in regard to their king, and also make his own kingdom secure, by murdering the infant Prince whom he envied and feared. This cruel work was accomplished. The sword of unfeeling soldiers

carried destruction everywhere. The horror and distress of parents were beyond description. The wailing cries of bereaved mothers, as they clasped their expiring infants to their breasts, rose above the coarse jests and imprecations of the soldiers, while they cried to Heaven for vengeance on the tyrant king. [RH 12-24-72 para. 18] p. 29, Para. 2, [1872MS].

All this terrible calamity was suffered of God, to humble the pride of the Jewish nation. Their crimes and wickedness had been so great that the Lord permitted the wicked Herod to thus punish them. Had they been less boastful and ambitious, their lives pure, their habits simple and sincere, God would have preserved them from being thus humiliated and afflicted by their enemies. God would, in a signal manner, have made the wrath of the king harmless to his people, had they been faithful and perfect before him. But he could not especially work for them, for their works were abhorred by him. [RH 12-24-72 para. 19] p. 29, Para. 3, [1872MS].

The Jews had excited the envy and hatred of Herod against Christ, through their false interpretation of the prophets. They taught that Christ was to reign over an earthly empire, in unsurpassed glory. Their proud boasting presented the Saviour of the world, and his mission to the earth, altogether in a false light. Their lofty ideas and their proud boasting did not result as Satan had at first purposed they should, in the destruction of the infant Saviour, but rebounded back upon themselves, filling their homes with mourning. Jeremiah, in prophetic vision, says: "In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." But Herod did not long survive his cruel work. He died a fearful death. He was compelled to yield to a power he could not turn aside or overcome. [RH 12-24-72 para. 20] p. 30, Para. 1, [1872MS].

After Herod was cut off from the earth, the angel again warned Joseph to return to the land of Israel. He was desirous to make his home in Judah or Bethlehem; but when he heard that the son of the tyrannical Herod reigned upon his father's throne, he was afraid that the purposes of the father might be carried out by the son in murdering Christ. While in his perplexity, not knowing where to locate, the Lord, through his angel, again selected for him a place of

safety. "And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." [RH 12-24-72 para. 21] p. 30, Para. 2, [1872MS].

This was the reception the Saviour met as he came to a fallen world. He left his heavenly home, his majesty, and riches, and high command, and took upon himself man's nature, that he might save the fallen race. Instead of men glorifying God for the honor he had conferred upon them in thus sending his Son in the likeness of sinful flesh, by giving him a place in their affections, there seemed to be no rest nor safety for the infant Saviour. Jehovah could not trust to the inhabitants of the world his Son, who came into the world that through his divine power he might redeem fallen man. He who came to bring life to man, met, from the very ones he came to benefit, insult, hatred, and abuse. God could not trust his beloved Son with men while carrying on his benevolent work for their salvation, and final exaltation to his own throne. He sent angels to attend his Son and preserve his life, till his mission on earth should be accomplished, and he should die by the hands of the very men he came to save. [RH 12-24-72 para. 22] p. 30, Para. 3, [1872MS].

December 31, 1872--The Life of Christ--By Ellen G. White--
From his childhood, Jesus conformed his life strictly to the Jewish laws. He manifested great wisdom in his youth. The grace and power of God were upon him. The word of the Lord, by the mouth of the prophet Isaiah, describes the office and work of Christ, and shows the sheltering care of God over his Son in his mission to earth, that the relentless hatred of men, inspired by Satan, should not be permitted to thwart the design of the great plan of salvation. [RH 12-31-72 para. 1] p. 30, Para. 4, [1872MS].

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him. He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth." [RH 12-31-72 para. 2] p. 31, Para. 1, [1872MS].

The voice of Christ was not heard in the street, in noisy

contention with those who were opposed to his doctrine. Neither was his voice heard in the street, in prayer to his Father, to be heard of men. His voice was not heard in joyful mirth. His voice was not raised to exalt himself, and to gain the applause and flattery of men. When engaged in teaching, he withdrew his disciples away from the noise and confusion of the busy city to some retired place more in harmony with the lessons of humility, piety, and virtue, which he would impress upon their minds. He shunned human praise, and preferred solitude and peaceful retirement to the noise and confusion of mortal life. His voice was often heard in earnest, prevailing intercessions to his Father; yet for these exercises he chose the lonely mountain, and frequently spent whole nights in prayer for strength to sustain him under the temptations he should meet, and to accomplish the important work he came to do for the salvation of man. His petitions were earnest, and mingled with strong cries and tears. And notwithstanding the labor of soul during the night, he ceased not his labor through the day. In the morning he would quietly resume his work of mercy and disinterested benevolence. The life of Christ was in marked contrast to that of the Jews, and for this very reason they wished to destroy him. [RH 12-31-72 para. 3] p. 31, Para. 2, [1872MS].

The chief priests, and scribes, and elders, loved to pray in the most public places; not only in the crowded synagogues, but in the corners of the streets, that they might be seen of men, and praised for their devotion and piety. Their acts of charity were done in the most public manner, and for the purpose of calling the attention of the people to themselves. Their voices were indeed heard in the streets, not only in exalting themselves, but in contention with those who differed with them in doctrine. They were resentful and unforgiving, proud, haughty, and bigoted. The Lord, through his faithful prophet, shows the life of Christ in marked contrast to the hypocritical chief priests, scribes, and Pharisees. [RH 12-31-72 para. 4] p. 31, Para. 3, [1872MS].

The parents of Jesus yearly visited Jerusalem, in accordance with the Jewish law. Their son, Jesus, then twelve years old, accompanied them. In returning to their home, after they had gone a day's journey, their anxiety was aroused, as they missed Jesus. He had not been seen of them since they left Jerusalem. They supposed he was with the company. Inquiry and search were made among their

acquaintances and relatives for their much loved son; but no trace could be found of him. They hastened back to Jerusalem, their hearts heavy with sorrow. For one day of neglect they lost their son, Jesus, from their company which cost them three days of anxious search, with sorrowful hearts, before they found him. This should be a lesson to those who are following Christ. If they neglect watchfulness and prayer, and become careless, they may, in one day, lose Christ; but it may take many days of anxious, sorrowful search to find him again, and to enjoy the peace of mind and consolation of his grace that they lost through vain talking, jesting, joking, and evil speaking, or even neglect of prayer. [RH 12-31-72 para. 5] p. 31, Para. 4, [1872MS].

"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man." [RH 12-31-72 para. 6] p. 32, Para. 1, [1872MS].

The doctors and expounders of the law, always taught the people publicly upon especial occasions. It was upon one of these occasions that Jesus gave manifest proofs of superior wisdom, penetration, and mature judgment. The people were more surprised because the parents of Christ were poor, and he had not received the advantages of education. The question passed from lip to lip, Whence has this youth such wisdom, having never learned? While the parents of Christ were in search of him, they saw large numbers flocking to the temple; and as they entered it, the well known voice of their son arrested their attention. They could not get sight of him for the crowd; but they knew that they were not mistaken, for no voice was like his, marked with solemn melody. The parents gazed in astonishment at the scene. Their son, in the midst of the grave and learned doctors and scribes, was giving evidence of superior knowledge by his discreet questions and answers. His parents were

gratified to see him thus honored. But the mother could not forget the grief and anxiety she had suffered because of his tarry at Jerusalem, and she, in a reproving manner, inquired why he had thus dealt with them, relating her fears and sorrow on his account. [RH 12-31-72 para. 7] p. 32, Para. 2, [1872MS].

Said Jesus, "How is it that ye sought me?" This pointed question was to lead them to see that if they had been mindful of their duty, they would not have left Jerusalem without him. He then adds, "Wist ye not that I must be about my Father's business?" While they had been unmindful of the responsible charge intrusted to them, Jesus was engaged in the work of his Father. Mary knew that Christ did not refer to his earthly father, Joseph, but to Jehovah. She laid these things to heart, and profited by them. [RH 12-31-72 para. 8] p. 32, Para. 3, [1872MS].

In returning from Jerusalem with the crowd, talking and visiting engrossed their minds, and Jesus was forgotten for an entire day. His absence was not observed until the close of the day. Joseph and Mary had been honored of God in an especial manner, in being intrusted with the responsible charge of the Saviour. Angels had heralded his birth to the shepherds, and God had directed the course of Joseph, to preserve the life of the infant Saviour. But the confusion of much talk had led to the neglect of their sacred trust, and Jesus was not brought to mind for an entire day by those who should not have forgotten him for a moment. They returned their weary way, sad and fearful, to Jerusalem. They recalled the terrible massacre of innocent children by the cruel Herod in hope of destroying the king of Israel. When their anxiety was relieved by finding Jesus, they did not acknowledge their own neglect of duty, but their words reflected on Christ--"Why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." Jesus in most respectful language, inquires, "How is it that ye sought me?" But these words modestly reflect back the censure upon themselves, in reminding them that, if they had not permitted themselves to be engrossed with matters of no special importance, they would not have had the trouble of searching for him. He then justifies his course: "Wist ye not that I must be about my Father's business?" While he was engaged in the work he came to the earth to perform, they had neglected the work his Father had especially intrusted to them. They could not fully comprehend the words of Christ; yet Mary, in a great

measure, understood their import, and laid them away in her heart to ponder over in the future. [RH 12-31-72 para. 9] p. 33, Para. 1, [1872MS].

It was so natural for the parents of Christ to look upon him as their own child, as parents commonly regard their children, that they were in danger of losing the precious blessing which daily attended them in the presence of Jesus, the world's redeemer. As Christ was daily with them, his life in many respects as other children, it was difficult to keep before them his sacred mission, and the daily blessing of having committed to their charge and parental care, for awhile, the Son of God, whose divinity was veiled with humanity. His tarry in Jerusalem was designed of him as a gentle reminder to them of their duty, lest they should become indifferent in a greater degree, and lose the sense of the high favor God had conferred upon them. [RH 12-31-72 para. 10] p. 33, Para. 2, [1872MS].

Not one act in the life of Christ was unimportant. Every event of his life was for the benefit of his followers in future time. This circumstance of the tarry of Christ in Jerusalem teaches an important lesson to those who should believe on him. Many had come a great distance to keep the passover, instituted that the Hebrews might keep in memory their wonderful deliverance from Egypt. This ordinance was designed to call their minds from their world loving interests, and from their cares and anxieties in relation to temporal concerns, and to review the works of God. They were to call to mind his miracles, his mercies and loving kindness, to them, that their love and reverence for him might increase, and lead them to ever look to him, and trust in him in all their trials, and not turn to other gods. [RH 12-31-72 para. 11] p. 33, Para. 3, [1872MS].

The observance of the passover possessed a mournful interest to the Son of God. He saw in the slain lamb a symbol of his own death. The people who celebrated this ordinance were instructed to associate the slaying of the lamb with the future death of the Son of God. The blood, marking the doorposts of their houses, was the symbol of the blood of Christ, which was to be efficacious for the believing sinner, in cleansing him from sin, and sheltering him from the wrath of God which was to come upon the impenitent and unbelieving world, as the wrath of God fell upon the Egyptians. But none could be benefited by this special provision made by God for the salvation of man

unless they should perform the work the Lord left them to do. They had a part to act themselves, and by their acts to manifest their faith in the provision made for their salvation. [RH 12-31-72 para. 12] p. 34, Para. 1, [1872MS].

Jesus was acquainted with hearts. He knew that, as the crowd returned in company from Jerusalem, there would be much talking and visiting which would not be seasoned with humility and grace, and the Messiah and his mission would be nearly forgotten. It was his choice to return from Jerusalem with his parents alone; for in being retired, his father and mother would have more time for reflection, and for meditation upon the prophecies which referred to his future sufferings and death. He did not wish that the painful events which they were to experience in his offering up his life for the sins of the world, to be new and unexpected to them. He was separated from them in their return from Jerusalem. After the celebration of the passover, they sought him sorrowing three days. When he should be slain for the sins of the world, he would be separated from them, lost to them, for three days. But after that, he would reveal himself to them, and be found of them, and their faith rely upon him as the redeemer of the fallen race, the advocate with the Father in their behalf. [RH 12-31-72 para. 13] p. 34, Para. 2, [1872MS].

Here is a lesson of instruction to all the followers of Christ. He designed that none of these lessons should be lost, but be written for the benefit of future generations. There is necessity of carefulness of words and actions when Christians are associated together, lest Jesus be forgotten of them, and they pass along careless of the fact that Jesus is not among them. When they are aroused to their condition, they discover that they have journeyed without the presence of Him who could give peace and joy to their hearts, and days are occupied in returning, and searching for him whom they should have retained with them every moment. Jesus will not be found in the company of those who are careless of his presence, and who engage in conversation having no reference to their Redeemer, in whom they profess their hopes of eternal life are centered. Jesus shuns the company of such, so also do the angels who do his commands. These heavenly messengers are not attracted to the crowd where minds are diverted from heavenly things. These pure and holy spirits cannot remain in the company where Jesus' presence is not desired and

encouraged, and his absence not marked. For this reason, great mourning, grief, and discouragement exist. Through lack of meditation, watchfulness, and prayer, they have lost all that is valuable. The divine rays of light emanating from Jesus are not with them, cheering them with their loving, elevating influence. They are enshrouded in gloom, because their careless, irreverent spirit has separated Jesus from their company, and driven the ministering angels from them. [RH 12-31-72 para. 14] p. 34, Para. 3, [1872MS].

Many who attend meetings of devotion, and have been instructed by the servants of God, and been greatly refreshed and blessed in seeking Jesus, have returned to their homes no better than they left them, because they did not feel the importance of praying and watching thereunto, as they returned to their homes. They frequently feel inclined to complain of others, because they realize their loss. Some murmur against God, and do not reproach themselves as being the cause of their own darkness, and sufferings of mind. These should not reflect upon others. The fault is in themselves. They talked and jested, and visited away the heavenly Guest, and themselves they have only to blame. It is the privilege of all to retain Jesus with them. If they do this, their words must be select, seasoned with grace. The thoughts of their hearts must be disciplined to meditate upon heavenly and divine things. [RH 12-31-72 para. 15] p. 35, Para. 1, [1872MS].

The love of God, manifested toward fallen man in the gift of his beloved Son, amazed the holy angels. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Son was the brightness of the Father's glory, and the express image of his person. He possessed divine excellence and greatness. He was equal with God. It pleased the Father that in him all fullness should dwell. He "thought it not robbery to be equal with God." Yet he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." [RH 12-31-72 para. 16] p. 35, Para. 2, [1872MS].

In Christ were united the human and the divine. His mission was to reconcile God to man, and man to God. His

work was to unite the finite with the Infinite. This was the only way in which fallen men could be exalted, through the merits of the blood of Christ, to be partakers of the divine nature. Taking human nature fitted Christ to understand the nature of man's trials and all the temptations wherewith he is beset. Angels, who were unacquainted with sin, could not sympathize with man in his peculiar trials. [RH 12-31-72 para. 17] p. 35, Para. 3, [1872MS].

Before Christ left Heaven and came into the world to die, he was taller than any of the angels. He was majestic and lovely. But when his ministry commenced, he was but little taller than the common size of men then living upon the earth. Had he come among men with his noble, heavenly form, his outward appearance would have attracted the minds of the people to himself, and he would have been received without the exercise of faith. [RH 12-31-72 para. 18] p. 36, Para. 1, [1872MS].

It was in the order of God that Christ should take upon himself the form and nature of fallen man, that he might be made perfect through suffering, and himself endure the strength of Satan's fierce temptations, that he might understand how to succor those who should be tempted. The faith of men in Christ as the Messiah was not to rest on the evidences of sight, and they believe on him because of his personal attractions, but because of the excellence of character found in him, which never had been found, neither could be, in another. All who loved virtue, purity, and holiness, would be drawn to Christ, and would see sufficient evidence of his being the Messiah foretold by prophecy that should come. Those who thus trusted in the word of God, would receive the benefits of the teachings of Christ, and finally of his atonement. [RH 12-31-72 para. 19] p. 36, Para. 2, [1872MS].

Christ came to call the attention of all men to his Father, teaching them repentance toward God. His work was to reconcile man to God. Although Christ did not come as he was expected, yet he came just as prophecy had marked out that he would come. Those who wished to believe, had sufficient grounds for their faith by referring to prophecy which predicted the coming of the Just One, and described the manner of his coming. [RH 12-31-72 para. 20] p. 36, Para. 3, [1872MS].

The ancient Jewish church were the highly favored people of God, brought out of Egypt and acknowledged as his own peculiar treasure. The many and exceeding great and precious promises to them as a people, were the hope and confidence of the Jewish church. Herein they trusted, and believed their salvation sure. No other people professed to be governed by the commandments of God. Our Saviour came first to his own people, but they received him not. [RH 12-31-72 para. 21] p. 36, Para. 4, [1872MS].

The self-righteous, unbelieving Jews expected their Saviour and King would come into the world clothed with majesty and power, compelling all Gentiles to yield obedience to him. They did not expect any humiliation and suffering would be manifested in him. They would not receive the meek and lowly Jesus, and acknowledge him to be the Saviour of the world. Had he appeared in splendor, and assumed the authority of the world's great men, instead of taking the form of a servant, they would have received and worshiped him. By Ellen G. White. [RH 12-31-72 para. 22] p. 36, Para. 5, [1872MS].

THE YOUTH'S INSTRUCTOR

March 1, 1872 Life of Christ.--No. 1.--The first thirty years of the life of Christ were passed in the obscure village of Nazareth. The inhabitants of this village were proverbial for their wickedness, hence the inquiry of Nathanael: "Can there any good thing come out of Nazareth?" The evangelists say but very little in regard to the early life of Christ. With the exception of a brief account of his accompanying his parents to Jerusalem, we have the simple statement only, "And the child grew, waxed strong in spirit, was filled with wisdom, and the grace of God was upon him." [The Youth's Instructor 03-01-72 para. 01] p. 36, Para. 6, [1872MS].

Christ is our example in all things. In the providence of God, his early life was passed in Nazareth, where the inhabitants were of that character that he was continually exposed to temptations, and it was necessary for him to be guarded in order to remain pure and spotless amid so much sin and wickedness. Christ did not select this place himself. His Heavenly Father chose this place for him, where his character would be tested and tried in a variety of ways. The early life of Christ was subjected to severe trials, hardships, and conflicts, that he might develop the

perfect character which makes him a perfect example for children, youth, and manhood. [The Youth's Instructor 03-01-72 para. 02] p. 37, Para. 1, [1872MS].

Children and youth are frequently situated where their surroundings are not favorable to a Christian life, and they quite readily yield to temptations, and plead as an excuse for pursuing a course of sin, that their surroundings are unfavorable. Christ chose retirement, and through a life of industry, keeping his hands employed, he did not invite temptation, but kept aloof from the society of those whose influence was corrupting. Christ placed his feet in the most uneven path that children and youth will ever be called to travel. He did not have allotted to him a life of affluence and indolence. His parents were poor, and dependent upon their daily toil for sustenance; therefore the life of Christ was one of poverty, self-denial, and privation. He shared with his parents their life of diligent industry. [The Youth's Instructor 03-01-72 para. 03] p. 37, Para. 2, [1872MS].

None will ever be called to perfect Christian character under more unfavorable circumstances than that of our Saviour. The fact that Christ lived thirty years in Nazareth, from which many thought it a wonder if any good thing could come, is a rebuke to the youth who consider that their religious character must conform to circumstances. If the surroundings of youth are unpleasant and positively bad, many make this an excuse for not perfecting Christian character. The example of Christ would rebuke the idea that his followers are dependent upon place, fortune, or prosperity, in order to live blameless lives. Christ would teach them that their faithfulness would make any place, or position, where the providence of God called them, honorable, however humble. [The Youth's Instructor 03-01-72 para. 04] p. 37, Para. 3, [1872MS].

The life of Christ was designed to show that purity, stability, and firmness of principle are not dependent upon a life freed from hardships, poverty, and adversity. The trials and privations of which so many youth complain, Christ endured without murmuring. And this discipline is the very experience the youth need, which will give firmness to their character, and make them like Christ, strong in spirit to resist temptation. They will not, if they separate from the influence of those who would lead them astray and corrupt their morals, be overcome by the

devices of Satan. Through daily prayer to God, they will have wisdom and grace from him to bear the conflicts and stern realities of life, and come off victorious. Fidelity, and serenity of mind, can only be retained by watchfulness and prayer. Christ's life was an example of persevering energy, which was not allowed to become weakened by reproach, ridicule, privation or hardships. [The Youth's Instructor 03-01-72 para. 05] p. 37, Para. 4, [1872MS].

Thus should it be with the youth. If trials increase upon them, they may know that God is testing and proving their fidelity. And in just that degree that they maintain their integrity of character under discouragements, will their fortitude, stability, and power of endurance increase, and they wax strong in spirit. By Ellen G. White. [The Youth's Instructor 03-01-72 para. 06] p. 38, Para. 1, [1872MS].

April 1, 1872 Life of Christ.--No. 2.--Christ retained a perfect identity of character, although surrounded by unfavorable influences, and placed in every variety of circumstances. Nothing supernatural occurred during the first thirty years of his life at Nazareth which would attract the attention of the people to himself. The apocraphy of the New Testament attempts to supply the silence of the Scriptures in reference to the early life of Christ, by giving a fancy sketch of his childhood years. These writers relate wonderful incidents and miracles, which characterized his childhood, and distinguished him from other children. They relate fictitious tales, and frivolous miracles, which they say he wrought, attributing to Christ the senseless and needless display of his divine power, and falsifying his character by attributing to him acts of revenge, and deeds of mischief, which were cruel and ridiculous. [The Youth's Instructor 04-01-72 para. 01] p. 38, Para. 2, [1872MS].

In what marked contrast is the history of Christ, as recorded by the evangelists, which is beautiful in its natural simplicity, with these unmeaning stories, and fictitious tales. They are not at all in harmony with his character. They are more after the order of the novels that are written, which have no foundation in truth; but the characters delineated are of fancy creating. [The Youth's Instructor 04-01-72 para. 02] p. 38, Para. 3, [1872MS].

The life of Christ was distinguished from the generality of children. His strength of moral character, and his

firmness, ever led him to be true to his sense of duty, and to adhere to the principles of right, from which no motive, however powerful, could move him. Money or pleasure, applause or censure, could not purchase or flatter him to consent to a wrong action. He was strong to resist temptation, wise to discover evil, and firm to abide faithful to his convictions. [The Youth's Instructor 04-01-72 para. 03] p. 38, Para. 4, [1872MS].

The wicked and unprincipled would flatter and portray the pleasures of sinful indulgences; but his strength of principle was strong to resist the suggestions of Satan. His penetration had been cultivated, that he could discern the voice of the tempter. He would not swerve from duty to obtain the favor of any. He would not sell his principles for human praise, or to avoid reproach and the envy and hatred of those who were enemies to righteousness and true goodness. [The Youth's Instructor 04-01-72 para. 04] p. 38, Para. 5, [1872MS].

The life of Christ was passed in simplicity and purity. He possessed patience which nothing could ruffle, and truthfulness which would not be turned aside. His willing hands and feet were ever ready to serve others, and lighten the burdens of his parents. His wisdom was great, but it was childlike, and increased with his years. His childhood possessed peculiar gentleness, and marked loveliness. His character was full of beauty, and unsullied perfection. [The Youth's Instructor 04-01-72 para. 05] p. 38, Para. 6, [1872MS].

It was said of him, "The child grew, waxed strong in spirit, was filled with wisdom, and the grace of God was upon him." Important and useful lessons may be drawn from the life of Christ. What examples for parents in educating their children! And what a pattern we here find for all children and youth! [The Youth's Instructor 04-01-72 para. 06] p. 39, Para. 1, [1872MS].

If children would have firm constitutions they must live naturally. The path of obedience is exalted by the Majesty of Heaven coming to the earth, and condescending himself to become a little child, and living simply and naturally, as children should live, submitting to restraint and privation, giving youth an example of faithful industry, showing them by his own life that body and soul are in harmony with natural laws. [The Youth's Instructor 04-01-72

para. 07] p. 39, Para. 2, [1872MS].

Christ's example shows that a sound constitution is necessary for strength of intellect, and high moral attainments, which are susceptible to the divine influences of the Spirit of God. Although children live in a fallen world, they need not be corrupted by vice. They may be happy, and through the merits of Christ attain Heaven at last. But happiness must be sought in the right way, and from the right source. Some think they may surely find happiness in a course of indulgence in sinful pleasures, or in deceptive worldly attractions. And some sacrifice physical and moral obligations, thinking to find happiness, and they lose both soul and body. Others will seek their happiness in the indulgence of an unnatural appetite, and consider the indulgence of taste more desirable than health and life. Many suffer themselves to be enchained by sensual passions, and will sacrifice physical strength, intellect, and moral powers, to the gratification of lust. They will bring themselves to untimely graves, and in the Judgment will be charged with self-murder. [The Youth's Instructor 04-01-72 para. 08] p. 39, Para. 3, [1872MS].

Is this the happiness desirable which is to be found in the path of disobedience and transgression of physical and moral law? Christ's life points out the true source of happiness, and how it is to be attained. His life points the direct and only path to Heaven. Let the voice of wisdom be heard. Let her mark out the path. "Her ways are ways of pleasantness, and all her paths are peace." [The Youth's Instructor 04-01-72 para. 09] p. 39, Para. 4, [1872MS].

Temptations are on every side to allure the steps of youth to their ruin. The sad deficiency in the education of children leaves them weak and unguarded, vacillating in character, feeble in intellect, and deficient in moral strength, so that so far from imitating the life of Christ, the youth generally are like a reed trembling in the wind. They have not physical constitution, or moral power, because they yield to temptations. Through sinful indulgences, they stain their purity, and their manners are corrupted. They are impatient of restraint, and flatter themselves if they could only have their own way they should then be very happy. [The Youth's Instructor 04-01-72 para. 10] p. 39, Para. 5, [1872MS].

Parental restraint is irksome. Children generally are not

educated to self-control, and to habits of industry and obedience. They have superficial characters. They have followed inclination instead of duty. They are relieved from responsibility and care, and grow up worthless. If children and youth would seek their highest earthly good they must look for it in the path of faithful obedience. A sound constitution, which is the greatest earthly prize, can only be obtained by a denial of unnatural appetite. If they would be happy indeed, they should cheerfully seek to be found at the post of duty, doing the work which devolves upon them with fidelity, conforming their hearts and lives to the perfect pattern. [The Youth's Instructor 04-01-72 para. 11] p. 40, Para. 1, [1872MS].

They will then in their efforts to preserve integrity of soul, have the power of God, and his Spirit and grace will strengthen the intellect. In their efforts to train the minds for usefulness, they will be a blessing to others, instead of seeking to please themselves. And they will be shielded by the strong bands of moral obligation, and will not be inclined to give license to the evil propensities of the heart. They will then be happy indeed. They will then feel that they have a title to Heaven, and can enjoy the present life, and a foretaste of Heaven to come. By Ellen G. White. [The Youth's Instructor 04-01-72 para. 12] p. 40, Para. 2, [1872MS].

PAMPHLETS

Testimony. -- *The School at Battle Creek.* December 10, 1871, I was shown the case of Bro. Bell in connection with the cause and work of God in Battle Creek. Bro. Bell has qualifications to make a successful teacher. If he had with his adaptation to teaching a sound physical constitution, so that he could at all times preserve calm self-possession, so valuable to a teacher, his services would be of inestimable worth. He loves his work as a teacher, and he gives his whole mind to this work. He has the power to explain, in a variety of ways, by impressive illustrations, principles which would otherwise lose much of their force upon the mind of the pupil. [Pamphlet 123 p. 1 para. 01] p. 40, Para. 3, [1872MS].

Bro. Bell delights in his work. His thoughts, his hopes, and his prayers, are in it, that he may make his efforts highly successful, and accomplish permanent good. It is his ambition to inspire his pupils with a spirit of cheerful,

voluntary industry in study. Such interest and devotion are rare, and should be appreciated by his pupils, and by all who have an interest in the welfare and progress of their children. Bro. Bell prizes more highly the improvement of his pupils than he does the wages he receives for his labor. Had Bro. Bell confined himself to this branch of his labor in Battle Creek, for which he was so well adapted, it would have been better for him, and better for the church. [Pamphlet 123 p. 1 para. 02] p. 40, Para. 4, [1872MS].

There was a fault with the church at Battle Creek in not appreciating the moral worth of Bro. Bell, and his superior method of teaching, which made it necessary for me to relate that which had been shown me in reference to his ability as a teacher. His thorough manner of instruction was not in accordance with the superficial method of educating children in the common schools. The thorough drilling to which his pupils were subjected was objectionable to many, and his strict discipline, and his complete system of instruction, were very disagreeable to a class of children who had been in the habit of confining themselves to the very letter of instruction as found in books, and of sliding through these books with rapidity, thinking they were far in advance of what they really were. These children, who had been petted and indulged at home and pushed forward at school, were highly dissatisfied that the same plan was not carried forward by Bro. Bell. They complained at home, and their parents sympathized with them when their sympathy should have been wholly with the faithful instructor of their children. They should have felt that it was a great blessing to have a teacher who would look after the physical, moral, and spiritual interest of their children, as well as to instruct them in the sciences. [Pamphlet 123 p. 2 para. 01] p. 41, Para. 1, [1872MS].

Teachers generally do not feel that they have great responsibilities resting upon them, and that their efforts should in some measure correspond with their responsibilities. They do not impress upon the minds of their pupils that the object in their education should be to qualify them to bring into practical use the powers with which God has endowed them; and to do this in such a manner as will accomplish the greatest amount of good, and thereby answer the object of their existence. [Pamphlet 123 p. 3 para. 01] p. 41, Para. 2, [1872MS].

In consequence of the neglect of many to appreciate the labors of Bro. Bell, it became necessary for me to relate some things which had been presented before me in regard to the value of his labors as an instructor of youth. My husband and myself spoke decidedly in favor of Bro. Bell, as we thought justice demanded that we should. His qualifications as a teacher, we valued highly. My husband has ever had a high appreciation of Bro. Bell's intelligent method of teaching, and he several times spoke before the church in his favor, because he felt grieved that they failed to value moral worth. Their neglect of the intellectual and devoted Hannah Moore, he looked upon as a grievous sin, as though done to the person of Christ. And when he saw Bro. Bell in poverty, humbly clad, yet struggling to exert all the influence in his power to benefit the youth, while many were so indifferent to come up to his help, he felt it was the same lack of appreciation, in a degree, which closed their hearts and homes to Hannah Moore. [Pamphlet 123 p. 3 para. 02] p. 42, Para. 1, [1872MS].

The words spoken in behalf of Bro. Bell's excellent qualifications had the influence, almost unconsciously to himself, to exalt him. I have been shown that great caution should be used, even when it is necessary to lift a burden of oppression from men and women, lest they lean to their own wisdom, and fail to make God their only dependence. But it is not safe to speak in praise of men and women, or to exalt the ability of a minister of Christ. Very many in the day of God will be weighed in the balance and found wanting because of exaltation. I would warn my brethren and sisters to never flatter persons because of their ability; for they cannot bear it. Self is easily exalted, and in consequence, persons lose their balance. I say again to my brethren and sisters, If you would have your souls clean from the blood of all men, never flatter, never praise the efforts of poor mortals; for it may prove their ruin. It is unsafe, by our words and actions, to exalt a brother or sister, however apparently humble may be their deportment. If they really possess the meek and lowly spirit which God so highly estimates, help them to retain it. This will not be done by censuring them, or by your neglect to properly appreciate their true worth. Very few can bear praise without being injured. [Pamphlet 123 p. 4 para. 01] p. 42, Para. 2, [1872MS].

There are some of our ministers of ability, who are

preaching present truth, who love approbation. Applause stimulates them, as the glass of wine the inebriate. Place these ministers where they have a small congregation which promises no special excitement, and which provokes no decided opposition, and they will lose their interest and zeal, and appear as languid in the work as the inebriate when he is deprived of his dram. These men will fail to make real, practical laborers until they learn to labor without the excitement of applause. [Pamphlet 123 p. 5 para. 01] p. 43, Para. 1, [1872MS].

When our brethren in Battle Creek began to value the labors of Bro. Bell as a teacher, some gave free expression of their appreciation of his qualifications, because they knew he had not been properly respected. These things had a tendency to give Bro. Bell confidence in his own ability, until he cherished exalted views of himself. Finally, Bro. Bell could hardly endure to have his course questioned, or suggestions made of plans which he did not originate, or which differed from his ideas. The opinions of brethren and sisters of long experience were not respected by Bro. Bell, but set aside as unworthy of attention. Bro. Bell became exacting, and was extremely sensitive over little things; especially if any disrespect was shown of his authority on the part of his pupils. [Pamphlet 123 p. 5 para. 02] p. 43, Para. 2, [1872MS].

Some parents were not judicious. They injured the influence of Bro. Bell, and themselves more, in talking freely over the complaints made by their children. These parents did not have sufficient interest in the instruction of their children to visit the school, and thus manifest an interest in the progress of their children, and for the encouragement of their teacher. They preferred to hold themselves aloof, and look on coldly and indifferently, unless they could find something of which to complain. Their limber tongues worked easily, repeating incidents which had transpired in school contrary to their children's childish ideas of wise discipline. [Pamphlet 123 p. 6 para. 01] p. 43, Para. 3, [1872MS].

Parents should have had wisdom not to sympathize with inexperienced, indulged children, in regard to what they termed too strict discipline. The children in these things were not as much to blame as their parents. And Bro. Bell should not have been so very sensitive over the errors of his pupils, even if he knew their parents did credit all

they repeated to them. He should have considered that all that parents or scholars might say of him did not affect his character in the sight of God. But that which they had said to his injury did affect seriously their characters in the sight of our Heavenly Father. It was more in accordance with the feelings of their unsanctified hearts to judge another's conscience, and to pick flaws at his supposed faults. This produced less pain, less self-humiliation, than to closely examine their own hearts, and with just, discerning eyes see their own faults, and pronounce judgment against themselves. [Pamphlet 123 p. 6 para. 02] p. 44, Para. 1, [1872MS].

While there is, so great a deficiency among parents in the education of their children, they are not prepared to see the necessity of the thorough manner of Bro. Bell's teaching. It is true his style of teaching is in marked contrast with the generality of teachers. But it is this kind of teaching that is needed, that will give stability to the character. The lack on the part of some of the parents to sustain Bro. Bell made his work doubly hard. Their neglect to govern their children at home had an influence upon them to lead them to decide that Bro. Bell was too particular, and unnecessarily exacting. In some instances the parents counteracted the earnest efforts of Bro. Bell by their sympathizing with their children. The children, who were having the very discipline they needed, understood that their parents questioned the course of Bro. Bell, and this led the children to take liberties that they otherwise would not. Had their parents united their efforts fully with the teacher of their children, great good would have been the result. These mistakes on the part of the parents depressed Bro. Bell's spirits, and his influence was not what it might have been if he had known that he had the co-operation of all the parents in his labors. [Pamphlet 123 p. 7 para. 01] p. 44, Para. 2, [1872MS].

Bro. Bell was successful generally as a teacher of the common schools and the Sabbath-schools. Because of his success in these, his abilities in every other respect were, by some, too highly estimated. Bro. Bell was encouraged to take still greater responsibilities, and to become leader of the church, and director of the Health Institute, and editor of the Instructor. More was expected of Bro. Bell than can reasonably be of any one man. He sought to carry out the system of management in the church and Health Institute that he had adopted in the schools.

Here he made a decided failure. He could not discern the difference between controlling youthful minds in a school wherein he was master, and a church composed of men and women with their habits fixed and their characters formed. It is not an easy matter to bring men and women of different temperaments, and that have been differently educated, into precise, systematic working order, like well-regulated machinery. [Pamphlet 123 p. 8 para. 01] p. 45, Para. 1, [1872MS].

Bro. Bell has nice ideas of order and discipline. He thinks that minds should be disciplined, that they may unitedly, in common schools as well as Sabbath-schools, move like machinery. But this desirable attainment can alone be gained through principle, which should influence every act and feeling, regulating, exciting, or repressing, as the case demands, and controlling the soul. Without the balance which religion gives the minds of youth, they are varying. They are generally controlled by impulse. They follow inclination rather than duty. Parents and teachers have a very responsible work before them to so educate the youth that the valuable qualities of the mind may be strengthened while the evil tendencies should be repressed, restrained, and controlled. [Pamphlet 123 p. 9 para. 01] p. 45, Para. 2, [1872MS].

Bro. Bell did not realize that he was depending more upon system to bring up the church of God to the right position, and in working order, than to the influence of the Spirit of God upon the heart. He trusted too much to his own ability. He became exalted, and did not realize that he needed the advice and counsel of men of long experience. [Pamphlet 123 p. 9 para. 02] p. 46, Para. 1, [1872MS].

He did not move with all that consideration and wisdom he should in accepting the responsibilities at the Health Institute and the church, which men of greater experience would not venture to take. In seeking to bring things at the Health Institute to the precise and perfect system he desired, he was unsuccessful. His efforts to bring about the object stirred up wrath with unbelieving patients. In attempting to carry out his plans, instead of bringing about peace and order, he brought dissension and confusion. Instead of lightening the burdens of the physicians and helpers, his rules and system would impose a great tax. The physicians and helpers could not carry out set rules, even if the whole time of Bro. Bell was devoted to this object.

The patients were continually coming and going, helpers would be changing, physicians would be called away, making it impossible to carry out definite and precise rules. The helpers at the Health Institute, who profess to believe the truth, should work from principle, from a high religious standpoint, doing their duty as though they were working for God, and not merely for wages. [Pamphlet 123 p. 10 para. 01] p. 46, Para. 2, [1872MS].

The church in Battle Creek could not flourish in carrying out this precise system. Brn. Waggoner and Andrews failed in some respects in their management in church matters at Battle Creek. They moved too much in their own spirit, and did not make God their whole dependence. They did not, as they should, lead the church to God, the fountain of living waters, at which they could supply their want, and satisfy their soul-hunger. The renewing, sanctifying influence of the Holy Spirit, to give peace and hope to the troubled conscience, and restore health and happiness to the soul, was not made of the highest importance. The good object they had in view was not attained. These brethren had too much of a spirit of cold criticism in the examination of individuals who presented themselves to be received into the church. The spirit of weeping with those who weep, and rejoicing with those who rejoice, was not in the hearts of these ministering brethren as it should have been. [Pamphlet 123 p. 11 para. 01] p. 47, Para. 1, [1872MS].

Christ identified himself with the necessities of his people. Their needs and their sufferings were his. He says, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was sick, and ye visited me; a stranger, and ye took me in; naked, and ye clothed me; I was in prison, and ye came unto me." God's servants should have hearts of tender affection and sincere love for the followers of Christ. They should manifest that deep interest that Christ brings to view in the care of the shepherd for the lost sheep; all tenderness, and compassion, and gentleness, and love, as Christ has in his life given us an example, that we should exercise the same tender, pitying love he has exercised toward us. [Pamphlet 123 p. 11 para. 02] p. 47, Para. 2, [1872MS].

The great moral powers of the soul are faith, hope, and love. If these are inactive, the labor of ministers, be they ever so earnest and zealous, will not be accepted of God, and cannot be productive of good to the church.

Ministers of Christ who bear the solemn message from God to the people should ever deal justly, love mercy, and walk humbly before God. The spirit of Christ in the heart will incline every power of the soul to nourish and protect the sheep of his pasture, like a faithful, true shepherd. Love is the golden chain which binds believing hearts to one another in willing bonds of friendship, tenderness, and faithful constancy; and binds the soul to God. There is a decided lack of love, compassion, and pitying tenderness among brethren. The ministers of Christ are too cold and heartless. They have not their hearts all aglow with tender compassion and earnest love. The purest and most elevated devotion to God is that which is manifested in the most earnest desire and efforts to win souls to Christ. The reason ministers who preach present truth are not more successful is, they are deficient, greatly deficient, in faith, hope, and love. There are toils and conflicts, self-denials and secret heart-trials, for us all to meet and bear. There will be tears and sorrow for our sins. There will be constant struggles and watchings, mingled with remorse and shame, because of our deficiencies. [Pamphlet 123 p. 12 para. 01] p. 47, Para. 3, [1872MS].

Let not the ministers of the cross of our dear Saviour forget their experience in these things, but ever bear in mind they are but men liable to err, of like passions with their brethren; and if they help their brethren, they must be persevering in their efforts to do them good, having their hearts filled with pity and love. They must come to the hearts of their brethren, and help them where they are weak and need help the most. Those who labor in word and doctrine should break their own hard, proud, unbelieving hearts, if they would witness the same in their brethren. Christ has done all for us because we were helpless, bound in chains of darkness, sin, and despair, and because we could do nothing for ourselves. It is through the exercise of faith, hope, and love, that we come nearer and nearer to the standard of perfect holiness. Our brethren feel the same pitying need of help that we have felt. We should not burden them with unnecessary censure, but let the love of Christ constrain us to be very compassionate and tender, that we can weep over the erring and those who have backslidden from God. The soul is of infinite value. The worth of the soul can be estimated only by the price paid to ransom it. Calvary! Calvary! Calvary! will explain the true value of the soul. [Pamphlet 123 p. 13 para. 01] p. 48, Para. 1, [1872MS].

There was a serious error in holding so many meetings with the view to perfect the different branches of interest in the Sabbath-school and in the church. Nature could not stand the constant draft upon her resources. The work at our Office of publication was made secondary to the plans of Bro. Bell. The interest of several was required to be absorbed in the plans of Bro. Bell, in order to extend his arrangements that he flattered himself would be successful. The work of God in the Office had to be neglected by some, in order for them to sustain the many meetings called. The physical strength was so severely taxed that sickness was the result of this over-taxation. The work of God does not require us to violate the laws of health, and bring on disease and premature decay. God's requirements are not unreasonable. His ways and works are in harmony with the laws he has implanted in our being. His requirements and his established laws, governing our health and life, are in perfect harmony. [Pamphlet 123 p. 14 para. 01] p. 49, Para. 1, [1872MS].

Sister Mina Fairfield labored beyond her power of endurance, which, in connection with the selfish course of some in the Office, and the trials brought upon her by the wayward course of her sister, brought upon her such keen trials of mind, and so great a burden of anxiety, that she could not rise above these things, and death was the result. Many felt that the burden of these meetings was too wearing to the physical strength, and expressed their fears; but Bro. Bell's mind was so concentrated upon the object of bringing up the church into working order that he did not regard the laws of health and life. With a martyr-like spirit, he considered it a virtue, irrespective of weariness and failing health, to press the matter to the desired end. The strain in one direction, calling into exercise certain powers of the mind, was severely wearing to mental and physical strength; and some minds were becoming unbalanced. [Pamphlet 123 p. 15 para. 01] p. 49, Para. 2, [1872MS].

It is necessary for the healthful development of mind that each quality be properly employed. If one faculty is suffered to remain idle while others are over-worked, the design of God is not accomplished, because the balance of the mind is not preserved. The over-taxed organs become irritated, when, if all the faculties, especially those that are the weakest, should be cultivated, the pressure

would not be extreme upon any one. All would bear their part of the labor, and minds would then be properly balanced. [Pamphlet 123 p. 16 para. 01] p. 50, Para. 1, [1872MS].

Vital godliness is a principle to be cultivated. The power of God can accomplish for us that which all the systems in the world cannot effect. The perfection of Christian character depends wholly upon the grace and strength found alone in God. Without the power of grace upon the heart, assisting our efforts, and sanctifying our labors, we shall fail of saving our own souls, and in saving the souls of others. System and order are highly essential, but none should receive the impression that these will do the work without the grace and power of God operating upon the mind and heart. Heart and flesh would fail in the round of ceremonies, and in the carrying out of our plans, without the power of God to inspire and give courage to perform. [Pamphlet 123 p. 16 para. 02] p. 50, Para. 2, [1872MS].

The Sabbath-school at Battle Creek was made the one great theme of interest with Bro. Bell. It absorbed the minds of youth, while other religious duties were neglected. Frequently, after the Sabbath-school was closed, the superintendent, a number of the teachers, and quite a number of scholars, would return home to rest. They felt that their burden for the day was ended, and they had no further duty. When the bell sounded forth the hour for public service, as the people left their homes for the house of worship, they would meet a large portion of the school passing to their homes. And however important the meeting, the interest of a large share of the Sabbath-school could not be awakened to take any pleasure in the instruction given by the minister upon important Bible subjects. While many of the children did not attend public service, some that remained were not advantaged by the word spoken; for they felt that it was a wearisome tax. [Pamphlet 123 p. 17 para. 01] p. 51, Para. 1, [1872MS].

There should be discipline and order in our Sabbath-schools. Children who attend these schools should prize the privileges they enjoy. They should be required to observe the regulations of the Sabbath-school. And even greater care should be taken by the parents, that their children should have their Scripture lessons learned more perfectly than their lessons in the common schools. If parents and children see no necessity for this interest, then the

children might better remain at home; for the Sabbath-school will fail to prove a blessing to them. Parents and children should work in harmony with teachers and superintendent, thus giving evidence that they appreciate the labor put forth for them. Parents should have an especial interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures. [Pamphlet 123 p. 17 para. 02] p. 51, Para. 2, [1872MS].

There are many children who plead a lack of time as a reason why their Sabbath-school lessons are not learned. There are but few who cannot find time to learn their lessons if they have an interest in them. Some devote time to amusement and sight-seeing, while others devote time to the needless trimming of their dress for display, thus cultivating pride, and vanity. The precious hours thus prodigally spent is God's time, for which they must render an account to him. The hours spent in needless ornamentation, or in amusements and idle conversation, will with every work be brought into judgment. [Pamphlet 123 p. 18 para. 01] p. 51, Para. 3, [1872MS].

Laborers in the Office. Those in the Office who have professed to believe the truth should show the power of the truth in their lives, and prove that they are working onward and upward from the basis of principle. They should be molding their lives and characters after the perfect Model. If all could look with a discerning eye into the tremendous realities of eternity, what a horror of condemnation would seize some in the Office, who now pass on with seeming indifference, although separated from eternal scenes by a very small space. Many warnings have been given, and urged home with intense feeling and earnest prayers, every one of which is faithfully registered in Heaven, to balance the account of each in the day of final investigation. The unwearying love of Christ has followed those engaged in his work in the Office. God has followed those connected with the Office with blessings and entreaties, yet hating the sins and unfaithfulness that cling to them as the leprosy. The deep and solemn truths that those in the Office have had the privilege of listening to, should take hold upon their sympathies and lead them to a high appreciation of the light God has given them. If they will walk in the light, it will beautify and ennoble their lives with Heaven's own adornment, purity and true goodness. [Pamphlet 123 p. 19 para. 01] p. 52, Para.

1, [1872MS].

A way is opened before every one in the Office to engage from the heart directly in the work of Christ and the salvation of souls. Christ left Heaven and the bosom of his Father, to come to a friendless, lost world to save those who would be saved. He exiled himself from his Father, and he exchanged the pure companionship of angels for that of fallen humanity, all polluted with sin. With grief and amazement, Christ witnesses the coldness, the indifference and neglect with which his professed followers in the Office treat the light, and the messages of warning and of love he has given them. Christ has provided the bread and water of life for all who hunger and thirst. [Pamphlet 123 p. 20 para. 01] p. 52, Para. 2, [1872MS].

The Lord requires all in the Office to labor from high motives. Christ has, in his life, given them examples. All should labor with interest, devotion, and faith, for the salvation of souls. If every one in the Office will labor with unselfish purposes, discerning the sacredness of the work, the blessing of God will rest upon them. If all had cheerfully and gladly taken up their several burdens, the wear and perplexity would not have come so heavily upon my husband. How few earnest prayers have been sent up to God in faith for those who were not fully in the truth who worked in the Office. Who has felt the worth of the soul for whom Christ died? Who have been laborers in the vineyard of the Lord? I saw that angels were grieved with the trifling frivolities of the professed followers of Christ in that Office, who were handling sacred things. Some have no more sense of the sacredness of the work than if they were engaged in common labor. God now calls for the fruitless cumberers of the ground to consecrate themselves to him, and center their affections and hopes in him. [Pamphlet 123 p. 20 para. 02] p. 53, Para. 1, [1872MS].

Bro. Wilber Whitney takes matters too easy. He can bear responsibilities, and will need to have them urged upon him, because it is not natural for him to take them upon himself. There is no more important or greater work than that which he is now doing, if he will make it so. But Bro. Wilber is in danger of acting the boy rather than the man. If his labor is characterized with faithfulness, if he is willing to bear the burdens he can and should bear, he will be a most useful and important workman in the Office. He can now be qualifying himself for usefulness, and for a

business man, a care-taker, if he will; or he can excuse himself, and be content to pass along without taking care, and as a consequence attain no special growth by his experience in the Office, and will not be able to manage and lead, but submit to be led. [Pamphlet 123 p. 21 para. 01] p. 53, Para. 2, [1872MS].

The Lord would have all connected with that Office care-takers and burden-bearers. If they are pleasure-seekers, if they do not practice self-denial, they are not fit for a place in the Office. Bro. Amadon has been too willing to take too much upon his hands, when others can take a share, and are better adapted to the work than himself. By taking too many things upon his hands, he becomes confused and makes blunders, which may seriously affect the work in the Office. [Pamphlet 123 p. 22 para. 01] p. 54, Para. 1, [1872MS].

The workers at the Office should feel when they enter it that it is a sacred place where the work of God is being done in the publication of truth which will decide the destiny souls. This is not felt or realized as it should be. There is conversation in the type-setting department, which diverts the mind from the work. The Office is no place for visiting, for a courting spirit, or for amusement, or selfishness. All should feel that they are doing work for God. He who sifts all motives and reads all hearts is proving, and trying, and sifting, his people, especially those who have light and knowledge, and who are engaged in his sacred work. God is a searcher of hearts, and a trier of the reins, and will accept nothing less than entire devotion to the work, and consecration to himself. All should have a spirit in that Office to take up their daily duties as if in the presence of God. They should not be satisfied merely with doing just enough to pass along, and receive their wages; but all should work in any place where they can help the most. In Bro. White's absence, there are some faithful ones; there are others who are eye-servants. Bro. Gage was one of these. Warren does not do in his absence as in his presence. Wilber does not do in his absence as in his presence. There are those in the Office who do not feel under that restraint in the absence of my husband that they do when he is present. This is the case with several, but not with all. [Pamphlet 123 p. 22 para. 02] p. 54, Para. 2, [1872MS].

There is a work to be done for many in the Office. Richard

has belief in all the truth, and yet has not taken a decided stand for God. The influence of the young who profess Christ has stood directly in his way. Alas! the youth in Battle Creek are a set of backsliders; yet there will be no excuse for Richard; for an unerring Pattern has been given him, a faultless life. Christ is his example. Richard has seen much eye-service, and as he has seen such a lack of religious principle in those who profess to believe the truth, he has stumbled upon the dark mountains of unbelief in regard to the truthfulness of the Christian religion. Richard has been faithful in his duties in the Office. He has not been an eye-servant. If all in the Office who profess to be followers of Christ had been faithful in the performance of duty in the Office, there would be a great change for the better. Young men and young women have been too much engrossed in each other's society, talking, jesting, and joking, and angels of God have been driven from the Office. [Pamphlet 123 p. 23 para. 01] p. 55, Para. 1, [1872MS].

Marcus Lichtenstein was a God-fearing youth; but he saw so little true religious principle in those working in the Office, and in the church, that he was perplexed, distressed, and disgusted. He stumbled over the lack of conscientiousness in some in keeping the Sabbath of the Lord, yet professing to be commandment-keepers. Marcus had an exalted regard for the work in the Office; but the vanity, the trifling, and the lack of principle, stumbled him. God had raised up Marcus, and in his providence connected him with his work in the Office. But there is so little known of the mind and will of God by some who work in the Office that they looked upon this great work of the conversion of Marcus from Judaism as of no great importance. Marcus's worth was not appreciated. He was frequently pained with the deportment of Byron, and of others in the Office, and when he attempted to reprove them, his words were received with contempt, that he should venture to instruct them. His defective language was an occasion of jest and amusement with some. [Pamphlet 123 p. 24 para. 01] p. 55, Para. 2, [1872MS].

Marcus felt deeply over the case of Richard; but he could not see how he could help him. Marcus never would have left that Office if the young men had been true to their profession. If Marcus makes shipwreck of faith, his blood will surely be found in the skirts of the young who profess Christ, but who, in their works, in their words, and

deportment, state plainly that they are not of Christ, but of the world. This deplorable state of neglect, of indifference, and unfaithfulness, must cease. A thorough and permanent change must take place in the Office, or those who have had so much light and so great privileges should be dismissed, and others take their place, even if they be unbelievers. It is a fearful thing to be self-deceived. Said the angel, pointing to these in the Office, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." A profession is not enough. There must be a work inwrought in the soul, and carried out in the life. [Pamphlet 123 p. 25 para. 01] p. 56, Para. 1, [1872MS].

The love of Christ, reaches to the very depths of earthly misery and woe, or it would not meet the case of the veriest sinner. It also reaches to the throne of the eternal, or man could not be lifted from his degraded condition, and our necessities would not be met, our desires would be unsatisfied. [Pamphlet 123 p. 25 para. 02] p. 56, Para. 2, [1872MS].

Christ has led the way from earth to Heaven. He forms the connecting link between, the two worlds. He brings the love and condescension of God to man, and brings man up through his merits to meet the reconciliation of God. Christ is the way, the truth, and the life. It is hard work to follow on, step by step, painfully and slowly, onward and upward, the path of purity and holiness. But Christ made ample provision to impart new vigor to every advance step, and new and divine strength is imparted at every step in the divine life. This is the knowledge and experience that the hands in the Office all want, and must have, or they daily bring reproach upon the cause of Christ. [Pamphlet 123 p. 26 para. 01] p. 57, Para. 1, [1872MS].

God calls for Bro. Richard to take his stand without further delay on the side of Christ. Jesus is waiting to forgive, to love, to bless, and to give him his sheltering care. Satan has been pressing his temptations upon him with almost irresistible power. But he needs strength from above to resist these temptations, and to come off victorious. The chief end of man is to glorify God, that we may enjoy him forever. How few live as if they believed this. [Pamphlet 123 p. 26 para. 02] p. 57, Para. 2, [1872MS].

Bro. Saxby is making a mistake in his life. He puts too high an estimate upon himself. He has not commenced to build right to make a success of life. He is building at the top, but the foundation is not laid right. The foundation must be laid under ground, and then the building can go up. He needs discipline and experience in the everyday duties of life, which the sciences will not give, or all his education will not give him physical exercise to become inured to the hardships of life. [Pamphlet 123 p. 27 para. 01] p. 57, Para. 3, [1872MS].

From what has been shown me, there should be a careful selection of help in that Office. The young, and untried, and unconsecrated, should not be placed there; for they are exposed to temptations, and have not fixed characters. Those who have formed characters, and have fixed principles, and the truth of God in the heart, will not be a constant source of anxiety and care, but rather helps and blessings. There are those in B. C. who should be in a place where they will have a spirit of self-sacrifice and devotion to the interest and success of the truth, to take care of those in the Office, in finding homes for them. And the Office of publication is amply able to make arrangements to secure good helpers, who have ability and principle. And the church in their turn should not seek to advantage themselves one penny from those who come to the Office to labor and learn their trade. There are positions where some can earn more wages than those at the Office, but they can never find a position more important, more honorable, or exalted, than the work of God in the Office. Those who labor faithfully and unselfishly will be rewarded. For them there is a crown of glory prepared, compared with which, all earthly honors and pleasures are as the small dust of the balance. Especially will those be blessed who have been faithful to God in watching over the spiritual welfare of others in the Office. Pecuniary and temporal interests, in comparison with this, sinks into insignificance. In one scale is gold dust, in the other a human soul and such value that honor, riches, and glory, have been sacrificed by the Son of God to ransom it from the bondage of sin and hopeless despair. The soul is of infinite value, and demands the most attention. Every man who fears God in that Office should put away childish and vain things, and stand erect, with true moral courage, in the dignity of his manhood, shunning low familiarity, yet binding heart to heart in the bond of Christian interest and love. Hearts yearn for sympathy and love, and are as

much refreshed and strengthened by them as flowers are by showers and sunshine. [Pamphlet 123 p. 27 para. 02] p. 57, Para. 4, [1872MS].

Bro. Amadon was connected with the work of God in the Office years ago. He was deficient in many respects, yet his interest and heart have been in the work. He has been devoted to the work, and labored hard and unselfishly. He has had the fear of God before him, and has worked to the best of his ability, yet he is not now as well qualified to bear responsibilities in the work as he was years ago. The enemy has worked through sister Amadon, and her influence has been such that it has worn upon her husband until he is almost unfitted for the work. Bro. Amadon is a one-idea man. He cannot take in many things at a time. He has not powers of discrimination. He does not take a course which commands respect of the hands in the Office. George is not qualified for the responsible position he occupies. But as there has not yet been a man raised up for the place, it has seemed necessary for him to work in the department he has. The position George now occupies should be filled by one of experience, who has a well-organized mind, that can see the many things requiring attention at a glance, and who is not easily confused; one who is unselfish and discriminating, courteous, kind, yet firm and decided to carry out the regulations of the Office. The care and responsibilities that George now bears are wearing his mind, for he is not adapted to the work. It would be far better for George to take some position where he has not to direct, or have the charge of others. [Pamphlet 123 p. 29 para. 01] p. 59, Para. 1, [1872MS].

I was shown that things in the Office are not as God would have them. Bro. Amadon has too much to do. His mind is called in too many directions. His care should be divided with others. Bro. Bacheller and Bro. Amadon are not united as two laborers should be in the Office. Bro. Bacheller has had, during his life, a selfish temperament, and he has deprived himself of many precious blessings which he would have realized from God if he had been less self-caring. Bro. Amadon was not the one to correct this. He has felt that he must make Bro. Bacheller feel his selfishness, and Bro. and sister Amadon have been too zealous in making prominent Bro. Bacheller's deficiency in this respect, and have pressed him because of it. This has wounded Bro. Bacheller and his wife, and there has been an ugly sore festering a long time. The watching, and distrust, and

jealousy, upon the part of Bro. Amadon and his wife, have resulted bad in the case of Bro. Bacheller and his family. Bro. Bacheller has, during his life, been too ready to shun burdens and responsibilities. Bro. and sister Amadon have been too ready to take them, and they have not borne them with a good grace. But the responsibilities that they have borne have too often resulted badly. Bro. and sister Amadon should not gather burdens and responsibilities, but should seek, in the fear of God, to correct their deficiencies, encourage calmness and self-control over their ardent temperaments. They should shun excitement and display. They have both sensational natures, and will be inclined to have a sensational religion, unless they are governed by principle instead of feeling. [Pamphlet 123 p. 30 para. 01] p. 59, Para. 2, [1872MS].

Bro. Bacheller, there is a lack with you, a neglect of your trust. You are not as faithful of your time and labor for the interest of the Association as is your duty. There is a great lack of devotion and consecration to God. You have been growing cold and careless in regard to your own salvation, and have not felt the moral obligations resting upon you to exemplify in your life the life of Christ. How have you let your light shine before the weak, and before unbelievers? Has it been such that they would be convinced that you were indeed a faithful servant of the cross of Christ? You have not shown the power of living faith and divine grace in your heart and life, and your lack of consecration unfits you for the sacred work in which you are engaged. Instead of overcoming the world, the flesh, and the devil, you are being overcome. A neglect to live up to the light you have had, has brought darkness and unbelief to your soul. [Pamphlet 123 p. 31 para. 01] p. 60, Para. 1, [1872MS].

Bro. Saxby came to that Office a good boy; but he was not experienced. He needed help, the very help those in the Office could give him. He was a student, fresh from school, and needed to learn many things. He had started out on a wrong plan. If he had worked his way along, earning his money by his own labor, to obtain an education, he would have obtained the very experience he needed. Now he is deficient in essential branches of education, without the knowledge of which he cannot make life a success. If those in the Office had given the inexperienced youth sympathy, instead of making sport over his high and lofty ideas, it would have been more pleasing to God. [Pamphlet 123 p. 32

para. 01] p. 61, Para. 1, [1872MS].

W. is a conscientious young man; but he has not taken hold of life aright. He has risen above the simplicity of the work. He has thought that there was some great work for him to do, above the common duties of life, and he is in a fair way of overlooking the duties that lie directly before him. In obtaining an education, many young men are ruined, because they do not take hold of the matter aright. Work and study, at intervals, would have been better for him. The trials and difficulties of a life of toil are a great advantage to the young in developing physical and mental strength. Physical and mental powers should both be exercised, for both were designed for use. [Pamphlet 123 p. 32 para. 02] p. 61, Para. 2, [1872MS].

In acquiring a knowledge of science, some have neglected physical exertion, and their energies have been crippled accordingly. They ever have a defective experience, as far as practical life is concerned. This class are not inclined to love labor. Those who shrink from these burdens cannot make life a success. Earnest effort, perseverance, and a constant resisting of temptation, will bring the victory. Study and work and work and study will keep in active exercise both the physical and mental. These two rightly conducted will not war against each other. There will be great danger, in obtaining an education, of neglecting a life of devotion and prayer. The Bible should be read every day. A life of religion and devotion to God is the best shield for the young who are exposed to temptation in their associations in acquiring an education. The word of God will give the correct standard of right and wrong, and of moral principle. Fixed principles of truth are the only safeguard for youth. Strong purposes and a resolute will close many an open door to temptation, and to influences unfavorable to the maintenance of Christian character. A weak, irresolute spirit, indulged in boyhood and youth, will make a life of constant struggle, and of toil, because decision and firm principle are wanting. Such will ever be trammelled in making a success of life in this world, and they will be in danger of losing the better life. It will be safe to be earnest for the right. The first consideration should be to honor God, and second, faithful to humanity, performing the duties which each day brings, meeting its trials and bearing its burdens with firmness and a resolute heart. Earnest and untiring effort, united with strong purpose, trusting wholly in God, will help in

every emergency, and qualify for a useful life in this world, and give a fitness for the immortal life. [Pamphlet 123 p. 33 para. 01] p. 61, Para. 3, [1872MS].

Brother and Sister Smith. December 10, 1871, I was shown in regard to Brn. Andrews and Smith that it was not natural for them to take responsibilities, and that they should encourage care-taking habits. If they had done this in years past, they would now be of greater service to the cause of God. The Lord qualified Bro. Smith to be a strong helper in his cause. If he would feel the importance of making God his trust, he would have grace to endure, and power from the Lord to fortify him, that when tempted of Satan he would have discernment to understand his devices. But he has allowed his surroundings to cripple him. Sister Smith has been a great hinderance to her husband. Had she manifested a confidence and faith in the work of God, and in those whom God has chosen to lead out in this work, she would have been just the help Bro. Smith needed. But she has deceived herself, and deceived Bro. Smith. He felt at times that his courage was gone, and has assigned as a cause other than the true one. Had Bro. and sister Smith regarded the warnings and reproofs given them, they would have been saved many perplexities and sad disappointments. [Pamphlet 123 p. 34 para. 01] p. 62, Para. 1, [1872MS].

Years past, the testimonies pointed out definitely the attacks Satan would make, and the course to pursue to avoid them. But there was a neglect on their part to follow out and act upon the light given; therefore, there has not been strength received from God to endure the test of temptation. Sister Smith has been troubled greatly with infidelity in regard to the work of God and the truth for this time. This is generally the case with those who have had great light and special manifestation from the Lord, and have neglected to follow the light. If sister Smith had followed the light, her faith and confidence would not have been shaken in the multiplied evidences that we have the truth for this time. [Pamphlet 123 p. 35 para. 01] p. 63, Para. 1, [1872MS].

If Bro. and sister Smith had unitedly followed the light, their sympathies would not have been so often on the wrong side, which has kept them weak. The unconsecrated have had their sympathies, while my husband, who has had the pressure of care and the burden of responsibility, has had their suspicion and distrust. God designed that Bro. Smith

and my husband should be true yoke-fellows, united to support and strengthen each other. Bro. Smith should have, as far as possible, relieved my husband from the burdens which were crushing him. This Satan was determined to hinder. He worked upon the imagination of sister Smith. Her sensational temperament was favorable for him to excite by presenting temptations in such a form as would unbalance her mind, and pervert her judgment. Bro. Smith, as well as many others, has been greatly affected by this spirit and influence from sister Smith. She has molded her husband and many others to view things as she views them. Unbelief and distrust or stolid gloom have cast a very dark shadow in her family, and its influence has extended to the church. Sister Smith took herself out of the hands of God, and took her case in her own hands. She has not had an eye single to the glory of God. Her motives were not high and pure as they should have been. She had not the true anchor. Her heart was selfish. A selfish heart may perform many generous actions, and express humility and affection in the outward manner, yet the motives be deceptive and impure, and the efforts and actions that flow from them may not be the fruits of true holiness, because destitute of the pure principles of love. Sister Smith should for years have been cultivating benevolent love. Love ever needs to be cherished; for its influence is divine. It soothes, and comforts, and gives confidence and rest of spirit, when all may be in turmoil and confusion around us. [Pamphlet 123 p. 36 para. 01] p. 63, Para. 2, [1872MS].

When sister Smith confessed her errors in the spring of 1870, she had genuine sorrow and repentance. Her confession should have been received, and encouragement and sympathy given, even if all thought she would not stand the test of proving, and would again be found with her sympathies on the side of the unconsecrated. Whatever course it was feared she might pursue in the future should not have influenced our minds and controlled our actions at the time of this humiliation on the part of sister Smith. The withholding of our sympathies from sister Smith, the unbelief we manifested, was unbecoming the followers of Christ, who are dependent upon his love and mercy every hour. [Pamphlet 123 p. 37 para. 01] p. 64, Para. 1, [1872MS].

I was referred to Ezekiel 33:10-12: "Therefore, O thou son of man, speak unto the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us, and

we pine away in them, how should we then live? Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth." The humiliation of sister Smith, and the hearty confessions made by her, God ever accepts, and gives the one who thus humbles the heart before him another test, another trial and proving. [Pamphlet 123 p. 38 para. 01] p. 64, Para. 2, [1872MS].

The matter that was brought out in public in regard to the letter written by sister Smith was not as it should have been. Brn. Andrews and Waggoner did not act the part upon this occasion they would have wished acted toward them. Sister Smith was placed in the worst light it was possible for her to be before the large company present. The writing of the letter was not right. It savored of the same spirit which prevailed at Battle Creek at the time it was written. But the motives of sister Smith in writing the letter were not what my husband, myself, and many others, supposed they must have been. Our feelings from that time were that sister Smith had gone too far for repentance. It was a cruel act mentioning the letter in the place and time it was mentioned. If these brethren had presented the facts before Bro. and sister Smith alone first, and if they could get no satisfaction, if the case was positively necessary, they could then have brought it before the church in a more public manner. [Pamphlet 123 p. 38 para. 02] p. 65, Para. 1, [1872MS].

The letter written by sister Smith to Bro. Andrews in reference to my husband had great influence on his mind. Sister Smith and many others viewed his case in an exaggerated light. But when the letter sister Smith had written to Bro. Andrews was introduced before the public by Bro. Waggoner, it told with great severity against sister Smith. And when sister Smith saw that she had not the confidence of her brethren and sisters, she became disheartened, and finally made no effort to live for God and maintain a life of service for her Lord who had high

claims upon her. Here, again, she erred. [Pamphlet 123 p. 39 para. 01] p. 65, Para. 2, [1872MS].

Sister Smith has trusted too much in man. She has thought if she had not the confidence of those whom she believed God was leading, she could not have the favor of God, and she gave up the conflict. She should have tried to press to the right, regardless of her feelings, and act from principle. She had a work before her to redeem the past. Whatever part others had acted, this did not excuse her from doing her duty, to counteract her past course of unbelief, murmuring, and rebellion. [Pamphlet 123 p. 40 para. 01] p. 66, Para. 1, [1872MS].

Bro. Smith seemed shorn of his strength. He was greatly discouraged, and concluded it must be best to separate himself from the work. God, in his great mercy, did not leave them to do this. He impressed my husband's mind forcibly while in prayer, and our hearts were drawn out after Bro. and sister Smith. The invitation of the Spirit of God was to sister Smith to again take hold of his strength, and make peace with him. The Spirit of God rested upon the few bowed in prayer, and our hearts were made to rejoice together in God. [Pamphlet 123 p. 40 para. 02] p. 66, Para. 2, [1872MS].

I was shown, December 10, that sister Smith could be a blessing to her husband, or a curse to him. If she permits herself to be sad, gloomy, and unbelieving, she becomes a body of darkness instead of light, and her husband is so constituted that it is almost impossible for him to be free to preach and write out the truth; for an oppressive weight bears him down. If sister Smith cultivates cheerfulness, and if she is hopeful in God, she can be a sunbeam in her family. She has experience, and has had great light, and she is responsible to God for the improvement of this light. God wants Bro. Smith to be a free man, and fully consecrated to the work. If he is not free, the reason exists in his own family. Bro. Smith has not realized what a paralyzing influence the spiritual atmosphere of his home has had upon his energies and spiritual strength. God is willing and ready to give Bro. Smith a large measure of his Spirit, if he will trust in him, and go forward in faith. [Pamphlet 123 p. 40 para. 03] p. 66, Para. 3, [1872MS].

If Bro. and sister Smith had unitedly taken their position, and maintained it, upon health reform, as God had

given them light, they would have had better health and greater spiritual strength. Their backsliding upon health reform and yielding to the temptations of Satan on the side of indulgence and appetite have injured both themselves and their children. Had the light been followed, which God had been pleased to give them, and had they observed regularity in eating of simple food, letting alone flesh-meats, they would have realized a blessing. [Pamphlet 123 p. 41 para. 01] p. 67, Para. 1, [1872MS].

The flesh of dead animals, fermenting and putrefying in the stomach, to be sent through every part of the system, is not pleasant to reflect upon, or to experience. It causes many wretched feelings, and is the greatest cause of fevers, suffering of every type, and of death. Those of sedentary habits should certainly discard flesh-meats. Many greatly abuse their stomachs by eating too much of even healthful food. But how much more those who eat of unhealthful food. The abused stomach bears up in a wonderful manner under the continued abuse daily heaped upon it, until malignant disease brings down the victim. The entire system seems to be corrupted, and nothing can stay the rapid work of disease and premature death. [Pamphlet 123 p. 42 para. 01] p. 67, Para. 2, [1872MS].

Those whose stomachs are strong should keep them so by living hygienically. Those who are suffering with diseased stomachs should let every irritating substance alone, and not allow perverted appetite to control reason. Health and happiness depend upon the healthy condition of the stomach. Those who study and write, above all others, should eat the most healthful food, lest digestion be impaired, and the mind, instead of growing clearer and stronger by the discipline of study, become dull and prostrated, because the stomach is diseased. In this condition, the more the mind is taxed with study, the less strength will it have, because the diseased stomach affects the entire nervous system, brain, and mind. Although the stomach may long endure the abuse it receives, yet the break-down will surely come. [Pamphlet 123 p. 42 para. 02] p. 68, Para. 1, [1872MS].

If the daily habits of Bro. and sister Smith in eating, drinking, and exercising, had been in accordance with the light God has given upon health reform, that prostrating fever, which separated Bro. Smith from the work, would not have taken hold upon him. The Office was deprived of his

labor at the very time his help was very much needed. My husband and myself were attending the camp-meetings, and Bro. Smith could not be spared without the work suffering. When Bro. Smith began to recover, if then he had trusted in God with a sense of his responsibility, and manifested an interest in the work at the Office, God would have given him strength and grace as he needed. [Pamphlet 123 p. 43 para. 01] p. 68, Para. 2, [1872MS].

There are but few that move conscientiously from principle, having all their habits in accordance with the laws of health, relating themselves rightly to health and life, having the glory of God in view. The power of appetite and of habit controls the conscience to a very great extent, and God is robbed of the time and service due him, because sickness is brought upon them as the result of nature's violated law. Bro. Smith of all men can be benefited by health reform. His habits are sedentary, and if he would have a clear brain, he must be careful and regulate his diet. His meals should be regular, if other labor is neglected. The body is of more value than raiment. Bro. Smith's food should be simple, yet generous. He will be better without flesh-meats. If he was much in the open air, a meat diet would not be so injurious, but with as little exercise as Bro. Smith can obtain, his diet should consist of vegetables, fruits, and grains. Bro. Smith is naturally bilious, and he is in danger of paralysis. [Pamphlet 123 p. 43 para. 02] p. 68, Para. 3, [1872MS].

Health reform carried out in his family with strictness, would be a blessing to Bro. and sister Smith and their children. The neglect of sister Smith to live up to the light on health and dress reform has been a stumbling-block to others. This should not have been. Men and women professing to be followers of Christ should be governed by principle instead of inclination and appetite. If this was the case, none would plead any one's example as an excuse for them to indulge appetite. [Pamphlet 123 p. 44 para. 01] p. 69, Para. 1, [1872MS].

A nutritious diet does not consist in the eating of flesh-meats, butter, spice, and grease. The fruits, vegetables, and grains, God has caused to grow for the benefit of man. These are indeed the fat of the land; and if these articles of food are prepared in a manner to preserve their natural taste as much as possible, they are all that our wants require. A perverted appetite will not be satisfied with

these, but will crave flesh-meats highly seasoned, pastry, and spices. Indigestible condiments cannot be eaten without injuring the tender coats of the stomach. [Pamphlet 123 p. 44 para. 02] p. 69, Para. 2, [1872MS].

Bro. and sister Smith have a work before them to properly educate their children. They should call to mind the sin of Eli, and shun his example. Bro. Smith has not taken upon himself the responsibility which rests upon a father to control his children. He is the head of the family, and as priest of his household. The most powerful sermon that can be given the unbelieving world in recommendation of our faith is a well-disciplined family. Children that are educated to habits of self-denial and self-control, and are taught to be courteous, kind, and affectionate, will make an impression upon minds that nothing else can. A family of children who are coarse, unruly, selfish, passionate, and disobedient, show to bad advantage, and is a bad recommendation to the truth advocated by their parents. Sister Smith's undue affection for her children is a selfish and idolatrous love, which makes her partial to her children, and blinds her eyes in a great measure to the many faults which need to be corrected in them. It is not enough to merely entreat our children as did Eli, "Why do ye so wickedly?" but to decidedly restrain them. The little daughter has been gratified and indulged, until she is ruler in the house. She is coming up with a strong will undirected, and her strong passions uncontrolled. She will be a grief to her parents unless they now do the work they have so long neglected. [Pamphlet 123 p. 45 para. 01] p. 69, Para. 3, [1872MS].

Love has a twin sister, which is duty. Love and duty stand side by side. Love exercised while duty is neglected will make children headstrong, willful, perverse, selfish, and disobedient. If stern duty is left to stand alone without love to soften and win, it will have a similar result. Duty and love must be blended in order that children may be properly disciplined. Bro. and sister Smith's children are coming up unlovable and unloved. This is not as God would have it. This is a neglect of duty on their part, a work which they must take up and no longer neglect. [Pamphlet 123 p. 46 para. 01] p. 70, Para. 1, [1872MS].

Bro. Smith has a most precious gift that Satan would have buried. He can write, and he can preach the truth with acceptance, and he should not excuse himself, but, in

confidence and faith, move forward, and God will sustain him. Bro. Smith can fill an important position in the cause and work of God. He should be guarded, and not allow influence to discourage and depress him. Home influences have confused his faith, and clouded his discernment, and had a tendency to disqualify him to judge who was really deserving of his sympathies. He could not see but that those whom God could not approve and bless, and upon whom rested his frown, were about as near right as those whom God was especially leading, and giving testimonies of reproof and warning. This has been a great discouragement to my husband. [Pamphlet 123 p. 46 para. 02] p. 70, Para. 2, [1872MS].

Anciently, directions were given to the priests, "And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment, and they shall judge it according to my judgments." "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou has delivered thy soul." [Pamphlet 123 p. 47 para. 01] p. 71, Para. 1, [1872MS].

Here is the duty of God's servants made plain. They cannot be excused from the faithful discharge of their duty to reprove sins and wrongs in the people of God, although it may be a disagreeable task, and may not be received by the one who is at fault. But in most cases the one reprov'd would accept the warning and would heed reproof were it not that others stand in their way. They come in as sympathizers, and pity the one reprov'd, and feel that they must stand in his defense. They do not see that God is displeas'd with the wrong-doer because his cause has been wounded, and his name reproach'd. Souls have been turned aside from the truth and made shipwreck of faith as the result of the wrong course pursued by the one in fault; but the servant of God whose discernment is clouded, and his judgment sway'd by wrong influences, would as soon take his position with the offender whose influence has done much harm, as with the reprov'er of wrong and of sin, and in thus doing he virtually says to the sinner, Do not be troubled, do not be cast down; you are about right after all. These

say to the sinner, "It shall be well with thee." [Pamphlet 123 p. 48 para. 01] p. 71, Para. 2, [1872MS].

God requires his servants to walk in the light, and not cover their eyes that they may not discern the working of Satan. They should be prepared to warn and reprove those who are in danger through his subtlety. Satan is working to obtain vantage ground on the right hand and on the left. He rests not. He is persevering. He is vigilant and crafty to take advantage of every circumstance and turn it to his account in his warfare against the truth and the interests of the kingdom of God. It is, I saw, a lamentable fact, that God's servants are not half awake, as they should be, to the wiles of Satan. And in the place of resisting the devil that he may flee from them, many are inclined to make a compromise with the powers of darkness. [Pamphlet 123 p. 48 para. 02] p. 72, Para. 1, [1872MS].

Satan has determined to cloud the precious gift of Bro. Smith by bringing his wife into a state of gloom and unbelief. Her depression falls like a pall of darkness upon him. Bro. Smith enjoys cheerfulness, confidence in the truth, and peace in God, when not depressed. Angels of God can impress his mind when he is consecrated to God, and clear truth will be reflected upon his mind to reflect upon other minds. Poetic inspiration has frequently been imparted to him by the ministration of angels. But Bro. Smith has so long been associated with blended gloom and dark unbelief that his natural freedom of spirit and exalted feelings expressed in elevated poetic language have almost gone out in darkness. But it can even now be resurrected. The free, simple poetry, *Time and Prophecy*, following down prophetic history, was beautiful in its elevated simplicity; yet Bro. and sister Smith have both despised that little work. They are in danger of getting above the simplicity of the work. The life of Christ was a life of humble simplicity, yet how infinitely exalted was his mission. Christ is our example in all things. [Pamphlet 123 p. 49 para. 01] p. 72, Para. 2, [1872MS].

The Battle Creek Church. There are serious objections to having the school located at Battle Creek. Here is a large church, and there are quite a number of youth connected with this church. And in so large a church, where one has influence over another, if this influence is of an elevating character, leading to purity and consecration to God, then the youth coming to Battle Creek will have

greater advantages than if the school was located elsewhere. But if the influences at Battle Creek shall be in the future what they have been for several years past, I would warn parents to keep their children from Battle Creek. There are but few in that large church who have an influence that will steadily draw souls to Christ. There are many who would, by their example, lead the youth away from God to the love of the world. [Pamphlet 123 p. 50 para. 01] p. 73, Para. 1, [1872MS].

There is a great lack with many of the church at Battle Creek of feeling their responsibility. Those who have practical religion will retain their identity of character under any circumstance. They will not be like the reed trembling in the wind. [Pamphlet 123 p. 51 para. 01] p. 73, Para. 2, [1872MS].

Those situated at a distance feel that they would be highly favored could they have the privilege of living in Battle Creek, among a strong church, where their children could be benefited with the Sabbath-schools and meetings. Some of our brethren and sisters in times past have made sacrifices to have their children live in Battle Creek. But they have been disappointed in almost every case. There were but few in the church to manifest an unselfish interest for these youth. The church generally stood as pharisaical strangers aloof from those who needed their help the most. Some of the youth connected with the church, who were professedly serving God, but loving pleasure and the world more, were ready to make the acquaintance of youthful strangers who came among them, and exert a strong influence over them to lead them to the world instead of nearer to God. When these return home, they are farther from the truth than when they came to Battle Creek. [Pamphlet 123 p. 51 para. 02] p. 73, Para. 3, [1872MS].

Men and women are wanted at the heart of the work, who will be nursing fathers and mothers in Israel, who will have hearts that can take in more than merely me and mine. They should have hearts that will glow with love for the dear youth whether they are members of their families or children of their neighbors. They are members of God's great family for whom Christ had so great an interest that he made every sacrifice that it was possible for him to make to save them. He left his glory, his majesty, his kingly throne and robes of royalty, and became poor, that through his poverty the children of men might be made rich.

He finally poured out his soul unto death that he might save the race from hopeless misery. This is the example of disinterested benevolence that Christ has given us to pattern after. Many youth, and also those of mature age, in the special providence of God, have been thrown into the arms of the Battle Creek church, for them to bless with the great light God has given them, and have the precious privilege of bringing them, by their disinterested efforts, to Christ and to the truth. Christ commissions his angels to minister unto those who are brought under the influence of the truth, to soften their hearts and make them susceptible of the influences of his truth. While God and angels were doing their work, those who professed to be followers of Christ seemed to be coolly indifferent. They did not work in unison with Christ and holy angels. Although they professed to be servants of God, they were serving their own interest and loving their own pleasure, and souls were perishing around them. These souls could truly say, "No man careth for my soul." The church had neglected to improve the privileges and blessings within their reach, and through their neglect of duty lost the golden opportunities of winning souls to Christ. Unbelievers have lived in their midst for months, and they have made no special efforts to save them. How can the Master regard such servants? The unbelieving would have responded to efforts made in their behalf, if brethren and sisters had lived up to their exalted profession; if they had been seeking an opportunity to work for the interest of their Master to advance his cause, they would have manifested kindness and love for them, and they would have sought opportunities to pray with them and for them, and would have felt a solemn responsibility resting upon them to show their faith by their works, by precept, and example. They might have had these souls saved through their instrumentality, to be as stars in the crown of their rejoicing. But the golden opportunity, in many cases, has passed, never to return. The souls that were in the valley of decision took their position in the ranks of the enemy, and became enemies of God and the truth. The record of the unfaithfulness of the professed followers of Jesus went up to Heaven. [Pamphlet 123 p. 52 para. 01] p. 74, Para. 1, [1872MS].

I was shown that if the youth at Battle Creek were true to their profession, they might exert a strong influence for good over their fellow youth. But a large share of the youth at Battle Creek need a Christian experience. They

know not God by experimental knowledge. They have not individually a personal experience in the Christian life, and they must perish with the unbelieving unless they obtain this experience. The youth of this class follow inclination rather than duty. Some do not seek to be governed by principle. They do not agonize to enter into the strait gate, trembling with fear lest they will not be able. They are confident, boastful, proud, disobedient, unthankful, and unholy. Just such a class as this lead souls in the broad road to ruin. If Christ is not in them, they cannot exemplify him in their lives and characters. [Pamphlet 123 p. 54 para. 01] p. 75, Para. 1, [1872MS].

The church at Battle Creek have had great light. They have been a people peculiarly favored of God. They have not been left in ignorance in regard to the will of God concerning them. They might be far in advance of what they now are if they had walked in the light. They are not that separate, peculiar, and holy people that their faith demands, and that God recognizes and acknowledges as children of the light. They are not obedient and devotional as their exalted position and sacred obligation require, as children walking in the light. The most solemn message of mercy ever given to the world has been intrusted to them. The Lord has made them the repositories of his commandments in a sense that no other church is. God did not show them his special favor in trusting to them his sacred truth that they alone may be benefited by the light given them; but that the light reflected upon them from Heaven should shine forth to others, and be reflected back again to God by those who receive the truth, glorifying him. Many in Battle Creek will have a fearful account to give in the day of God for this sinful neglect of duty. [Pamphlet 123 p. 54 para. 02] p. 76, Para. 1, [1872MS].

Many of those who profess to believe the truth in Battle Creek contradict their faith by their works. They are as unbelieving and as far from fulfilling the requirements of God and of coming up to their profession of faith as was the Jewish church at the time of Christ's first advent. Should Christ make his appearance among them, reproving and rebuking selfishness, pride, and love of the friendship of the world, as at his first advent, but few would recognize him as the Lord of glory. The picture he would present before them of their neglect of duty they would not receive, but would tell him to his face, You are entirely mistaken, we have done this good and great thing, and

performed this and that wonderful work, and we are entitled to be highly exalted for our good works. [Pamphlet 123 p. 55 para. 01] p. 76, Para. 2, [1872MS].

The Jews did not go into darkness all at once. It was a gradual work, until they could not discern the gift of God in sending his Son. The church at Battle Creek have had superior advantages, and they will be judged by the light and privileges they have had. Their deficiencies, their unbelief, their hardness of heart and neglect to cherish and follow the light, are not less than the favored Jews, who refused the blessings they might have accepted, and crucified the Son of God. This people are now an astonishment and reproach to the world. [Pamphlet 123 p. 56 para. 01] p. 77, Para. 1, [1872MS].

The church at Battle Creek are like Capernaum, which Christ represents as being exalted unto heaven by the light and privileges that had been given them. If the light and privileges they had been blessed with had been given to Sodom and Gomorrah, they might have stood unto this day. If the light and knowledge had been given the nations who sit in darkness, they might have been far in advance of the church at Battle Creek. [Pamphlet 123 p. 56 para. 02] p. 77, Para. 2, [1872MS].

The Laodicean church really believed and enjoyed the blessings of the gospel, and thought they were rich in the favor of God, when the True Witness called them poor, naked, blind, and miserable. This is the case with the church at Battle Creek, and a large share of those who profess to be God's commandment-keeping people. The Lord seeth not as man seeth. His thoughts and ways are not as our ways. [Pamphlet 123 p. 57 para. 01] p. 77, Para. 3, [1872MS].

The words and law of God written in the soul, and exhibited in a consecrated, holy life, have a powerful influence to convict the world. Covetousness, which is idolatry, envy, the love of the world, will be rooted from the heart that is in obedience to Christ, and it will be their pleasure to deal justly, to love mercy, and walk humbly before God. Oh! how much is comprised in this walking, humbly before God. The law of God, if written on the heart, will bring into subjection the mind and will to the obedience of Christ. [Pamphlet 123 p. 57 para. 02] p. 77, Para. 4, [1872MS].

Our faith is peculiar. Many who profess to be living under the sound of the last message of mercy are not separated in their affections from the world. They bow down before the friendship of the world, and sacrifice light and principle to secure its favor. The apostle describes the favored people of God in these words: But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. [Pamphlet 123 p. 57 para. 03] p. 78, Para. 1, [1872MS].

The dress reform is something or nothing. If all the light that has been given in regard to dress reform is of no account we wish to understand it. But if God has indicated his approval of a modest, simple, healthful and convenient dress, let us choose this dress and cheerfully wear it. The dress question, with all its advantages, has been repeatedly set before our people at Battle Creek, from a health standpoint, and its advantages from a Christian stand have been fully set before him. But they have been slow of heart to believe, and to act up to their faith. [Pamphlet 123 p. 58 para. 01] p. 78, Para. 2, [1872MS].

In order to benefit our people, and that our views might be distinctly understood by the citizens in the city of Battle Creek, that, as far as possible, the embarrassment might be removed attending the wearing of the reform dress, we called a health convention, inviting the most influential citizens to attend that they might have a more perfect knowledge of the important subject of health reform. Before the large concourse of people there assembled we spoke upon the subject of dress reform, giving our reasons why we adopted this style of dress, and the advantages to be gained healthwise as well as the advantages derived from a Christian standpoint. We told the people we viewed the adopting of the reform dress would prove a safeguard to preserve us from the temptation of following the absurd, unhealthful, extravagant fashions of this age. We did not wear the reform dress to be odd and singular, but we adopted and advocated the reform dress from principle. Judge of our feelings when we saw upon the platform where we stood, among the singers, several sisters who had previously worn the reform dress appear upon this occasion with their long dresses. We greatly desired to correctly represent the dress reform upon this occasion above all others. We thought that if this is all the

principle and wisdom our sisters have, what dependence can be placed upon them. Pride blinds their judgment so that they do not seem to understand the fitness of things. [Pamphlet 123 p. 58 para. 02] p. 78, Para. 3, [1872MS].

What influence would all that I might say have upon the minds of the worldly, proud spectators, when they see those of our own people standing upon the platform as it were in defiance of our faith and the principles we were endeavoring to present before them. These things tell with great weight against us. Some of our sisters had the courage to adhere to their principles and wear the reform dress. We have pleaded for uniformity in dress. We set before the people at the time of our last General Conference our reasons. There was at that time a vote taken under the most solemn circumstances to unite their efforts in carrying out the principles of dress reform. Has there been any decided advance in this direction since that vote was taken? [Pamphlet 123 p. 59 para. 01] p. 79, Para. 1, [1872MS].

What can we think of a people who have had no great light as the church at Battle Creek, who profess faith in the testimonies and then go directly against the light given. I shall not repeat again what has been so often repeated in favor of dress reform. I will state that the simple, modest, convenient and healthful style of dress we advocate answers to us as did the ribbon of blue to the children of Israel. "And the Lord spake unto Moses saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue. And it shall be unto you for a fringe, that ye may look upon it and remember all the commandments of the Lord, and do them. And that ye seek not after your own heart and your own eyes. That ye may remember, and do all my commandments, and be holy unto your God." The great God, the Maker of Heaven and earth, has condescended to the particulars of dress, specifying the style of dress the children of Israel should wear for the purpose of preserving their peculiarity from other nations, and distinguishing them as a people who acknowledged the Creator of the universe as their God, whose ordinances and commandments they obeyed. [Pamphlet 123 p. 60 para. 01] p. 79, Para. 2, [1872MS].

If pride and love of changeable fashion had not controlled

the hearts and dress of those who profess to be God's commandment-keeping people, they would not have been so slow to change their style of dress. Varying fashion is controlling the hearts of youth. The Lord has let light shine, and in his providence a style of dress modest, healthful, and convenient, has been proposed and adopted by those who were conscientious to follow the light. This modest, healthful style of dress does not change with every varying fashion. If mothers would move from principle, and with the united influence of the father, dress their daughters sensibly, clothing their limbs in a manner to preserve health and life, irrespective of fashion, they would be doing a good work, which will be reflected back upon them again in blessings. Young girls who wear the reform dress are shielded from many temptations. They are continually learning to think and to act for themselves independent of what others may say and do. They are learning to have true moral courage to do right, and choose the right, although there is a cross in so doing. The majority of youth of this age have no strength to resist temptation. The inclination is strong to follow fashion, dress as worldlings do, and attend parties, and mingle with the world in their amusements. [Pamphlet 123 p. 61 para. 01] p. 80, Para. 1, [1872MS].

They have not the firmness of character and foresight to consider the dangers to which they may be exposed. If they have a desire to do this, or to do that, duty and dangers bear no weight with them. Inclination overbears every other consideration. They have no experience in moving from principle and a sense of duty, having the fear of God before them. [Pamphlet 123 p. 62 para. 01] p. 81, Para. 1, [1872MS].

In most cases parents are responsible for this love of self-gratification, and the deficiency of moral independence in their children. Parents have not educated their children to restrict their desires. They have not taught them to practice self-denial. The reform dress would prove as a safeguard to their daughters, separating them from the evils of fashionable society, that to associate with would do them only injury and lead them to neglect the religion of the Bible. [Pamphlet 123 p. 62 para. 02] p. 81, Para. 2, [1872MS].

A family of my acquaintance had three interesting daughters who were convicted of the truth and gave evidence

of change of heart. These children were willing to put on the reform dress, but the parents, through pride, wished their children to dress as others dressed. They objected to their being singular from the world. They feared remarks would be made upon their children's dress. This family had great light. The Spirit of God worked in their behalf to save them from ruin. They had undoubted evidence that the testimonies were of God; and yet they trifled with the light given relative to the reform dress, because it crossed their pride. Their children were sent away from home to school, and mingled with young company, and engaged with the young generally in their parties of pleasure and amusement. They dressed as others of their companions dressed, and lost their interest in truth. I heard the parents with deep feeling express their regret that they did not encourage their daughters to put on the reform dress from principle. They said if they had done so they were now convinced their children would be with them in the truth. The reform dress would have kept them separate from the world. They would not have had so strong inclination to attend parties of pleasure and mingle with their worldly companions in exciting amusements, which diverted their minds from God and the truth. [Pamphlet 123 p. 63 para. 01] p. 81, Para. 3, [1872MS].

These who come to Battle Creek from other places are grieved and astonished to see the lack of simplicity in dress in the Battle Creek church, and the disregard of the testimonies in reference to the reform dress. They find this church even behind those of other places who have not had a tenth part of the light on the subject of dress reform that the church in Battle Creek have had. The Health Reform Institute is located in Battle Creek, and gives its influence to the reform dress, and there is but a small cross in wearing the reform dress in Battle Creek compared with other places. [Pamphlet 123 p. 64 para. 01] p. 82, Para. 1, [1872MS].

There are some of our sisters who plead want of time as an excuse for not making and wearing the reform dress, while they find time to devote to making ruffles and tucks, and in trimming their long dresses. Again, others will plead that the pants will soil easily; so do the long dresses, and they not only soil, but wear and tear, easily. All these trivial excuses have weight with some. The children of Israel might have pleaded excuses more valid why the ribbon of blue should not be worn in their garments. The

genuine excuse many of our sisters might urge is that the reform dress is very inconvenient, for it is mortifying to their pride. Should the dress reform become fashionable, all these excuses would vanish like the morning dew before the sun. [Pamphlet 123 p. 64 para. 02] p. 82, Para. 2, [1872MS].

When the large hoops were fashionable, many of our sisters became much interested in their health. They thought that they could work and walk so much easier. They did not wear them, they urged, because they were fashionable, but because they were cool in summer and an advantage healthwise. This we failed to see. If they were conducive to health in summer, what about the winter? they were worn in winter as well as in summer. If they were so necessary to health then, why do they not wear them now they are out of fashion? [Pamphlet 123 p. 65 para. 01] p. 83, Para. 1, [1872MS].

The sisters who plead the want of time to make their dresses short, and wear the pants, do very many things that are not necessary. And even if there should be some more work in preparing dress reform suits, should we not bear this, and give our influence for the benefit of young girls in favor of dress reform? Should we not have a principle in this matter? [Pamphlet 123 p. 65 para. 02] p. 83, Para. 2, [1872MS].

We do not know where to find the people of Battle Creek. They may have an overwhelming array of light and evidence, and we flatter ourselves that they will conscientiously follow the light, when in a few weeks we see them further back than before. The influence of two or three sisters on the wrong side will have more power upon a class of minds than the most direct testimony. If we take merely this one question, reform dress, and see how many of the church have treated this subject, we can judge how they would treat light and truth upon other points. We dare not venture to encourage the permanent location of a school at Battle Creek until men and women shall move into Battle Creek with firm religious principle and a genuine experience, who will be found on the right ground, and who can be intrusted to keep the fort, and who will exert an influence upon the cause that will lead the youth and those susceptible of the influence of the truth away from the world instead of leading them to join their hands with the world. [Pamphlet 123 p. 66 para. 01] p. 83, Para. 3, [1872MS].

If our people at Battle Creek refuse to heed reproof and counsel, if a reform cannot be brought about, or if those at Battle Creek do not see and repent of their disrespect of the light God has given them, our important institutions will have to be moved from Battle Creek. If so, tracts of land should be purchased in some good locality and then sold to those only who will be true, and will give evidence that they will sustain the important institutions in their midst. [Pamphlet 123 p. 66 para. 02] p. 84, Para. 1, [1872MS].

The church at Battle Creek, in their lukewarm, unconsecrated condition, is doing very much to counteract the influence of both institutions among them. These institutions, properly conducted, would have a living, powerful influence to bring souls to the knowledge of the truth, were not Sabbath-keepers a stumbling-block in their way. [Pamphlet 123 p. 67 para. 01] p. 84, Para. 2, [1872MS].

Bro. J. N. Andrews. I was shown, Dec. 10, 1871, that Bro. Andrews is a strong man in some things, while in others he is weak. His desire to please his friends leads him to discommode himself, and to make wrong moves, which have crippled his labors so that they have not been as efficient as they might have been. [Pamphlet 123 p. 67 para. 02] p. 84, Para. 3, [1872MS].

In his anxiety to please special ones, he injures them. He gives them too much of his time and attention. While he is flattering himself that he is helping them, he is doing them injury, and making their salvation more difficult. They do not rightly interpret the special interest he manifests in them. Some flatter themselves that they have superior qualifications that Bro. Andrews discerns and appreciates. His object is good; but his efforts in these things are frequently misdirected, and injure instead of benefiting them. [Pamphlet 123 p. 67 para. 03] p. 84, Para. 4, [1872MS].

Bro. Andrews made too much of Bro. Howard in the State of Maine. He estimated his abilities too highly, and gave him too much influence. [Pamphlet 123 p. 68 para. 01] p. 85, Para. 1, [1872MS].

Bro. and sister Hale, of Maine, were also injured by

receiving undue attention from Bro. Andrews. They became jealous of my husband, myself, and other brethren and sisters, because they did not receive as much attention from them. Bro. and sister Hale were a great trial to the church. They were most of the time on the contrary side, seldom in union with the church. They could seldom be found twice of the same mind. They had a way and will of their own, which they wished others to follow; but they were not willing to be led. They were both independent, willful, set, and unyielding. They had their points to carry, and were unwilling to submit their will and judgment to that of the church. Here Bro. Andrews failed, both in discernment and judgment. He thought to pacify and to please Bro. and sister Hale, and remove all occasion for jealousy. His precious time and strength were taxed in this effort which only did injury. Faithful dealing, mingled with kindness, would have been exactly what they needed. The undue interest Bro. Andrews manifested for them was like daubing them with untempered mortar. Plain truth, appropriate to their condition, spoken to them, would have been like laying the ax at the root of the tree. The attention Bro. Andrews gave them led them to expect the same consideration from their brethren; and if they were not flattered, their jealousy was excited. They thought their brethren did not appreciate them, and that they were very essential to the church. They thought their judgment should be respected above the judgment of the brethren. They would not have been placed in this position of temptation, if it had not been for the special and uncalled for attention of Bro. Andrews. [Pamphlet 123 p. 68 para. 02] p. 85, Para. 2, [1872MS].

While Bro. Andrews was giving time and attention to these unconsecrated ones, to save them from trial, he allowed burdens and responsibilities to drop with weight upon my husband, who was then too feeble to bear them. Bro. Andrews did not mean to do wrong in any way; but he had his mind centered upon a few, and neglected to lift the burdens where they most needed to be lifted. Bro. Andrews exalted Bro. and sister Hale, and they, in their turn, thought Bro. Andrews a perfect man. They believed in his discernment, and thought themselves greatly abused by others because they did not make as much of them as Bro. Andrews had done. When Bro. Andrews' friends claim his attention, he will make considerable sacrifice to please them, and he frequently robs the cause of God by devoting to their personal benefit time and strength which God would have him

use in a more important work. Bro. Andrews frequently injures the very ones he thinks he is benefiting. This error in Bro. Andrews is the result of cultivating one set of faculties, while he allows others to lie dormant, so that he is not well balanced. [Pamphlet 123 p. 69 para. 01] p. 86, Para. 1, [1872MS].

My husband could not understand how Bro. Andrews could not discern the burdens that must come upon him in having to take the responsibility of deciding important matters, while he could devote so much time to those who had no weight of the cause of God upon them. This one case was presented to illustrate the many. [Pamphlet 123 p. 70 para. 01] p. 86, Para. 2, [1872MS].

The Lord gave Bro. Andrews light while he was living at Kirkville, N. Y., that he was not in the right place. I was shown that he should be located where there was a church, and where he would not be called to bear the entire burdens of his own family, neither be called out to bear burdens for others when he should come home weary from his labors. I was shown that he should be where it was most pleasant for him, and where his surroundings would be cheerful and agreeable. His hands should be strengthened by the sympathy, kindness, and prayers, of his brethren. And, in his absence, his family should have the tender watchcare of the brethren and sisters. The church should make the case of his family as their own. They should be sympathetic and considerate. This responsibility on the part of the church would not only remove a great burden from Bro. Andrews, but they, in their turn, would be blessed as they exercised their kindness, and gave living expression of the feelings of their heart for the servants of God. [Pamphlet 123 p. 70 para. 02] p. 86, Para. 3, [1872MS].

If, years in the past, when the Office of publication was in Rochester, N. Y., the brethren and sisters in Rochester and vicinity had been less selfish and less jealous of those whom God had selected to bear the heaviest burdens, while standing in the most responsible positions in connection with the cause and work of God; if they had shown their faith by their works; if they had been consecrated to God, and really loved the truth, and shown fruits of the same by manifesting a personal interest in the success and advancement of the work of God, the Office of publication would not have been removed from Rochester. [Pamphlet 123 p. 71 para. 01] p. 87, Para. 1, [1872MS].

The painful experience we had in Rochester while our brethren neglected to share our burdens was marked of God. At this time, Bro. Andrews was on the wrong side. Instead of lifting the burdens where they most needed to be lifted, he was with the murmurers and the jealous ones. He occupied a position where, if his course was questioned by my husband, he felt aggrieved, and the impression he gave to others by his words and deportment led them to settle in their minds that my husband and myself were wrong. Brn. Orton and Lamson did not receive the correct impression; and a large circle connected with these thought Bro. White was severe and overbearing, and they felt justified to array themselves against us, because so good a man as Bro. Andrews was abused by Bro. White. The carrying out of their peculiar feelings of sympathy, led them to unite in blinding the eyes of Luman Masten to his own case. They daubed him with untempered mortar, crying, Peace, peace, to the dying man going down into the grave with his sins unconfessed. This unsanctified sympathy has proved the ruin of thousands. [Pamphlet 123 p. 72 para. 01] p. 87, Para. 2, [1872MS].

The feeling of dissatisfaction, with some, was carried to downright rebellion. The attachment of Brn. Lamson, Orton, and Andrews, and the Stevens family, was of that character to deceive and blind the eyes of all. Bro. Andrews' being in the ring was a stay and support to the whole. Repeated testimonies of warning had been given, and, if Bro. Andrews had stood clear from the influence of these friends with whom he was connected, and to whom he gave his sympathy, he would have discerned the wiles of the enemy, and not been found at all with that class who were deceiving and being deceived. He was himself giving wrong impressions to others, and they were deceiving him. I was shown that "he that justifieth the wicked, and he which condemneth the just, even they both are abomination to the Lord." [Pamphlet 123 p. 73 para. 01] p. 88, Para. 1, [1872MS].

The Lord gave me a testimony that unless there was an entire change in the brethren and sisters of Rochester and vicinity, the Office of publication would be removed. But the spirit that controlled Dathan and Abiram, and the princes of renown, controlled the minds of this company who set themselves against the light. [Pamphlet 123 p. 73 para. 02] p. 88, Para. 2, [1872MS].

According to the light given, Rochester was left. I saw the angel of mercy turning from Rochester. Said the angel, As surely as they have done this, so surely will I repay, saith the Lord. In view of all the past, although Bro. Andrews had deeply felt his error, yet his settling in Rochester, amid the very same ones who were united in their sympathies to war against us, was not wise. [Pamphlet 123 p. 73 para. 03] p. 88, Para. 3, [1872MS].

Bro. Andrews should cultivate traits of character wherein he is deficient. He has done wrong by flattering those who were unconsecrated, by his special attentions and strong attachments. The Lord has, in his word, warned against, and set forth the evil of, crying peace when he did not speak peace. The Lord has, through testimonies, warned, reproved, and cautioned, in regard to the inclination of Bro. Andrews to flatter and to sympathize with those who are his special friends. He has greatly injured them in so doing. [Pamphlet 123 p. 74 para. 01] p. 89, Para. 1, [1872MS].

Bro. Andrews settling in Rochester with the very ones who sustained one another in their former murmuring and jealousy was not as God would have it, for several reasons: 1. Bro. Andrews' influence would be very limited in Rochester, and he could not while at home exert an influence upon brethren and sisters which would tell upon the cause of God. 2. Bro. Andrews was not in the midst of a church who could bear the burdens of responsibility which must necessarily come upon him located in as central a place as Rochester, where there were but very few, and these needed much care and continual labor. 3. Bro. Andrews was obliged to entertain much company, and was compelled to exercise close economy in order to keep clear from embarrassment. Although brethren and sisters were liberal, yet a care was brought upon the family, which ought not to have been borne by them. 4. Bro. Andrews was called upon to do errands and little business matters for others while in Rochester, which occupied his precious time, and told upon his strength. His house was as a hotel. [Pamphlet 123 p. 74 para. 02] p. 89, Para. 2, [1872MS].

As one after another of the brethren have been removed by death, Bro. Andrews has been left almost alone, with more and greater care. All these things should have been convincing to Bro. Andrews in regard to his duty. But that which should have told with the greatest weight of all was, the fact that the Office of publication was removed because

of unfaithfulness of those who should have felt the deepest interest in the cause and work of God. This company who bound themselves together by cords of unsanctified sympathy would not receive reproof and counsel. The straight testimony was irksome to them. And they determined to separate themselves from us, and they left Rochester. Rochester was a central place, and the house of Bro. Andrews has been like a hotel. If Bro. Andrews had exercised his reason, and if his judgment had been unbiased, he could have seen before this that he had made a mistake. [Pamphlet 123 p. 75 para. 01] p. 89, Para. 3, [1872MS].

If Bro. Andrews had for a time located at Adams' Center, he could have exerted an influence for good over that church. But Bro. Andrews was not pleased with the prospect of making his home at Adams' Center. His inclination was to listen to the persuasion of his friends with whom he was well acquainted, and settle in Rochester. While he was hesitating, Bro. Taylor moved to Adams' Center, and Bro. Andrews felt that his way was hedged up. Bro. Taylor has not been a blessing to the church at Adams' Center, but a burden. He was not qualified to give that large church the very help they really needed, and must have, in order to prosper and increase in grace and in the knowledge of the truth. The church has been growing weaker under Bro. Taylor's labors, instead of stronger. Bro. Andrews reasoned that the Lord had closed up his way in going to Adams' Center. But he was too slow. He did not move quick enough. [Pamphlet 123 p. 76 para. 01] p. 90, Para. 1, [1872MS].

Bro. Andrews was acquainted with the reasons of my husband's objection to his settling in Rochester. In view of the past, God bade us flee from Rochester, because his blessing would not prosper his work there. The persuasion of friends and relatives drew Bro. Andrews to Rochester, while my husband sought to draw him away from Rochester. This has led Bro. Andrews to feel very sensitive of censure in reference to his remaining in Rochester. [Pamphlet 123 p. 76 para. 02] p. 90, Para. 2, [1872MS].

The influence of a few friends balanced the matter with Bro. Andrews. It would have been for the salvation of Alva Orton had his parents moved with him from Rochester to some more retired place. But Bro. Andrews' locating there made it hard for them to leave. Bradley Lamson should not have settled in Rochester. It is a hard place to live the truth

and to bring up children aright. Since the death of Bro. Lamson, sister Lamson should have moved from that wicked city, and placed her children in a community more favorable to their forming a Christian character. The sight of the eyes and the hearing of the ears in a wicked city like Rochester blunt the conscience and stupefy the sensibilities to eternal things. Good and evil are placed nearly upon a level. Bro. Andrews' living in Rochester has influenced, or held, the others there. They seemed rooted, and no influence could be brought to bear upon them of sufficient force to start them from Rochester. These believers in the truth were not wise in bringing up their children in that wicked city. [Pamphlet 123 p. 77 para. 01] p. 91, Para. 1, [1872MS].

The Lord gave direction to his disciples if they were not received in one city to go to another. The same counsel he would have his children now follow. If God's peculiar people can have no influence in a city because it is given to pride and idolatry, if they cannot fully do the will of God, there are other towns, villages, and cities, to which they can flee, where their surroundings may be less objectionable. [Pamphlet 123 p. 78 para. 01] p. 91, Para. 2, [1872MS].

The friends of Bro. Andrews had high expectations of seeing a great ingathering in Rochester; but their expectations have not been realized. The view my husband took in regard to Bro. Andrews' locating at Rochester greatly burdened Bro. Andrews. He prayed over the matter, and nearly sacrificed his life in the struggle, with Rochester friends and his own inclination on one side, and the entreaties of my husband on the other side. The exercise of prayer brought him into a state of great feebleness of body. His sad condition was charged to Bro. White's opposing Bro. Andrews in his staying at Rochester. When the circumstances were taken into the account, with all the Lord had shown in reference to Rochester, Bro. Andrews presumed upon the mercy of God when he asked for clearer light than he already had. [Pamphlet 123 p. 78 para. 02] p. 91, Para. 3, [1872MS].

We are not left to choose for ourselves, and do those things most agreeable to us, and leave undone those things not pleasant to our nature. It is not for us to stand questioning, but to obey. [Pamphlet 123 p. 78 para. 03] p. 92, Para. 1, [1872MS].

When Bro. Andrews applies himself to the study of subjects, he concentrates his entire mind upon the matter before him, and neglects real duties which some one must do, whether they love to do them or not. Bro. Andrews applies himself to the study of subjects, and then is lost to everything else, which results in the neglect of the real duties which need to be done. When Bro. Andrews takes hold of matters, he frequently carries them too far. He concentrates his mind upon the matter before him, and is of no practical advantage for anything else. He engaged at one period in reading exercises, and robbed himself of necessary sleep in order to read. This pleasurable exercise was carried to extremes, and was a serious injury to his health. His habits were not in harmony with physical law. This extra tax unfitted Bro. Andrews for doing many things which ought to have been done, and that he positively could not do without injury to his health. His physical nature called for the sleep that his reading and study had deprived him of. In meetings, and upon important occasions, nature required the sleep she had been robbed of, and sleep would come upon Bro. Andrews like an armed man. It seemed an impossibility to shake off the stupor that would take hold of his senses. Frequently, when his labors were very much needed, and when his senses needed to be fully awake and keenly sensitive, he was utterly unable to do anything requiring mental exertion. Yet at the same time, Bro. Andrews did not reason from cause to effect. He was much attached to his own routine of very early rising, and extending his labors far into the hours apportioned for sleep. [Pamphlet 123 p. 79 para. 01] p. 92, Para. 2, [1872MS].

Bro. Andrews has not had correct views of how he should labor and preserve health. He has, by his course, formed habits which were every day weakening his physical and mental strength to that degree that if important occasions demanded extra effort, he could not bear the draught upon his mental powers without feeling it sensibly. Bro. Andrews' reading was not in itself a sin. He thought it a religious duty; and when things were not done that needed to be done, he has said, in truth, I have done all that I could. This was so. But had his habits been more in harmony with the law of nature, he could, through careful and regular habits, have performed much more labor without injury to his physical and mental strength. He has come very near an entire break-down several times through his

own wrong course, in being imprudent of the strength God has given him, and he has failed by so doing to glorify God in accomplishing the greatest amount of good. [Pamphlet 123 p. 80 para. 01] p. 93, Para. 1, [1872MS].

Bro. Andrews has had much sympathy excited in his behalf, because he worked so hard, and was exhausted, when in many instances he could have done the labor easily, if he had taken his usual hours of sleep, and if he had eaten more sparingly of even the simple food which forms his diet. He should have taken a portion of time for physical exercise, which would increase his power of endurance. The amount Bro. Andrews has at times placed in his stomach has called the brain nerve power to that organ, to carry on the work of the stomach, and has robbed him of vitality that he might have preserved. Bro. Andrews has a sacred duty to preserve the health God has given him. When engaged in writing, he enjoys the study of books, and does not give himself sufficient recreation and change. To read and write steadily is not best for the health, or for the clearest productions of the mind. Physical exercise should be united with mental effort. To write, then change and attend meetings, preaching the word, would invigorate and refresh the mind, and keep the brain in a better condition to put forth its strong efforts. B. C. Church. [Pamphlet 123 p. 81 para. 01] p. 93, Para. 2, [1872MS].

In Bro. Andrews' locating in Rochester, he had many drawing upon him instead of his drawing upon others. His house has been the most proper place to hold meetings and entertain visitors. All these were a pleasure, but also a tax, and, when Bro. Andrews was at home, took much of his time. His precious time was spent in accommodating his good brethren, while weightier matters were left secondary. The prospering hand of God has not attended the Sabbath-keepers in Rochester. A succession of very discouraging events have transpired, in the providence of God, which should have been interpreted by Bro. Andrews that his location was not in the order of God. But Bro. Andrews has fallen back upon his experience, which he thought was special evidence in favor of his settling at Rochester. But if God gave this experience, he designed to demonstrate to others the fact that he had called Bro. Andrews to Rochester for some purpose. That purpose has not been made apparent. Light had been given. The Lord had manifested in his providence, and through testimony, his will. The persuasion of friends, and his own inclination, led Bro. Andrews, in face of the

light, to plead with the Lord for permission to remain in Rochester. The Lord permitted him to stay, and yet it was not the pleasure of the Lord for him to remain. [Pamphlet 123 p. 82 para. 01] p. 94, Para. 1, [1872MS].

Bro. Andrews' labors in Rochester and Olcott, and other places, have not been as successful as if he had been settled in some other locality. He was living among those who were acquainted with him, and he with them. He had, as it were, grown up among them, and matured among them, and they were upon an equality. He sustained very much the same relation to the friends in and about Rochester and Olcott that the Brn. Lindsays, Lamsons, and Gaskills, sustain to one another. He is regarded very much as a member of the same family. Bro. Andrews is beloved by them all. All are pleased with his society, and chat and have a social time when together, and Bro. Andrews is not in their minds invested with the dignity his position gives him. Had Bro. Andrews located among his brethren who were comparatively strangers, it would have been more in accordance with the mind and will of God, and his influence would have been much greater. [Pamphlet 123 p. 83 para. 01] p. 95, Para. 1, [1872MS].

When Bro. Andrews has come to Battle Creek from time to time, he has overtaxed his strength in doing too much. Had he done only those things which needed to be done, which could not be done away from Battle Creek, his strength would have been sufficient for the burden and tax. But there has been a failure in doing those things which he should not have done, and in not doing those things which were positively necessary to be done. Bro. Andrews allowed his mind to take hold of subjects that were not important for the time, and which had no special bearing upon the work which was suffering to be done at Battle Creek, and in order to have done properly, called him hundreds of miles to do. When where the work was, Bro. Andrews did not feel and see its importance, and lay hold of it, and make it a specialty. He followed the bent of his mind, and became interested in Bible subjects, and when absorbed in his favorite Bible studies, he cannot see what is to be done, and work to advantage. The subject before him is the all-absorbing theme. Health has been sacrificed by night labor. He has robbed himself of rest and sleep, using up his vigor in doing things which could just as well be done at his own home in Rochester. The extra amount which he need not have done has severely taxed both physical and mental strength.

[Pamphlet 123 p. 83 para. 02] p. 95, Para. 2, [1872MS].

The cultivation of certain faculties to the neglect of others makes Bro. Andrews a one-sided man. When on the subject of the round world, Bro. Andrews could scarcely think or talk without dwelling upon this subject. He carried this matter to extremes. He wearied the readers and listeners to his lengthy arguments upon that subject. Precious time was used up in talking and writing upon that subject, which needed to be canvassed, but did not require so great thoroughness. Bro. Andrews was wearying himself and others, and at the same time was leaving undone the weightier matters. And more recently, months of precious time have been used up in wearisome labor, chasing after the dishonest quibbles of a man who once kept the Bible Sabbath, but afterward rejected it. His opposition is so great upon the Sabbath question that he is insane upon the subject. The time spent in following Preble so closely and thoroughly has been a mistake. The readers of the *Review* have become wearied with the subject. A set of quibbles have been furnished the readers of the *Review* of no special weight only to deceive and darken minds. In these things, Bro. Andrews could not see his failings. He has pursued the subject with the greatest satisfaction to his own mind. Bro. Andrews has needed the help of his brethren. He should have had their counsel. They should have supplied his deficiency by their more equally balanced minds. When Bro. Andrews gets upon a train of thought following a subject, he knows nothing about leaving off when all has been said that is required. and that is profitable. The people of God are suffering for the truth which he should bring out at once upon the history of the Sabbath. [Pamphlet 123 p. 84 para. 01] p. 96, Para. 1, [1872MS].

Relative to Leading Ministers. The Lord would have Brn. Andrews, Waggoner, Smith, and White, stand united in the work of God. These have had experience in the work, and they should all share the burdens of responsibility in the cause. They may each have a particular work, for which they are best adapted, and which they love; but their attachment to one particular branch should not be indulged in, and lead them to leave the heaviest and most perplexing burdens upon my husband. If each one would take a share, and educate himself to have a general interest, as is proper, the burdens need not crush out the life of any one. [Pamphlet 123 p. 86 para. 01] p. 97, Para. 1, [1872MS].

There is talent among Seventh-day Adventists, if they will use it in bearing the burdens of the cause and work of God. The Lord would have these brethren mentioned closely and firmly united to hold each other up in their mutual efforts in this great work. [Pamphlet 123 p. 86 para. 02] p. 97, Para. 2, [1872MS].

The foregoing testimony I read before those who were assembled in the last General Conference at Battle Creek. My husband had felt deeply grieved in regard to the responsibilities laid upon him, and that Brn. Andrews, Waggoner, and Smith, did not bear the burdens that they could have borne in the cause of God, and relieve him of some of the weight of care which was wearing seriously upon his health. [Pamphlet 123 p. 86 para. 03] p. 97, Para. 3, [1872MS].

Brn. Waggoner and Cornell added greatly to his burdens, because of their manifest lack of judgment and the Spirit of God to unite with their efforts in seeking to settle church trials. They frequently left things in a worse condition than they found them. They were not calculated to deal with minds of every stamp. They let their own peculiar feelings control them. Both had victories to gain over self before they could labor successfully to set things in order in the churches. I was shown that neither of these brethren were calculated to build up the churches; but to sow dissension and divide, rather than to unite. [Pamphlet 123 p. 87 para. 01] p. 97, Para. 4, [1872MS].

The severity manifested by Brn. Waggoner and Cornell, their lack of judgment in dealing with men and women who are in fault, and the many reproofs the Lord had given upon these very points, caused my husband's fears to be aroused whenever he heard of their laboring with the churches. He felt that their labor should be in new fields, as the Lord had shown, and not among the brethren. [Pamphlet 123 p. 87 para. 02] p. 98, Para. 1, [1872MS].

The interest and zeal that my husband has in the work and cause of God, his earnest desire for the prosperity and advancement of the work of God, inspired him with jealousy for the cause of God. When my husband saw that Bro. Waggoner's judgment could not be relied upon to put forth the most judicious labor in churches, especially in settling church difficulties, for his labors did not give evidence of being especially directed of God, he cautioned

Bro. Waggoner, and presented before him his dangers, and begged of him to refrain from directing so much labor among the churches, and entering into church trials, as he was not the best adapted to help them. [Pamphlet 123 p. 88 para. 01] p. 98, Para. 2, [1872MS].

Bro. Waggoner failed to see the necessity for this care and these warnings from Bro. White. He did not see his dangers, and his mistakes in laboring with the churches in the past. His feelings rose up against my husband; for he interpreted that the cautions, advice, and reproof of Bro. White, were for the purpose of restricting his liberty, and controlling his labors. Brn. Andrews and Waggoner sympathized together in reference to these things. [Pamphlet 123 p. 88 para. 02] p. 98, Para. 3, [1872MS].

At the General Conference last spring, I repeated that which had been shown me in Vermont, Dec. 10, 1871, that my husband had pondered over the past trials of his life too much. They looked to him unnecessary and unjust. He thought of the little sympathy and help he had received from Brn. Waggoner and Andrews, while bearing the heavy burdens God had laid upon him, and the course of his brethren looked so mysterious and unexplainable in his mind that his confidence was shaken in almost everybody. He dwelt upon his trials and the neglect of his brethren until their errors were magnified before him, and he viewed them in a wrong light. His feelings were at times strong, and he was unreconciled to standing in the position he had done. He dwelt upon the inconsistent course of his brethren and their errors, when he should have been talking hope, courage, and faith, to his brethren. My husband was discouraged, and disappointed in his brethren, and Satan kept his mind dwelling upon these things until they became magnified in his mind. The effect of these thoughts was to dishearten, and take away courage and hope, and greatly injure his health. He thought at times that the ways of the Lord were not equal in his bearing burdens which were crushing him, while his ministering brethren, Andrews, Waggoner, and Smith, excused themselves from taking their share of these responsibilities. [Pamphlet 123 p. 88 para. 03] p. 98, Para. 4, [1872MS].

The Lord reproved my husband for fretting under these things, instead of leaving all in his hands. I was shown that he had injured his health and courage by taking his case in his own hands. I saw that his brethren would be

rewarded according to their works. Their neglect to move at all times in the counsel of God was a great loss to them; for their reward would be proportionate to their successful labors; and, if their errors and lack were not seen and corrected, their eternal interest was endangered. Every time, Satan gained the advantage over them. They placed themselves upon his ground, and opened their own souls to his temptations. I saw that my husband should have faith, hope, and courage, and talk faith, and hope, and courage. Then he would close a door that Satan loves to enter to harass, and annoy, and weaken his physical and mental strength. I saw that in some things my husband had misjudged the feelings and motives of his brethren. [Pamphlet 123 p. 89 para. 01] p. 99, Para. 1, [1872MS].

My husband received and acknowledged the testimony of reproof for him, and asked the forgiveness of his brethren for feeling as he had done. He did not and could not say that their course had been right; for God had reproved them. All present felt that my husband had done all that he could do on his part to meet the mind of the Lord. He took his position by the side of his brethren, pledging himself to do all on his part to unite his interest with them. His brethren acknowledged the testimony to them, and the Spirit of God seemed to witness to the work and union of the hearts of these laborers in his cause. [Pamphlet 123 p. 90 para. 01] p. 100, Para. 1, [1872MS].

After this, Bro. Waggoner commenced laboring with the church. The church at Battle Creek had been stirred by successful labor during the Conference, and they humbled their hearts before the Lord, and commenced where God had repeatedly pointed out that they should work if they would have his blessing; that is, that they should put forth individual effort for one another, and for backsliders and sinners. A wonderful spirit of freedom came into the meetings. Bro. Waggoner seemed to take the credit of this good work to his efforts. As he did this he became lifted up, and thought that he was especially led out by God to do a work for the church. Then the Spirit of the Lord left Bro. Waggoner to move in his own judgment and wisdom. He seemed to take it for granted that he had been right, and my husband wrong. He overlooked the repeated and direct private testimonies that had been given him. He thought the warnings and cautions from my husband, which were in union with the testimonies of reproof, restricted his liberty, and brought him into bondage, that my husband had grieved

the Spirit of God, and that this was the reason his physical and mental powers were becoming enfeebled. [Pamphlet 123 p. 91 para. 01] p. 100, Para. 2, [1872MS].

Bro. Waggoner then acted out J. H. Waggoner. If the fears of his brethren had not been sufficiently aroused before, they certainly were at this time. He manifested the lack of judgment and discernment, after he thought he had been under the especial influence of the Spirit of God, to talk out his feelings of trial and the exercises of his mind for some time back, in regard to my husband's cautions and reproofs, to a family he was making efforts to help, who seemed to be weak in the principles of our faith, and who resembled the reed trembling in the wind. The minds of two at least of this family were unbalanced, and the strong wiles of spiritualism were beguiling them by its pleasing, flattering, deceptive insinuations. [Pamphlet 123 p. 92 para. 01] p. 101, Para. 1, [1872MS].

Bro. Waggoner exalted himself, his judgment, and the spirit and power which was then leading him. He stated his great trials over Bro. White's reproofs and warnings, but that now Bro. White was reproved by testimony, and that he was failing in health, and God was lifting him [Bro. Waggoner] up, and giving him freedom, that God had through testimony justified him, and condemned Bro. White, showing that he was right, and that Bro. White was wrong. [Pamphlet 123 p. 92 para. 02] p. 101, Para. 2, [1872MS].

He made statements to several in the Office that any one who had discernment could understand the purport of. It was Bro. Waggoner who gave tone to the religious excitement which was leading to fanaticism in Battle Creek. I do not feel, at the present time, like giving particulars. We were absent from Battle Creek at the time, but were felt urged by the Spirit of God to return immediately; for the enemy was at work, and the church was in danger. We commenced at once to counteract the work of confusion which had begun. The Lord helped us. Worn as my husband was, this additional anxiety did not tend to improve his health, or lessen his cares. [Pamphlet 123 p. 93 para. 01] p. 101, Para. 3, [1872MS].

Bro. Waggoner had heard the testimony that Brn. Andrews, White, Waggoner, and Smith, should stand together in the great work before them, and all labor to one end, to advance the interests of the cause of God. Bro. Waggoner

followed his own spirit, and overlooked the testimonies of warning which had been given to him. He should have known, by the repeated testimonies that the Lord has given him, that his judgment has been greatly perverted by home influence. His course has not been free from blame, even in his family. The spirit he met at his home, he carried with him in dealing with his brethren abroad, He has frequently been severe and overbearing, and made matters more complicated than if he had never touched them. From the testimonies of warning the Lord has given Bro. Waggoner, he should have known that Battle Creek was not the place for him to labor. [Pamphlet 123 p. 93 para. 02] p. 102, Para. 1, [1872MS].

Brn. Waggoner and Cornell have both shown great lack of faith and good judgment in talking with others in regard to their home trials, and creating sympathy for themselves. The Lord wrought mercifully to free them both from a curse which has crippled their influence, and nearly ruined their souls. They should both have praised God for their deliverance, and not shown their weakness by talking in reference to the matter, but kept to themselves their home troubles. These brethren have distrusted God, and shown weakness in talking so much before the people in the public congregation and in families, in regard to their physical infirmities. They said much about being exhausted, and experiencing a lack of strength, and their inability to labor. They wearied the people, and wearied the angels of God with their complaints, and the more they talked, the less strength did they receive from Heaven. They should have looked away from themselves to Jesus. He is a mighty deliverer, a strong tower, unto which the righteous run, and are safe. These brethren had no heavy burdens of the cause of God upon them. They were so taken up with complaining, and in talking their unbelief, that God would not lay heavy responsibility upon them. And his grace and power were in accordance with their faith. [Pamphlet 123 p. 94 para. 01] p. 102, Para. 2, [1872MS].

The worn condition of my husband after the Conference, in consequence of the additional cares and responsibilities of the work connected with the General Conference, was upon him. Bro. Waggoner interpreted, as did also some others, that the worn state of my husband was because he had been wrong, and the displeasure of the Lord was upon him. This was cruelty itself. After the testimony had been given that Brn. Andrews, Smith, Waggoner, and White, should stand

together, uniting their interests for the advancement of the great truths which are testing the world, Bro. Waggoner forfeited my husband's confidence by the course he pursued, and gave evidence how little he desired to carry out the design of God for this object. That my husband's confidence in Bro. Waggoner was shaken, I cannot doubt, and that he has sufficient reason, I cannot question. My husband humbled himself before his brethren, and did all on his part to strengthen union of feelings and effort. I feel sad that Bro. Waggoner, who is a strong man in Bible argument, should be so weak in many things where so much is at stake. This is not necessary. He might have strength from God, if he would obtain the victory over self. If he had followed the light, and if Bro. Cornell had followed the light, years ago, which God had given them, they might now both be mighty in word and the power of the Spirit of God, and their hearts and judgments would be sanctified, that they could deal with minds with the best results attending their labors. Self, in them, has not been crucified, and both are in great danger of making shipwreck of faith. The devil knows their special weaknesses, and he has communicated to his agents where they can be the most easily overcome, and at last gained to their cause. They are both in danger of being overcome instead of overcoming, because of a deficiency in their characters. [Pamphlet 123 p. 95 para. 01] p. 103, Para. 1, [1872MS].

They can both, by taking hold of faith and the grace and power of God, while they do all that they can on their part, overcome self-confidence, get the victory over their peculiar besetments, and wear a crown of glory in the kingdom of God, brilliant with stars. [Pamphlet 123 p. 96 para. 01] p. 104, Para. 1, [1872MS].

Missionary Work. December 10, 1871, I was shown that God would accomplish a great work through the truth, if devoted, self-sacrificing men would give themselves unreservedly to the work of presenting the truth to those in darkness. Those who have a knowledge of the precious truth, who are consecrated to God, should avail themselves of every opportunity where there is an opening to press in the truth. Angels of God are moving on the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state of the nations. The inquiry arises in their hearts, What will be the end of all these things? While God and angels are at work to impress hearts, the

servants of Christ seem to be asleep. There are but few working in unison with the heavenly messengers. All men and women who are Christians in every sense of the word should be workers in the vineyard of the Lord. They should be wide awake, zealously laboring for the salvation of their fellow-men, and should imitate the example the Saviour of the world has given them in his life of self-denial, and sacrifice, and faithful, earnest labor. [Pamphlet 123 p. 97 para. 01] p. 104, Para. 2, [1872MS].

There has been but little missionary spirit among Sabbath-keeping Adventists. If ministers and people were sufficiently aroused, they would not rest thus indifferently, while God has honored them by making them the depositaries of law, by printing it in their minds, and writing it upon their hearts. These truths of vital importance are to test the world; and yet in our own country there are cities, villages, and towns, that have never heard the warning message. Young men, who feel stirred with the appeals that have been made for help in this great work of advancing the cause of God, make some advance moves, but do not get the burden of the work upon them sufficiently to accomplish what they might. They are willing to do a small work, which does not require special effort. Therefore, they do not learn to place their whole dependence upon God, and by living faith draw from the great Fountain and Source of light and strength, in order that their efforts should prove wholly successful. [Pamphlet 123 p. 97 para. 02] p. 104, Para. 3, [1872MS].

Those who think that they have a work to do for the Master should not commence their efforts among the churches; but they should go out into new fields, and prove their gifts. They can test themselves in this way, and settle the matter, to their own satisfaction, whether God has indeed chosen them for this work. They will feel the necessity of studying the word of God, and praying earnestly for heavenly wisdom and divine aid from God. They will be brought where they will be obtaining a most valuable experience by meeting with opponents who bring up objections against the important positions of our faith. They will feel their weakness, and be driven to the word of God and prayer. In this exercise of their gifts, they will be learning and improving, and gaining confidence, and courage, and faith, and will eventually have a valuable experience. [Pamphlet 123 p. 98 para. 01] p. 105, Para. 1, [1872MS].

The Brn. Lane commenced right in this work. In their labor they did not go among the churches, but went out into new fields. They commenced humble. They were little in their own eyes, and felt the necessity of their whole dependence being in God. These brothers are now in great danger of becoming self-sufficient, especially Elbert. In his discussion with opponents, the truth has obtained the victory, and Bro. Elbert has begun to feel strong in himself. As soon as he gets above the simplicity of the work, then his labors will not benefit the precious cause of God. Bro. Elbert should not encourage a love for discussions, but avoid them whenever he can. These contests with the powers of darkness in debate seldom result the best for the advancement of the present truth. [Pamphlet 123 p. 99 para. 01] p. 105, Para. 2, [1872MS].

If young men who commence to labor in this cause would have the missionary spirit, they would give evidence that God has indeed called them to the work. But when they do not go out into new places, but are content to go from church to church, they give evidence that the burden of the work is not upon them. The ideas of our young preachers are not broad enough. Their zeal is too feeble. Were the young men awake, and devoted to the Lord, they would be diligent every moment of their time, and seek to qualify themselves for laborers in missionary fields rather than to be fitting themselves to become combatants. [Pamphlet 123 p. 99 para. 02] p. 106, Para. 1, [1872MS].

Young men should be qualifying themselves to become familiar with other languages, that God may use them as mediums to communicate his saving truth to those of other nations. These young men may obtain a knowledge of other languages, even while engaged in laboring for sinners. If they are economical of their time, they can be improving their mind, and qualifying themselves for more extended usefulness. Young women who have borne but little responsibility, if they devote themselves to God, can be qualifying themselves by study to become familiar with other languages. They could devote themselves to the work of translating. [Pamphlet 123 p. 100 para. 01] p. 106, Para. 2, [1872MS].

Our publications should be printed in other languages, that foreign nations may be reached. Much can be done through the medium of the press, but much more if the

influence of the labors of the living preacher goes with our publications. Missionaries are needed to go to other nations, to preach the truth in a guarded, careful manner. The cause of present truth can be greatly extended by personal effort. The contact of individual mind with individual mind will do more to remove prejudice, if the labor is discreet, than our publications alone can do. Those who engage in this work should not consult their ease or inclination. They should not have love for popularity or display. [Pamphlet 123 p. 100 para. 02] p. 106, Para. 3, [1872MS].

When the churches see young men possessing zeal to qualify themselves to extend their labors to cities, villages, and towns, that have never been aroused to the truth, and missionaries volunteer to go to other nations, to carry the truth to them, the churches will be encouraged and strengthened far more than to have the labors of inexperienced young men. The churches, as they see their ministers' hearts all aglow with love and zeal for the truth and a desire to save souls, will arouse themselves. The churches generally have the gifts and power within themselves to bless and strengthen themselves, and gather into the fold sheep and lambs. They need to be thrown upon their own resources, and so call into active service all the gifts that are lying dormant. [Pamphlet 123 p. 101 para. 01] p. 107, Para. 1, [1872MS].

As churches are established, it should be set before them that it is even from among them that men must be taken to carry the truth to others, and raise new churches; therefore, they must all work, and cultivate to the very utmost the talents God has given them, and they be training their minds to engage in the service of their Master. If these messengers are pure in heart and life, if their example is what it should be, their labors will be highly successful; for they have a most powerful truth, clear and connected, and convincing arguments. They have God on their side, and the angels of God to work with their efforts. [Pamphlet 123 p. 101 para. 02] p. 107, Para. 2, [1872MS].

Why there has been so little accomplished by those who preach the truth, is not wholly because the truth they bear is unpopular, but because the men who bear the message are not sanctified by the truths they preach. The Saviour withdraws his smiles, and the inspiration of his Spirit is not upon them. The presence and power of God to convict the

sinner and cleanse from all unrighteousness is not manifest. Sudden destruction is right upon the people, and yet they are not fearfully alarmed. The unconsecrated minister makes the work very hard for those who follow after them, and who have the burden and spirit of the work upon them. [Pamphlet 123 p. 102 para. 01] p. 108, Para. 1, [1872MS].

The Lord has moved upon men of other tongues, and has brought them under the influence of the truth, that they should be qualified to labor in his cause. He has brought them within reach of the Office of publication, that its managers might avail themselves of their services, if they were awake to the wants of the cause. Publications are needed in other languages, to raise an interest and the spirit of inquiry among other nations. [Pamphlet 123 p. 102 para. 02] p. 108, Para. 2, [1872MS].

In a most remarkable manner, the Lord wrought upon the heart of Marcus Lichtenstein, and directed the course of this young man to Battle Creek, that he should there be brought under the influence of the truth, and be converted, and united to the Office of publication, and should obtain an experience. His education in the Jewish religion would qualify him to prepare publications. His knowledge of Hebrew would be a help to the Office in the preparation of publications to gain access to a class that otherwise could not be reached. The gift God gave to the Office in Marcus was no inferior gift. His deportment and conscientiousness were in accordance with the principles of the wonderful truths he was beginning to see and appreciate. [Pamphlet 123 p. 103 para. 01] p. 108, Para. 3, [1872MS].

But the influence of those in the Office grieved and discouraged Marcus. Those young men who did not esteem Marcus as he deserved, and whose Christian life was a contradiction to their profession, were the means that Satan used to separate from the Office the gift which God had given to it. He went away perplexed, grieved, and discouraged. Those who had had years of experience, and who should have had the love of Christ in their hearts were so far separated from God by selfishness, pride, and their own folly, that they could not discern the especial work of God in Marcus' being connected with the Office. [Pamphlet 123 p. 103 para. 02] p. 109, Para. 1, [1872MS].

The course pursued by these unconsecrated ones toward

Marcus resulted in his leaving the Office. Marcus was a true gentleman. He possessed excellent traits of character. He had a high sense of the Christian religion. The coldness, and backslidings, and lack of principle, exhibited by those who had for years professed the Christian religion, distressed and vexed him. Unbelief took possession of his soul. Those who labored in the Office are accountable for his leaving the Office. Marcus was treated with disrespect by some. His imperfect speech in our language excited the mirth of those who ought to have been a blessing to Marcus; and his imperfect English should have caused their hearts to magnify God that a stranger to Christ and the truth had been united with them to do a work that those who could speak the English language readily could not do. They should have seen the providence of God in converting this educated Jew to the Christian religion to do his part in proclaiming the message to all nations, and tongues, and people. [Pamphlet 123 p. 104 para. 01] p. 109, Para. 2, [1872MS].

If those who are connected with the Office were awake, and had not been spiritually paralyzed, Bro. Brownsberger would long ago have been connected with the Office, and might now be prepared to do a good work which much needs to be done. He should have been engaged in teaching young men and women, that they might be qualified now to become workers in missionary fields. [Pamphlet 123 p. 104 para. 02] p. 109, Para. 3, [1872MS].

Those engaged in the work were about two-thirds dead because of their yielding to wrong influences. They were where God could not impress them by his Holy Spirit. And oh! how my heart aches as I see that so much time has passed, and a great work that might have been done is left undone because those in important positions have not walked in the light. Satan has stood prepared to sympathize with those men in holy office, and tell them God does not require of them as much zeal and unselfish, devoted interest as Bro. White expects, and they settle down carelessly in Satan's easy chair, and the ever vigilant, persevering foe binds them in chains of darkness, while they think that they are all right. Satan works on their right hand and on their left, and all around them; and they know it not. They call darkness light, and light darkness. [Pamphlet 123 p. 105 para. 01] p. 110, Para. 1, [1872MS].

If those in the Office of publication are indeed engaged

in the sacred work of giving the last solemn message of warning to the world, how careful should they be to carry out in their lives the principles of the truth they are handling. They should have pure hearts and clean hands. [Pamphlet 123 p. 105 para. 02] p. 110, Para. 2, [1872MS].

Our people connected with the Office have not been awake to improve the privileges within their reach, and secure all the talent and influence that God has provided for them. There is a very great failure with nearly all connected with the Office of realizing the importance and sacredness of the work. Pride and selfishness exist to a very great degree, and angels of God are not attracted to that Office as they would be if hearts were pure and in communion with God. Those laboring in the Office have not had a vivid sense that the truths that they were handling were of heavenly origin, to accomplish a certain and special work as did the preaching of Noah before the flood. As the preaching of Noah warned, tested, and proved, the inhabitants of the world before the flood of waters destroyed them from off the face of the earth, so is the truth of God for these last days doing a similar work of warning, testing, and proving the world. The publications which go forth from the Office bear the signet of the Eternal. They are being scattered all through the land, and are deciding the destiny of souls. Men are now greatly needed who can translate and prepare our publications in other languages to reach all tongues, and that the messages of warning may go to all nations, that they may be tested by the light of the truth, that men and women, as they see the light, may turn from the transgression to the obedience of the law of God. [Pamphlet 123 p. 106 para. 01] p. 110, Para. 3, [1872MS].

Every opportunity should be improved to extend the truth to other nations. This will be attended with considerable expense, but expense should in no case hinder the performance of this work. Means are of no value only as they are used to advance the interest of the kingdom of God. The Lord has lent men means for this very purpose to use in sending the truth to their fellow-men. There is a great amount of surplus means in the ranks of Seventh-day Adventists. The withholding of this means selfishly from the cause of God is blinding their eyes to the importance of the work of God, making it impossible for them to discern the solemnity of the times in which we live, or the value of eternal riches. They do not view Calvary in the

right light, and therefore cannot appreciate the worth of the soul for which Christ paid such an infinite price. [Pamphlet 123 p. 107 para. 01] p. 111, Para. 1, [1872MS].

Men will invest means in that which they value the most and which they think will bring to them the greatest profits. When men will run great risks and invest much in worldly enterprises, but are unwilling to venture or invest much in the cause of God to send the truth to their fellow-men, they evidence that they value their earthly treasure more highly than the heavenly just in proportion as their works show. [Pamphlet 123 p. 107 para. 02] p. 111, Para. 2, [1872MS].

If men would lay their earthly treasures upon the altar of God, and work as zealously to secure the heavenly treasure as they have the earthly, they would invest means cheerfully and gladly wherever they could see an opportunity to do good and aid the cause of their Master, who intrusted them with means to test and prove their fidelity to him. Christ has given them unmistakable evidence of his love and fidelity to them. He left Heaven, his riches and glory, and for their sakes became poor, that they through his poverty might be made rich. After he has thus condescended to save man, Christ requires no less of man than that he should deny himself, and use the means he has lent him in saving his fellow-men, and by thus doing, give evidence of his love for his Redeemer, and show that he values the salvation brought to him by such an infinite sacrifice. [Pamphlet 123 p. 108 para. 01] p. 112, Para. 1, [1872MS].

Now is the time to use means for God. Now is the time to be rich in good works, laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life. One soul saved in the kingdom of God is of more value than all earthly riches. We are answerable to God for the souls of those with whom we are brought into contact, and the more closely our connections with our fellow-men, the greater is our responsibility. We are one great brotherhood, and the welfare of our fellow-men should be our great interest. We have not one moment to lose. If we have been careless in this matter it is high time we were now in earnest to redeem the time, lest the blood of souls be found on our garments. As children of God, none of us are excused from taking a part in the great work of Christ, in the salvation of our fellow-men. [Pamphlet 123

p. 108 para. 02] p. 112, Para. 2, [1872MS].

It will be a difficult work to overcome prejudice and convince the unbelieving that our efforts are disinterested to help them. But this should not hinder our labor. There is no precept in the Word of God that tells us to do good to those only who appreciate and respond to our efforts, and to benefit those only who will thank us for it. God has sent us to work in his vineyard. It is our business to do all we can. "In the morning sow thy seed, and in the evening withhold not thy hand; thou knowest not which shall prosper, this or that." We have too little faith. We limit the Holy One of Israel. We should any of us be grateful that God condescends to use us as his instruments. For every earnest prayer put up in faith for anything, answers will be returned. They may not come just as we have expected; but they will come--not perhaps as we have devised, but at the very time when we most need them. But oh! how sinful is our unbelief! "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [Pamphlet 123 p. 109 para. 01] p. 112, Para. 3, [1872MS].

Young men who engage in this work should not trust too much to their own abilities. They are inexperienced, and should seek to learn wisdom from those who have had a long experience in the work, and who have had opportunities to study character. [Pamphlet 123 p. 110 para. 01] p. 113, Para. 1, [1872MS].

Instead of our ministering brethren laboring among the churches, God designs that we should spread abroad, and our missionary labor be extended over as much ground as we can possibly occupy to advantage, going in every direction to raise up new companies. We should ever leave upon the minds of new disciples an impression of the importance of our mission. As able men are converted to the truth, they should not require laborers to keep their flagging faith alive; but these men should be impressed with the necessity of laboring in the vineyard. As long as churches rely upon laborers from abroad to strengthen and encourage their faith, they will not become strong in themselves. They should be instructed that their strength will increase in proportion to their personal efforts. The more closely the New Testament plan is followed in missionary labor, the more successful will be the efforts put forth. [Pamphlet 123 p. 110 para. 02] p. 113, Para. 2, [1872MS].

We should work as did our divine Teacher, sowing the seeds of truth with care, anxiety, and self-denial. We must have the mind of Christ if we would not become weary in well-doing. His was a life of continued sacrifice for others' good. We must follow his example. The seed of truth we must sow, and trust in God to quicken it to life. The precious seed may lie dormant for some time, when the grace of God may convict the heart, and the seed sown be awakened to life, and spring up and bear fruit to the glory of God. Missionaries in this great work are wanted to labor unselfishly, earnestly, and perseveringly, as co-workers with Christ and the heavenly angels in the salvation of their fellow-men. [Pamphlet 123 p. 111 para. 01] p. 114, Para. 1, [1872MS].

Especially should our ministers beware of indolence and of pride, which are apt to grow out of a consciousness that we have the truth, and strength of arguments which our opponents cannot meet; and while the truths which we handle are mighty to the pulling down of the strongholds of the powers of darkness, there is danger of neglecting personal piety, purity of heart, and entire consecration to God. There is danger of their feeling that they are rich and increased with goods, while they lack the essential qualifications of a Christian. They may be wretched, poor, blind, miserable, and naked. They do not feel the necessity of living in obedience to Christ every day and every hour. Spiritual pride eats out the vitals of religion. In order to preserve humility, it would be well to remember how we appear in the sight of a holy God who reads every secret of the soul, and how we should appear in the sight of our fellow-men if they all knew us as well as God knows us. For this reason, to humble us, we are directed to confess our faults, and improve this opportunity to subdue our pride. [Pamphlet 123 p. 111 para. 02] p. 114, Para. 2, [1872MS].

Ministers should not neglect physical exercise. They should seek to make themselves useful, and be a help where they are dependent upon the hospitalities of others. They should not allow others to wait upon them, but rather lighten the burdens of those who have so great a respect for the gospel ministry that they would put themselves to great inconvenience in doing for them that which they should do for themselves. The poor health of some of our ministers is because of their neglect of physical exercise in useful labor. [Pamphlet 123 p. 112 para. 01] p. 115,

Para. 1, [1872MS].

As the matter has resulted, I was shown that it would have been better had the Brn. Bourdeaus done what they could in the preparation of tracts to be circulated among the French people. If these works were not prepared in all their perfection, they might better have been circulated, that the French people could have an opportunity to search the evidences of our faith. There are great risks in delay. The French should have had books setting forth the reasons of our faith. Brn. Bourdeau were not prepared to do justice to these works, for they needed to be spiritualized and enlivened themselves, and the books prepared would bear the stamp of their minds. They needed to be corrected, lest their preaching and writing should be tedious. They needed to educate themselves to come at once to the point, and make the essential features of our faith stand forth clearly before the people. The work has been hindered by Satan, and much has been lost because these works were not prepared as they should have been. Brn. Bourdeau can do much good if they are fully devoted to the work, and if they will follow the light God has given them. [Pamphlet 123 p. 112 para. 02] p. 115, Para. 2, [1872MS].

At the camp-meeting at Lancaster, 1870, the committee on publication of books considered the matter of preparing pamphlets to be circulated among the French people. The decision was in accordance with the light which God had previously given in testimony, that the tracts for other nations should be prepared with the greatest of care, and should not be left alone to the Brn. Bourdeau to bear the stamp of their minds. After Brn. Andrews, White, Waggoner, and Bourdeau had consulted over the matter, they decided to unite their efforts in placing before other tongues and nations the desired works. These tracts should be brief, right to the point, and made intensely interesting. [Pamphlet 123 p. 113 para. 01] p. 115, Para. 3, [1872MS].

But I regret to say that nothing has been done in regard to these books. Brn. Waggoner and Andrews have seemed to feel no burden of the matter since this decision, although they assumed equal responsibilities with my husband. My husband and myself attended twelve camp-meetings that season, besides laboring three weeks in Missouri. We were worn. We had done too much labor. We returned home to have the additional care of my husband's parents. Mother White was helpless from a stroke of paralysis. Father White was

very feeble. We found the Office of publication suffering for want of proper help. Bro. Smith, who edited the *Review*, was at Rochester, N.Y., recovering from fever. Adelia Van Horn, our secretary, was sick with fever. Bro. Gage was at home, sick with fever, through needless exposure to wet and cold in taking a trip for pleasure to Chicago. The important posts were deserted by several. Bro. Bell had left the *Instructor*, and he was away. [Pamphlet 123 p. 114 para. 01] p. 116, Para. 1, [1872MS].

My husband took hold of the work, and I helped him what I could in the work that had been deserted by others. The *Reformer*, that had been edited by Bro. Gage, was sinking. Our people were losing their interest in it. My husband took it in its sinking condition, and made every effort to enliven and give it interest. He also worked earnestly for the *Review* and *Instructor*. In addition to this labor, we found upon our return from the camp-meeting campaign packages of letters laid aside for our examination, containing difficult matters which must be decided. All these letters required much thought and careful answers. [Pamphlet 123 p. 114 para. 02] p. 116, Para. 2, [1872MS].

The pressure of work, and the wearing anxiety in connection with the Office, was telling upon my husband. Home matters were neglected. His father and mother who were with us could receive but little attention from him personally. But that which grieved him most was the letters of discouragement coming from Brn. Waggoner and Andrews while he was standing under an almost insupportable weight of care and labor. My husband, by the help of God, improved the *Review* by enlarging it; also the *Instructor*. He resurrected the *Reformer*, which was apparently dead. He performed the labor which should have been shared with no less than three besides himself. And at the General Conference which followed this exhausting labor, there was additional care and burdens which nearly finished him. He had a slight shock of paralysis. Since that time, he has been standing under continual pressure of care and heavy, wearing responsibilities. He has had no time to revise tracts for other languages, or to write upon subjects of present truth. The blame of publications not being given to the French people does not rest upon my husband, for he positively could not do this work in addition to the accumulation of burdens which unjustly fell upon him. He has stood under the burdens that no other man would lift. [Pamphlet 123 p. 115 para. 01] p. 117, Para. 1, [1872MS].

My husband has divorced himself from the interest of his family to supply the want of labor in others. He has had no social enjoyment with his family. After his increased labor during the Conference of 1872, his strength seemed to give way. He could do no more. He could not sleep or rest nights. Nearly every night I was obliged to be up with him from two to four hours, giving him treatment to relieve his sufferings. We then felt clear to drop the burdens that we had borne, and flee for our lives from Battle Creek. We are in Colorado mountains, and my husband is now fast improving in health. His physical and mental vigor are returning. The first of next week we leave the retired mountains of Colorado for California. [Pamphlet 123 p. 116 para. 01] p. 117, Para. 2, [1872MS].

The Health Reform.-- December 10, 1871, I was again shown that the health reform is one branch of the great work to fit a people for the coming of the Lord. And it is as closely connected with the third angel's message as the hand is united to the body. The law of ten commandments has been lightly regarded by man. The Lord would not come to punish the transgressors of his law without first sending them a message of warning. The third angel proclaims the warning message. Had men ever been obedient to the law of ten commandments, carrying out in their lives the principles of these ten precepts, the curse of disease now flooding the world would not be. [Pamphlet 138 p. 1 para. 1] p. 118, Para. 1, [1872MS].

Men and women cannot violate natural law in the indulgence of depraved appetite, and lustful passions, and not violate the law of God. Therefore God has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws God has established in our being. All our enjoyments or sufferings may be traced to obedience or transgression of natural law. Our gracious Heavenly Father sees the deplorable condition of men while living in violation of the laws he has established. Many are doing this ignorantly, some knowingly. The Lord, in love and pity to the race, causes the light to shine upon health reform. He publishes his law, and the penalty that will follow the transgression of it, that all may learn, and be careful to live in harmony with natural law. He proclaims his law so distinct, and makes it so prominent, that it is like a city set on a hill. All accountable beings can understand his law if they will. Idiots will not be responsible. [Pamphlet

138 p. 1 para. 2] p. 118, Para. 2, [1872MS].

To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord. [Pamphlet 138 p. 2 para. 1] p. 118, Para. 3, [1872MS].

Adam and Eve fell, through intemperate appetite. Christ came and withstood the fiercest temptation of Satan, and, in behalf of the race, he overcame appetite, showing that man may overcome. As Adam fell, through appetite, and lost blissful Eden, the children of Adam may, through Christ, overcome appetite, and through temperance in all things regain Eden. [Pamphlet 138 p. 2 para. 2] p. 118, Para. 4, [1872MS].

Ignorance now is no excuse for the transgression of law. The light shineth clearly, and none need to be ignorant, for the great God himself is man's instructor. All are bound by the most sacred obligations to God to heed sound philosophy and genuine experience in reference to health reform which he is now giving them. [Pamphlet 138 p. 2 para. 3] p. 118, Para. 5, [1872MS].

God designs the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate, for it is impossible for men and women, with all their sinful, health-destroying, brain-enerivating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory. [Pamphlet 138 p. 3 para. 1] p. 119, Para. 1, [1872MS].

The inhabitants of the Noachian world were destroyed, because they were corrupted through the indulgence of perverted appetite. Sodom and Gomorrah were destroyed through the gratification of unnatural appetite, which benumbed the intellect, and they could not discern the difference between the sacred claims of God and the clamor of appetite. The latter enslaved them, and they became so ferocious and bold in their detestable abominations, God would not tolerate them upon the earth. God ascribes the wickedness of Babylon to her gluttony and drunkenness. [Pamphlet 138 p. 3 para. 2] p. 119, Para. 2, [1872MS].

The apostle exhorts the church, "I beseech you therefore, brethren, by the mercies of God, that ye present your

bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Man, then, can make the body unholy by sinful indulgences. If unholy, they are unfitted to be spiritual worshipers, and are not worthy of Heaven. If man will cherish the light God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality. If he disregards light, and lives in violation of natural law, he must pay the penalty. [Pamphlet 138 p. 3 para. 3] p. 119, Para. 3, [1872MS].

God created man perfect and holy. Man fell from his holy estate, because he transgressed God's law. Since the fall, there has been a rapid increase of disease, suffering, and death. Notwithstanding man has insulted his Creator, yet God's love is still extended to the race. And he permits light to shine, that man may see that, in order to live a perfect life, he must live in harmony with those natural laws which govern his being. Therefore, it is of the greatest importance that he have a knowledge of how to live, that his powers of body and mind may be exercised to the glory of God. [Pamphlet 138 p. 4 para. 1] p. 119, Para. 4, [1872MS].

It is impossible for man to present his body a living sacrifice, holy and acceptable to God, while he is indulging in habits that are lessening physical, mental, and moral vigor, because it is customary for the world to do thus. The apostle adds, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Jesus, seated upon the Mount of Olives, gave instruction to his disciples, of the signs which should precede his coming. He says, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [Pamphlet 138 p. 4 para. 2] p. 119, Para. 5, [1872MS].

The same sins exist in our day of carrying their eating and drinking to gluttony and drunkenness. The same sins exist in our day which brought the wrath of God upon the world in the days of Noah. Men and women now carry their eating and drinking to gluttony and drunkenness. This prevailing sin, of indulgence of perverted appetite,

inflamed the passions of men in the days of Noah, and led to general corruption, until their violence and crimes reached to Heaven. And God washed the earth of its moral pollution by a flood. [Pamphlet 138 p. 5 para. 1] p. 120, Para. 1, [1872MS].

The same sins of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom, so that crimes seemed to men and women of that wicked city to be their delight. Christ warns the world. He says, "Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [Pamphlet 138 p. 5 para. 2] p. 120, Para. 2, [1872MS].

Christ has left us here a most important lesson. He does not in his teaching encourage indolence. His example was the opposite of this. Christ was an earnest worker. His life was one of self-denial, diligence, perseverance, industry, and economy. He would lay before us the danger of making eating and drinking paramount. He reveals the result of giving up to indulgence of appetite. The moral powers are enfeebled, so that sin does not appear sinful. Crimes are winked at, and base passions control the minds, until general corruption roots out good principles and impulses, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things he declares will exist at his second coming. [Pamphlet 138 p. 6 para. 1] p. 120, Para. 3, [1872MS].

Will men and women be warned? Will they cherish the light? or will they become slaves to appetite and base passions? Christ presents to us something higher to toil for than merely what we shall eat, and what we shall drink, and wherewithal we shall be clothed. Eating and drinking and dressing are carried to such excess that they become crimes, and are one of the marked sins of the last days, and constitute a sign of Christ's soon coming. Time, money, and strength, which are the Lord's, that he has entrusted to us, are wasted in needless superfluities of dress, and luxuries for the perverted appetite, which lessen vitality, and bring suffering and decay. It is impossible to present to God our bodies a living sacrifice, when they are full of corruption and disease by our own sinful indulgence. [Pamphlet 138 p. 6 para. 2] p. 120, Para. 4, [1872MS].

Knowledge in regard to how we shall eat, and drink, and dress, in reference to health, must be gained. Sickness is caused by violating the laws of health. Therefore, sickness is the result of nature's violated law. Our first duty we owe to God, to ourselves, and our fellow-men, is to obey the laws of God, which include the laws of health. If we are sick, we impose a weary tax upon our friends, and unfit ourselves for discharging our duties to our families and to our neighbors. And when premature death is the result of our violation of nature's law, we bring sorrow and suffering to others. We deprive our neighbors of the help we ought to render them in living. Our families are robbed of the comfort and help we might render them, and God is robbed of the service he claims of us to advance his glory. Then, are we not transgressors of God's law in the worst sense? [Pamphlet 138 p. 7 para. 1] p. 120, Para. 5, [1872MS].

God, all pitiful, gracious, and tender, accepts the poor offering rendered to him from those who have injured their health by sinful indulgences, and when light has come, and convinced them of sin, and they have repented and sought pardon, God receives them. Oh! what tender mercy that he does not refuse the remnant of the abused life of the suffering, repenting sinner. In his gracious mercy, he saves these souls as by fire. But what an inferior, pitiful sacrifice at best, to offer to a pure and holy God. Noble faculties have been paralyzed by wrong habits of sinful indulgence. The aspirations are perverted, and the soul and body defaced. [Pamphlet 138 p. 7 para. 2] p. 121, Para. 1, [1872MS].

The Health Institute.-- The great work of reform must go forward. The Health Institute has been established at Battle Creek to relieve the afflicted, to disseminate light, to awaken the spirit of inquiry, and to advance reform. This institution is conducted upon different principles than any other hygienic institution in the land. Money is not the great object with its friends and conductors. This institution is conducted from a conscientious, religious standpoint, aiming to carry out the principles of Bible hygiene. Most institutions of the kind are established upon different principles, and are conservative, with the object to meet the popular class half way, and shape their course in that manner that they will receive the greatest patronage, and the most money.

[Pamphlet 138 p. 8 para. 1] p. 121, Para. 2, [1872MS].

The Health Institute at Battle Creek is established upon firm religious principles. Its conductors acknowledge God as the real proprietor. Physicians and helpers look to God for guidance, and aim to move conscientiously in his fear. For this reason, it stands upon a sure basis. When feeble, suffering invalids learn in regard to the principles of directors, superintendent, physicians, and helpers, at our Institute, that they have the fear of God before them, they will feel safer there than at the popular institutions.

[Pamphlet 138 p. 9 para. 1] p. 121, Para. 3, [1872MS].

If those connected with the Health Institute at Battle Creek should descend from the pure, exalted principles of Bible truth, to imitate the theories and practices of those at the head of other institutions, where only the diseases of invalids are treated, and that merely for money, the conductors not working from a high, religious standpoint, God's special blessing would not rest upon our Institute. This Institution is designed of God to be one of the greatest aids in preparing a people to be perfect before God. In order to attain to this perfection, men and women must have physical and mental strength to appreciate the elevated truths of God's word, and be brought into a position where they will discern the imperfections in their moral characters. They should be in earnest to reform, that they may have friendship with God. The religion of Christ is not to be placed in the background, and its holy principles laid down to meet the approval of any class, however popular. If the standard of truth and holiness is lowered, then is the design of God not carried out in our Institution. [Pamphlet 138 p. 9 para. 2] p. 121, Para. 4, [1872MS].

But our peculiar faith should not be discussed with patients. Their minds should not be unnecessarily excited upon subjects wherein we differ, unless they themselves desire it, and then great caution should be observed, not to agitate the mind by urging upon them our peculiar faith. The Health Institute is not the place to be forward to enter into discussion upon points of our faith wherein we differ with the religious world generally. They have prayer-meetings at the Institute, where all may take part if they choose, and there is an abundance to dwell upon in regard to Bible religion, without objectionable points of difference. The silent influence will do more than open

controversy. In exhortation in the prayer-meetings, some Sabbath-keepers have felt they must bring in the Sabbath, and the third angel's message, or they could not have freedom. This is characteristic of narrow minds. Patients not acquainted with our faith know not what is meant by third angel's message. The introduction of these terms without a clear explanation of them only does harm. We must meet the people where they are, and yet we need not sacrifice one principle of the truth. The prayer-meeting will prove a blessing to patients, helpers, and physicians. Brief and interesting seasons of prayer and social worship will increase the confidence of patients in their physicians and helpers. The helpers should not be deprived of these meetings by work, unless positively necessary. They need them, and should enjoy them. By thus establishing regular meetings, the patients gain confidence in the Institute, and feel more at home. And thus the way is prepared for the seed of truth to take root in some hearts. These meetings especially interest some who profess to be Christians, and make a favorable impression upon those who do not. Mutual confidence is increased for one another, and prejudice is weakened, and in many cases entirely removed. Then there is an anxiety to attend the Sabbath meeting. There, in the house of God, is the place to speak our denominational sentiments, dwelling with clearness upon essential points of present truth, and with the spirit of Christ, in love and tenderness, urge home upon all hearts the necessity of obedience to all the requirements of God, and let the truth convict hearts. [Pamphlet 138 p. 10 para. 1] p. 122, Para. 1, [1872MS].

I was shown that a larger work could be accomplished if there were gentlemen physicians of the right stamp of mind, with proper culture, and thorough understanding of every part of the work devolving on a physician. The physicians should have a large stock of patience, forbearance, kindness, and pity; for they need these qualifications in dealing with suffering invalids, diseased in body, and many diseased both in body and mind. It is not an easy matter to obtain the right class of men and women fitted for the place, who will work harmoniously, zealously, and unselfishly, for the benefit of suffering invalids. Men are wanted at our Institute who will have the fear of God before them, and who can administer to a sick mind, and keep prominent the health reform from a religious standpoint. [Pamphlet 138 p. 12 para. 1] p. 122, Para. 2, [1872MS].

Those who engage in this work should be consecrated to God, and not only have the object before them to treat the body merely to cure disease, thus working from the popular physician's standpoint, but be spiritual fathers, to administer to minds diseased, and point the sin-sick soul to the never-failing remedy, the Saviour who died for them. Those who are reduced by disease are sufferers in more than one sense. They can endure bodily pain far better than they can bear mental suffering. Many bear a violated conscience, and can be reached only by the principles of Bible religion. [Pamphlet 138 p. 12 para. 2] p. 123, Para. 1, [1872MS].

When the poor, suffering paralytic was brought to the Saviour, the urgency of the case seemed to admit of not a moment's delay, for already dissolution was doing its work upon the body. Those who bore him upon his bed, when they saw that they could not come directly into the presence of Christ, at once tore open the roof, and let down the bed whereon the sick of the palsy lay. Our Saviour saw and understood his condition perfectly. He also knew that this wretched man had a sickness of the soul far more aggravating than bodily suffering. He knew the greatest burden he had borne for months was on account of sins. The crowd of people were waiting with almost breathless silence, to see how Christ would treat this case, apparently so hopeless. They were all astonished to hear the words which fell from his lips, "Son, be of good cheer; thy sins be forgiven thee." These were the most precious words that could fall upon the ear of that sick sufferer, for the burden of sin had laid so heavily upon him that he could not find the least relief. Christ lifts the burden that so heavily oppressed him: " Be of good cheer ," I, your Saviour, came to forgive sins. How quickly the palid countenance of the sufferer changes! Hope takes the place of dark despair, and peace and joy take the place of distressing doubt and stolid gloom. The mind being restored to peace and happiness, the suffering body can now be reached. Next comes from the divine lips, "Thy sins be forgiven thee, arise, and walk." Those lifeless, bloodless arms, in the effort to obey the will, were quickened, the healthful current of blood flowed through the veins, the leaden color of his flesh disappeared, and the ruddy glow of health took its place. The limbs, that for long years had refused to obey the will, were now quickened to life, and the healed paralytic grasps his bed, and walks through

the crowd to his home, glorifying God. [Pamphlet 138 p. 13 para. 1] p. 123, Para. 2, [1872MS].

This case is for our instruction. Physicians who would be successful in the treatment of disease, should know how to administer to a mind diseased. They can have a powerful influence for good, if they make God their trust. Some invalids need first to be relieved of pain before the mind can be reached. After this relief to the body has come, the physician can frequently the more successfully appeal to the conscience, and their hearts will be more susceptible to the influences of the truth. There is danger of those connected with the Health Institute losing sight of the object of such an institution established by Seventh-day Adventists, and they, working from the worldlings standpoint, patterning after other institutions. [Pamphlet 138 p. 14 para. 1] p. 123, Para. 3, [1872MS].

The object of the Health Institute among us is not for the purpose of obtaining money; although money is very necessary to carry forward this Institution successfully. Economy should be exercised by all in the expenditure of means, that money be not used needlessly. But there should be sufficient means to invest in all necessary conveniences which will make the work of helpers, and especially physicians, as easy as possible. And the directors of the Health Institute should avail themselves of every facility which will aid in the successful treatment of patients. [Pamphlet 138 p. 15 para. 1] p. 124, Para. 1, [1872MS].

Patients should be treated with the greatest sympathy and tenderness. And yet the physicians should be firm, and not allow themselves, in their treatment of the sick, to be dictated by patients. Firmness, on the part of the physicians, is necessary for the good of the patients. But firmness should be mingled with respectful courtesy. No physician or helper should contend with a patient, or use harsh, irritating words, or even words not the most kindly, however provoking the patient may be. [Pamphlet 138 p. 15 para. 2] p. 124, Para. 2, [1872MS].

One of the great objects of our Health Institute is to direct the sin-sick soul to the great Physician, the true healing fountain, and arouse their attention to the necessity of reform from a religious standpoint, that they no longer violate the law of God by sinful indulgences. [Pamphlet 138 p. 16 para. 1] p. 124, Para. 3, [1872MS].

If the moral sensibilities of invalids can be aroused, and they see that they are sinning against their Creator by bringing sickness upon themselves, by the indulgence of appetite, and debasing passions, when they leave the Health Institute, they will not leave their principles behind, but take them with them, and be genuine health reformers at home. If the moral sensibilities are aroused, patients will have a determination to carry out their convictions of conscience. And if they see the truth, they will obey it. They will have true, noble independence to practice the truths to which they assent. If the mind is at peace with God, the bodily conditions will be more favorable. [Pamphlet 138 p. 16 para. 2] p. 124, Para. 4, [1872MS].

The greatest responsibility rests upon the church at Battle Creek to live and walk in the light, and preserve their simplicity and separation from the world, that their influence may tell with convincing power upon those who are strangers to the truth who attend our meetings. If the church at Battle Creek are a lifeless body, filled with pride, and are exalted above the simplicity of true godliness, leaning to the world, their influence will be to scatter from Christ, and make the most solemn and essential truths of the Bible of no force. This church have opportunities to be benefited with lectures from the physicians of the Health Institute. They can obtain information upon the great subject of health reform if they desire it. But the church at Battle Creek, who make great profession of the truth, are far behind other churches who have not been blessed with the advantages they have had. The neglect of the church to live up to the light which they have had upon health reform is a discouragement to the physicians, and to the friends of the Health Institute. If the church would manifest a greater interest in the reforms, which God himself has brought to them, to fit them for his coming, their influence would be tenfold what it now is. [Pamphlet 138 p. 16 para. 3] p. 124, Para. 5, [1872MS].

Many who profess to believe the testimonies live in neglect of the light given. The dress reform is treated by some with great indifference, and by others with contempt, because there is a cross attached to it. For this cross I thank God. It is just what we need to distinguish, and separate God's commandment - keeping people from the world. The dress reform answers to us as did the ribbon of blue to

ancient Israel. The proud, and those who have no love for sacred truth, which will separate them from Health Reform. 2 the world, will show it by their works. God, has in his providence given us the light upon health reform, that we should understand it in all its bearings, follow the light it brings, and by relating ourselves rightly to life, have health, that we may glorify God and be a blessing to others. [Pamphlet 138 p. 17 para. 1] p. 125, Para. 1, [1872MS].

The church generally at Battle Creek have not sustained the Institute by their example. They have not honored the light of health reform by carrying it out in their families. The sickness that has attended many families in Battle Creek need not have been, if they had followed the light God has given them. Like ancient Israel, they have disregarded the light, and could see no more necessity of restricting their appetite than did ancient Israel. The children of Israel would have flesh-meats, and said as many now say, We should die without meat. God gave rebellious Israel flesh, and his curse with it. Thousands of them died while the meat they desired was between their teeth. We have the example of ancient Israel, and the warning for us not to do as they did. Their history of unbelief and rebellion is left on record as a special warning that we should not follow their example of murmuring at God's requirements. How can we pass on so indifferently, choosing our own course, and following the sight of our own eyes, and departing farther and farther from God as did the Hebrews? God cannot do great things for his people because of their hardness of heart and sinful unbelief. [Pamphlet 138 p. 18 para. 1] p. 125, Para. 2, [1872MS].

God is no respecter of persons, but in every generation they that fear the Lord and work righteousness are accepted of him, and they that are murmuring, unbelieving, and rebellious, will not have his favor and the blessings promised to those who love the truth and walk in it. Those who have the light and do not follow it, but disregard the requirements of God, will find that their blessings will be changed into a curse, and their mercies into judgments. God would have us learn humility and obedience as we read the history of ancient Israel, who were his chosen and peculiar people, but who brought their own destruction by following their own ways. [Pamphlet 138 p. 19 para. 1] p. 126, Para. 1, [1872MS].

The religion of the Bible is not detrimental to the health of the body or of the mind. The influence of the spirit of God is the very best medicine that can be received by a sick man or woman. Heaven is all health, and the more deeply the heavenly influences are realized, the more sure will be the recovery of the believing invalid. At some other Health Institutes they encourage amusements, plays, and dancing, to get up excitement, but are fearful as to the result of religious interest. Dr. Jackson's theory in this respect is not only erroneous, but dangerous. Yet he has talked this in such a manner that patients would be led, if his instructions were heeded, to think that their recovery depended upon their having as few thoughts of God and Heaven as possible. It is true that there are persons with ill-balanced minds, who imagine themselves to be very religious, who impose upon themselves fasting and prayer, to the injury of their health. These souls suffer themselves to be deceived. God has not required this of them. They have a pharisaical righteousness, which springs not from Christ, but from themselves. They trust to their own good works for salvation, and are seeking to buy Heaven by meritorious works of their own, instead of relying, as every sinner should, alone upon the merits of a crucified and risen Saviour. Christ and true godliness to-day, and forever, will be health to the body and strength to the soul. [Pamphlet 138 p. 19 para. 2] p. 126, Para. 2, [1872MS].

I was shown the case of Dr. Russell. If he is connected with the Health Institute he should be consecrated to God. Dr. Russell is in imminent danger of making shipwreck of faith. His heart has yielded to doubt and dark unbelief, which has taken so deep root in his heart that it disqualifies him for the position he now fills. He talks doubts, and while he gives expression so freely to unbelief, he can gain no strength of faith. If he talks unbelief, he will have unbelief. If he talks faith, he will have faith. He is not hypocritical, but he is not stable-minded. Satan needs no farther encouragement than Dr. Russell gives him to come in and tempt him. Satan desires him, that he may sift him as wheat. Dr. Russell gathers about his soul the dark clouds of unbelief by cherishing doubts, It is unfortunate for Dr. Russell that he lacks stability of character. He is vacillating, and cannot prosper unless he encourages firmness and steadiness of purpose. He enjoys change, His hope is large that he could engage in business on his own account if he had means, or

he could do better elsewhere. It is in his power, if he could only see the peril in which he stands, as far as his spiritual prosperity is concerned, to close the door against the temptations of Satan, by having a contented mind. [Pamphlet 138 p. 20 para. 1] p. 126, Para. 3, [1872MS].

There are things not pleasant in his family. His eldest children are in a fair path to ruin. Dr. Russell needs sympathy and help. But should he leave the Health Institute, the perplexities in his family would not be cured. His eldest daughter will be a grief to her parents, She is not conscientious, or religiously inclined. She is not truthful or honest. She is vain and proud, doting upon herself, and seeking to carry out her plans and purposes by any means. She deceives her father. This is a trouble to the mind of Dr. Russell. She causes her mother trouble, and the mother does not always pursue a wise course. Sister Russell should have control over herself, and over her words, or they will have that influence upon the mind of Dr. Russell, that will result for the unhappiness of all around. Dr. Russell loves peace and harmony, and he is not constituted to bear trouble and perplexity. He is anxious to make a rush in almost any direction, to get rid of vexatious cares and trouble, but he cannot run away from himself. And should he change his position he would still feel the influence of his family. It is in the power of Dr. Russell, God working with his efforts, to close the door against Satan. In order to do this, he must stop reasoning with him, and vigorously fight the fight of faith. He should say, Get thee behind me, Satan, I will not be destroyed by your suggestions and temptations. Satan may seem to prevail, but if he will cast himself unreservedly upon God, he will receive spiritual strength to overcome. Our Intercessor always provides grace to bear, or a way of escape from every temptation. [Pamphlet 138 p. 21 para. 1] p. 127, Para. 1, [1872MS].

Several times has Dr. Russell been deeply moved by the Spirit and power of God. He has, as it were, for the time being dropped his unbelief, and acknowledged the strivings of the Spirit of God with his heart. But in a short time doubts were suggested by Satan, and he encouraged them, and gradually his faith again became unsettled, and unbelief gained the pre-eminence in his heart. If he had improved the grace given, and been as free to talk of the convictions of the Spirit of God, as to dwell upon

unbelief, his darkness would have been dispelled, and his soul would have been light in the Lord. Darkness and confusion prevail over his mind because doubt and unbelief are cherished. Dr. Russell should take heed how he hears, otherwise he will be deceived, and will take the wisdom of the world and the opinions of men for the truth that comes from God, and thereby put darkness for light and light for darkness. I wish I could present the dangers of Dr. Russell before him as they really are. His salvation depends upon his cultivating decision of character. The sophistry of Satan has poisoned his mind, and is mingled with his thoughts and conversation. [Pamphlet 138 p. 22 para. 1] p. 127, Para. 2, [1872MS].

God is very merciful. He has hedged up the way for Dr. Russell, time and again, for his good. Graciously has God borne with Dr. Russell, and given him evidence upon evidence, which has impressed his mind for the time, then he has turned again to his unbelief, and cherished darkness as did the unbelieving Jews. He has shown ingratitude to his best friend in his unreasonable unbelief. When he sees professed Christians walk inconsistent with their profession of faith, unbelief strengthens, and faith becomes very dim. But God is unchangeable; and all his promises are upon conditions of obedience. When his children fulfill the conditions, there is no delay on the part of God. Faith has not lost its power, nor humble obedience its reward. God has honored his children whenever they have forsaken their sins, and believed in him, and walked in the truth. Christ could not do many mighty works in Nazareth, because of their unbelief. God will not compel Dr. Russell to believe. He will give a reasonable amount of light, and if he neglects to follow the light, if he finds more pleasure in infidel doubts, and in talking these doubts, he throws wide open the door of his heart, and bids Satan welcome. He is in this, an enemy to Christ. [Pamphlet 138 p. 23 para. 1] p. 128, Para. 1, [1872MS].

God has disappointed the hopes and aspirations of Dr. Russell for his good. He has, in his providence, brought him under an influence where he can perfect Christian character if he chooses. He has raised him up sympathizing friends, who will stand by him, and be true to him. If he fails, and sinks into the abyss of unbelief, he will be without excuse. He will have the blood of his soul on his own head. It is for Dr. Russell's interest to be where he can have counselors, and he follow the judgment of those of

experience. There is constant danger of Dr. Russell's following a course of his own. Prospects will present themselves before him, which look flattering to him, which, if he follows, he will meet with loss. [Pamphlet 138 p. 24 para. 1] p. 128, Para. 2, [1872MS].

Dr. Russell should close the door of his mind against the first intimation of unbelief. He doubts the sacred truths of the Bible, and he has no real faith in the testimonies. Firm faith in both would prove to him as an anchor that would hold him steadfast. If he desires his faith to increase, he must cease talking his doubts; for when he does this, Satan comes close to him, and throws his darkness around him. [Pamphlet 138 p. 25 para. 1] p. 128, Para. 3, [1872MS].

The precious truth is soon to triumph, and it makes my heart sad to think that Dr. Russell will not triumph with it. The precious hours of probationary time are fast passing, and Dr. Russell is not making the most of his opportunities to grow in grace and in the knowledge of the truth. And unless he makes stronger efforts to resist the devil than he has yet done, and draws nigh to God, he will lose his hold on God, and gradually become darker, and darker, and perish with the unbelieving at last. Jesus still pleads in his behalf, but if he slighted offered mercy, and neglects to follow the light, he must perish with the wicked. [Pamphlet 138 p. 25 para. 2] p. 128, Para. 4, [1872MS].

All who have a part to act in the Health Institute should be unselfish. Irwin Royce is not what God would have him be. He has an exalted opinion of himself. He talks too much. He does not have a humble mind. Sometimes he talks in an unbecoming manner to patients. This would be wrong were he even superintendent of the Institution, but in the position as a common helper, he should be the last one to dictate to patients, or to speak to them disrespectfully. He should take a humble position, and be faithful in the littles, having an interest to do all he can, and not be an eyeservant. He that is faithful in that which is least is faithful also in much. The time that Irwin spends in chatting with the helpers, can be better employed. He is too set in his own way, and he needs to cultivate humility. He should seek for a meek and quiet spirit, which is in the sight of God of great price. [Pamphlet 138 p. 26 para. 1] p. 129, Para. 1, [1872MS].

Bina Jones could fill a higher position in the Institute, if she had more control over her words and deportment. If she had better control of her spirit, she could exert a much better influence. She is not always respectful as she should be to the patients, and sometimes speaks in a manner that irritates. This is highly censurable in her. She needs a humble mind, a meek and quiet spirit. She is in danger of selfishness, and of not rendering respect and honor to whom honor is due. It is religion, good, genuine religion, that Bina needs, and a teachable spirit, willing to be guided by others' judgment. She has good capabilities, if they were properly directed, and brought into use. [Pamphlet 138 p. 26 para. 2] p. 129, Para. 2, [1872MS].

Addie Chamberlin is in the place she should be in. She is conscientious and unselfish. God has blessed her in her position, and if she moves in his fear he will continue to bless her. But Addie must guard against being too set. There is danger in this direction. She does not always grant little privileges and indulgences to patients that would be well for her to. She occupies a responsible position, and needs daily the grace of God to aid her in her efforts. [Pamphlet 138 p. 27 para. 1] p. 129, Para. 3, [1872MS].

There was a time when it was necessary that great economy should be practiced at the Institute, and at that very time when the Health Institute was struggling the hardest, many connected with it were very selfish, seeking to advantage themselves, and much was extravagantly wasted because of wrong management, and lack of unselfish interest. The example set before the patients by some connected with the Health Institute was very censurable. Some were favored above others. They made free to help themselves to the little niceties prepared for feeble patients. And frequently this was done between the times of the regular meals. The helpers engaged in this to quite an extent. This was acting an unfaithful part, and all these things met the disapproval of God. The example before the patients was in violation of the principles of the Institution. No one should have been connected with the Health Institute who had not its interest at heart, to conform to its principles, and strictly carry out health reform in all its branches. Things were very loose, and needed much labor to set them in order. A very great change has taken place, and still there is room for improvements. [Pamphlet 138 p. 27

para. 2] p. 129, Para. 4, [1872MS].

The cloud which has rested upon our Health Institute is lifting, and the blessing of God has attended the efforts to place it upon a right basis and correct the errors of those who through unfaithfulness brought great embarrassment upon it, and discouragement upon its friends everywhere. [Pamphlet 138 p. 28 para. 1] p. 130, Para. 1, [1872MS].

Those who have assigned to the charitable uses of the Institute the interest, or dividend, of their stock, have done a noble thing, which will meet its reward. All those who have not made an assignment, who are able to do so, should, at their first opportunity, assign all, or a part, as most of the stockholders have done. And as the growing interest and usefulness of this institution demands it, all, especially those who have not, should continue to take stock in it. [Pamphlet 138 p. 28 para. 2] p. 130, Para. 2, [1872MS].

I saw that there was, among our people, a large amount of surplus means, a portion of which should be put into our Health Institute. I also saw that there are many, among our people, of the sick and suffering worthy poor, who have been looking toward our Institute for help, and who are not able to pay the regular prices of board, treatment, &c. The Institute has struggled hard with debts the last three years, and could not treat patients, to any considerable extent, without full pay. It would please God for all our people, who are able so to do, to take stock liberally in our Institute, to place it in condition to help God's humble, worthy poor. In connection with this, I saw that Christ identified himself with suffering humanity, and what we have the privilege to do, for even the least of his children, whom he calls his brethren, we do to the Son of God. [Pamphlet 138 p. 29 para. 1] p. 130, Para. 3, [1872MS].

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and

fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." [Pamphlet 138 p. 29 para. 2] p. 130, Para. 4, [1872MS].

But to raise the Health Institute from its low state in the autumn of 1869, to its present prosperous and hopeful condition, has demanded sacrifices and exertions of which its friends abroad knew but little. Then it had a debt upon it of \$13,000, and there were but eight paying patients at the Institute. And what was worse still, the course of former managers had been such as to so far discourage its friends that they had no heart to furnish means to lift the debt, or to recommend the sick to patronize the Institute. It was at this discouraging point that my husband decided in his mind that the Institute property must be sold to pay the debts, and the balance, after the payment of debts, be refunded to stockholders in proportion to the amount of stock each held. But one morning, in prayer at the family altar, the Spirit of God came upon him as he was praying for divine guidance in matters pertaining to the Institute, and he exclaimed, while bowed upon his knees, "The Lord will vindicate every word he has spoken through vision relative to the Health Institute, and it will be raised from its low estate, and prosper gloriously." [Pamphlet 138 p. 30 para. 1] p. 131, Para. 1, [1872MS].

From that point of time, we took hold of the work in earnest, and have labored side by side for the Institute, to counteract the influence of selfish men who had brought embarrassment upon it. We have given of our means, setting

an example to others. And we have encouraged economy and industry on the part of all connected with the Institute, and that physicians and helpers must work hard, for small pay, until the Institute should again be fully established in the confidence of our people. We have borne a plain testimony against the manifestation of selfishness in any one connected with the Institute, and have counseled and reproved wrongs. We knew that the Health Institute would not succeed unless the blessing of the Lord rested upon it. If his blessing attended it, the friends of the cause would have confidence that it was the work of God, and would feel safe to donate means to make it a living enterprise, that it might be able to accomplish the design of God. [Pamphlet 138 p. 31 para. 1] p. 131, Para. 2, [1872MS].

The physicians and some of the helpers went to work earnestly. They worked hard, under great discouragements. Doctors Ginley, Chamberlain, and Lamson, worked with earnestness and energy for small pay, to build up this sinking Institution. And, thank God, the original debt is removed, large additions have been made to accommodate patients, which have been paid for. The circulation of the Health Reformer, which lies at the very foundation of the success of the Institute, has been doubled, and it has become a live journal. Confidence is fully restored in the minds of most of our people in the Institute, and there have been as many patients at the Institute, nearly the year round, as could well be accommodated, and properly treated by our physicians. [Pamphlet 138 p. 32 para. 1] p. 131, Para. 3, [1872MS].

It is a matter of deep regret that the first managers of our Institute should take a course to nearly overwhelm it in debt and discouragement. But the financial losses which stockholders have felt, and have regretted, have been small in comparison to the labor, perplexity, and care which myself and husband have borne without pay, and which physicians and helpers have borne for small wages. We have taken stock in the Institute to the amount of \$1500, which is "assigned," which is a small consideration compared with the wear we have suffered in consequence of former reckless managers. But as the Institute now stands higher in reputation and patronage than ever before, and as the property is worth more than all the money that has been invested, and as former errors have been corrected, those who have lost their confidence have no excuse for cherishing feelings of prejudice. And if they still

manifest a lack of interest it will be because they choose to cherish prejudice rather than to be led by reason. [Pamphlet 138 p. 33 para. 1] p. 132, Para. 1, [1872MS].

In the providence of God, Bro. Abbey has given his interest and energies to the Health Institute. Bro. Abbey has had an Health Reform. 3 unselfish interest, and has not spared or favored himself, to advance the interests of the Institute. If Bro. Abbey depends on God, and makes him his strength and counselor, he can be a blessing to physicians, helpers, and patients. He has linked his interest to everything connected with the Institute. Bro. Abbey has been a blessing to others, in cheerfully bearing the burdens which were not few nor light. He has blessed others, and these blessings will reflect back upon him again. [Pamphlet 138 p. 33 para. 2] p. 132, Para. 2, [1872MS].

But Bro. Abbey is in danger of taking upon himself burdens which others can and should bear. He should not wear himself out in doing those things which others, whose time is less valuable, can do. He should act as a director and superintendent. He should preserve his strength, that with his experienced judgment he can direct others what to do. This is necessary in order for him to maintain a position of influence in the Institute. His experience in managing with wisdom and economy is valuable. He is in danger of separating his interest too much from his family, and becoming too much absorbed in the Health Institute, and of taking too many burdens upon him, as my husband has done. My husband's interest for the Health Institute, Publishing Association, and the cause generally, was so great that he broke down, and has been compelled to retire from the work for a time, when, had he done less for these institutions, and divided his interest with his family, he would not have had a constant strain in one direction, and would have preserved his strength to continue his labors uninterrupted. Bro. Abbey is the man for the place. But he should not do as my husband has done, even if matters are not in as prosperous condition as if he devoted his entire energies to them. God does not require my husband, or Bro. Abbey, to deprive themselves of social family enjoyment, and divorce themselves from home and families, for the interest even of these important Institutions. [Pamphlet 138 p. 34 para. 1] p. 132, Para. 3, [1872MS].

During the past three or four years, several have had an

interest for the Health Institute, and made efforts to place it in a better condition. But some have lacked discernment and practical experience. As long as Bro. Abbey acts an unselfish part, and clings to God, he will be his helper, and his counselor. The physicians of the Health Institute should not feel compelled to do work that helpers can do. They should not serve in the bath room, and movement room, expending their vitality in doing what others might do. There should be no lack of helpers to nurse the sick, and to watch with the feeble ones, who need watchers. The physicians should reserve their strength for the successful performance of their professional duties. They should tell others what to do. If there is a want of those whom they can trust to do these things, suitable persons should be employed, and properly instructed, and suitably remunerated for their services. [Pamphlet 138 p. 35 para. 1] p. 133, Para. 1, [1872MS].

None should be employed as laborers only those who will work unselfishly in the interest of the Institute, and such should be well paid for their services. There should be sufficient force, especially during the sickly season of summer, that none need to overwork. The Health Institute has overcome its embarrassments, and physicians and helpers should not be compelled to labor as hard, and suffer such privations, as when it was wading so heavily in consequence of unfaithful men, who managed it almost into the ground. [Pamphlet 138 p. 36 para. 1] p. 133, Para. 2, [1872MS].

I was shown that the physicians at our Institute should be men and women of faith and spirituality. They should make God their trust. There are many who come to the Institute who have, by their own sinful indulgence, brought upon themselves disease of almost every type. This class do not deserve the sympathy that they frequently require. And it is painful to the physicians to devote time and strength over this class, who are debased physically, mentally, and morally. But there is a class who have, through ignorance, lived in violation of nature's laws. They have worked intemperately, and have eaten intemperately, because it was the custom so to do. Some have suffered many things, from many physicians; but have not been made better, but decidedly worse. At length they are torn from business, from society, and their families, and as their last resort, come to the Health Institute with some faint hope that they may find relief. This class need sympathy. They should be treated with the greatest tenderness, and care should be

taken to make clear to their understanding the laws of their being, that they may govern themselves, and avoid violating them, and thereby avoid suffering and disease, which is the penalty of nature's violated law. [Pamphlet 138 p. 36 para. 2] p. 133, Para. 3, [1872MS].

Dr. Ginley is not the best adapted for a position as physician at the Institute. He sees men and women ruined in constitution, who are feeble in mental, and weak in moral, power, and he thinks it time lost to treat such cases. This may be in many cases. But he should not become discouraged and disgusted with sick and suffering patients. He should not lose his pity, his sympathy, and patience, and feel that his life is poorly employed in being interested in those cases who can never appreciate the labor they receive, and who will not use their strength, if they regain it, to bless society, but will pursue the same course of self-gratification, if they regain health, that they did in losing health. Dr. Ginley should not become weary, or discouraged. He should remember Christ, who came in direct contact with suffering humanity. Although, in many cases, the afflicted brought disease upon themselves by their sinful course in violating natural law, Jesus pitied their weakness, and when they came to him with disease the most loathsome he did not stand aloof for fear of contamination; he touched them, and bade disease give back. [Pamphlet 138 p. 37 para. 1] p. 134, Para. 1, [1872MS].

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, show yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found, that returned to give glory to God, save this stranger. And he said unto him, Arise, and go thy way; thy faith hath made thee whole." Here is a lesson for us all. These lepers were so far corrupted by disease that they had been restricted from society lest they should contaminate others. Their limits had been prescribed by the authorities. Jesus came within their sight, and they in their great suffering cry unto him who

alone had power to relieve them. Jesus bade them show themselves to the priests. They had faith to start on their way, believing in the power of Christ to heal them. As they go on their way, they realize that the horrible disease has left them. But only one feels gratitude, and his deep indebtedness to Christ for this great work wrought for him. He returned, praising God on the way, and in the greatest humiliation falls at the feet at Christ, acknowledging with thankfulness the work wrought for him. And this man was a stranger. The other nine were Jews. [Pamphlet 138 p. 38 para. 1] p. 134, Para. 2, [1872MS].

For the sake of this one man, who would make a right use of the blessing of health, Jesus healed the whole ten. The nine passed on without appreciating the work done, and rendered no grateful thanks to Jesus for doing the work. [Pamphlet 138 p. 39 para. 1] p. 134, Para. 3, [1872MS].

Thus will the physicians of the Health Institute have their labor and efforts treated. But if, in their labor to help suffering humanity, one out of twenty makes a right use of the benefits received, and appreciates the efforts in his behalf, the physicians should feel satisfied and grateful. If one life is saved in ten, and one soul saved in the kingdom of God in one hundred, all connected with the Institute will be amply repaid for all their efforts. All their anxiety and care are not wholly lost. If the King of glory, the Majesty of Heaven, worked for suffering humanity, and so few appreciated his divine aid, the physicians and helpers at the Institute should blush to complain if their feeble efforts are not appreciated by all, and seem to be thrown away on some. [Pamphlet 138 p. 39 para. 2] p. 134, Para. 4, [1872MS].

I was shown that the nine who did not return to give God glory, correctly represent some Sabbath-keepers, who come as patients to the Health Institute. They receive much attention, and should realize the anxiety and discouragements of the physicians, and should be the last to cause them unnecessary care and burdens. Yet I regret to say that, frequently, the most difficult patients to manage at the Health Institute are those of our faith. They are the ones who are more free to make complaints than any other class. Worldlings, and professed Christians of other denominations, appreciate the efforts made for their recovery more than many Sabbath-keepers do. And when they return to their homes, they exert an influence more in

favor of the Health Institute than Sabbath-keepers. And some of these cases who are so free to question, and complain of the management at the Health Institute, are those who have been treated at reduced prices. This has been very discouraging to physicians and helpers, but they should remember Christ, their great Pattern, and should not become weary in well doing. If one among a large number is grateful and exerts a right influence, they should thank God and take courage. That one may be a stranger, and the inquiry may arise, Where are the nine? Why do not all Sabbath-keepers give their interest and support in favor of the Health Institute. Some Sabbath-keepers, while receiving attention at the Health Institute, for which the Institute receives no pay, have so little interest that they will speak disparagingly to patients of the means employed for the recovery of the sick. I wish such to consider their course. The Lord regards them as the nine lepers who returned not to give God glory. Strangers do their duty, and appreciate the efforts made for the recovery of health; while they cast an influence against those who have tried to do them good. [Pamphlet 138 p. 40 para. 1] p. 135, Para. 1, [1872MS].

Dr. Ginley needs to cultivate courteousness, and kindness, lest he shall injure the feelings of patients unnecessarily. He is frank and open-hearted, conscientious, sincere and ardent. He has a good understanding of disease, but he should have a more thorough knowledge of how to treat the sick than he already has. With this knowledge he needs self-culture, refinement of manners, and to be more select in his words and illustrations in his parlor talks. [Pamphlet 138 p. 41 para. 1] p. 135, Para. 2, [1872MS].

Bro. Ginley is highly sensitive, and naturally of a quick, impulsive temper. He moves too much upon the spur of the moment. He has made efforts to correct his hasty spirit, and overcome his deficiencies, but he has a still greater effort to make. If he sees things moving wrong, he is in too great haste to tell the ones in error what he thinks, and he does not always use the most appropriate words for the occasion. He offends patients sometimes, so that they hate him, and they leave the Institute with hard feelings, to the detriment both to themselves and to the Institute. It seldom does any good to talk in a censoring manner to patients who are diseased in body and mind. But few who have moved in the society of the world, and view things from a worldling's standpoint, are prepared even to have a

statement of facts in regard to themselves presented before them. The truth even is not to be spoken at all times. There is a fit time and opportunity to speak, when words will not offend. The physicians should not be overworked, and their nervous systems prostrated, for this condition of body will not be favorable to calm minds, and steady nerves, and a cheerful, happy spirit. Dr. Ginley has been confined too steadily to the Institute. He should have had change. He should go out of Battle Creek occasionally and rest, and visit, not always making professional visits, but visits where he can be free, and where his mind will not be anxious about the sick. [Pamphlet 138 p. 42 para. 1] p. 135, Para. 3, [1872MS].

This privilege of getting away from the Health Institute should occasionally be accorded to all the physicians, especially those who take care, burdens, and responsibilities, upon them. If there is a scarcity of help, that this cannot be done, more help should be secured. It is a thing to be dreaded, to have physicians overworked, and disqualified for their profession. Its influence is against the interests of the Health Institute. This should be prevented if possible. The physicians should keep well. They must not get sick by overlabor, or by any imprudence on their part. [Pamphlet 138 p. 43 para. 1] p. 136, Para. 1, [1872MS].

I was shown that Dr. Ginley is too easily discouraged. There will ever be things arising to annoy, perplex, and try the patience of physicians and helpers. They must be prepared for this, and not become excited or unbalanced. They must be calm and kind, whatever may occur. They are exerting an influence which will be reflected by the patients in other States, and which will be reflected back again upon the Health Institute for good or for evil. They should ever consider that they are dealing with men and women of diseased minds, who frequently view things in a perverted light, and yet are confident that they understand matters perfectly. Physicians should understand that a soft answer turneth away wrath. Policy must be used in an institution where the sick are treated, in order to successfully control diseased minds, and benefit the sick. If physicians can remain calm amid a tempest of inconsiderate, passionate words; if they can rule their own spirits when provoked and abused; they are indeed conquerors. "He that ruleth his own spirit, is greater than he that taketh a city." To subdue self, and bring the

passions under the control of the will, is the greatest conquest men and women can gain. [Pamphlet 138 p. 43 para. 2] p. 136, Para. 2, [1872MS].

Dr. Ginley is not blind to his peculiar temperament. He sees his failings, and when he feels the pressure upon him, he is disposed to beat a retreat, and turn his back upon the battle-field. But he will gain nothing by pursuing this course. He is situated where his surroundings, and the pressure of circumstances, is developing the strong points in his character, which need the rough edges removed, and he to be refined and elevated. For him to flee from the contest, will not remove the defects in his character. If Dr. Ginley should run away from the Health Institute, he does not, in so doing, remove or overcome the defects in his character. He has a work before him, to overcome the defects in his character, if he would be among the number before the throne of God, without fault, who have come up through great tribulation, having washed their robes of character, and made them white in the blood of the Lamb. The provisions have been made for us to wash. The fountain has been prepared by infinite expense, and the burden of washing rests upon us who are imperfect before God. The Lord does not propose to remove these spots of defilement without our doing anything on our part. We must wash our robes in the blood of the Lamb. We may lay hold of the merits of the blood of Christ by faith, and through his grace and power we may have strength to overcome our errors, our sins, our imperfections of character, and come off victorious, having washed our robes in the blood of the Lamb. [Pamphlet 138 p. 44 para. 1] p. 137, Para. 1, [1872MS].

Dr. Ginley should seek to add daily to his stock of knowledge, and cultivate courteousness and refinement of manners. He is too apt to come down to a low level in his parlor talks, which do not have an influence to elevate. He should bear in mind that he is with those of all classes of minds, and the impressions he gives will be extended to other States, and will be reflected back upon the Institute. To deal with men and women, whose minds are diseased as well as their bodies, is a nice work. Great wisdom is needed by physicians at the Health Institute, in order to cure the body through the mind. The power that the mind has over the body, but few realize. A great deal of the sickness which afflicts humanity has its origin in the mind, and can only be cured by restoring the mind to

health. There are very many more mentally sick than we imagine. Heart sickness makes many dyspeptics, for mental trouble has a paralyzing influence upon the digestive organs. [Pamphlet 138 p. 45 para. 1] p. 137, Para. 2, [1872MS].

In order to reach this class of patients, the physician must have discernment, patience, kindness, and love. A sore, sick heart, a discouraged mind, needs mild treatment, and it is through tender sympathy that this class of minds can be healed. The physicians should first gain their confidence, and then point them to the all-healing Physician. If their minds can be directed to the Burden-bearer, and they can have faith that he will have an interest in them, the cure of these diseased bodies and minds will be sure. [Pamphlet 138 p. 46 para. 1] p. 137, Para. 3, [1872MS].

Bro. Salisbury has had a genuine interest in the Health Institute. He has neglected his own interest in his mercantile business to give his time for the benefit of the Institute. This has been at a loss on his part, which he should not be permitted to sustain. The Health Institute is able to remunerate him for his services. He should not while engaged in his mercantile business be depended on or called upon by the Institute. He has enough upon his hands without having an increase of care and responsibility. He should be released from responsibilities in connection with the Institute. While he has so large a business, he cannot with success manage the business at the Institute. Bro. S. has not all that discernment and foresight that is required in management at the Institute. With his mercantile business pressing him, he is in danger of doing things that might be left undone, and neglecting to do things at the right time, which greatly need to be done. [Pamphlet 138 p. 46 para. 2] p. 138, Para. 1, [1872MS].

Bro. Salisbury should move cautiously, that he may not become embarrassed in business. His brother, W. S., has a lesson to learn in economy. He and his wife have unitedly a reformation to make in this direction. The lesson Christ gave to his disciples they should take home and practice: "Gather up the fragments, that nothing be lost." They might have saved much by economy, that has been wasted by prodigality. They must learn that they will have to render an account for every dollar wasted; for it is the Lord's money. [Pamphlet 138 p. 47 para. 1] p. 138, Para. 2,

[1872MS].

Bro. and sister Palmer do not imitate the self-denying, self-sacrificing Redeemer. Their influence, while at the Institute, was not as good as it should have been. They are too much bound up in selfishness, and they are both far from loving their neighbors as themselves. Bro. Palmer has greater interest in, and love for, the truth than sister Palmer. But he has had his mind molded very much by his wife. Selfishness has girted her about as with iron hands. Her spirit is not in accordance with the spirit and life of Christ. They do not love their neighbor as Christ loves. Sister Palmer has not, during her religious experience, given evidence that she has that love that can bear any comparison with that of her Saviour. Love one another, says Christ, as I have loved you. This command does not merely reach to the members of our own families. It reaches to our brethren, sisters, and even unbelievers. The supreme love which sister Palmer has ever had for herself has stood directly in the way of her spiritual advancement, and if continued, will surely prevent her perfecting a Christian character. Sister Palmer is deceived in herself. She thinks she is in a favorable condition before God, when the message to the Laodicean church applies to her. "I know thy works [it is not the profession that God regards, but works], that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." [Pamphlet 138 p. 47 para. 2] p. 138, Para. 3, [1872MS].

The spirit that sister Palmer manifested at the Health Institute was not the spirit of Christ. Her influence was not good. The influence of Bro. Palmer was generally good. But in some things he showed a narrow mind, and a selfish spirit, which displeased God, who has intrusted to him means, and the good things of this life, to use to his glory. Little acts of kindness make up the sum of life-happiness, and the selfish withholding of them makes up the sum of life's miseries. [Pamphlet 138 p. 49 para. 1] p. 139, Para. 1, [1872MS].

The blessing of God will be given us in just that measure that we delight to bless others. In blessing our fellow-mortals, as Christ has given us example, we shall be

blessed. As we withhold, we shall be destitute of the dew of grace and showers of blessings which God delights to give the benevolent heart. This cold, unsympathizing, ungenerous atmosphere, which surrounds Bro., and more especially sister, Palmer, clouds the discernment of both. This influence clouds the spiritual eyesight of Bro. Palmer, disqualifying him Health Reform 4 very much to decide correctly, and his mind be as the mind of God, in counsels where important decisions are to be made in reference to the Health Institute and Publishing Association. God seeth not as man seeth. His ways are not as our ways, nor his thoughts as our thoughts. [Pamphlet 138 p. 49 para. 2] p. 139, Para. 2, [1872MS].

When Bro. Palmer gives a sum to the cause of God, he is inclined to think his duty done. But there is a work which will come closer to Bro. and sister Palmer than this. It is to cultivate courteousness, and liberality of thought and feeling in the little transactions of life. It is in their deal to have others' interest in view as well as their own. It is to be liberal daily, and study to make others happy, instead of living for themselves. Practical, daily self-denial, and cross-bearing, must be practiced if we follow Christ. Both Bro. and sister Palmer have lessons to learn in this direction before they can be true followers of Christ. Love one another, as I have loved you, is the command of Christ. Sister Palmer has no experience in this direction. She has a cold, unsympathizing nature, which must be transformed, before she can be worthy to be numbered with that throng who have come up through great tribulation, and who have washed their robes, and made them white in the blood of the Lamb. Bro. and sister Palmer, you have the work of washing to do, to remove the defects from your robes of character. No one can do this for you, and you cannot stand with the spotless throng, unless you do this work. These infirmities are natural to sister Palmer. Her selfishness has grown with her growth, and strengthened with her strength, until it is interwoven with every fibre of her being. Nothing but the blood of Christ can remove this deep-rooted evil. Bro. Palmer has been more or less affected by his wife, and molded by her spirit. He has seen her failures to some extent, but he has thought that it was no use to labor with her in regard to these things, and finally has become affected in the same way. [Pamphlet 138 p. 50 para. 1] p. 139, Para. 3, [1872MS].

God now requires unselfish, valiant men and women. As Bro.

and sister Palmer now are, it would not improve matters for them to move to Battle Creek. If they were transformed by the renewing of the mind; if they loved themselves less, and their neighbor as themselves, they would be just the ones to help keep the fort at Battle Creek. But the influence of sister Palmer in Battle Creek, in her love for dress, and in her love of self, and her lack of sympathy, benevolence, and love for others, would make her a body of darkness and burden to the cause. [Pamphlet 138 p. 51 para. 1] p. 140, Para. 1, [1872MS].

We are nearing the close of time. We may close our eyes to our imperfections of character, and finally be among the number of whom Christ shall say, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." [Pamphlet 138 p. 51 para. 2] p. 140, Para. 2, [1872MS].

Other health institutions are looking with a jealous eye upon the Health Institute at Battle Creek. They work from a worldling's standpoint, while the managers of the Health Institute work from a religious standpoint, acknowledging God as their proprietor. They do not labor selfishly for means alone; but for humanity's sake, and for Christ's sake. The managers of our Health Institute are seeking to benefit suffering humanity, to heal the diseased mind, as well as the suffering body, by directing invalids to Christ, the sinners' friend. They do not leave religion out of the question, but make God their trust and dependence. The sick are directed to Jesus. After the physicians have done what they can in behalf of the sick, they ask God to work with their efforts, and restore the suffering invalids to health. This he has done in some cases in answer to the prayer of faith. And this he will continue to do, if they are faithful, and put their trust in him. The Health Institute will be a success; for God sustains it. And if his blessing attends the Institutes it will prosper and be the means of doing a great amount of good. Other institutions are aware that a high standard of moral and religious influence exists at our Institute. And they see that its conductors are not actuated by selfish, worldly principles, and they are jealous in regard to its commanding and leading influence. Ellen G. White. [Pamphlet 138 p. 52 para. 1] p. 140, Para. 3, [1872MS].

Testimony to the Church.-- A Balanced Mind.-- God has

committed to us each sacred trusts, for which he holds us accountable. It is his purpose that we so educate the mind as to enable us to bring into exercise the talents he has given us in such a manner as will accomplish the greatest good, and reflect back the glory to the Giver. We are indebted to God for all the qualities of the mind. These powers can be cultivated, and so discreetly directed and controlled as to accomplish the purpose for which God gave them. [Pamphlet 159 p. 1 para. 1] p. 140, Para. 4, [1872MS].

Bro. Andrews, you can so educate your mind as to bring out the energies of the soul, and develop every faculty, that they may accomplish the purpose for which they were given. The intellect may be strengthened by every faculty being exercised [Pamphlet 159 p. 1 para. 2] p. 140, Para. 5, [1872MS].

You, my brother, are not doing the greatest amount of good, because you exercise the intellect in one direction and neglect to give careful attention to those things for which you think you are not adapted; therefore some faculties that are weak are lying dormant want of exercise, because the work that should call them into exercise and consequently give them strength, is not pleasant to you. All the faculties should be cultivated. All the powers of the mind should be exercised. Perception, judgment, memory, and all the reasoning powers, should have equal strength in order to have a well-balanced mind. In that case, you would be a whole man. Otherwise, you are in danger of being but part of a man. [Pamphlet 159 p. 1 para. 3] p. 141, Para. 1, [1872MS].

If certain faculties are used to the neglect of others, the design of God is not fully carried out in us; for all the faculties have a bearing, and are dependent, in a great measure, upon each other One cannot be effectually used without the operation of all the other faculties, that the balance may be carefully preserved. If all the attention and strength are given to one, while others lie dormant the development is strong in that one, and will lead to extremes, because all the powers have not been cultivated. Some are dwarfed, and the intellect is not properly balanced. All minds are not naturally constituted alike. We have varied minds, and strong points of character, and great weaknesses, upon some points. These deficiencies, so apparent, need not, and should not, exist. If those who

possess them would strengthen the weak points in their character, by cultivation and exercise, they would become strong. [Pamphlet 159 p. 2 para. 1] p. 141, Para. 2, [1872MS].

It is agreeable, but not to the greatest profit, to put into exercise the faculties which are naturally the strongest, while we neglect those that are weak, that need to be strengthened. The feeblest faculties should have careful attention, that all powers of the intellect may be nicely balanced, and all do their part like well-regulated machinery. [Pamphlet 159 p. 3 para. 1] p. 141, Para. 3, [1872MS].

Bro. Andrews, you fail to turn your powers to the best account. Your strength to concentrate your mind upon one subject to the exclusion of all others, is well in a degree; but this faculty is constantly cultivated, which wears upon certain organs that are called into exercise to do this work, which will tax them too much, and you will fail to accomplish the greatest amount of good, and will shorten life. All the faculties should bear a part of the labor, working harmoniously, each balancing the other. [Pamphlet 159 p. 3 para. 2] p. 141, Para. 4, [1872MS].

You put your whole soul into the subject you are now upon. You go deeper and deeper into the matter. You see knowledge and light as you become interested and absorbed. But there are very few minds that can follow you, unless they give the subject the depth of thought you have done. There is danger of your plowing, and planting the seed of truth, so deep that the tender, precious blade will never find the surface. Your labor will be appreciated only by a few. [Pamphlet 159 p. 3 para. 3] p. 141, Para. 5, [1872MS].

If you had taken hold of your Sabbath history and made that your principal, but not your exclusive, business, and labored a portion of the time to keep up other branches of the work, it would have been better for you, and better for the interests of the cause of God. You love just the kind of work you are now doing; but while you are going so thorough, and covering so much ground, you are not getting out a work calculated to do the greatest amount of good, by awakening a general interest. Minds become weary in reading and following you. When you get engaged in matter that you are now at work upon, you scarcely know where to stop. [Pamphlet 159 p. 4 para. 1] p. 142, Para. 1, [1872MS].

In this age, when pleasing fables are drifting upon the surface and attracting the mind, truth presented in an easy style, backed up with a few strong proofs, is better than to search, and bring forth an overwhelming array of evidences; for the point then is not standing so distinct in many minds as before the objections and evidences were brought before them. In many minds, assertions will go farther than long arguments in proof. Many things may be taken for granted. Proof does not help the case in some minds. [Pamphlet 159 p. 4 para. 2] p. 142, Para. 2, [1872MS].

You, my brother, are in danger of carrying minds beyond their depth. Those who are best acquainted with Eld. P. have less confidence in him. They will take what he says, however untrue and unjust, and even ridiculous, and make it bear against the truth, if possible. But minds that will receive and be pleased with the productions of his pen are not the ones to be convinced of the truth, or that would honor the cause of God if they should accept the Sabbath. And you are in danger of presenting objections to thousands of minds that they never thought of, and which many will use if they become disaffected. If you and other men take a position to investigate and show the fallacy and inconsistency of men who dishonestly turn the truth of God into a lie, Satan will stir up men enough to keep your pen and the pens of several others constantly employed, while other branches of the work are left to suffer. [Pamphlet 159 p. 5 para. 1] p. 142, Para. 3, [1872MS].

We must have more of the spirit of those men who were engaged in building the walls of Jerusalem. "We are doing a great work, and we can not come down." If Satan sees he can keep men's voices silent from the most important work for the present time in answering objections of opponents, his object is accomplished. [Pamphlet 159 p. 5 para. 2] p. 142, Para. 4, [1872MS].

The history of the Sabbath should have been out long ago. You should not wait to have everything so exactly strong as you can possibly make it before you give it to the people. This is a busy world. Men and women, as they engage in the business of life, have not time to meditate, and read even the word of God enough to understand it. And long, labored arguments will interest but a few. For as the people run, they have to read. You can no more remove the objections to

the Sabbath commandment from the minds of the First-day Adventists, than the Saviour of the world could, by his great power and miracles, convince the Jews that he was the Messiah after they had once set themselves to reject him. Like the obstinate, unbelieving Jews, they have chosen darkness rather than light, and should an angel direct from the courts of Heaven speak to them, they would say it was Satan. [Pamphlet 159 p. 6 para. 1] p. 142, Para. 5, [1872MS].

Your Sabbath history should be given to the public, if not in all that perfection you could desire. Souls need the work now. Plain, pointed arguments, standing out as mile posts, will do more in convincing minds generally than a large array of argument, covering a great deal of ground that none but investigating minds will have interest to follow. While one edition is circulating, and the people are having the benefits, then if greater improvements are to be made, you can make them, until you are satisfied that you have done all in your power. Our success will be in reaching common minds. Those who have talent and position are so exalted above the simplicity of the word, and so well satisfied with themselves, that they feel no need of the truth. They are exactly where the Jews were, self-righteous, self-sufficient. They are whole, and have no need of the physician. [Pamphlet 159 p. 6 para. 2] p. 143, Para. 1, [1872MS].

While you are following Preble so fully, you anticipate that which you will never realize. Your time can be better employed in having a more general interest, and giving to the people food--meat that will feed them now. While your time is employed in following the crooks and turns of Preble, you are not wise. You bring to notice a work which has but a limited circulation, and are interesting minds in objections that they would never have been troubled with. [Pamphlet 159 p. 7 para. 1] p. 143, Para. 2, [1872MS].

You manufacture a train of quibbles and doubts for thousands of people, and present his work to those who would never have seen it. This is just what they want to have done, to be brought to notice, and we publish for them. This is what Carver wants. This is their main object in writing out their falsehoods, and misrepresenting the truth and the characters of those who love and advocate the truth. They will die out the soonest to be left unnoticed, treating their falsehoods and errors with silent contempt.

They do not want to be let alone. Opposition is the element that they love. If it was not for this, they would have but little influence. [Pamphlet 159 p. 7 para. 2] p. 143, Para. 3, [1872MS].

The first-day Adventists are a class that are the most difficult to reach. They will generally reject the truth, as did the Jews. We should, as far as possible, go forward as though there was not such a people in existence. They are the elements of confusion, and immoralities exist among them to a fearful extent. It would be the greatest calamity to have many of their number embrace the truth. They would have to unlearn everything, and learn anew, or they would cause us great trouble. There are occasions where their glaring misrepresentations will have to be met. When this is the case, it should be done promptly, and briefly, and we should then pass on to our work. The plan of Christ's teaching should be ours. He was plain and simple, striking directly at the root of the matter, and the minds of all were met. [Pamphlet 159 p. 8 para. 1] p. 143, Para. 4, [1872MS].

And it is not the best policy to be so very explicit, and say all upon a point that can be said, when a few arguments will cover the ground and be sufficient for all practical purposes in convincing or silencing opponents. You may remove every prop to-day, and close the mouths of objectors so that they can say nothing, and to-morrow they will go over the same ground again. Thus it will be, over and over, because they do not love the light, and will not come to the light lest their darkness and error should be removed from them. It is a better plan to keep a reserve of arguments and reasons than to pour out a depth of knowledge upon a subject which would be taken for granted without labored argument. Christ's ministry lasted only three years, and a great work was done in that short period. In these last days there is a great work to be done in a short time. While you are getting ready to do something, souls will perish for the light and knowledge. [Pamphlet 159 p. 8 para. 2] p. 144, Para. 1, [1872MS].

An Appeal.-- Dear Brethren and Sisters; I feel compelled at this time to fulfill a long neglected duty. [Pamphlet 159 p. 9 para. 1] p. 144, Para. 2, [1872MS].

Previous to my husband's dangerous and protracted illness, he performed, for years, more labor than two men should

have done in the same time. He could not see any period where he could be relieved from the pressure of care, and obtain mental and physical rest. My husband was warned by testimony of his danger. I was shown that he was doing too much brain labor. I will here copy a written testimony given as far back as Aug. 26, 1855: [Pamphlet 159 p. 9 para. 2] p. 144, Para. 3, [1872MS].

"I was shown while at Paris, Maine, that my husband's health was in a critical condition, and that his anxiety of mind had been too much for his strength. When the present truth was first published, he put forth great exertion, and labored with but little encouragement and help from his brethren. From the first, he has taken burdens upon him which were too taxing for his physical strength. [Pamphlet 159 p. 10 para. 1] p. 144, Para. 4, [1872MS].

"These burdens, if equally shared, need not have been so wearing. While my husband took much responsibility, some of his brethren in the ministry were not willing to take any. And those who shunned responsibilities and burdens did not realize his burdens, and were not as interested in the advancement of the work and cause of God as they should have been. My husband felt this lack, and laid his shoulder under burdens that were too heavy, and they nearly crushed him. As the result of these extra efforts, more souls will be saved. But it is these efforts that have told upon his constitution and deprived him of strength. I have been shown that my husband should lay aside his anxiety in a great measure; for God is willing he should be released from such wearing labor, and that he should devote more time to the study of the Scriptures, and in the society of his children, seeking to cultivate their minds. [Pamphlet 159 p. 10 para. 2] p. 144, Para. 5, [1872MS].

"I saw that it was not our duty to perplex ourselves with individual trials. Such mental labor endured for others' wrongs should be avoided. My husband can now labor with all his energies, as he has done, and as the result go down to the grave, and his labors be lost to the cause of God, or he can now be released while he has some strength left, and last longer, and his labors be more efficient." [Pamphlet 159 p. 11 para. 1] p. 145, Para. 1, [1872MS].

I will copy from a testimony given in 1859: "In my last vision, I was shown that the Lord would have my husband give himself more to the study of the Scriptures that he

might be better qualified to labor effectually in word and doctrine, both by speaking and writing. [Pamphlet 159 p. 11 para. 2] p. 145, Para. 2, [1872MS].

"I was shown that we had, in the past, exhausted our energies through much anxiety and care to bring the church up in a right position. Such wearing labor in various places, bearing the burdens of the church, is not required; for the church should bear their own burdens. Our work was to instruct them in God's word, pressing upon them the necessity of experimental religion, defining as clearly as possible the correct position in regard to the truth. God would have us raise our voices in the great congregation upon points of present truth, which are of vital importance. These should be presented with clearness, and with decision, and should also be written out, that the silent messengers may bring it before people everywhere. [Pamphlet 159 p. 11 para. 3] p. 145, Para. 3, [1872MS].

"I have been shown that there is required of us a more thorough consecration on our part to the essential work, and we must be earnest to live in the light of God's countenance. If our minds were less exercised with the trials of the church, they would be more free to be exercised upon Bible subjects; and a closer application to Bible truth will accustom the mind to run in that channel, and we shall be better qualified for the important work devolving upon us. [Pamphlet 159 p. 12 para. 1] p. 145, Para. 4, [1872MS].

"I was shown that God did not lay upon us such heavy burdens as we have borne in the past. We have a duty to talk to the church, and show them the necessity of their working for themselves. The church have been carried too much. [Pamphlet 159 p. 12 para. 2] p. 145, Para. 5, [1872MS].

"I was shown the reason why we should not be required to take upon ourselves heavy burdens, and engage in perplexing labor. The Lord has work of another character for us to perform. He would not have us exhaust our physical and mental energies, but they should be held in reserve, that upon special occasions, whenever help was actually needed, our voices could be heard. [Pamphlet 159 p. 12 para. 3] p. 145, Para. 6, [1872MS].

"I saw that important moves would be made that would

demand our influence to lead out. Influences would arise, errors would occasionally be brought into the church, and then our influence would be required. But if exhausted by previous labors, we would not possess that calm judgment, discretion, and self-control, for the important occasion in which God would have us act a prominent part. [Pamphlet 159 p. 13 para. 1] p. 146, Para. 1, [1872MS].

"Our efforts have been crippled by Satan's affecting the church to call forth from us almost double labor to cut our way through the darkness and unbelief. These efforts to set things in order in the churches have exhausted our strength. Lassitude and debility have followed. [Pamphlet 159 p. 13 para. 2] p. 146, Para. 2, [1872MS].

"I saw that we had a work to do, and the adversary of souls would resist every effort that we might attempt to make. The people may be in a state of backsliding, so that God cannot bless them, and this will be disheartening; but we should not be discouraged. We should do our duty in presenting the light, and leave the responsibility with the people." [Pamphlet 159 p. 13 para. 3] p. 146, Para. 3, [1872MS].

I will here copy from another testimony written June 6, 1863: "I was shown that our testimony was still needed in the church, and that we should labor to save ourselves trials and cares, and that we should preserve a devotional frame of mind. It is duty for those in the Office to tax their brains more, and my husband tax his less. Much time is spent by him upon various matters which confuse and weary his mind, and unfit him for study, or for writing, and hinder his light from shining in the Review as it should. [Pamphlet 159 p. 14 para. 1] p. 146, Para. 4, [1872MS].

"I saw that my husband's mind should not be crowded and overtaxed. His mind must have rest, and he be left free to write and attend to matters which others cannot do. Those engaged in the Office can lift from him a great weight of care if they would dedicate themselves to God, and feel a deep interest in the work. No selfish feelings should exist among those who labor in the Office. It is the work of God in which they are engaged, and they are accountable to God for the motives and manner in which this branch of his work is performed. They are required to discipline their minds, and to bring their minds to task. Forgetfulness is sin.

Many feel that no blame should be attached to forgetfulness. There is a great mistake here; and this leads to many blunders, and much disorder, and many wrongs. The mind must be tasked. Things that should be done should not be forgotten. The mind must be disciplined until it will remember. [Pamphlet 159 p. 14 para. 2] p. 146, Para. 5, [1872MS].

"My husband has had much care, and he has done many things which others ought to have done, fearing they would, in their heedlessness, make mistakes which would involve losses not easily remedied. This has been a great perplexity to his mind. Those who labor in the Office should learn. They should study, and practice, and exercise their own brains; for they have this branch of business alone, while my husband has the responsibility of many departments of the work. If the workmen make a failure, they should feel that it rests upon them to repair damages from their own purses, and not allow the Office to suffer loss through their carelessness. They should not cease to bear responsibilities, but should try again, avoiding their former mistakes. In this way they would learn to take that care which the word of God ever requires, and then they will do no more than their duty. [Pamphlet 159 p. 15 para. 1] p. 146, Para. 6, [1872MS].

"I was shown that my husband should take time to do those things which his judgment tells him would preserve his health. He has thought that he must throw off the burdens and responsibilities which were upon him, and leave the Office, or his mind would become a wreck. I was shown that when the Lord released him from his position, he would give him just as clear evidence of his release as he gave him when he laid the burden of the work upon him. But he has borne too many burdens, and those laboring with him at the Office, and his ministering brethren also, have been too willing that he should bear them. They have, as a general thing, stood back from bearing burdens and have sympathized with those that were murmuring against him, and left my husband to stand alone while he was bowed down beneath censure until God has vindicated his own cause. If they had taken their share of the burdens, he would have been relieved. [Pamphlet 159 p. 15 para. 2] p. 147, Para. 1, [1872MS].

"I saw that now God required us to take special care of the health he has given us; for our work was not yet done.

Our testimony must still be borne, and would have influence. I saw we should both preserve our strength to labor in the cause of God when it is needed. We should be careful of our strength, and not take upon ourselves burdens that others can, and should, bear. We should encourage a cheerful, hopeful, peaceful frame of mind; for our health depends upon our doing this. The work God requires of us will not prevent our caring for our health that we may recover the effect of overtaxing labor. The more perfect our health, the more perfect will be our labor. When we overtax our strength, and overlabor, and become exhausted, then we are liable to take colds, and are at such times in danger of disease assuming a dangerous form. We must not leave the care of ourselves with God, when he has left the responsibility upon us." [Pamphlet 159 p. 16 para. 1] p. 147, Para. 2, [1872MS].

Oct. 25, 1869, while at Adams Center, I was shown that some ministers among us fail to bear all the responsibility God would have them. Their lack throws extra labor upon those who are burden-bearers, especially upon my husband. There is a failure in ministers moving out and venturing something in the cause and work of God. Important decisions are to be made, and, as the end cannot, by mortal man, be seen from the beginning, there is a shrinking from venturing and advancing as the providence of God leads. Some one must advance. Some one must venture in the fear of God, trusting the result with him. Those ministers who shun this part of the labor are losing much. They are failing to obtain the experience God designed they should have, to make them efficient, strong men that can be relied upon in any emergency. [Pamphlet 159 p. 17 para. 1] p. 147, Para. 3, [1872MS].

Bro. Andrews, you shrink from running risks. You are not willing to venture when you cannot see the way all clear. Yet some one must do this very work, and move by faith, or no advance moves would be made, and nothing would be accomplished. Your fear lest you shall make mistakes, and mismoves, and then be blamed, binds you. You should move according to your best judgment, trusting the result with God. Some one must do this, and it is a trying position for any one. One should not bear all this responsibility alone. This burden, with much reflection, and earnest prayer, should be equally shared. You excuse yourself from taking responsibility because you have made some mistakes in the past. [Pamphlet 159 p. 18 para. 1] p. 148, Para. 1,

[1872MS].

During my husband's affliction, the Lord proved, tested, and tried, his people, to reveal what was in their hearts; and, in thus doing, showed to them what was undiscovered in them that was not according to the Spirit of God. The trying circumstances under which we were placed called out that from our brethren which otherwise would never have been revealed. The Lord proved to his people that the wisdom of man is foolishness, and that their plans and calculations, without thorough trust and reliance upon God, would prove a failure. We are to learn from all these things. If errors are committed, they should teach and instruct, but not lead to the shunning of burdens and responsibilities. Where much is at stake, and where matters of vital consequence are to be entered into, and important questions settled, God's servants should take individual responsibilities. They cannot lay off the burden, and yet do the will of God. Some ministers are deficient in the qualifications necessary to build up the churches, and they are not willing to wear in the cause of God. They have not a disposition to give themselves wholly to the work, with their interest undivided, their zeal unabated, their patience and perseverance untiring. With these qualifications in lively exercise, the churches will be kept in order, and my husband's labors will not be so heavy. It is not constantly borne in mind by all ministers that the labor of all must bear the inspection of the Judgment, and every man be rewarded as his works have been. [Pamphlet 159 p. 18 para. 2] p. 148, Para. 2, [1872MS].

Bro. Andrews, you have a responsibility to bear in regard to the Health Institute. You should ponder, you should reflect. Frequently the time you occupy in reading is the very best time for you to reflect, and study what must be done to set things in order at the Health Institute and at the Office. My husband takes on these burdens because he sees that the work for these institutions must be done by some one. As others would not lead out, he stepped in the gap and supplied the deficiency. [Pamphlet 159 p. 19 para. 1] p. 148, Para. 3, [1872MS].

God has cautioned and warned my husband in regard to the preservation of his strength. I was shown that he was raised up by the Lord, and that he lives as a miracle of mercy--not for the purpose of gathering the burdens upon him again under which he has once fallen, but that the

people of God might be benefited with his experience in advancing the general interests of the cause and in connection with the work he has given me, and the burden he has laid upon me to bear. [Pamphlet 159 p. 20 para. 1] p. 148, Para. 4, [1872MS].

Bro. Andrews, great care should be exercised by you, especially at Battle Creek. In visiting, your conversation should be upon the most important matters. Great care should be exercised to back up precept by example. This is an important post, which will require labor, and while you are here, you should take time to ponder the many things which need to be done, which require solemn reflection, careful attention, and most earnest, faithful prayer. You should feel as strong an interest in the things relating to the cause and burden of the work at the Health Institute, and the Office of publication, as my husband, and feel that the work is yours. You cannot do the work God has especially qualified my husband to do, neither can he do the work God has especially qualified you to do. Yet both of you together, united in harmonious labor, can accomplish much, you, in your office, and my husband in his. [Pamphlet 159 p. 20 para. 2] p. 149, Para. 1, [1872MS].

The work in which we have a mutual interest is great, and efficient, willing, burden-bearing laborers are very few indeed. God will give you strength, my brother, if you will move forward and wait upon him. He will give my husband and myself strength in our united labor, if we do all to his glory, according to our ability and strength to labor. You should be located where you would have a more favorable opportunity to exercise your gift according to the ability God has given you. You should lean your whole weight upon God, and give him an opportunity to teach, lead, and impress you. You feel a deep interest in the work and cause of God, and you should look to God for guidance and light. He will give it you. But, as an ambassador of Christ, you are required to be faithful, to correct wrong in love, and meekness, and your efforts will not prove unavailing. [Pamphlet 159 p. 21 para. 1] p. 149, Para. 2, [1872MS].

Since my husband has recovered from his feebleness, we have labored earnestly. We have not consulted our ease or our pleasure. We have traveled, and labored in camp-meetings, and overtaxed our strength, so that it has brought upon us debility, without the advantages of rest. During the year 1870, we attended twelve camp-meetings. In

a number of these meetings, the burden of labor rested almost wholly upon my husband and myself. We traveled from Minnesota to Maine, and to Missouri and Kansas. [Pamphlet 159 p. 21 para. 2] p. 149, Para. 3, [1872MS].

The foregoing portion of this Appeal was read at the New Hampshire Camp-meeting, August, 1871. [Pamphlet 159 p. 22 para. 1] p. 149, Para. 4, [1872MS].

When we returned from Kansas in the autumn of 1870, Bro. Gage was at home sick. His wife, and his mother, brother and sisters-in-law, said he had worked so hard that it resulted in his sickness. This was not the truth. Overlabor was not the cause of his sickness. He accompanied his brother-in-law on a pleasure trip to Chicago to see the place. The cars were delayed, and he was obliged to wait, on an unpleasant, rainy night, till near morning in the depot, before the cars came along. He traveled all the next day over Chicago, in a rain storm, and returned in the night to Battle Creek. This exposure brought on fever. This desire for a pleasure trip led him to desert his post of duty, and what makes this appear still worse, sister Van Horn, at this very time, was absent from the Office in consequence of fever brought upon her by the sudden death of her mother. Bro. Smith was also from the Office, in Rochester, N. Y., recovering from a fever. There was a great amount of unfinished work, and that Bro. Gage should feel at liberty, in my husband's absence, to neglect pressing duties which related to the interests of the cause generally, to take a pleasure excursion, is astonishing. Yet he left his post of duty to gratify his own pleasure. This fact in Bro. Gage's experience is a sample of the man. Sacred duties rest lightly upon him. [Pamphlet 159 p. 22 para. 2] p. 149, Para. 5, [1872MS].

It was a great breach of the trust reposed in him to pursue the course he did. In what marked contrast to this is the life of Christ our pattern. He was the Son of Jehovah, and the Author of our salvation. He labored and suffered for us. He denied himself, and his whole life was one continued scene of toil and privation. He could, had he chosen so to do, passed his days in a world of his own creating, in ease and plenty, and claimed for himself all the pleasures and enjoyment the world could give him. But he did not consider his own convenience. He lived not to appropriate pleasure to himself, but to do good and lavish his blessings upon others. [Pamphlet 159 p. 23 para. 1] p.

150, Para. 1, [1872MS].

Unfaithfulness Exposed.-- I was shown that Bro. Gage has serious deficiencies in his character, which disqualify him for being closely connected with the work of God where important responsibilities are involved. He has head work, but the heart, the affections, have not been sanctified to God, therefore he cannot be relied upon as qualified for so important a work as the publication of the truth in the Office at Battle Creek. A mistake, or neglect of duty in this work, affects the cause of God at large. Bro. Gage has not seen his failings, therefore he does not reform. [Pamphlet 159 p. 24 para. 1] p. 150, Para. 2, [1872MS].

It is by small things that our characters are formed to habits of integrity. You, my brother, have been of that disposition to undervalue the importance of the little incidents of careful, every-day life. This is a great mistake. Nothing with which we have to do is really small. Every action is of some account, either on the side of right, or on the side of wrong. It is only by exercising principle in the small transactions of ordinary life that we are tested and our characters formed. In the varied circumstances of life we are tested and proved, and thereby we acquire a power to stand the greater and more important tests that we are called to endure, and are qualified to fill still more important positions. The mind must be trained through daily tests to habits of fidelity, to a sense of the claims of right and duty above inclination and pleasure. Minds thus trained are not wavering between right and wrong, as the trembling reed in the wind, but as soon as matters come before them, they discern at once that there is a principle involved, and they will instinctively choose the right without long debating the matter. They are loyal because they have trained themselves to habits of faithfulness and truth. By being faithful in that which is least, it becomes easy for them, through acquired power, to be faithful in greater matters. [Pamphlet 159 p. 24 para. 2] p. 150, Para. 3, [1872MS].

Bro. Gage's education has not been such as to strengthen the high moral qualities that would enable him to stand alone in the strength of God in defense of truth, amid the severest opposition, firm as a rock to principle, true to his moral character, unmoved by censure, or human praise, or rewards, preferring death rather than a violated conscience. Such integrity is needed in the Office of

publication, where solemn, sacred truths are going forth, upon which the world are to be tested. [Pamphlet 159 p. 25 para. 1] p. 151, Para. 1, [1872MS].

The work of God calls for men of high moral powers to engage in its promulgation. Men are wanted whose hearts are nerved with holy fervor, men of strong purpose, that are not easily moved, who can lay down every selfish interest and give all for cross and crown. The cause of present truth is suffering for men who are loyal to a sense of right and duty, whose moral integrity is firm, and their energy equal to the opening providence of God. Such qualifications as these are of more value than if men had untold wealth to invest in the work and cause of God. Moral integrity, energy, and strong purpose for the right, are qualities that cannot be supplied with any amount of gold. Men possessing these qualifications will have influence everywhere. Their lives will be more powerful than lofty eloquence. God calls for men of heart, men of mind, men of moral integrity, whom he can make the repositories of his truth, who will correctly represent and exemplify its sacred principles in their daily life. [Pamphlet 159 p. 25 para. 2] p. 151, Para. 2, [1872MS].

Bro. Gage has ability in some respects that but few have. He could fill an important position in the Office with acceptance to God, if his heart was sanctified to the work. He needs to be converted, and to humble himself as a little child, in seeking pure, heart religion, in order for his influence in the Office, or in the cause of God anywhere, to be what it ought to be. As his influence has been, it has injured all connected with the Office, but more especially the young. His position as foreman gave him influence. He did not conduct himself conscientiously in the fear of God. He favored particular ones above others. He neglected those who, for their faithfulness and ability, deserved special encouragement. He brought distress and perplexity upon those in whom he should have had a special interest. Those who link their affections and interest to one or two, and favor them to the disadvantage of others, should not retain their position in the Office for a day. This unsanctified partiality for special ones who may please the fancy, to the neglect of others who are conscientious and God-fearing, and in his sight of more value, is offensive to God. That which God esteems, we should value. The ornament of a meek and quiet spirit, God regards of higher value than external beauty, outward

adornment, riches, or worldly honor. [Pamphlet 159 p. 26 para. 1] p. 151, Para. 3, [1872MS].

The true followers of Christ will not choose intimate friendship with those whose characters have serious defects, and whose example as a whole it would not be safe to follow, while it is their privilege to associate with persons who observe a conscientious regard to their duties in their business, and the duties of religion. Those who lack principle and devotion generally have a more positive influence to mold the minds of their intimate friends than those have whose characters seem well balanced to control and influence the defective in character, and those lacking spirituality and devotion. [Pamphlet 159 p. 27 para. 1] p. 152, Para. 1, [1872MS].

Bro. Gage's influence, if unsanctified, endangers the souls of those who follow his example. His ready tact and ingenuity is admired, and leads those in connection with him to give him credit for qualifications that he does not possess. At the Office he was reckless of his time. If this affected only himself it would have been a small matter; but his position as foreman gave him influence. His example before those in the Office, and especially the apprentices, was not circumspect and conscientious. If Bro. Gage had, with his ingenious talent, a sense of high moral obligation, his services would be invaluable to the Office. If his principles had been such that no motive could have moved him from the straight line of duty, no inducement which could have been presented to him would have purchased his consent to a wrong action, his influence would have molded others; but his desires for pleasure allured him from his post of duty. If he had stood in the strength of God, unmoved by censure or flattery, his soul steady to principle, faithful to his convictions of truth and justice, he would have been a superior man, and would have won a commanding influence everywhere. Bro. Gage lacks frugality and economy. He lacks tact which would enable him to adapt himself to the opening providence of God to make him a minute man. He loved human praise. He was swayed by circumstances, subject to temptation, and his integrity could not be relied upon. [Pamphlet 159 p. 28 para. 1] p. 152, Para. 2, [1872MS].

Bro. Gage's religious experience was not sound. He moved from impulse, not from principle. His heart was not right with God, and he did not have the fear of God and his glory

before him. He acted very much like a man engaged in common business. He had but very little sense of the sacredness of the work in which he was engaged. He had not practiced self-denial and economy, therefore he had no experience in this. At times he labored earnestly, and manifested a good interest in the work. Then again he would be careless of his time, and spend precious moments in unimportant conversation, hindering others from doing their duty, and setting an example to others of recklessness and unfaithfulness. The work of God is sacred and holy, and calls for men of lofty integrity. Men are wanted who have a sense of justice, even in the smallest matters, that will not allow them to make entries of their time that are not minute and correct. Men that will have a sense that they are handling means that belong to God, and who would not unjustly appropriate one cent to their own use. Men who will be just as faithful and exact, careful and diligent in their labor, in the absence of their employer, as in his presence, proving by their faithfulness that they are not eye-servants, not merely men-pleasers, but conscientious, faithful, true workmen, doing right, not for human praise, but because they love and choose the right from a high sense of their obligation to God. [Pamphlet 159 p. 29 para. 1] p. 152, Para. 3, [1872MS].

Parents are not thorough in the education of their children. They do not see the necessity of molding the minds of their children by discipline that they should. They give them a superficial education, manifesting greater care for an ornamental rather than a solid education which would develop the faculties, and direct them to bring out the energies of the soul, that the powers of the mind should expand and strengthen by exercise. The faculties of the mind need cultivation that they may be exercised to the glory of God. Careful attention should be given to the culture of the intellect, that the varied organs of the mind may have equal strength, by being brought into exercise, each in their distinctive office. If parents allow their children to follow the bent of their own minds, and follow their inclination and pleasure, to the neglect of duty, they will form their character after this pattern, and will not be competent for any responsible position in life. The desires and inclinations of youth should be restrained, their weak points of character strengthened, their over strong tendencies depressed. [Pamphlet 159 p. 30 para. 1] p. 153, Para. 1, [1872MS].

If one faculty is suffered to remain dormant, or turned out of its proper direction, the purpose of God is not carried out. The faculties should be all well developed. Care should be given to each, for they have a mutual bearing upon each other, and must all be exercised that the mind be properly balanced. If one or two organs are cultivated, and in continual use, because it is the choice to put the strength of the mind in one direction, to the neglect of other powers of the mind, your children will come to maturity with unbalanced minds, and they will not have harmonious characters. They will be apt and strong in one direction, and greatly deficient in other directions just as important. They will not be competent men and women. Their deficiencies will be marked, and mar the entire character. [Pamphlet 159 p. 31 para. 1] p. 153, Para. 2, [1872MS].

Bro. Gage has cultivated an almost ungovernable propensity for sight-seeing and trips of pleasure. And time and expense are wasted to gratify his desire for pleasure excursions. His selfish love of pleasure leads to the neglect of sacred duties. Bro. Gage loves to preach, but he has never taken up this work, feeling the woe upon him if he preach not the gospel. He frequently left his work in the Office which demanded his care, to comply with calls from some of his brethren in other churches. If he had felt the solemn sense of the work of God for this time, and gone forth, making God his trust, practicing self-denial, and lifting the cross of Christ, he would have accomplished good. But he frequently had so little sense of the holiness of the work, that he would improve the opportunity of visiting other churches, in making the occasion a scene of self-gratification, in short, a pleasure trip. What a contrast in the course pursued by the apostles, who went forth burdened with the word of life, and in the demonstration of the Spirit, preaching Christ crucified. They pointed out the living way through self-denial and the cross. They had fellowship with their Saviour in his sufferings, and their greatest desire was to know Christ Jesus, and him crucified. They considered not their own convenience, nor counted their lives dear unto themselves. They lived not to enjoy, but to do good, and save souls for whom Christ died. [Pamphlet 159 p. 31 para. 2] p. 153, Para. 3, [1872MS].

Bro. Gage can present arguments upon doctrinal points, but the practical lessons of sanctification, self-denial, and

the cross, he has not experienced in himself. He can speak to the ear, but the truth is not urged home upon the consciences with a deep sense of its solemnity and importance in view of the Judgment, when every case must be decided, because he has not felt the sanctifying influence of these truths upon his own heart, and practiced them in his own life. Bro. Gage had not trained his mind, and his deportment out of meeting was not exemplary. He did not seem to have the burden of the work resting upon him, but was trifling and boyish. He lowered the standard of religion by his example. Sacred and common things were placed on a level. [Pamphlet 159 p. 32 para. 1] p. 154, Para. 1, [1872MS].

Bro. Gage has not been willing to endure the cross, and he has not been willing to follow Christ from the manger to the judgment hall and Calvary. He has brought upon himself sore affliction in seeking his own pleasure. Bro. Gage has yet to learn that his strength is weakness and his wisdom is folly. If he had felt that he was engaged in the work of God, and that he was indebted to him who required of him to improve the time and talents he has given him to his glory--had he stood faithfully at his post--he would not have suffered that long, tedious sickness. His exposure upon that pleasure trip caused him months of suffering. [Pamphlet 159 p. 33 para. 1] p. 154, Para. 2, [1872MS].

Bro. Gage would have died had it not been for the earnest, effectual prayer of faith, put up in his behalf, by those who felt that he was not prepared to die, for God to spare him. Had he died at that time, his case would have been far worse than that of the unenlightened sinner. But God mercifully heard the prayers of his people, and spared Bro. Gage and gave him a new lease of his life, that he might have opportunity to repent of his unfaithfulness and redeem the time. His example had influenced many in Battle Creek in the wrong direction. [Pamphlet 159 p. 34 para. 1] p. 154, Para. 3, [1872MS].

Bro. Gage came up from his sickness; but how little did he or his family feel humbled under the hand of God. The work of the Spirit of God, and wisdom from him, are not manifested that we may be happy and satisfied with ourselves, but that our souls may be renewed in knowledge and true holiness. How much better would it have been for Bro. Gage if his affliction had prompted to faithful searching of heart, to discover the imperfections in his

character, that he might put them away, and with humble spirit come forth from the furnace as gold purified, reflecting the image of Christ. [Pamphlet 159 p. 34 para. 2] p. 155, Para. 1, [1872MS].

The sickness that he had brought upon himself, the church helped him bear. His watchers were provided, his expenses, in a great measure, borne by the church; yet neither he nor his family appreciated this generosity and tenderness on the part of the church. They felt they deserved all that was done for them. As Bro. Gage came up from his sickness, he felt wrong toward my husband, because he disapproved his course which was so censurable. He united with others to injure my husband's influence, and since he has left the Office, he has not felt right. He would poorly stand the test of being proved by God. [Pamphlet 159 p. 34 para. 3] p. 155, Para. 2, [1872MS].

Bro. Gage has not yet learned the lesson that he will have to learn if he is saved at last, to deny self, resist his desire for pleasure. He will have to be brought over the ground again, and tried still more closely, because he failed to endure the trials of the past. He has displeased God in justifying self. He has but little experience of the fellowship of the sufferings of Christ. He loves display, and does not economize his means. The Lord knows. He weighs the inward feelings and intentions of the heart. He knows man. He tests our fidelity. He requires that we should love and serve him with the whole mind, and heart, and strength. The lovers of pleasure may put on a form of godliness that even involves some self-denial, and they may sacrifice time and money, and yet self not be subdued, and the will not brought into subjection to the will of God. [Pamphlet 159 p. 35 para. 1] p. 155, Para. 3, [1872MS].

The influence of the Jones girls was very bad in Battle Creek. They had not been trained. Their mother had neglected her sacred duty, and had not restrained her children. She had not brought them up in the fear and admonition of the Lord. They had been indulged and shielded from bearing responsibilities until they had no relish for the plain, homely duties of life. The mother had educated the daughters to think much of their dress. But the inward adorning was not exalted before them. These young girls were vain and proud. Their minds were impure. Their conversation was corrupting, and yet a class in B. C. would associate with this stamp of minds, and they could not

associate with them without coming down to their level. They were not dealt as severely with as their case demanded. They love the society of the young men, and the young men are the theme of their meditation, and of their conversation. These girls have corrupted manners; they were headstrong and self-confident. [Pamphlet 159 p. 36 para. 1] p. 155, Para. 4, [1872MS].

The Jones family love display. The mother is not a prudent, dignified woman. She is not qualified to bring up children. The dress of her children, to make a show, is of greater consequence to her than the inward adorning. She has not disciplined herself. Her will has not been brought into conformity to the will of God. Her heart is not right with God. She is a stranger to the operation of his Spirit upon the heart, bringing the desires and affections in conformity to the obedience of Christ. She does not possess ennobling qualities of mind, and does not discern sacred things. She has let her children do as they pleased. The fearful experience she has had with two of her elder children has not made the deep impression on her mind that the circumstances demanded. She has educated her children to love dress, vanity, and folly. She has not disciplined her two younger girls. Charles, under a proper influence, would be a worthy young man; but he has much to learn. He follows inclination rather than duty. He loves to follow his own will and pleasure, and has not a correct knowledge of the duties devolving upon a Christian. Self-gratification, and his own inclination, he would gladly interpret to be duty. Self-gratification he has not overcome. He has a work to do to clear his spiritual vision, that he may understand what it is to be sanctified to God, and learn the high claims of God upon him. The serious defects in his education have affected his life. [Pamphlet 159 p. 36 para. 2] p. 156, Para. 1, [1872MS].

If Bro. Gage was, with his good qualifications, well balanced and faithful as foreman of the Office, his labor would be of great value to the Office, and he could earn double wages. But for the past years, considering his deficiency, with his unconsecrated influence, the Office could better afford to do without him, even if his services could be had for nothing. Bro. and sister Gage have not learned the lesson of economy. The gratification of the taste and desire for pleasure and display has had an overpowering influence upon them. Small wages would be of more advantage to them than large, for they would use all,

were it never so much, as they pass along. They would enjoy as they go, and then when affliction draws upon them, would be wholly unprepared. Twenty dollars a week would be laid out about the same as twelve. Had Bro. and sister Gage been economical managers, denying themselves, they could ere this have had a home of their own, and besides this, means to draw upon in case of adversity. But they will not economize as others have done, upon whom they have sometimes been dependent. If they neglect to learn these lessons, their character will not be found perfect in the day of God. [Pamphlet 159 p. 38 para. 1] p. 156, Para. 2, [1872MS].

Bro. Gage has been the object of the great love and condescension of Christ, and yet he has never felt that he could imitate the great Exemplar. He claims, and all his life has sought after, a better portion in this life than was given our Lord. Bro. Gage has never felt the depths of ignorance and sin from which Christ has proposed to lift him, and to link him to his divine nature. [Pamphlet 159 p. 38 para. 2] p. 156, Para. 3, [1872MS].

It is a fearful thing to minister in sacred things when the heart and hands are not holy. To be a co-worker with Jesus Christ, involves fearful responsibilities. To stand as a representative of Christ is no small matter. The fearful realities of the Judgment will test every man's work. The apostles said, "We preach not ourselves, but Christ Jesus the Lord;" "for God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The sufficiency of the apostle was not in himself, but in the gracious influence of the Spirit of Christ which filled his soul, and brought every thought into subjection to the obedience of Christ. The power of truth attending the word preached, will be a savor of life unto life, or of death unto death. Ministers are required to be living examples of the mind and Spirit of Christ, living epistles, known and read of all men. I tremble when I consider that there are some ministers, even among Seventh-day Adventists, who are not sanctified by the truths which they preach. Nothing less than the quick and powerful Spirit of God working in the hearts of his messengers to give the knowledge of the glory of God, can gain for them the victory. [Pamphlet 159 p. 39 para. 1] p. 157, Para. 1, [1872MS].

Bro. Gage's preaching has not been marked by the sanction of God's Spirit. He could talk fluently, and could make a point plain; but his preaching lacked spirituality. His appeals have not touched the heart with a new tenderness. There has been an array of words, but the hearts of his hearers have not been quickened and melted with a sense of a Saviour's love. Sinners have not been convicted and drawn to Christ by a sense that "Jesus of Nazareth passeth by." Sinners should have a clear impression given them of the nearness and willingness of Christ to give them present salvation. A Saviour should be presented before the people, while the heart of the speaker should be subdued and imbued with his spirit. The very tones of the voice, the look, the words, should possess an irresistible power to move the hearts and control the minds. Jesus should be found in the heart of the minister. If Jesus is in the words, in the tones of the voice that is mellow with his tender love, this will prove a blessing of more value than all the riches, pleasures, and glories of the earth, for such blessings will not come and go without they accomplish a work. Convictions will be deepened, impressions will be made, and the question will be raised, "What shall I do to be saved?" [Pamphlet 159 p. 40 para. 1] p. 157, Para. 2, [1872MS].

It is in justice to the cause of God that I feel compelled to state that Bro. Gage's sickness was not the result of unwearied devotion to the interests of the Office. Imprudent exposure on a trip to Chicago, for his own pleasure, was the cause of his long, tedious, suffering sickness. God did not sustain him in leaving the work, when so many were absent who had filled important positions in the Office. At the very time when he should not have excused himself for an hour, he left his post of duty. And God did not sustain him. There was no period of rest for us however much we might need it. The Review, the Reformer, and Instructor, must be edited. Very many letters had been laid aside until we should return to examine them. Things were in a sad state at the Office. Everything needed to be set in order. [Pamphlet 159 p. 41 para. 1] p. 157, Para. 3, [1872MS].

My husband commenced his labor, and I helped him what I could; but that was but little. He labored unceasingly to straighten out perplexing business matters, and to improve the condition of our periodicals. He could not depend upon help from any of his ministering brethren. His head, heart,

and hands, were full. He was not encouraged by Brn. Andrews and Waggoner when they knew he was standing under the burdens at Battle Creek alone. They did not stay up his hands. They wrote in a most discouraging manner of their poor health, and being in so exhausted a condition that they could not be depended on to accomplish any labor. My husband saw that nothing could be hoped for in that direction. And notwithstanding his double labor through the summer, he could not rest. He reined himself up to do the work others had neglected, irrespective of his weakness. [Pamphlet 159 p. 41 para. 2] p. 158, Para. 1, [1872MS].

The Reformer was about dead. Bro. Gage had urged the extreme positions of Dr. Trall, which had influenced the doctor to come out in the Reformer stronger than he otherwise would have done, in discarding milk, sugar, and salt. The position to leave these things entirely may be right in their order. But the time had not come to make a general stand upon these points. And those who do take their position, and advocate the entire disuse of milk, butter, and sugar, should have their own tables free from these things. Bro. Gage, even while taking his stand in the Reformer with Dr. Trall in regard to the injurious effects of salt, milk, and sugar, did not practice the things he taught. Upon his own table these things were daily used. [Pamphlet 159 p. 42 para. 1] p. 158, Para. 2, [1872MS].

Many of our people had lost their interest in the Reformer , and letters were daily received with this discouraging request, "Please discontinue my Reformer ." Letters were received from the West, where the country is new and fruit scarce, inquiring how the friends of health reform live at Battle Creek. Did they dispense with salt entirely? If so, we cannot at present adopt the health reform. We can get but little fruit, and we have left meat, tea, coffee, and tobacco; but we must have something to sustain life. [Pamphlet 159 p. 43 para. 1] p. 158, Para. 3, [1872MS].

We had spent some time in the West, and we knew the scarcity of fruit, and we sympathized with our brethren who were conscientiously, in the fear of God, seeking to be in harmony with the body of Sabbath-keeping Adventists. They were becoming discouraged, and some were backsliding upon the health reform, fearing that at Battle Creek they were radical and fanatical. We could not raise an interest anywhere in the West to obtain subscribers for the Health Reformer . We saw that the writers in the Reformer were

going away from the people, and leaving them behind. If we take positions that conscientious Christians, who are indeed reformers, cannot adopt, how can we expect to benefit that class whom we can reach only from a health standpoint? [Pamphlet 159 p. 43 para. 2] p. 158, Para. 4, [1872MS].

We must go no faster than we can take those with us whose consciences and intellects are convinced of the truths we advocate. We must meet the people where they are. Some of us have been many years in arriving at our present position in health reform. Reform in diet is slow to obtain. We have powerful appetite to meet; for the world is given to gluttony. If we should allow the people as much time as we have required to come up to the present advanced state in reform, we should be very patient with them, and allow them to advance step by step, as we have done, until their feet are firmly established upon the health-reform platform. But we should be very cautious to not take one step too fast, that we shall be obliged to retrace. In reforms, we had better come one step short of the mark than to go one step beyond it. And if there is error at all, let it be on the side next to the people. [Pamphlet 159 p. 44 para. 1] p. 159, Para. 1, [1872MS].

And, above all, we should not with our pens advocate positions that we do not put to a practical test in our own families, upon our own tables. This is dissimulation, and a species of hypocrisy. In Michigan we can do better in leaving salt, sugar, and milk, than many who are situated in the far West, or in the far East, where there is a scarcity of fruit. There are but very few families in Battle Creek who do not use these articles upon their tables. We know that a free use of these articles is positively injurious to health, and, in many cases, we think if they were not used at all, a much better state of health would be enjoyed. At present, our burden is not upon these things. The people are so far behind that we see it is all they can bear to have us draw the line upon their injurious indulgences and stimulating narcotics. We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh-meats, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food. [Pamphlet 159 p. 44 para. 2] p. 159, Para. 2, [1872MS].

If we come to persons who have not been enlightened in

regard to health reform, and present our strongest positions at first, there is danger of their becoming discouraged as they see how much they have to give up, so that they will make no effort to reform. We must lead the people along patiently and gradually, remembering the hole of the pit whence we were digged. [Pamphlet 159 p. 45 para. 1] p. 159, Para. 3, [1872MS].

My husband and myself have labored to improve the Reformer , and make it interesting and profitable, that it should be desired, not only by our people, but by all classes. This was a severe tax upon my husband. He also made very important improvements in the Review and Instructor . He accomplished the work which should have been shared by three men. And while all this labor fell upon him, in the publishing department, the business department at the Health Institute and at the Publishing Association required the labor of two men to relieve them of financial embarrassments. [Pamphlet 159 p. 45 para. 2] p. 159, Para. 4, [1872MS].

Unfaithful men who had been entrusted with the work at the Office and the Institute, had, through selfishness and lack of consecration, placed matters in the worst condition possible. There was unsettled business that had to be settled. My husband stepped into the gap, and worked with all his energies. He was wearing. We could see that he was in danger; but how he could stop, we could not tell, unless the work in the Office should cease. Almost every day some new perplexity would arise, some new matter of difficulty, caused by the unfaithfulness of the men who had taken charge of the work. His brain was taxed to the utmost, until the worst perplexities are now overcome, and the work is moving on prosperously. [Pamphlet 159 p. 46 para. 1] p. 160, Para. 1, [1872MS].

At the General Conference, my husband plead to be released from the burdens upon him; but notwithstanding his pleading, the burden of editing of Review and Reformer was placed upon him, with encouragement that men, who would take responsibilities and burdens, would be encouraged to settle at Battle Creek. But as yet no help has come to my husband to lift from him the burdens of the financial work at the Office of publication. [Pamphlet 159 p. 46 para. 2] p. 160, Para. 2, [1872MS].

My husband is fast wearing. We attended the four camp-

meetings west. Our brethren are urging our attending the camp-meetings east. But we dare not take additional burdens upon us. We came from the labor of camp-meetings west, in July, 1871, to find a large amount of business that had been left to accumulate in my husband's absence. We have seen no opportunity for rest yet. My husband must be released from the burdens upon him. There are too many that use his brain in the place of using their own. In view of the light which God has been pleased to give us, we plead for you, my brethren, to release my husband. I am not willing to venture the consequences of his going forward and laboring as he has done. He served you faithfully and unselfishly for years, and finally fell under the pressure of the burdens placed upon him. Then his brethren, in whom he had confided, left him. They let him drop into my hands, and forsook him. I was his nurse, his attendant, and physician, for nearly two years. I do not wish to pass through the experience a second time. Brethren, will you lift the burdens from us, and allow us to preserve our strength as God would have us, that the cause at large may be benefited with the efforts we may make in his strength? Or will you leave us to become debilitated so that we will become useless to the cause? [Pamphlet 159 p. 47 para. 1] p. 160, Para. 3, [1872MS].

Epistle Number One.-- Bro. -----, Dec. 10, 1871, I was shown that you and your sisters were in a very dangerous condition, and that which makes your state the more dangerous, is, that you do not realize your true state. I saw you enveloped in darkness. This darkness has not settled upon you suddenly. You commenced to enter the mist of darkness gradually, and almost imperceptibly, until the darkness is as light to you, yet the cloud is becoming more dense every day. I saw, now and then, a gleaming of light separating the darkness from you; then again it would close about you, firmer and more dense than before. [Pamphlet 159 p. 48 para. 1] p. 160, Para. 4, [1872MS].

Your singing schools have ever been a snare to you. Neither you, nor your sisters, have a depth of experience that will enable you to associate with the influences you are brought in contact with in your singing schools without being affected. It would take stronger minds, with greater decision of character than you three possess, to be brought into the society you are, and not be affected. Listen to the words of Christ: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a

candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Have your example and influence been of that positive character that has impressed and convicted your associates? I think not. You have been injured. Darkness has settled upon you, and dimmed your light; and your light has not burned with that luster to dispel the darkness about others. You have been separating farther and farther from God. You, my brother, have but a faint sense of what you have been doing. [Pamphlet 159 p. 48 para. 2] p. 161, Para. 1, [1872MS].

You have been standing directly in the way of your sisters' advancement in the divine life. Your sisters, more especially -----, have been entangled with the bewitching, Satanic wiles of spiritualism, and if she rids herself of this unholy slime of Satan, which has perverted her sense of eternal things, she will have to make a mighty effort. It will be but a hair's breadth escape. You have been blinded, deceived, and enchanted, yourself. You do not see yourself. You are all three of you very weak, when you might be strong in the precious, saving truth, strengthened, stablished, and settled upon the rock Christ Jesus. I feed deeply. I tremble for you. I see temptations on every hand, and you with so little power and strength to resist them. [Pamphlet 159 p. 49 para. 1] p. 161, Para. 2, [1872MS].

Bro. -----, I was shown you infatuated and deceived as to your motives and real purposes of your heart. I saw you in the society of Bro. -----'s daughter. She has never yielded her heart to Christ. I was shown her affected and convicted. But your course was not of that character to deepen conviction, or to give her the impression that there was special importance attached to these matters. You profess to hold sacred the salvation of the soul, and the present truth. She does not respect the Sabbath from principle. She loves the vanity of the world. She enjoys the pride and amusements of life. But you have been departing so gradually from God and from the light, that you do not see the separation which the truth necessarily brings between those who love God and the lovers of pleasure more than lovers of God. I saw you were attracted to her society. Religious meetings and sacred duties are of minor importance, while the presence of a mere child,

without any knowledge of the truth or of heavenly things, fascinates you. You have overlooked self-denial and the cross, which lie directly in the pathway of every disciple of Christ. [Pamphlet 159 p. 50 para. 1] p. 161, Para. 3, [1872MS].

I was shown that if you had been walking in the light, you would have taken your position decidedly for the truth. And your example would have shown that you considered the truth you profess of that importance that your affections and heart could go only where the image of Christ was discernible. Christ now says to you, -----, Which will you have, me, or the world? Here is your decision to be made. Will you follow the promptings of the unsanctified heart? turn away from self-denial for Christ's sake? step over the cross without lifting it? or will you lift that cross, heavy though it may be, and make some sacrifice for the truth's sake? May God help you to see where you are, that you may place a true estimate upon eternal things. You now have so little spiritual eyesight that the holy and sacred are placed upon a level with the common. You have responsibilities. Your influence affects to a great extent your sisters. Your only safety is separation from the world. [Pamphlet 159 p. 51 para. 1] p. 162, Para. 1, [1872MS].

I was shown you, -----, taking the young with you to scenes of amusement at the time of a religious interest, and also engaging in singing schools with worldlings who are all darkness, and who have evil angels all around them. How would your feeble, dim light appear amid this darkness and temptation? Angels of God do not attend you upon these occasions. You are left to go in your own strength. Satan is well pleased with your position, for he can make you more efficient in his service than if you did not profess to be a Christian, keeping all the commandments of God. The True Witness addresses the Laodicean church, "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth: Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire; that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous, therefore, and repent." [Pamphlet 159 p. 52 para. 1] p. 162, Para. 2, [1872MS].

You are blinded and infatuated. You have felt strong when you were weakness itself. You can be strong in the Mighty One. You can be an instrument of righteousness, if you are willing to suffer for Christ's sake. You and your sisters may redeem the time if you will. But it will cost an effort. Your younger sister is linked to one who is not worthy of her affections. There are serious defects in his character. He has not reverence for sacred and holy things. His heart has not been changed by the Spirit of God. He is selfish, boastful, loving pleasure more than duty. He has no experience in self-denial and humiliation. In choosing friendship, there should be great caution that an intimacy is not contracted with one whose example it would not be safe to imitate, for the effect of such an intimacy is to lead away from God, from devotion, and the love of the truth. It is positively dangerous for you to be intimate with friends who have not a religious experience. If either of you, or all three of you, follow the leadings of God's Spirit, or value your soul's salvation, you will not choose as your particular and intimate friends those who do not maintain a serious regard for religious things, and who do not live under its practical influence. Eternal considerations should come first with you. Nothing can have a more subtle and positively dangerous influence upon the mind, and serve to banish serious impressions, and convictions of the Spirit of God, than to associate with those who are vain and careless, and whose conversation is upon the world and vanity. The more engaging these persons may be in other respects, the more dangerous is their influence as companions, because they would throw around an irreligious life so many pleasing attractions. [Pamphlet 159 p. 52 para. 2] p. 162, Para. 3, [1872MS].

God has claims upon all three of you, which you cannot lightly throw aside. Jesus has bought you with the price of his own blood. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Have you no sacrifice to make for God? Great responsibilities stand in the passages of your every-day life. Your record is daily passing up to God. Great dangers lie hidden in your pathway. If I could, I would take you in my arms and bear you safely over them; but this I am not permitted to do. You are in the most

critical period of your life-history. If you arouse and direct the energies of the soul after things of eternal interest, and if you make everything subordinate to this, you will make a success of perfecting Christian characters. You may all engage in the spiritual warfare against besetting sins, and you may, through Christ, come off victors. But this is no child's play. It is a stern warfare, involving self-denial and cross-bearing. Your dangers are that you will not fully realize your backslidings and your perilous condition. Unless you view life as it is, cast aside your brilliant fancies of imagination, and come down to the sober lessons of experience, you will awake when it is too late. You will then realize the terrible mistake you have made. [Pamphlet 159 p. 54 para. 1] p. 163, Para. 1, [1872MS].

Your education has not been of that kind to form solid, substantial characters, therefore you have this education to obtain now, which you should have had years ago. Your mother was too fond of you. A mother cannot love her children too well, but she may love unwisely, and allow her affection to blind her to their best interest. You have had an indulgent, tender mother. She has shielded her children too much. She has taken the burdens of life which have nearly crushed out her life, while her children should have taken them. They could have borne them better than she. [Pamphlet 159 p. 55 para. 1] p. 163, Para. 2, [1872MS].

The deficiencies in your characters of firmness and self-denial is a serious drawback in obtaining a genuine religious experience that will not be sliding sand. Firmness, and integrity of purpose, should be cultivated. These qualifications are positively necessary for a successful Christian life. If you have integrity of soul, you will not be swerved from the right. No motive will be sufficient to move you from the straight line of duty; you will be loyal and true to God. The pleadings of affection and love, the yearnings of friendship, will not move you to turn aside from truth and duty, you will not sacrifice duty to inclination. [Pamphlet 159 p. 55 para. 2] p. 164, Para. 1, [1872MS].

If you are allured to unite your life-interest with an young, inexperienced girl, who is really deficient in an education in the common, practical, daily duties of life, you make a mistake; but this is small in comparison with her ignorance in regard to her duty to God. She has not

been destitute of light. She has had religious privileges, and yet her heart has not felt her wretched sinfulness without Christ. If you, in your infatuation, can turn from the prayer-meeting, repeatedly, where God meets with his people, in order to enjoy the society of one who has no love for God, and sees no attractions in the religious life, how do you expect God can prosper such a union? Be not in haste. Early marriages should not be encouraged. If a young woman, or a young man, have not respect to the claims of God, and heed not the claims which bind them to religion, there will be danger that they will not properly regard the claims of the husband, or the wife. The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; and you sustain a loss you cannot afford. The habit of sitting up late at night is customary, but it is not pleasing to God, even if you were both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God, you will move with deliberate caution. You will not suffer love-sick sentimentalism to so blind your vision that you cannot discern the high claims your God has upon you as a Christian. [Pamphlet 159 p. 56 para. 1] p. 164, Para. 2, [1872MS].

I address myself to you three, dear youth. Let it be your aim to glorify God, and attain his moral likeness. Invite the Spirit of God to mold your character. Now is your golden opportunity to wash your robes of character, and make them white in the blood of the Lamb. I regard this as the turning-point in your destiny. Which will you choose, says Christ, me, or the world? God calls for an unconditional surrender of the heart and affections to him. If you love friends, brothers or sisters, father or mother, houses or lands, more than me, says Christ, ye are not worthy of me. Religion lays the soul under the greatest obligation to her claims, to walk by her principles. As the mysterious magnet points to the north, so do the claims of religion point to the glory of God. You are bound, by your baptismal vows, to honor your Creator, and to resolutely deny self and crucify your affections and lusts, and have even your thoughts brought into obedience to the will of Christ. [Pamphlet 159 p. 57 para. 1] p. 164, Para. 3, [1872MS].

Shun running into temptation. But when temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God, and with confidence and conscious power exclaim, "I can do all things through Christ which strengtheneth me." There is strength for you all in God. But you will never feel your need of that strength which alone is able to save you, unless you feel your sinfulness and weakness. Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with him, he will crown you with glory in his everlasting kingdom. If you are willing to sacrifice all for Christ, then he will be your Saviour. But if you choose your own way, you will follow on in darkness until it is too late to secure the eternal reward. [Pamphlet 159 p. 58 para. 1] p. 165, Para. 1, [1872MS].

What have you been willing to suffer for the truth's sake? You have a short, very short, period in which to cultivate the noble traits of your character. You have all been, to some extent, dissatisfied and unhappy. You have had many complaints to make. You have talked, especially ----- and -----, your unbelief, and censured others. You have had hearts filled with pride, and even bitterness, at times. Your closets have been neglected, and you have not loved the exercises of religious duties. If you had been persevering in your efforts to grow up into Christ your living head, you would now be strong, and competent to bless others with your influence. [Pamphlet 159 p. 59 para. 1] p. 165, Para. 2, [1872MS].

If you had cultivated a steady, uniform, unwavering energy, you would now be strong to resist temptation. But these precious qualities can only be gained through a surrender of the soul to the claims of religion. [Pamphlet 159 p. 59 para. 2] p. 165, Para. 3, [1872MS].

Then your motives will be high, the intellect and affection will be balanced by high principles. God will work with us if we will only engage in healthy action. We must feel the necessity of uniting our human efforts and zealous action with divine power. We can stand forth in God, strong to conquer. -----, you have greatly failed in energy of purpose to do, and to endure. [Pamphlet 159 p. 59 para. 3] p. 165, Para. 4, [1872MS].

What a great mistake is made in the education of children and youth, in indulging, and favoring, and petting them. They become selfish and inefficient. There is a lack of energy exercised in the little things of life. The character has not been trained to acquire strength in the performance of the every-day duties, lowly though they may be. There is a neglect of doing willingly and cheerfully what lies directly before you to do, which some one must do. There is a great desire with us to find a more exalted, larger work. [Pamphlet 159 p. 60 para. 1] p. 165, Para. 5, [1872MS].

No one is qualified for the important and great work, unless he has been faithful in the performance of the little duties. [Pamphlet 159 p. 60 para. 2] p. 166, Para. 1, [1872MS].

It is by degrees the character is formed and the soul trained to put effort and energy proportionate for the task which is to be accomplished. If we are creatures of circumstance, we shall surely fail of perfecting Christian character. [Pamphlet 159 p. 60 para. 3] p. 166, Para. 2, [1872MS].

You must master circumstances; not allow circumstances to master you. You can find energy at the cross of Christ. You can now grow by degrees, and conquer difficulties, and overcome force of habit. You need to be stimulated by the life-giving force of Jesus. You should be attracted to Christ, and clothed with his divine beauty and excellence. Bro. -----'s daughter has an education to gain, as she is no more competent for the duties and difficulties of life as a wife, than a school girl of ten years old. [Pamphlet 159 p. 60 para. 4] p. 166, Para. 3, [1872MS].

I know whereof I speak. I testify the things I know. If --- was not infatuated, and his judgment perverted, he would pursue a very different course than he has in many respects. [Pamphlet 159 p. 61 para. 1] p. 166, Para. 4, [1872MS].

How much wisdom, caution, and discrimination, are needed by youth of deficient experience. You all need to be clothed with humility. [Pamphlet 159 p. 61 para. 2] p. 166, Para. 5, [1872MS].

Religion should dictate and guide you in all your

pursuits, and should hold absolute control over your affections. If you yield yourselves unreservedly into the hands of Christ, making his power your strength, then will your moral sense be clear to discern the quality of character that you may not be deceived by appearances and make great mistakes in your friendship. You want your moral power keen and sensitive, that it may bear severe tests and not be marred. You want your integrity of soul so firm that vanity, display, or flattery, will not move you. [Pamphlet 159 p. 61 para. 3] p. 166, Para. 6, [1872MS].

Oh! it is a great thing to be right with God, the soul in harmony with its Maker, that amid the contagion of evil example, which in its deceitful appearance would lure the soul from duty. Angels may be sent to your rescue; but bear in mind, if you invite temptation, you will not have divine aid to keep you from being overcome. The three worthies endured the fiery furnace, for Jesus walked with them in the fiery flame. If they had, of themselves, walked in the fire, they would have been consumed. Thus will it be with you. If you do not walk deliberately into temptation, God will sustain you when the temptation comes. [Pamphlet 159 p. 61 para. 4] p. 166, Para. 7, [1872MS].

The Cause in New York.-- While in Vermont, Dec. 10, 1871, I was shown some things in regard to New York. The cause in the State seemed to be in a deplorable condition. There were but few laborers, and these were not as efficient as their profession of faith in the sacred truths for this time demanded of them. There are those in the State, who minister in word and doctrine, who are not thorough workmen. Although they have believed the theory of the truth, and have been preaching for years, never will they be competent laborers until they work upon a different plan. They have spent much time among the churches when they are not qualified to benefit them. They themselves are not consecrated to God. They need the spirit of endurance to suffer for Christ's sake, to "drink of the cup and be baptized with the baptism," before they are prepared to help others. Unselfish, devoted workmen are needed, to bring things up in New York to the Bible standard. These men have not been in the line of their duty in traveling among the churches. If God has called them to his work, it is to save sinners. They should prove themselves by going out into new fields, that they may know for themselves whether God has committed to them the work of saving souls. [Pamphlet 159 p. 62 para. 1] p. 166, Para. 8, [1872MS].

Had Brn. Taylor, Saunders, Cottrell, Whitney, and Bro. and sister Lindsay, labored in few fields, they would now be far in advance of what they are. Meeting opposition of opponents would drive them to their Bibles for arguments to sustain their position, which would increase their knowledge in the Scriptures, and would give them a conscious power of their ability in God to meet opposition in any form. Those who are content to go over and over the same ground among the churches, will be deficient in the experience they should have. They will be weak--not strong to will, and do, and suffer, for the truth's sake. They will be inefficient workmen. [Pamphlet 159 p. 63 para. 1] p. 167, Para. 1, [1872MS].

Those who have the cause of God at heart, and feel love for precious souls for whom Christ died, will not seek their ease or pleasure. They will do as Christ has done. They will go forth to "seek and to save that which was lost." He said, "I came not to call the righteous, but sinners, to repentance." [Pamphlet 159 p. 64 para. 1] p. 167, Para. 2, [1872MS].

If ministers in New York wish to help the church, they can do so in no better way than to go out in new fields and labor to bring souls into the truth. When the church see that their ministers are all aglow with the spirit of the work, feeling deeply the force of the truth, and seeking to bring others to the knowledge of the truth, it will put new life and vigor in them. Their hearts will be stirred to do what they can to aid in the work. There is not a class of people in the world that are more willing to sacrifice of their means to advance the cause than Seventh-day Adventists. [Pamphlet 159 p. 64 para. 2] p. 167, Para. 3, [1872MS].

If the ministers do not discourage them to death by their indolence, and inefficiency, and lack of spirituality, they will generally respond to any appeal that may be made that will commend itself to their judgment and consciences. But they want to see fruit. And it is right that the brethren in New York should demand fruits of their ministers. What have they done? What are they doing? Ministers in New York should have been far in advance of what they are. But they have not engaged in that kind of labor which called forth earnest effort, and strong opposition which would drive them to their Bibles, and to prayer, that they could answer

opponents, and, in the exercise of their talents, doubled them. There are ministers in New York who have been preaching for years who cannot be depended upon to give a course of lectures. They are dwarfed. They have not exercised their minds in the study of the word, and in meeting opposition, so that they might be strong men in God. Had they gone forth "without the camp," like faithful soldiers of the cross of Christ, and depended upon God and their own energies, rather than leaning so heavily upon their brethren, they would have obtained an experience, that now they would be qualified to engage in the work anywhere their help is most needed. [Pamphlet 159 p. 64 para. 3] p. 167, Para. 4, [1872MS].

If the ministers generally in New York had left the churches to labor for themselves, and they not stood in their way, both churches and ministers would be now further advanced in spirituality, and in the knowledge of the truth. [Pamphlet 159 p. 65 para. 1] p. 168, Para. 1, [1872MS].

Many of our brethren and sisters in New York have been backsliding upon health reform. There is but a small number of genuine health reformers in the State. Light and spiritual understanding have been given to the brethren in New York. The truth that has reached the understanding, the light that has shone on the soul, that has not been appreciated and cherished, will witness against them in the day of God. Truth has been given to save those who would believe and obey. Their condemnation is not because they did not have the light, but because they had the light and did not walk in it. [Pamphlet 159 p. 65 para. 2] p. 168, Para. 2, [1872MS].

God has furnished man with plentiful means for the gratification of natural appetite. He has spread before him a bountiful variety in the products of the earth that are palatable to the taste, and nutritious to the system. Of these, saith our benevolent Heavenly Father, "ye may freely eat." We may enjoy the fruits, the vegetables, and grains, without doing violence to the laws of our being. Grains, fruits, and vegetables, prepared in the most simple and natural manner, will nourish the body, and preserve its natural vigor without the use of flesh-meats. [Pamphlet 159 p. 66 para. 1] p. 168, Para. 3, [1872MS].

God has created man a little lower than the angels, and

has bestowed upon him attributes that will, if properly used, make him a blessing to the world, and reflect back the glory to the Giver. But man, made in the image of God, has, through intemperance, violated principle and God's law in his physical nature. Intemperance of any kind will benumb the perceptive organs, and so weaken the brain-nerve power, that eternal things will not be appreciated, but placed upon a level with common. The higher powers of the mind, designed for elevated purposes, are brought into slavery to the baser passions. If our physical habits are not right, the mental and moral powers cannot be strong; for great sympathy exists between the physical and moral. The apostle understood this, and raises his voice of warning to his brethren: "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." [Pamphlet 159 p. 66 para. 2] p. 168, Para. 4, [1872MS].

There is but little moral power in the professed Christian world. Wrong habits have been indulged, and physical and moral laws have been disregarded, until the general standard of virtue and piety is exceedingly low. Habits which lower the standard of physical health, enfeeble the mental and moral strength. The indulgence of unnatural appetite and passions has a controlling influence upon the organs of the brain. The animal organs are strengthened, while the moral are depressed. It is impossible for an intemperate man to be a Christian, for his higher powers are brought into slavery to the passions. [Pamphlet 159 p. 67 para. 1] p. 169, Para. 1, [1872MS].

Those who have had the light upon the subjects of eating and dressing with simplicity, in obedience to physical and moral law, and turn from the light which points out their duty, will shun duty in other things. If they blunt their consciences to avoid the cross which they will have to take up to be in harmony with natural law, they will, in order to shun reproach, violate the ten commandments. [Pamphlet 159 p. 68 para. 1] p. 169, Para. 2, [1872MS].

There is a decided unwillingness with some to endure the cross and despise the shame. Some will be laughed out of their principles. Conformity to the world is gaining ground among God's people, who profess to be as pilgrims and strangers, waiting and watching for the Lord's appearing. There are many among professed Sabbath-keepers in New York who are more firmly wedded to worldly fashions and lusts

than they are to healthy bodies, sound minds, or sanctified hearts. [Pamphlet 159 p. 68 para. 2] p. 169, Para. 3, [1872MS].

God is testing and proving individuals in New York. He has permitted some to have a measure of prosperity, to develop what is in their hearts. Pride and love of the world have separated them from God. The principles of truth are sacrificed, virtually, while they profess to love the truth. Christians should wake up and act. Their influence is telling upon, and molding, the opinions and habits of others. The weighty responsibility they will have to bear of deciding by their influence the destiny of souls. [Pamphlet 159 p. 68 para. 3] p. 169, Para. 4, [1872MS].

The Lord, by close and pointed truths for these last days, is cleaving a people from out the world, and purifying them unto himself. Pride and unhealthful fashions, the love of display, the love of approbation, all must be left with the world, if we would be renewed in knowledge after the image of Him who created us. "For the grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Pamphlet 159 p. 69 para. 1] p. 169, Para. 5, [1872MS].

The church in Roosevelt need sifting. A thorough conversion is necessary before they can be in working order. Selfishness, pride, envy, malice, evil surmising, back-biting, gossiping, and tattling, have been cherished among them, until the Spirit of God has but little to do with them. The prayers of some who profess to know God are, in their present state, an abomination in the sight of the Lord. They do not sustain their faith by their works, and it were better if some had never professed the truth, than to have dishonored their profession as they have. While they profess to be servants of Jesus Christ, they are servants of the enemy of righteousness, and their works testify of them that they are not acquainted with God, and that their hearts are not in obedience to the will of Christ. They make child's play of religion. They act like pettish children. [Pamphlet 159 p. 69 para. 2] p. 170,

Para. 1, [1872MS].

The children of God, the world over, are one great brotherhood. Our Saviour has clearly defined the spirit and principles which should govern the actions of those who, by their consistent, holy lives, distinguish themselves from the world. Love for one another, and supreme love to their Heavenly Father, should be exemplified in their conversation and works. The present condition of many of the children of God is like a family of ungrateful, quarrelsome children. [Pamphlet 159 p. 70 para. 1] p. 170, Para. 2, [1872MS].

There is danger of even ministers in New York being of that class who are ever learning and never able to come to the knowledge of the truth. They do not practice what they learn. They are hearers, but not doers. These ministers need to experience the truth that will enable them to comprehend the elevated character of the work. [Pamphlet 159 p. 70 para. 2] p. 170, Para. 3, [1872MS].

We are living in a most solemn, important time of this earth's history. Important and fearful events are before us. We are amid the perils of the last days. How necessary that all those that do fear God and love his law, should humble themselves before him, and be afflicted, and mourn, and confess their sins that have separated God from his people. And that which should excite the greatest alarm is that we do not feel our condition, and understand our low estate, and are satisfied to remain as we are. We should flee to the word of God and to prayer. We should make this matter our first business. We should individually seek the Lord earnestly that we may find him. The church is responsible for the talents committed to their trust, and it is impossible for Christians to meet their responsibilities unless they stand on that elevated and exalted position that is in accordance with the sacred truths which they profess. The light that shines upon our pathway holds us responsible to let that light shine forth to others in such a manner that they will glorify God. [Pamphlet 159 p. 71 para. 1] p. 170, Para. 4, [1872MS].

The advancement of the church in Olcott, in spiritual things, is not in proportion to the light which has shone upon their pathway. God has committed to each talents to be improved, by being put out to the exchangers, that when the Master shall come, he may receive his own with usury. The

church at Olcott are largely composed of valuable material; but there is a failure in reaching the high standard which it is their privilege to attain. [Pamphlet 159 p. 71 para. 2] p. 170, Para. 5, [1872MS].

The working material in the church is mostly branches of three families, connected by marriage. There is talent, and good material to make workmen, in the church at Olcott, more than can be employed to good advantage in that locality. The entire church is not growing in spirituality. They are not favorably situated to call into exercise the talents God has given them, and develop strength. There is not room for all to work. One gets in the way of the other. There is a lack of spiritual strength. If the church in Olcott was less a family church, each would feel individual responsibility. [Pamphlet 159 p. 72 para. 1] p. 171, Para. 1, [1872MS].

If the talent and influence of several of its members should be exercised in other churches, where they would be drawn out to help where help is really needed, they would be obtaining an experience of the highest value in spiritual things, and would be a blessing to others by bearing responsibilities and burdens in the work of God. They would, while engaged in helping others, be following the example of Christ. He came not to be ministered unto, but to minister to others. He pleased not himself. He made himself of no reputation. He took upon himself the form of a servant, and spent his life in doing good. He could have spent his days on earth in ease and plenty, and appropriated to himself the enjoyments of this life. He lived not to enjoy, but to do good, and save others from suffering. The example of Christ is for us to follow. [Pamphlet 159 p. 72 para. 2] p. 171, Para. 2, [1872MS].

The brethren Lindsay and Gaskill are men who can, if consecrated to God, bear a greater weight of responsibilities than they have done. They have thought they would be prompt to respond to any call that should be made for means, and that this was the principal burden they had to bear in the cause of God. But God requires more of them than this. If they had trained their minds to a more critical study of the word of God, that they might have become laborers in his cause, and work for the salvation of sinners, as earnestly as they have to obtain the things of this life, they would have developed strength and wisdom to engage in the work of God where laborers are greatly

needed. [Pamphlet 159 p. 73 para. 1] p. 171, Para. 3, [1872MS].

These brethren, by remaining in a family community, are being dwarfed in mental and spiritual strength. It is not the best policy for children of one, two, or three families, who are connected by marriage, to settle within a few miles of each other. The influence is not good on the parties. The business of one is the business of all. The perplexities and troubles which every family must experience, more or less, and which, as far as possible, should be confined to limits of the family circle, are extended to family connections, and have a bearing upon the religious meetings. There are matters which should not be known to a third person, however friendly and closely connected they may be. Individuals and families should bear them. But the close relationship of several families, brought into constant intercourse, has a tendency to break down the dignity which should be maintained with every family. The delicate duty of reproof and admonition given, will be in danger of injuring feelings unless done with the greatest tenderness and care. The best models of characters will be liable to errors and mistakes, and great care should be exercised that too much is not made of little things. [Pamphlet 159 p. 73 para. 2] p. 171, Para. 4, [1872MS].

Such family and church relationship as exist in Olcott is very pleasant to the natural feelings; but is not the best, all things considered, for the development of a symmetrical Christian character. The close relationship, and familiar associations with each other, while united together in church capacity, render the weight and strength of influence feeble. There is not that dignity preserved, and that high regard, and confidence, and love, that make a prosperous church. All parties would be much happier to be separated, and visit occasionally. Their influence then upon each other would be tenfold greater. [Pamphlet 159 p. 74 para. 1] p. 172, Para. 1, [1872MS].

These families, united as they are by marriage, mingling in each other's society, are awake to the faults and errors of each other, and feel in duty bound to correct them; and because these relatives are really dear to each other, they are grieved over little things that they would not notice in those not as closely connected. Keen sufferings of mind are endured, because feelings will arise with some, that

they have not been treated impartially, and with all that consideration they deserved. Petty jealousies sometimes arise, and molehills become mountains. These little misunderstandings, and petty variances, cause severer suffering of mind than trials that come from other sources. [Pamphlet 159 p. 75 para. 1] p. 172, Para. 2, [1872MS].

These things make these truly conscientious, noble-minded men and women feeble to endure, and they are not developing the character they might were they differently situated. They are dwarfed in mental and spiritual growth, which threatens to destroy their usefulness. Their labors and interests are confined mostly to each other. Their influence is narrowed down, when it should be widening, and more general, that they may, by being placed in a variety of circumstances, bring into exercise the powers which God has given them, in such a manner as shall contribute most to his glory. All the faculties of the mind are capable of high improvement. The energies of the soul need to be aroused, and brought out to operate for the glory of God. [Pamphlet 159 p. 75 para. 2] p. 172, Para. 3, [1872MS].

God calls for missionaries. There are talent and ability in the church at Olcott that will grow in capacity and power as they are exercised in the work and cause of God. If these brethren will educate their minds in making the cause of God their first interest, and will sacrifice their pleasure and inclination for the truth's sake, the blessing of God will rest upon them. These brethren, who love the truth, and have been for years rejoicing because of increasing light shining upon the Scriptures, should let their light shine forth to those who are in darkness. God will be to them wisdom and power, and will glorify himself in working with and by those who wholly follow him. "If any man will serve me, him will my Father honor." The wisdom and power of God will be given to the willing and faithful. [Pamphlet 159 p. 76 para. 1] p. 172, Para. 4, [1872MS].

The brethren in Olcott have been willing to give of their means for the various enterprises; but they have withheld themselves. They have not said, Here am I, Lord, send me. It is not the strength of human instruments; but the power and wisdom of Him who employs them, and works with them, that makes them successful in doing the work that is necessary to be done. The offering of our goods to the Possessor of Heaven and earth, while we withhold ourselves, cannot meet his approbation, or secure his blessing. There

must be in the hearts of the brethren and sisters in Olcott a principle to yield all, even themselves, upon the altar of God. [Pamphlet 159 p. 77 para. 1] p. 173, Para. 1, [1872MS].

Men are needed who can and will take burdens and bear responsibilities in Battle Creek. The call has been given, time and again, but hardly a response has been made. Some would have answered the call, if their worldly interests would have been advanced by so doing. But as there was no prospect of increasing their means by coming to Battle Creek, they could see no duty to come. To obey is better than sacrifice. And without obedient and unselfish love, the richest offerings are too meager to be presented to the Possessor of all things. [Pamphlet 159 p. 77 para. 2] p. 173, Para. 2, [1872MS].

God calls upon brethren and sisters in Olcott to arise, and come up to the help of the Lord, to the help of the Lord against the mighty. The reason there is so little strength among those who profess the truth is, they do not exercise the ability God has given them. Very many have wrapped up their talent in a napkin, and hid it in the earth. It is by using the talents that they increase. God will test and prove his people. Bro. and sister Lindsay have been faithful burden-bearers in the cause of God, and now their children should not stand back, and let the burdens rest so heavily upon them. It is time that the powers of their less worn minds should now be exercised, and they work more especially in their Master's vineyard. [Pamphlet 159 p. 77 para. 3] p. 173, Para. 3, [1872MS].

Some of the brethren and sisters in New York have felt anxious that Bro. and sister Ross, especially sister Ross, should be encouraged to labor among the churches. But this is the wrong place for them to prove themselves. If God has indeed laid upon them the burden of labor, it is not for the churches; for they are generally in advance of them. [Pamphlet 159 p. 78 para. 1] p. 173, Para. 4, [1872MS].

There is a world before Bro. and sister Ross, lying in wickedness. Their field is a large one. They have plenty of room to try their gifts and test their calling without entering into other men's labors, and building upon a foundation they have not laid. Bro. and sister Ross have been very slow to obtain an experience in self-denial. They have been slow to come up to health reform in all its

branches. The churches are in advance of them in the denial of appetite. Therefore they cannot be a benefit to the churches in this direction, but rather a hindrance. [Pamphlet 159 p. 78 para. 2] p. 174, Para. 1, [1872MS].

Bro. Ross has not been a blessing to the church in Roosevelt, but a great burden. He has stood directly in the way of their advancement. He has not been in a condition to help the church when and where they needed help the most. He has not correctly represented our faith. His conversation and life have not been unto holiness. He has been far behind, not ready or willing to discern the leadings of God's providence. He has stood in the way of sinners. He has not been in that position where his influence would recommend our faith to unbelievers. [Pamphlet 159 p. 79 para. 1] p. 174, Para. 2, [1872MS].

His example has been a hindrance to the church, and to his unbelieving neighbors. If Bro. Ross had been wholly consecrated to God, his works would have been fruitful and productive of much good. But that which more especially distinguishes God's people from the popular religious bodies is not their profession alone, but their exemplary character, and their principles of unselfish love. The powerful and purifying influence of the Spirit of God upon the heart, carried out in words and works, separates them from the world, and designates them as God's peculiar people. The character and disposition of Christ's followers will be like the Master. He is the pattern, the holy and perfect example given for Christians to imitate. The true followers of Christ will love their brethren and be in harmony with them. They will love their neighbors, as Christ has given them an example, and will make any sacrifice if they can by so doing persuade souls to leave their sins and be converted to the truth. [Pamphlet 159 p. 79 para. 2] p. 174, Para. 3, [1872MS].

The truth, deeply rooted in the heart of believers, will spring up and bear fruit unto righteousness. Their words and works are the channels through which the pure principles of truth and holiness are conveyed to the world. Especial blessings and privileges are for those who love the truth, and walk according to the light they have received. If they neglect to do this, their light will become darkness. When the people of God become self-sufficient, the Lord leaves them to their own wisdom. Mercy and truth are promised to the humble in heart, the obedient

and faithful. [Pamphlet 159 p. 80 para. 1] p. 174, Para. 4, [1872MS].

Bro. Ross has stood in the way of his children. If he had been consecrated to God, his heart in the work, and living out the truth he professed, he would have felt the importance of commanding his household after him, as did faithful Abraham. [Pamphlet 159 p. 80 para. 2] p. 174, Para. 5, [1872MS].

The lack of harmony and love between the two brothers Ross is a reproach to the cause of God. Both are at fault. Both have a work to do in subduing self and cultivating the Christian graces. God is dishonored by their dissensions, and I do not go too far when I say hatred, that exists between these two natural brothers. Bro. A. Ross is greatly at fault. He has cherished feelings that have not been in accordance with the will of God. He knows the peculiarities of his brother Manly, that he has a fretful, unhappy temperament. Frequently, he cannot see good when it lies directly in his path. He sees only evil, and becomes discouraged very easily. Satan magnifies a molehill into a mountain before him. All things considered, Manly Ross has pursued in many things a course less censurable, because less injurious to the cause of present truth. [Pamphlet 159 p. 81 para. 1] p. 175, Para. 1, [1872MS].

These natural brothers must be reconciled fully to each other before they can lift the reproach from the cause of God that their disunions have caused. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. He that saith he is in the light and hateth his brother, is in darkness even until now." Those who labor for God should be clean vessels, sanctified to the Master's use. "Be ye clean that bear the vessels of the Lord," "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." [Pamphlet 159 p. 81 para. 2] p. 175, Para. 2, [1872MS].

The ambassadors of Christ have a responsible and sacred work before them. They are saviors of life unto life, or of death unto death. Their influence decides the destiny of souls for whom Christ died. Bro. and sister Ross both lack

experience. Their life has not been unto holiness. They have not had a deep and thorough knowledge of the divine will. They have not been steadily advancing onward and upward in the divine life, so that their experience could be of value to the church. Their course has burdened the church not a little. [Pamphlet 159 p. 82 para. 1] p. 175, Para. 3, [1872MS].

Sister Ross' past life has not been of that character that her experience could be a blessing to others. She has not lived up to her convictions of conscience. Her conscience has been too many times violated. She has been a pleasure seeker, and given her life to vanity, frivolities, and fashion, in face of the light of truth which has shone upon her pathway. She knew the way, but neglected to walk in it. The Lord gave sister Ross a testimony of warning and reproof. She believed the testimony, and separated herself from that class who were lovers of pleasures more than lovers of God. Then, as she viewed her past life, so full of wrongs and neglect, she gave up to unbelief and stolid gloom. Despair spread its dark wings over her. Her marriage with Bro. Ross changed the order of things somewhat. At times since she has been very gloomy and desponding. [Pamphlet 159 p. 82 para. 2] p. 175, Para. 4, [1872MS].

Sister Ross has a good knowledge of the prophecies, and can trace them and speak upon them very readily. Some of the brethren and sisters have been anxious to urge out Bro. and sister Ross as active laborers. But there is danger of Bro. and sister Ross working from a wrong standpoint. She has received the advantages of education superior to many by whom she is surrounded. As sister Ross has labored publicly, she has depended upon her own strength more than upon the Spirit of God. She has had a spirit of lofty independence, and has thought she was qualified to teach rather than to be taught. Sister Ross, with her lack of experience in spiritual things, is unprepared to labor among the churches. She has not the discernment and spiritual strength necessary to build them up. If they should engage in this work at all, they should commence in the church at Roosevelt, by exerting a good influence there. Their work should be where the work most needs to be done. [Pamphlet 159 p. 83 para. 1] p. 176, Para. 1, [1872MS].

There is work to be done in new fields. Sinners need to be warned who never have heard the warning message. Here, Bro.

and sister Ross have ample room to work and prove their calling. No one should hinder them in their effort in new fields. There are sinners to save in every direction. But some ministers are inclined to go over and over the same ground among the churches, when their labors cannot help them, and their time is wasted. [Pamphlet 159 p. 84 para. 1] p. 176, Para. 2, [1872MS].

We would wish all the Lord's servants were laborers. This work should not be confined alone to the ministers, but brethren who have the truth in their hearts, and have exerted a good influence at home, should feel that a responsibility rests upon them of devoting a part of their item to go out among their neighbors, and in adjoining towns, to be missionaries for God. They should carry the publications, and engage in conversation, and, in the spirit of Christ, pray with and for those whom they visit. This is the work that will arouse a spirit of reformation and investigation. [Pamphlet 159 p. 84 para. 2] p. 176, Para. 3, [1872MS].

The Lord has been for years calling the attention of his people to health reform. This is one of the great branches of the work of preparation for the coming of the Son of Man. John the Baptist went forth in the spirit and power of Elijah to prepare the way of the Lord, and turn the people to the wisdom of the just. He was a representative of those living in these last days to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. John was a reformer. The angel Gabriel, direct from Heaven, gave a discourse upon health reform to the father and mother of John. He said he should not drink wine or strong drink, and should be filled with the Holy Ghost from his birth. [Pamphlet 159 p. 84 para. 3] p. 176, Para. 4, [1872MS].

John separated himself from friends, and from the luxuries of life. The simplicity of his dress, a garment woven of camel's hair, was a standing rebuke to the extravagance and display of the Jewish priests, and of the people generally. His diet, purely vegetable, of locusts and wild honey, was a rebuke to the indulgence of appetite, and the gluttony that prevailed everywhere. The prophet Malachi declares, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of children to their fathers." Here the prophet

describes the character of the work. Those who are to prepare the way for the second coming of Christ are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for his first advent. The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, their extravagance in dress and other things. [Pamphlet 159 p. 85 para. 1] p. 177, Para. 1, [1872MS].

The self-denial, humility, and temperance, required of the righteous, whom God has especially led and blessed, is to be presented to them in contrast to the extravagant, health-destroying habits of the people who live in this degenerate age. God has shown that health reform is as closely connected with the third angel's message as the hand is united to the body. And there is nowhere to be found so great a cause of physical and moral degeneracy, as a neglect of this important subject. Those who are indulging their appetite and passions, and close their eyes to the light for fear they shall see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance hardens his heart to disregard the light in other matters. Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the claims of God in regard to eternal interests. Our bodies are not our own. God has claims upon us to take care of the habitation he has given us, that we may present our bodies to him a living sacrifice, holy and acceptable. Our bodies belong to him who made them, and we are in duty bound to become intelligent in regard to the best means of preserving the habitation he has given us from decay. If we enfeeble the body by self-gratification, by indulging the appetite, and by dressing in accordance with health-destroying fashions, in order to be in harmony with the world, we become enemies of God. [Pamphlet 159 p. 86 para. 1] p. 177, Para. 2, [1872MS].

Bro. and sister Ross have not appreciated the light upon health reform. They have not seen a place for it in connection with the third message. Providence has been leading the people of God out from the extravagant habits of the world, away from the indulgence of appetite and passion, upon the platform of self-denial and temperance in all things. The people whom God is leading will be

peculiar. They will not be like the world. If they will follow the leadings of God, they will accomplish his purposes, and will yield their will to the will of God. Christ will dwell in the heart. The temple of God will be holy. Your body, says the apostle, is the temple of the Holy Ghost. God does not require his children to deny themselves to the injury of the physical strength. He requires of them to obey natural law, to preserve physical health. Nature's path is the road he marks out, and it is broad enough for any Christian. God has, with a lavish hand, provided us with rich and varied bounties for our sustenance and enjoyment. In order for us to enjoy the natural appetite which will preserve health and prolong life, he restricts the appetite. He says, Beware, restrain, deny, unnatural appetite. If we create a perverted appetite, we violate the laws of our being, and take upon ourselves the responsibility of abusing our bodies, and of bringing disease upon ourselves. [Pamphlet 159 p. 87 para. 1] p. 177, Para. 3, [1872MS].

The spirit and power Elijah have been stirring hearts to reform, and directing them to the wisdom of the just. Bro. and sister Ross have not been converted to the health reform, notwithstanding the amount of evidence God has given upon this subject. Self-denial is essential to genuine religion. Those who have not learned to deny themselves are destitute of vital, practical godliness. We cannot expect anything else but that the claims of religion will come in contact with the natural affections and worldly interest. There is work in the vineyard of the Lord for all and every one to do. None should be idle. Angels of God are all astir, ascending to Heaven, and descending to earth again with messages of mercy and warning. The heavenly messengers are moving upon minds and hearts. There are men and women whose hearts are susceptible of being inspired with the truth, everywhere. If men and women who have a knowledge of the truth would now work in unison with the Spirit of God, we should see a great work accomplished. [Pamphlet 159 p. 88 para. 1] p. 178, Para. 1, [1872MS].

New fields are open for all to test their calling by experimental effort, and in bringing out souls from darkness and error, and establishing them upon the platform of eternal truth. If Bro. and sister Ross feel that God has called them to engage in his work, they have enough to do to call sinners to repentance. In order to have God working in them, and by them, they need a thorough conversion. The

work of fitting a people in these last days for the coming of Christ, is a most sacred, solemn work, and calls for devoted, unselfish laborers. Those who have humility, faith, energy, perseverance, and decision, will find plenty to do in their Master's vineyard. There are responsible duties to be performed which require earnestness, ad exertion of all their energies. It is the willing service God accepts. If the truth we profess is of such infinite importance as to decide the destiny of souls, how careful should we be in its presentation. [Pamphlet 159 p. 89 para. 1] p. 178, Para. 2, [1872MS].

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Bro. and sister Ross, if you had walked in the light as it has shone upon your pathway, had you been drawing nearer and closer to God, steadfastly believing the truth, and walking humbly before God in the light he has given, you would now have an experience that would be of inestimable value. Had you improved the talents lent you of God, you would have shone as lights in the world. But light becomes darkness to all those who will not walk in it. In order to be accepted and blessed of God as our fathers were, we must be faithful, as they were faithful. We must improve our light as the ancient faithful prophets improved theirs. God requires of us according to the grace he has bestowed upon us. He will not accept less than he claims. All his righteous demands must be fully met. In order for us to meet our responsibilities, we must stand on that elevated ground that the order and advancement of holy, sacred truth has prepared for us. [Pamphlet 159 p. 90 para. 1] p. 178, Para. 3, [1872MS].

Bro. Reynolds fails to realize the sanctifying influence of the truth of God upon the heart. He is not patient, humble, and forbearing, as he should be. He is easily stirred. Self arises, and he says and does many things without due reflection, and he does not exert a saving influence at all times. If Bro. R. was imbued with the Spirit of Christ, he could with one hand take hold of the Mighty One, while with the hand of faith and love he would reach the poor sinner. Bro. R. needs the powerful influence of divine love, for this will renew and refine the heart, sanctify the life, and elevate and ennoble the entire man. Then his words and works will savor of Heaven rather than of his own spirit. [Pamphlet 159 p. 90 para. 2] p. 179, Para. 1, [1872MS].

If the words of eternal life are sown in the heart, fruit will be produced unto righteousness and peace. A spirit of self-sufficiency and self-importance must be overcome by you, my dear brother. You should cultivate a spirit willing to be instructed and counseled. Whatever others may say or do, you should say, What is that to me; Christ has bid me follow him. You should cultivate a spirit of meekness. You need an experience in genuine godliness, and unless you have this, you cannot engage in the work of God understandingly. Your spirit must soften, and be subdued by being brought into obedience to the will of Christ. You should at all times maintain the lowly dignity of a follower of Jesus. Our deportment, our words and actions, preach to others. We are living epistles, known and read of all men. [Pamphlet 159 p. 91 para. 1] p. 179, Para. 2, [1872MS].

You should be careful not to preach the truth from contention or strife; for if you do, you will most assuredly turn the battle against yourself, and be found advancing the cause of the enemy, rather than the truth of God. Every contest wherein you engage should be from a sense of duty. If you make God your strength, and subdue yourself, and let the truth bear away the victory, the devices of Satan and his fiery darts will fall upon himself, and you be strengthened, and kept from error, and guarded from every false way. You need to cultivate caution, and not rush on in your own strength. The work is important and sacred, and you need great wisdom. You should counsel with your brethren who have had experience in the work. But, above everything else, you should obtain a thorough knowledge of your own weakness and your dangers, that you may not make shipwreck of faith. You should strengthen the weak points in your character. [Pamphlet 159 p. 92 para. 1] p. 179, Para. 3, [1872MS].

We are living amid the perils of the last days, and if we have a spirit of self-sufficiency and independence, we shall be exposed to the wiles of Satan, and be overcome. Self-importance must be put away from you, and you be hid in God, depending alone upon him for strength. The churches do not need your labor. If you are consecrated to God, you can labor in new fields, and God will work with you. Purity of heart and life God will accept. Anything short of this, he will not regard. We must suffer with Christ if we would reign with him. [Pamphlet 159 p. 92 para. 2] p. 180, Para.

1, [1872MS].

Bro. Saunders could have accomplished good if he had, years ago, given all for Christ. He has not been sanctified through the truth. His heart has not been right with God. His talent he has hid in the earth. What will he say who has put his talents to a wrong use when the Master shall require him to give account of his stewardship. Bro. S. has not been an honor to the cause of God. It is dangerous to contend with the providence of God, and to be dissatisfied with almost everything, as though there had been a special arrangement of circumstances to tempt and destroy. The work of pruning and purifying, to fit us for Heaven, is a great work, and will cost us a great deal of suffering and trial, because our will is not subjected to the will of Christ. We must go through the furnace till the fires have consumed the dross, and we are purified, and reflect the divine image. Those who follow their inclinations and are governed by appearances, are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is gain; and, like Jacob, they have been ready to exclaim, "All these things are against me," when the very things whereof they complained were all working together for their good. [Pamphlet 159 p. 93 para. 1] p. 180, Para. 2, [1872MS].

No cross no crown. How can one be strong in the Lord without trials. To have strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be called forth. The apostle Paul, just before his martyrdom, exhorted Timothy, "Be thou partaker of the afflictions of the gospel, according to the power of God." It is through much tribulation we enter the kingdom of God. Our Saviour was tried in every possible way, and yet he triumphed in God continually. It is our privilege to be strong in the strength of God under all circumstances, and to glory in the cross of Christ. [Pamphlet 159 p. 94 para. 1] p. 180, Para. 3, [1872MS].

Epistle Number Two.-- Bro. Francisco: Dec. 10, 1871, I was shown your case, that you did not know what manner of spirit you were of. You have not a well-balanced mind; you are an extremist, and you should not rely upon your own judgment. Satan is deceiving you terribly, and you will make shipwreck of faith, unless you change your course. You are self-sufficient. [Pamphlet 159 p. 94 para. 2] p. 180, Para. 4, [1872MS].

You think you understand health reform; but you are merely a novice in this matter. You are too great a talker; you talk, talk, talk, and people are not made better by it. Your words are not in meekness and wisdom. You exalt yourself, but not Jesus Christ. You have much to say in regard to your knowledge and experience, when you do only harm. You are puffed up, conceited, unsanctified in heart and life. What have you to do to declare the statutes of the Lord? You only mar his work and reproach his cause. If you get some proselytes, they will need a greater work done for them to bring them to a correct knowledge of the truth than if you had made no effort for them, and they had remained in ignorance of the truth altogether. Your strength is to keep quiet, and set your own heart right before God. You have no work to do in preaching or talking the truth to others. [Pamphlet 159 p. 95 para. 1] p. 181, Para. 1, [1872MS].

You will certainly bring a reproach upon the cause of God unless you attend to your own personal case. God does not lay upon you any burden for others. It is the nicest work ever committed to mortals to deal with minds. You are not qualified for this work; you are ardent, impulsive, and unreasonable. In short, you have not a sound mind; and unless there is a great change in you, you will not be able to so perfect Christian character as to obtain eternal life. You would, with your present spirit, make wonderful discord in Heaven. Your spirit could not unite and harmonize with the pure, heavenly angels in glory. You are blind to your own faults, and your self-sufficient spirit is grievous to the people of God, and hateful in the sight of the Lord. You have a greater work to do for yourself than you can possibly have to do for others. [Pamphlet 159 p. 95 para. 2] p. 181, Para. 2, [1872MS].

You have no time to lose. You are unready for the coming of your Lord. You need to soften and humble your heart, and let the self-sufficient spirit that you possess die. You need the planing knife of God to pass over you and remove your roughness, severity, and overbearing spirit, and make you meek, gentle, and childlike. You talk against your brethren. Like the enemy of souls, you are the accusers of your brethren. You are the greatest enemy to yourself that you have. [Pamphlet 159 p. 96 para. 1] p. 181, Para. 3, [1872MS].

Your feelings that you have had in reference to Bro. Owen's family have been unjust and cruel. God loves that family. They are seeking to love and serve him from the heart, while you have not been doing this, but have been exalting and glorifying yourself. God does not approbate your course, neither does he require you to take responsibilities of the church upon you. Labor for yourself. Talk less, and pray in secret more. Cease your complaints of your brethren. You have been a sore trial to them. Speak and write bitter things only against yourself. May the Lord help you to get right. [Pamphlet 159 p. 96 para. 2] p. 181, Para. 4, [1872MS].

The Work at Battle Creek.-- In a vision given me at Bordoville, Vt., Dec. 10, 1871, I was shown that the position of my husband has been a very difficult one. The pressure of care and labor has been upon him. His brethren in the ministry have not had these burdens to bear, and they have not appreciated his labors. The constant pressure upon him has taxed him mentally and physically. I was shown his position to the people of God was similar, in some respects, to that of Moses to Israel. There were murmurers against Moses, when in adverse circumstances, and there have been murmurers against him. [Pamphlet 159 p. 97 para. 1] p. 182, Para. 1, [1872MS].

There has been no one in the ranks of Sabbath-keepers who would do as my husband has done. He has devoted his interest almost entirely to the building up of the cause of God, regardless of his own personal interests, and at the sacrifice of social enjoyment with his family. In his devotion to the cause, he has frequently endangered his health and life. He has been so much pressed with the burden of this work that he has not had suitable time for study, meditation, and prayer. God has not required of him to be in this position, even for the interest and progress of the work of publishing at Battle Creek. There are other branches of the work, other interests of the cause, that have been neglected through his devotion to this one. God has given us both a testimony which will reach hearts. He has opened before me many channels of light, not only for my benefit, but for the benefit of his people at large. The Lord has also given my husband great light upon Bible subjects, not for himself alone, but for others. I saw that these things should be written and talked out, and new light would continue to shine upon the word. I saw that we could accomplish tenfold more to build up the cause, in

laboring among the people of God, bearing the varied testimony to meet the wants of the cause of God in different places and under different circumstances, than to remain at Battle Creek. Our gifts are needed in the same field in writing and in speaking. While my husband is overburdened, as he has been, with an accumulation of cares and financial matters, his mind cannot be as fruitful in the word. And he will be liable to be assailed by the enemy, for he is in a position where there is a constant pressure, and men and women will be tempted, as were the Israelites, to complain and murmur against him who stands in the most responsible position to the cause and work of God. While standing under these burdens that no other one would venture to take, he has sometimes, under the pressure of care, spoken without due consideration and with apparent severity. He has sometimes censured those in the Office because they did not take care. And when needless mistakes have occurred, he has felt that indignation for the cause of God was justifiable in him. This course has not always been attended with the best results. It has sometimes resulted in a neglect to do the very things which they should do, for fear they should not do them right, and then would be blamed for it. Just as far as this has gone, the burden has fallen heavier upon my husband. [Pamphlet 159 p. 97 para. 2] p. 182, Para. 2, [1872MS].

The better way would have been for him to have been from the Office more than he has, and left the work with others to do. And if they prove themselves unfaithful, or not capacitated for the work, after patient and fair trial, they should be discharged, and left to engage in business where their blunders and mistakes will effect their own personal interests and not the cause of God. [Pamphlet 159 p. 99 para. 1] p. 183, Para. 1, [1872MS].

There were those who stood at the head of the business of the Publishing Association who were, to say the very least, unfaithful. And had those in particular who were associated with them as trustees been awake, and their eyes not blinded, and their sensibilities unparalyzed, they would have been separated from the work long before they were. [Pamphlet 159 p. 100 para. 1] p. 183, Para. 2, [1872MS].

When my husband recovered from his long and severe sickness, he took the work confused and embarrassed as it was left by unfaithful men. He worked with all the resolution and strength of mind and body that he possessed,

to bring the work up, and to redeem it from the disgraceful perplexity it had been brought into by those who had their own interests prominent, and who did not feel that it was a sacred work in which they were engaged. God's hand has been reached out in judgment over these unfaithful ones. Their course and the result should prove a warning to others, not to do as they have done. [Pamphlet 159 p. 100 para. 2] p. 183, Para. 3, [1872MS].

The experience of my husband during the period of his sickness was unfortunate for him. He worked in this cause with interest and devotion as no other man had done. He had ventured and taken advance positions as Providence had led, regardless of censure or praise. He had stood alone and battled through physical and mental sufferings, not regarding his own interests, while those whom God designed should stand by his side left him when he most needed their help. He was not only left to battle and struggle without their help and sympathy, but frequently he had their opposition to meet, and they murmured against him who was doing tenfold more than any of them to build up the cause of God. All these things have had their influence, and have molded the mind that was once free from suspicion, trustful, and confiding, to lose confidence in his brethren. Those who have acted their part in bringing about this work will, in a great degree, be responsible for the result. God would have led them if they had earnestly and devotedly served him. [Pamphlet 159 p. 100 para. 3] p. 183, Para. 4, [1872MS].

I was shown that my husband had given his brethren unmistakable evidences of his interest in, and devotion to, the work of God. After he had spent years of his life in privation and unceasing toil to establish the publishing interests upon a sure basis, he then gave away to the people of God that which was his own, and that which he could just as well have kept, and have received the profits from, had he chosen so to do. He showed the people in this act that he was not seeking to advantage himself, but to promote the cause of God. [Pamphlet 159 p. 101 para. 1] p. 183, Para. 5, [1872MS].

When sickness came upon my husband, many acted in the same unfeeling manner toward him that the Pharisees did toward the unfortunate and oppressed. The Pharisees would tell the suffering ones that their afflictions were on account of their sins, and that the judgments of God had come upon

them. In thus doing, they would increase their weight of sufferings. When my husband fell under his weight of care, there were those who were merciless. [Pamphlet 159 p. 102 para. 1] p. 184, Para. 1, [1872MS].

When beginning to recover, so that in his feebleness and poverty he commenced to labor some, he asked of those who then stood at the head of matters at the Office forty per cent discount on a one hundred dollar order for books. He was willing to pay sixty dollars for the books which he knew cost the Association only fifty dollars. He asked this special discount in view of his past labors and sacrifices in favor of the publishing department. But he was denied this small favor. He was coolly told that they could give him but twenty-five per cent discount. My husband thought this very hard, yet he tried to bear it in a Christian manner. God in Heaven marked the unjust decision, and from that time took the case in his own hands, and has returned the blessings removed, as he did to faithful Job. And from the time of that heartless decision he has been working for his servant. God raised him up above his former health of body, clearness and strength of mind, and freedom of spirit. And he has, since that time, had the pleasure of passing out with his own hands thousands of dollar's worth of our publications without price. God will not utterly forget nor forever forsake those who have been faithful, even if in their course errors sometimes occur. [Pamphlet 159 p. 102 para. 2] p. 184, Para. 2, [1872MS].

My husband has had a zeal for God and for the truth, and at times this zeal has led him to overlabor, to the injury of physical and mental strength. But this was not regarded of God as great a sin as that of neglect and unfaithfulness of his servants in reproofing wrongs. Those who praised the unfaithful, and flattered the unconsecrated, were sharers in their sin of neglect and unfaithfulness. [Pamphlet 159 p. 103 para. 1] p. 184, Para. 3, [1872MS].

God has given my husband especial qualifications, natural ability, and he selected him and gave him an experience to lead out his people in the advance work. There have been murmurers among Sabbath-keeping Adventists as was among ancient Israel, and these jealous, suspicious ones have given occasion to the enemies of our faith, by their suggestions and insinuations, to distrust my husband's honesty. These jealous ones of the same faith have placed matters before the unbelievers in a false light. These

impressions stand in the way of many embracing the truth. They regard my husband as a schemer, a selfish, avaricious man, and they are afraid of him, and the truth we as a people hold. Ancient Israel, when their appetite was restricted, or when any close requirement was brought to bear upon them, reflected upon Moses; that he was arbitrary, that he wished to rule them, and be altogether a prince over them, when Moses was only an instrument in God's hands to bring his people into a position of submission and obedience to God's voice. [Pamphlet 159 p. 103 para. 2] p. 184, Para. 4, [1872MS].

Modern Israel have murmured and become jealous of my husband because he has plead for the cause of God. He has encouraged liberality, he has rebuked those who loved this world, and has censured selfishness. He has plead for donations to the cause of God, and has led off by liberal donations himself, to encourage liberality with his brethren; but by many murmurers and jealous ones, even this has been interpreted that he wished to be personally benefited with the means of his brethren, and that he had enriched himself at the expense of the cause of God, when the facts in the case are, that God has entrusted means in his hands to raise him above want so that he need not be dependent upon the mercies of a changeable, murmuring, and jealous people. Because we have not selfishly studied our own interest, but have cared for the widow and the fatherless, God has in his providence worked in our behalf, and blessed us with prosperity and an abundance. [Pamphlet 159 p. 104 para. 1] p. 185, Para. 1, [1872MS].

Moses had sacrificed a prospective kingdom, a life of worldly honor and luxury in kingly courts, choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season, for he esteemed the reproach of Christ greater riches than all the treasures of Egypt. Had we chosen a life of ease and freedom from labor and care we might have done so. But this was not our choice. We chose active labor in the cause of God, an itinerant life with all its hardships, privations, and exposure, to a life of indolence. We have not lived for ourselves, to please ourselves, but we have tried to live for God, to please and glorify him. We have not made it an object to labor for property; but God has fulfilled his promise in giving us an hundred-fold in this life. He may prove us by removing it away from us. If so, we pray for submission to humbly bear the test. [Pamphlet 159 p. 105

para. 1] p. 185, Para. 2, [1872MS].

While he has committed to our trust talents of money and influence, we will try to invest it in his cause, that should fires consume and adversity diminish, we can have the pleasure of knowing that all our treasure is not where fires can consume or adversity sweep away. The investment of our time, our interest, and our means in the cause of God is a sure bank that can never fail--a treasure in the Heavens that faileth not. [Pamphlet 159 p. 106 para. 1] p. 185, Para. 3, [1872MS].

I was shown that my husband has had three-fold the care he should have had. He has felt tried that brethren Andrews and Waggoner did not help him bear his responsibilities, and has felt grieved because they did not help him in the business matters in connection with the Institute and Association. There has been a continual advance of the work of publication since the unfaithful have been separated from it. As the work increased, there should have been men to have shared the responsibilities; but some who could do this had no desire, because it would not increase their possessions as much as some more lucrative business. There is not that talent in our Office that there should be. The work demands the most choice and select persons to engage in it. With the present state of things in the Office, my husband will still feel the pressure that he has felt, but which he should no longer bear. And it is only by a miracle of God's mercy that he has stood under the burden so long. But there are now many things to be considered. He has by his devotion to the work, and persevering care, shown what may be done in the publishing department. Men with unselfish interests combined with sanctified judgment, may take the work at the Office a success. My husband has so long borne the burden alone that it has told fearfully upon his strength, and there is a positive necessity for a change. He must be relieved from care to a great degree, and yet he can work in the cause of God in speaking and writing. [Pamphlet 159 p. 106 para. 2] p. 185, Para. 4, [1872MS].

When we returned from Kansas in the autumn of 1870, we both should have had a period of rest. Weeks of freedom from care was necessary to bring up our exhausted energies. But when we found the important post at Battle Creek nearly deserted, we felt compelled to take hold of the work with double energies, and labored beyond our strength. I was

shown that my husband should stand there no longer, unless there are men who will feel the wants of the cause and bear the burdens of the work, while he shall simply act as a counsellor. He must lay the burden down; for God has an important work for him to do in writing and speaking the truth. Our influence in laboring in the wide field will tell more for the upbuilding of the cause of God. There is a great amount of prejudice in many minds. False statements have placed us in a wrong position before the people, and this is in the way of many embracing the truth. If they are made to believe that those who occupy responsible positions in the work at Battle Creek are designing and fanatical, they conclude that the entire work is wrong, and that our views of Bible truth must be incorrect, and they fear to investigate and receive the truth. But we are not to go forth to call the people to look to us; we are not to generally speak of ourselves, and vindicate our character; but to speak the truth, exalt the truth, speak of Jesus, exalt Jesus, and this, attended by the power of God, will remove prejudice and disarm opposition. Brn. Andrews and Smith love to write; so does my husband. And God has let his light shine upon his word and let him into a field of rich thought that would be a blessing to the people of God at large. While he has borne a triple burden, some of his ministering brethren have let the responsibility drop heavily upon him, consoling themselves with the thought that God had placed Bro. White at the head of the work and qualified him for it, and he had not fitted them for the position, therefore they have not taken the responsibility and borne the burdens they might have borne. [Pamphlet 159 p. 107 para. 1] p. 186, Para. 1, [1872MS].

There should be men to feel the same interest my husband has felt. There never has been a more important period in the history of Seventh-day Adventists than at the present time. Instead of the publishing work diminishing, the demand for our publications is greatly increasing. There will be more to do instead of less. My husband has been murmured against so much, and has contended with jealousy and falsehood so long, and he has seen so little faithfulness in men, that he has become suspicious of almost every one, even of his own brethren in the ministry. The ministering brethren have felt this, and for fear that they should not move wisely, in many instances, have not moved at all. But the time has come when these men must unitedly labor and lift the burdens. The ministering brethren lack faith and confidence in God. They believe the

truth, and in the fear of God they should unite their efforts and bear the burdens of this work which God has laid upon them. If after one has done the best he can in his judgment, and the other thinks he can see where he could have improved the matter, he should kindly and patiently give the brother the benefit of his judgment, but should not censure or question his integrity of purpose any sooner than he would wish to be suspected or unjustly censured himself. If the brother who feels the cause of God at heart sees, in his earnest efforts to do, that he has made a failure, he will feel deeply over the matter, for he will be inclined to distrust himself, and lose confidence in his own judgment; nothing will weaken his courage and God-like manhood, like a sense of his mistakes and errors that he has made in the work God has appointed him to do, which work he loves better than his life. How unjust then for his brethren that discover his errors to keep pressing the thorn deeper and deeper into his heart, to make him feel more intensely when with every thrust he is weakening faith, courage, and confidence, in himself to do, and to work successfully in the upbuilding of the cause of God. Frequently the truth and facts are to be plainly spoken to the erring to make them see and feel their error, that they may reform. But this should ever be done with pitying tenderness, not with harshness or severity, but consider their own weakness, lest they also be tempted. When the fault is seen and acknowledge, then comfort should be given instead of grieving him, and seeking to make him feel more deeply. In the sermon of Christ upon the mount, he said, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Our Saviour reprov'd for rash judgment. "Why beholdest thou the mote in thy brother's eye;" and, "behold a beam is in thine own eye." It is frequently the case that while one is quick to discern the errors of his brethren, he may be in greater faults himself, and is blind to his own errors. We should, all who are followers of Christ, deal with one another exactly as we wish the Lord to deal with us in our errors and weaknesses, for we are all erring, and need pity and forgiveness of God. Jesus consented to take human nature, that he might know how to pity, and that he might know how to plead with his Father in behalf of sinful, erring mortals. He volunteered to become man's advocate, and he humiliated himself to become acquainted with the temptations wherewith man was beset, that he might succor those who should be tempted, and he be a tender and

faithful high priest. [Pamphlet 159 p. 109 para. 1] p. 187, Para. 1, [1872MS].

There is frequent necessity for plainly rebuking sin and reproving wrong. But ministers engaged in the work of the salvation of their fellow-men, should not be pitiless toward the errors of one another, and should not make prominent the defects in their organization. They should not expose or reprove their weaknesses. They should inquire if such a course would bring about the desired effect with themselves, would it increase their love for, and confidence in, the one who thus made prominent their mistakes. Especially should the mistakes of ministers who are engaged in the work of God be kept within as small a circle as possible, for there are many weak ones who will take advantage if they are aware that those who minister in word and doctrine have weaknesses like other men. And it is a most cruel thing for the faults of a minister to be exposed to unbelievers, if that minister in future is counted worthy to labor for the salvation of souls. No good can come of this exposure, but only harm. God frowns upon this course, for it is undermining the confidence of the people in those whom God accepts to carry forward his work. The character of every fellow-laborer should be jealously guarded by brother ministers. Saith God, "Touch not mine anointed, and do my prophets no harm." Love and confidence should be cherished. A lack of love and confidence in one minister for another does not increase the happiness of the one thus deficient, but as he makes his brother unhappy, he is unhappy himself. There is greater power in love than was ever found in censure. Love will melt its way through barriers, while censure will close up every avenue of the soul. [Pamphlet 159 p. 111 para. 1] p. 188, Para. 1, [1872MS].

My husband must have a change. Losses may occur at the Office of publication for want of his long experience; but the loss of money cannot bear any comparison to the health and life of God's servant. The income of means may not be as large for want of economical managers. But if my husband should fail again it would dishearten his brethren and weaken their hands. Means cannot come in as an equivalent. [Pamphlet 159 p. 113 para. 1] p. 188, Para. 2, [1872MS].

There is much to be done. Missionaries should be in the field, willing, if need be, to go to foreign countries to present the truth before those who sit in darkness. But

there is little disposition among young men to consecrate themselves to God, and to devote their talents to his service. They are too willing to shun responsibilities and burdens. They are not obtaining an experience in burden-bearing, nor in the knowledge of the Scriptures, that they should have to fit them for the work that God would accept at their hands. It is the duty of all to see how much they can do for the Master who has died for them. But many are seeking to do just as little as possible, and cherish the faint hope of getting into Heaven. It is their privilege to have stars in their crown because of souls saved through their instrumentality. But, alas indolence and spiritual sloth prevail everywhere. Selfishness and pride occupy a large place in their hearts, and there is but little room for heavenly things. [Pamphlet 159 p. 113 para. 2] p. 188, Para. 3, [1872MS].

In the prayer Christ taught his disciples was the request, "Forgive us our trespasses as we forgive those who trespass against us." We cannot repeat this prayer from the heart and dare to be unforgiving, for we ask the Lord to forgive our trespasses against him in the same manner we forgive those who trespass against us. But few realize the true import of this prayer. If those who are unforgiving did comprehend the depth of its meaning, they would not dare to repeat it, and ask God to deal with them as they deal with their fellow-mortals. And yet this spirit of hardness and lack of forgiveness exists, even among brethren, to a fearful extent. Brother is exacting with brother. [Pamphlet 159 p. 114 para. 1] p. 189, Para. 1, [1872MS].

Peculiar Trials.-- The position that my husband has so long occupied in the cause and work of God has been one of peculiar trials. His adaptation to business and his clear foresight have led his ministering brethren to drop responsibilities upon him which they should have borne themselves. This has made his burdens very great. And while his brethren have not taken their share of the burdens, they have lost a valuable experience which it was their privilege to have obtained had they exercised their minds in the direction of care-taking, in seeing and feeling what must be done for the upbuilding of the cause. [Pamphlet 159 p. 114 para. 2] p. 189, Para. 2, [1872MS].

Great trials have been brought upon my husband by his ministering brethren not standing by him when he most needed their help. The disappointment he has repeatedly

felt when those whom he depended upon failed him in times of greatest need has nearly destroyed his power to hope and believe in the constancy of his ministering brethren. His spirits have been so wounded, he has felt that he was justified in being grieved, and he has allowed his mind to dwell upon discouragements. This channel of darkness God would have him close; for he is in danger of making shipwreck here. When his mind becomes depressed, it is natural for him to bring up the past and dwell upon his past sufferings, and unreconciliation takes hold upon his spirits, that God had suffered him to be so beset with trials unnecessarily brought upon him. [Pamphlet 159 p. 115 para. 1] p. 189, Para. 3, [1872MS].

The Spirit of God has been grieved that he has not fully committed his ways to God, and trusted himself entirely in his hands, not allowing his mind to run in the channel of doubt and unbelief in regard to the integrity of his brethren. In talking doubts and discouragements he has not remedied the evil, but he has weakened his own powers, and given Satan advantage to annoy and distress him. [Pamphlet 159 p. 115 para. 2] p. 189, Para. 4, [1872MS].

My husband has erred in talking out his discouragements and dwelling upon the unpleasant features of his experience. In thus talking, he scatters darkness but not light. He has at times laid a weight of discouragement upon his brethren, which did not bring to him the least help, but only weakened their hands. My husband should make it a rule not to talk unbelief or discouragement, or dwell upon his grievances. His brethren generally have loved and pitied him, and have excused this in him, knowing the pressure of care and his devotion to the cause of God. [Pamphlet 159 p. 116 para. 1] p. 189, Para. 5, [1872MS].

My husband has labored untiringly to bring up the publishing interests to its present state of prosperity. I saw that he had had more sympathy and love from his brethren than he has thought he had. They eagerly search the paper to find something from his pen. If there is a tone of cheerfulness in his writing, he speaking encouragingly, their hearts are lightened, and some even weep with tender feelings of joy. But if gloom and sadness are expressed in his writings, the countenances of his brethren and sisters, as they read, grow sad, and the spirit which characterizes his writing is reflected upon them. [Pamphlet 159 p. 116 para. 2] p. 190, Para. 1,

[1872MS].

The Lord is seeking to teach my husband to have a spirit of forgiveness, and forgetfulness of the dark passages in his experience. The remembrance of the unpleasant past only saddens the present and he lives over again the unpleasant portion of his life's history. In so doing, he is clinging to the darkness and is pressing the thorn deeper into his spirit. This is my husband's infirmity, and it is displeasing to God. This brings darkness and not light. He may feel apparent relief for the time in expressing his feelings, but it is only making more acute a sense of how great his sufferings and trials have been, until the whole becomes magnified in his imagination, and the errors of his brethren, who have aided in bringing these trials upon him, look so grievous that their wrongs seem to him past endurance. [Pamphlet 159 p. 117 para. 1] p. 190, Para. 2, [1872MS].

My husband has cherished this darkness so long by living over the unhappy past that he has but little power to control his mind when dwelling upon these things. Circumstances and events which once he would not have minded, magnify before him into grievous wrongs on the part of his brethren. He has become so sensitive to the wrongs under which he has suffered that it is necessary that he should be as little as possible in the vicinity of Battle Creek, where many of the unpleasant circumstances occurred. God would heal his wounded spirit if he will let him. But in doing this, he will have to bury the past. He should not talk of it, or write of it. [Pamphlet 159 p. 117 para. 2] p. 190, Para. 3, [1872MS].

It is positively displeasing to God for my husband to recount his difficulties and his peculiar grievances of the past. If he had looked upon these things in the light that they were not done to him, but to the Lord, whose instrument he is, then he would have received a great reward. My husband has taken these murmurings of his brethren as though done to himself, and he has felt called upon to make all understand the wrong and wickedness of thus complaining of him, when he did not deserve their censure and abuse. [Pamphlet 159 p. 118 para. 1] p. 190, Para. 4, [1872MS].

Had my husband felt that he could leave this matter all with the Lord, and that their murmurings and their neglect

were against the Master instead of the servant in the Master's service, he would not have felt so aggrieved, and it would not have hurt him. He should have left it with the Lord, whose servant he is, to fight his battles for him and vindicate his cause. He would then have received a precious reward finally for all his sufferings for Christ's sake. [Pamphlet 159 p. 118 para. 2] p. 191, Para. 1, [1872MS].

I saw that my husband should not dwell upon the painful facts in our experience. Neither should he write his grievances, but keep as far from them as he can. The Lord will heal the wounds of the past if he will turn his attention away from them. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal." When confessions are made by his brethren who have been wrong he should accept the confessions and generously, nobly, seek to encourage the one who has been deceived by the enemy. My husband should cultivate a forgiving spirit. He should not dwell upon the mistakes and errors of others, for in doing this he not only weakens his own soul, but he tortures the minds of his brethren who have erred, when they may have done all that they can do by confessions to correct their past errors. If God sees it necessary that any portion of their past course should be presented before them, that they may understand how to shun errors in future, he will do this work; but my husband should not trust himself to do it, for it awakens past scenes of suffering that the Lord would have him forget. [Pamphlet 159 p. 119 para. 1] p. 191, Para. 2, [1872MS].

The Lost Sheep.-- I was referred to the parable of the lost sheep. The ninety and nine sheep were to be left in the wilderness, and search instituted for the lost one that had strayed. When the lost sheep was found, the shepherd elevated the sheep to his shoulder and returned with rejoicing. He does not return censuring and murmuring at the poor, lost sheep for making him so much trouble, but his return with the burden of the sheep is with rejoicing. [Pamphlet 159 p. 120 para. 1] p. 191, Para. 3, [1872MS].

And still greater demonstration of joy is demanded. Friends and neighbors are called to rejoice with the finder, "for I have found my sheep which was lost." The

finding was the theme of rejoicing; the straying was not dwelt upon, for the joy of finding over balanced the sorrow of the loss and the care, perplexity and peril, incurred in searching and restoring to safety the lost sheep. "I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which needeth no repentance." [Pamphlet 159 p. 120 para. 2] p. 191, Para. 4, [1872MS].

Lost Piece of Silver.-- The lost piece of silver is designed to represent the erring, straying sinner. The carefulness of the woman to find the piece of lost silver, is to teach the followers of Christ a lesson in regard to their duty to those erring and straying from the path of right. The woman lighted the candle to increase her light, and then swept the house, and sought diligently till she found it. [Pamphlet 159 p. 121 para. 1] p. 192, Para. 1, [1872MS].

Here the duty of Christians is clearly defined toward those who need their help because of their straying from God. The erring one is not to be left in his darkness and error; but every available means is to be used to bring him again to the light. The candle is lighted. The word of God is searched for clear points of truth, with earnest prayer for heavenly light to meet the case of the ones enshrouded in darkness and unbelief, that they may be fortified with arguments from the word of God, threatenings, reproofs, and encouragements, that these cases may be reached. Indifference or neglect will meet the frown of God. [Pamphlet 159 p. 121 para. 2] p. 192, Para. 2, [1872MS].

When the woman found the silver she called her friends and her neighbors together, saying, "Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." [Pamphlet 159 p. 121 para. 3] p. 192, Para. 3, [1872MS].

If angels of God rejoice over the erring who see their error and confess their wrongs, and return to the fellowship of their brethren, how much more should the followers of Christ, who are themselves erring, and who need forgiveness of God, and of their brethren, every day, feel joy over the brother or sister who has been deceived by the enemy and taken a wrong course, and become deceived by the sophistry of Satan, and suffered for their error.

[Pamphlet 159 p. 122 para. 1] p. 192, Para. 4, [1872MS].

Instead of holding them off, they should meet them where they are. Instead of finding fault with them because they are in the dark, they should light their own lamp by obtaining more divine grace and a clearer knowledge of Scripture, and dispel the darkness by the light they bring to them. And when they succeed, and the erring feel their error and submit to follow the light, gladly should they be received, and not with a spirit of murmuring or an effort to press upon them their exceeding crime, which had called forth extra exertion, anxiety, and wearisome labor.

[Pamphlet 159 p. 122 para. 2] p. 192, Para. 5, [1872MS].

If the pure angels of God hail the event with joy how much more should their brethren, who have themselves needed sympathy, love, and help, when they have erred and have in their darkness not known how to help themselves. [Pamphlet 159 p. 122 para. 3] p. 192, Para. 6, [1872MS].

The Prodigal Son.-- My attention was called to the parable of the prodigal son. He made a request that his father should give him his portion of the estate. He desired to separate his interest from his father, and manage his share as best suited his own inclination. His father complied with the request, and the son selfishly withdrew from his father, that he might not be troubled with his counsel, reproofs, or advice. [Pamphlet 159 p. 123 para. 1] p. 192, Para. 7, [1872MS].

The son thought he should be happy when he could use his portion according to his own pleasure without being annoyed with advice or restraint. He did not wish to be troubled with mutual obligation. If he shared his father's estate, his father had claims upon him as a son. But he did not feel under any obligation to his generous father, but braced his selfish, rebellious spirit with the thought that a portion of his father's property belonged to him. He requested his share, when rightfully he could claim nothing, and should have had nothing. [Pamphlet 159 p. 123 para. 2] p. 193, Para. 1, [1872MS].

After his selfish heart had received the treasure, of which he was so undeserving, he went his way at a distance from his father, that he might even forget that he had a father. He despised restraint, and was fully determined to have pleasure in any way and manner that he chose. After he

had, by his sinful indulgences, spent all that his father gave him, the land was visited by a famine, and he felt pinching want, and he began to regret his sinful course of extravagant pleasure, for he was now destitute and needed the means he had squandered. He was obliged to come down from his life of sinful indulgence to the low business of feeding swine. [Pamphlet 159 p. 123 para. 3] p. 193, Para. 2, [1872MS].

After the prodigal son had come as low as he could come he thought of the kindness and love of his father. He felt then the need of a father. His position of friendlessness and want he had brought upon himself through disobedience and sin, which had resulted in his separating himself from his father. He thought of the privileges and bounties of his father's house, that the hired servants of his father freely enjoyed, while he who had alienated himself from his father's house was perishing with hunger. He was humiliated through adversity, and decided to return to his father by humble confession. He was a beggar, destitute of comfortable, or even decent, clothing. He was wretched in consequence of privation, and was emaciated with hunger. [Pamphlet 159 p. 124 para. 1] p. 193, Para. 3, [1872MS].

While at a distance from his home, his father sees the wanderer, and his first thought is of that rebellious son who had left him years before to follow a course of unrestrained sin. The paternal feeling is stirred. Notwithstanding all the marks of his degradation he discerned his own image. He did not wait for his son to come all the distance to him, but he hastened and met his son. He did not reproach him, but with the tenderest pity and compassion that he had in consequence of his own course of sin brought upon himself so much suffering, he hastens to give him proofs of his love and tokens of his forgiveness. [Pamphlet 159 p. 124 para. 2] p. 193, Para. 4, [1872MS].

Although his son was emaciated and his countenance plainly indicated the dissolute life he had passed, and although he was clothed with beggar's rags and his naked feet were soiled with the dust of travel, the father's tenderest pity was excited as the son fell prostrate in humility before him. He did not stand back upon his dignity. He was not exacting. He did not array the past course of wrong and sin before his son to make him feel how low he had sunken. [Pamphlet 159 p. 125 para. 1] p. 194, Para. 1, [1872MS].

The father lifted up his son and kissed him. He took the rebellious son to his breast, and he wrapped his own rich robe about the nearly naked form of his son. He took him to his heart with such warmth, and evinced such pity, if the son had ever doubted the goodness and love of his father, he could do so no longer. If he had a sense of his sin when he decided to return to his father's house, he had a much deeper sense of his ungrateful course as he was thus received. [Pamphlet 159 p. 125 para. 2] p. 194, Para. 2, [1872MS].

His heart, before subdued, was now broken that he had grieved that father's love. The penitent, trembling son, who had greatly feared that he would be disowned, was unprepared for such a reception. He knew he did not deserve it. He acknowledged his sin in leaving his father. "I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son." He begged only to be accounted as a hired servant. But the father requested his servants to pay him especial tokens of respect, to clothe him as if he had ever been his own, obedient son. [Pamphlet 159 p. 126 para. 1] p. 194, Para. 3, [1872MS].

The father made the return of his son an occasion of special rejoicing. The elder son in the field knew not that his brother had returned, but he heard the general demonstrations of joy and inquired of the servants what it all meant. It was explained that his brother had returned whom they thought dead, and his father had killed the fatted calf for him because he had received him again as from the dead. [Pamphlet 159 p. 126 para. 2] p. 194, Para. 4, [1872MS].

The brother then was angry, and he would not go in to see or receive his brother. His indignation was stirred that this unfaithful brother who had left his father and thrown the heavy responsibilities upon him of fulfilling the duties which should be shared by both, should now be received with such honor. He had pursued a course of wicked profligacy, wasting the means his father had given him until he was reduced to want, while he had been faithfully performing the duties of a son, and now his profligate brother comes to his father's house and is received with respect and honor beyond anything he had ever received. [Pamphlet 159 p. 126 para. 3] p. 194, Para. 5, [1872MS].

The father entreated his elder son to go and receive his brother with gladness because he is lost and is found, was dead in sin and iniquity, but is alive again, he has come to his moral senses and abhors his course of sin, but his eldest son pleads, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." [Pamphlet 159 p. 127 para. 1] p. 194, Para. 6, [1872MS].

He assured his son that he was ever with him, and all that he had was his, but it was right that they should show this demonstration of joy, for "thy brother was dead, and is alive again, and was lost, and is found." This fact overbears all other considerations with the father, The lost is found, the dead is alive again. [Pamphlet 159 p. 127 para. 2] p. 195, Para. 1, [1872MS].

This parable was given by Christ to represent the manner our Heavenly Father receives the erring and repenting. The Father was the one sinned against, yet he, in the compassion of his soul, all full of pity and forgiveness, meets the prodigal and shows his great joy that his son whom he believed to be dead to all filial affection, had become sensible of his great sin and his neglect, and had come back to his father, appreciating his love, and acknowledging his claims. He knew that the son who had pursued a course of sin and now repented, needed his pity and his love. He had suffered. He felt his need. He came to his father as the only one who could supply his great need. [Pamphlet 159 p. 128 para. 1] p. 195, Para. 2, [1872MS].

The fact of his son's returning was a source of the greatest joy. The complaints of the elder brother were natural, but not right. Yet it is frequently the course brother pursues toward brother. There is too much effort to make them feel where they have erred, and keep reminding them of their error. These who have erred need pity, they need help, they need sympathy. They suffer in their feelings and are frequently desponding and discouraged. Above everything else, they need free forgiveness. [Pamphlet 159 p. 128 para. 2] p. 195, Para. 3, [1872MS].

Labor in Churches.-- In the work done for the church at Battle Creek in the spring of 1870, there was not all that

dependence upon God that the important occasion demanded. Brn. Andrews and Waggoner did not fully make God their trust, and move in his strength, and with his grace, as they should. [Pamphlet 159 p. 129 para. 1] p. 195, Para. 4, [1872MS].

When Bro. Waggoner thinks a person is wrong, he is frequently too severe. He fails to exercise that compassion and consideration that he would have shown him under like circumstances. He is also in great danger of misjudging and erring in dealing with minds. It is the nicest work, and the most critical ever given to mortals, to handle minds. Those who engage in this work should have clear discernment, and good powers of discrimination. True independence of mind is an element entirely different from rashness. Independence, that is of that quality which leads to a cautious, prayerful, deliberate opinion, should be not easily yielded, until the evidence is sufficiently strong to make it certain that we are wrong. This independence will keep the mind calm, and unchangeable amidst the multitudinous errors which are prevailing, and will lead those in responsible positions to look carefully at the evidence on every side, and not be swerved by the influence of others, or by the surroundings, to form conclusions without intelligent and thorough knowledge of all the circumstances. [Pamphlet 159 p. 129 para. 2] p. 195, Para. 5, [1872MS].

The investigation of cases in Battle Creek was very much after the order that a lawyer criticises a witness, and there was a decided absence of the Spirit of God. And there were a few united in this work who were active and zealous. Some were self-righteous and self-sufficient, and their testimonies were relied upon, and their influence swayed the judgment of Brn. Andrews and Waggoner. Sister Hewitt and sister Dodge were not received as members of the church because of some trivial deficiency. These brethren should have had judgment and discrimination to have seen that these objections were not of sufficient weight to keep those sisters out of the church. They both had been long in the faith, and had been true to the observance of the Sabbath for eighteen or twenty years. [Pamphlet 159 p. 130 para. 1] p. 196, Para. 1, [1872MS].

Sister Richmond, who brought up these things, should have urged more weighty reasons against herself, why she should not have become a member of the church. Was she without

sin? Were all her ways perfect before God? Was her patience, her self-denial, her gentleness, and forbearance, and calmness of temper, perfect? If she was without the weakness of common women, then she could cast the first stone. But these sisters who were left out of the church were beloved of God. They were worthy of a place in the church. These were dealt with unwisely, without a sufficient cause, and there were others whose cases were handled with no more heavenly wisdom, or without even sound judgment. Bro. Waggoner's judgment and power of discrimination have been perverted for very many years through the influence of his wife, who has been a most effective medium of Satan. If Bro. Waggoner had possessed the genuine quality of independence, he would have had a proper self-respect, and with becoming dignity built up his own house. If he has started upon a course designed to command respect in his family, he has generally carried the matter too far, and has been severe, and has talked harshly and overbearing. He would become conscious of this after a time, and then go to the opposite extreme and come down from his independence. [Pamphlet 159 p. 130 para. 2] p. 196, Para. 2, [1872MS].

In this state of mind he receives reports from his wife, gives up his judgment, and would be easily deceived by her intrigues. She would sometimes feign to be a great sufferer, and would relate what she endured of neglect from her brethren, and privation in the absence of her husband. Her prevarications and cunning artifices to abuse the mind of her husband have been great. Bro. Waggoner has not fully received the light in times past which the Lord has given him in regard to his wife, or he would not have been deceived by her as he has. He has been brought into bondage many times by her spirit, because his own heart and life have not been fully consecrated to God. His feelings kindled against his brethren and he oppressed them. Self has not been crucified. He should seek earnestly to bring all his thoughts and feelings into subjection to the obedience of Christ. Faith and self-denial would have been Bro. Waggoner's strong helpers. If he had girted on the whole armor of God, and chosen no other defense than that which the Spirit of God and the power of truth gives him, he would have been strong in the strength of God. [Pamphlet 159 p. 131 para. 1] p. 196, Para. 3, [1872MS].

But Bro. Waggoner is weak in many things. If God required him to expose and condemn a neighbor, to reprove and

correct a brother, and resist and destroy his enemies, this would be to him a comparatively natural and easy work. But a warfare against self, subduing the desires and the affections of his own heart, searching out and controlling the secret motives of the heart, is a more difficult warfare. How unwilling to be faithful in such a contest as this. The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, and being clothed with humility, possessing that love that is pure, peaceable, and easy to be entreated, full of gentleness and good fruits, is not an easy attainment. And yet it is his privilege and his duty to be a perfect overcomer here. The soul must submit to God before it can be renewed in knowledge and true holiness. The holy life and character of Christ is a faithful example. His confidence in his Heavenly Father was unlimited. His obedience and submission were unreserved and perfect. He came not to be ministered unto, but to minister to others. He came not to do his own will, but the will of Him that sent him. In all things he submitted himself to Him that judgeth righteously; and from the lips of the Saviour of the world was heard these words, "I can of my own self do nothing." [Pamphlet 159 p. 132 para. 1] p. 197, Para. 1, [1872MS].

He became poor, and made himself of no reputation. He was hungry, and frequently thirsty, and many times weary in his labors, and he had not where to lay his head. When the damp, cold shades of night gathered about him, frequently the earth was his bed. He blessed those who hated him. What a life! what an experience! Can we, the professed followers of Christ, cheerfully endure privation and suffering, as did our Lord, without murmuring? Can we drink of the cup, and be baptized with the baptism? If so, we may share with him in his glory, in his heavenly kingdom. If not, we shall have no part with him. [Pamphlet 159 p. 133 para. 1] p. 197, Para. 2, [1872MS].

Bro. Waggoner has an experience to gain, without which his work will do positive injury. He is affected too much by what others tell him, of the erring, and he is apt to decide according to the impressions made upon his mind, and he deals with severity when a milder course would be far better. He does not bear in mind his own weakness, and how hard it is for him to have his course questioned, even when he is wrong. [Pamphlet 159 p. 134 para. 1] p. 197, Para. 3, [1872MS].

When Bro. Waggoner decides in his judgment that a brother or sister is wrong, he is inclined to carry the matter through, and press his censure, although in doing so he hurts his own soul, and endangers the souls of others. Bro. Waggoner should shun church trials, and should have nothing to do in settling difficulties, if he can possibly avoid them. He has a valuable gift, which is needed in the work of God. But he should separate himself from influences which draw upon his sympathies, and confuse his judgment, and lead him to move unwisely. This should not and need not be Bro. Waggoner exercises too little faith in God. He dwells too much upon his bodily infirmities, and strengthens unbelief by dwelling upon poor feelings. God has strength and wisdom in store for those who seek for it earnestly, in faith believing. [Pamphlet 159 p. 134 para. 2] p. 197, Para. 4, [1872MS].

I was shown that Bro. Waggoner is a strong man upon some points, while upon other points he is as weak as a child. His course in dealing with the erring has had a scattering influence. Bro. Waggoner has confidence in his ability to labor in setting things in order where he thinks it is needed, but he does not view the matter aright. He weaves into his labors his own spirit, and he does not discriminate, but often deals without tenderness. There is such a thing as over-doing the matter in doing strict duty to individuals. "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." [Pamphlet 159 p. 135 para. 1] p. 198, Para. 1, [1872MS].

Duty, stern duty has a twin sister, which is kindness. If duty and kindness are blended, there will be decided advantage gained; but if duty is separated from kindness, and there is not mingled with duty tender love, there will be a failure, and much harm will be the result. Men and women will not be driven. Many can be won by kindness and love. Bro. Waggoner has held aloft the gospel whip, and his own words have frequently been the snap to that whip, which has not had the influence to spur others to greater zeal, and provoke to good works; but has aroused their combativeness to repel his severity. [Pamphlet 159 p. 135 para. 2] p. 198, Para. 2, [1872MS].

If Bro. Waggoner had walked in the light he would not have made so many serious failures. "If any man walk in the day,

he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." The path of obedience is the path of safety. "He that walketh uprightly walketh surely." Walk in the light and then shalt thou walk in thy way safely and thy foot shall not stumble. Those who do not walk in the light will have a sickly and stunted religion. Bro. Waggoner should feel the importance of walking in the light however crucifying to self. It is earnest effort prompted by love for souls which strengthens the heart, and develops the graces. [Pamphlet 159 p. 136 para. 1] p. 198, Para. 3, [1872MS].

Bro. Waggoner is naturally independent and self-sufficient. He estimates his ability to do more highly than it will bear. Bro. Waggoner, you pray for the Lord to humble you, and fit you for his work, and when the Lord answers your prayer, and puts you under a course of discipline necessary for the accomplishment of the object, you frequently give way to doubts and despondency, and think you have reasons for discouragements. You frequently think Bro. White is restraining you, when he has cautioned and held you back from engaging in church difficulties. [Pamphlet 159 p. 136 para. 2] p. 198, Para. 4, [1872MS].

I was shown your labors in Iowa. There was a decided failure to gather with Christ. You distracted, confused, and scattered, the poor sheep. You had a zeal, but it was not according to knowledge. Your labors were not in love, but in sternness and severity. You were exacting and overbearing. You did not strengthen the sick and bind up the lame. Your injudicious harshness pushed some out of the fold who can never be reached and brought back. Words fitly spoken are like apples of gold in pictures of silver. Words unfitly spoken are the reverse. Their influence will be like desolating hail. [Pamphlet 159 p. 137 para. 1] p. 199, Para. 1, [1872MS].

Bro. Waggoner, you have felt restless under restraint because Bro. White has cautioned, advised, and reproved you. You have thought that if you could be free and act yourself, you could do a good and great work. But your wife's influence has greatly injured your usefulness. You have failed to command your household after you. You have not ruled well your own house. You have thought you understood how to manage your home matters. But how have you been deceived. You have too often followed the

promptings of your own spirit, which has resulted in perplexities and discouragements which have clouded your discernment and weakened you spiritually, so that your labors have been marked with great imperfections. [Pamphlet 159 p. 137 para. 2] p. 199, Para. 2, [1872MS].

The labors of Brn. Waggoner and Cornell in Boston were premature. These brethren had their past experience with its mistakes before them, which should have been sufficient to guard them from engaging in a work which they were not qualified to perform. There was enough that needed to be done. Boston was a hard place to raise up a church. Opposing influences surrounded them. Every move made should have been with due caution and prayerful consideration. [Pamphlet 159 p. 138 para. 1] p. 199, Para. 3, [1872MS].

These two brethren had been warned and reproved repeatedly for moving injudiciously, and they should not have taken the responsibilities upon themselves that they did. Oh! how much better would it have been for the cause of God in Boston if they had been laboring in new fields. Satan's seat is in Boston, as well as in other wicked cities; and he is a wily foe to contend with. There were disorderly elements among Sabbath-keepers in Boston that were hindrances to the cause. But there is a proper time to speak and act, a golden opportunity which will show the best results of labor put forth. [Pamphlet 159 p. 138 para. 2] p. 199, Para. 4, [1872MS].

If things had been left to more fully develop before they were touched, there would have been a separation of the disorderly, unconsecrated ones, and there would not have been an opposition party. This should ever be saved if possible. The church might better suffer much annoyance and exercise the more patience than to get in a hurry, drive matters, and provoke a combative spirit. Those who really loved the truth for the truth's sake, should have pursued their course with the glory of God in view, and let the light of truth shine out before all. [Pamphlet 159 p. 139 para. 1] p. 199, Para. 5, [1872MS].

They might expect that the elements of confusion and dissatisfaction among them would make them trouble. Satan would not remain quiet and see a company raised up in Boston to vindicate truth, and dispel sophistry and error. His ire would be kindled, and he institute a war against those who keep the commandments of God and the testimony of

Jesus. But this should not have made the faithful believers impatient or discouraged. These things should have the influence to make the true believer more guarded, watchful, and prayerful-- more tender, pitiful, and loving, to those who are making so great a mistake in regard to eternal things. As Christ has borne and continues to bear with our errors, our ingratitude, and our feeble love, so should we bear with those who test and try our patience. Shall the followers of the self-denying, self-sacrificing Jesus be unlike their Lord? Christians should have hearts of kindness and forbearance. [Pamphlet 159 p. 139 para. 2] p. 200, Para. 1, [1872MS].

Christ presented before his hearers the parable of the gospel sower, which contains a lesson we should study. Those who preach present truth and scatter the good seed will realize the same results as the gospel sower. All classes will be affected more or less by the presentation of pointed and convincing truth. Some will be wayside hearers. They will be affected by the truths spoken, but they have not cultivated the moral powers. They have followed inclination rather than duty. Evil habits have hardened their hearts like the hard, beaten road. These may profess to believe the truth, but will have no just sense of its sacredness and elevated character. They do not separate from the friendship of the lovers of pleasure and corrupt society. They place themselves where they are constantly tempted, and may well be represented by the unfenced field. They invite the temptations of the enemy and finally lose the regard they seemed once to have for the truth when the good seed was dropped into their hearts. [Pamphlet 159 p. 140 para. 1] p. 200, Para. 2, [1872MS].

Some are stony-ground hearers. They readily receive anything new and exciting. The word of truth they receive with joy. And with ardor and zeal they talk earnestly in reference to their faith and hope, and may even administer reproof to those of long experience for some apparent deficiency or for their lack of enthusiasm. But when they are tested and proved by the heat of trial and temptation, when the pruning-knife of God is applied, that they may bring forth fruit unto perfection, their zeal dies, their voice is silent. No longer do they boast in the strength and power of truth. This class are controlled by feelings. They have not depth and stability of character. Principle does not reach down deep, underlying the springs of action. They have in word exalted the truth, but are not doers of

that word. The seed of truth has not rooted down below the surface. The heart has not been renewed by the transforming influence of the Spirit of God. And when the truth calls for working men and women, when sacrifices have to be made for the truth's sake, they are somewhere else; and when trials and persecution come; they fall away because they have no deepness of earth. The truth, plain, pointed, and close, is brought to bear upon the heart, and reveals the deformity of character. Some will not bear this test, but frequently close their eyes to their imperfections, although their consciences tell them that the words spoken by the messengers of God, which bears so closely upon their Christian characters, are truth; yet they will not listen to the voice. They are offended because of the word, and yield the truth rather than to submit to be sanctified through the truth. They flatter themselves that they may get to Heaven an easier way. [Pamphlet 159 p. 140 para. 2] p. 200, Para. 3, [1872MS].

Still another class is represented in the parable. Men and women who listen to the word are convinced of the truth, and accept it without seeing the sinfulness of their hearts. The love of the world holds a large place in their affections. In their deal, they love to get the best of the bargain. They prevaricate, and by deception and fraud gain means which ever will prove as a thorn to them; for it will over-balance their good purposes and intentions. The good seed sown in their hearts is choked. They frequently are so anxious and full of care, fearing they shall not gain means, or shall lose what they have gained, they make their temporal matters primary. They do not nourish the good seed. They do not attend meetings where their hearts can be strengthened by religious privileges. They fear they shall meet with some loss in temporal things; and the deceitfulness of riches leads them to flatter themselves that it is duty to toil and gain all they can, that they may help the cause of God; and yet the more they increase in their earthly riches the less is their heart inclined to part with their treasure, until their hearts are fully turned from the truth they loved. The good seed is choked because overgrown with unnecessary worldly cares and needless anxiety--with love for earthly pleasures and worldly honors which riches give. [Pamphlet 159 p. 142 para. 1] p. 201, Para. 1, [1872MS].

Another parable Jesus presents to his disciples--the field wherein good seed was sown, and, while sleeping, the enemy

sowed tares. The question was asked the householder, "Didst not thou sow good seed in thy field? from whence then hath it tares?" "He said unto him, An enemy hath done this." "The servant said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn." If faithfulness and vigilance had been preserved, if there had been no sleeping or negligence upon the part of any, the enemy would not have had so favorable an opportunity to sow tares among the wheat. Satan never sleeps. He is watching, and improves every opportunity to set his agents to scatter error, which finds good soil in many unsanctified hearts. [Pamphlet 159 p. 143 para. 1] p. 201, Para. 2, [1872MS].

The sincere believers of truth are made sad, and their trials and sorrows greatly increased, by the elements among them which annoy, dishearten, and discourage, them in their efforts. But the Lord teaches a lesson to his servants of great carefulness in all their moves. Let both grow together. Do not forcibly pull up the tares, lest in rooting them up, the precious blades will become loosened. The ministers and church should be very cautious, lest they get a zeal not according to knowledge. There is danger of doing too much to cure difficulties in the church which, if let alone, frequently work their own cure. It is bad policy to take hold of matters in any church prematurely. We shall have to exercise the greatest care, patience, and self-control, to bear these things and not go to work in our own spirit to set things in order. [Pamphlet 159 p. 144 para. 1] p. 202, Para. 1, [1872MS].

The work done in Boston was premature, and caused an untimely separation in that little church. If the servants of God could have felt the force of our Saviour's lesson in the parable of the wheat and tares, they would not have undertaken the work they did. It should always be a matter of the most careful consideration and prayer before steps are taken which will give even those who are utterly unworthy the least occasion to complain of being separated from the church. Steps were taken in Boston which created an opposition party. Some were wayside hearers, others were stony-ground hearers. And still others were of that class who receive the truth while the heart had a growth of

thorns, which choked the good seed, and those would never have perfected Christian character. But there were a few that might have been nourished and strengthened, and become settled and established in the truth, but the positions taken by Brn. Cornell and Waggoner brought a premature crisis, and then there was a lack of wisdom and judgement in managing the faction. [Pamphlet 159 p. 144 para. 2] p. 202, Para. 2, [1872MS].

If persons are as deserving to be separated from the church as Satan was of being cast out of Heaven, they will have sympathizers. There is always a class who are more influenced by individuals than they are controlled by the Spirit of God and sound principles; and they are, in their unconsecrated state, ever ready to take up upon the wrong side, and give their pity and sympathy to the very ones who least deserve it. These sympathizers have a powerful influence with others, and things are seen in a perverted light, and great harm is done, and many souls ruined. Satan, in his rebellion, took a third part of the angels. They turned from the Father and from his Son, and united with the instigator of rebellion. With these facts before us, we should move with the greatest caution. What can we expect in our connection with men and women with peculiar minds but trials and perplexity. We must bear this, and avoid the necessity of rooting up the tares, lest the wheat be rooted up also. [Pamphlet 159 p. 145 para. 1] p. 202, Para. 3, [1872MS].

In the world ye shall have tribulation, but in me ye shall have peace. The trials to which Christians are subjected in sorrow, adversity, and reproach, are the appointed means of God to separate the chaff from the wheat. Our selfishness, love of worldly pleasure, evil passions, and pride, must be all overcome, and therefore God sends us afflictions to test and prove us, and show us that these evils exist in our characters; and we must, through his strength and grace, overcome, that we may be partakers of the divine nature, having escaped the corruption that is in the world through lust. "For our light affliction," says Paul, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Afflictions, crosses, temptations, adversity, and our varied trials, are God's workmen to refine us, sanctify us, and fit us for the

heavenly garner. [Pamphlet 159 p. 146 para. 1] p. 203, Para. 1, [1872MS].

The harm done to the cause of truth by premature moves can never be fully repaired. The cause of God in Boston has not advanced as it might, and will not stand in as favorable light before the people as before this work was done. There are frequently persons among us whose influence seems to be but a cipher on the right side. Their lives seem to be useless; but let them become rebellious and combative, and they became zealous workmen for Satan. This work is more in accordance with the feelings of the natural heart. There is great need of self-examination and secret prayer. God has promised wisdom to those who ask him. Missionary labor is frequently entered into by those unprepared for the work. Outward zeal is cultivated while secret prayer is neglected. When this is the case, much harm is done, for these laborers seek to regulate others' consciences by their own rule. Self-control is much needed. Hasty words stir up strife. Bro. Waggoner is in danger of indulging in a spirit of sharp criticism. This does not become ministers of righteousness. [Pamphlet 159 p. 147 para. 1] p. 203, Para. 2, [1872MS].

Bro. Waggoner, you have much to learn. Your failures and your discouragements you have been inclined to charge to Bro. White; but close investigation of your motives and of your course of action would reveal other causes which exist in yourself for these discouragements. Following the inclinations of your own natural heart brings you into bondage. Your severe and torturing spirit which you sometimes indulge in cuts off your influence. Bro. Waggoner, you have a work to do for yourself which no other can do for you. Each must give an account of himself to God. God has given us his law as a mirror into which we may look and discover the defects in our character. This mirror into which we are to look is not for the purpose of seeing our neighbor's faults reflected, for us to watch to see if he comes up to the standard, but to see the defects in ourselves, that we may remove these defects. Knowledge is not all that we need. We must follow the light. We are not left to choose for ourselves, and to obey that which is agreeable to us, and disobey to suit our convenience. Obedience is better than sacrifice. [Pamphlet 159 p. 147 para. 2] p. 203, Para. 3, [1872MS].

Warning to Wealthy Parents.-- At the camp-meeting in

Vermont, in 1870, I felt urged by the Spirit of God to bear a plain testimony relating to the duty of aged and wealthy parents in the disposition of their property. I had been shown that some men, shrewd, prudent, and sharp, in regard to the transaction of business generally; men distinguished for promptness and thoroughness, manifest a want of foresight, and promptness in regard to a proper disposal of their property while they are living. They know not how soon their probation may close, yet they pass on from year to year with their business unsettled, and finally their life frequently closes without their having the use of their reason. Or they may die suddenly, without a moment's warning, and their property is disposed of in a manner that they would not have approved. These are guilty of negligence. They are unfaithful stewards. [Pamphlet 159 p. 148 para. 1] p. 204, Para. 1, [1872MS].

Christians who believe the present truth should manifest wisdom and foresight. They should not leave the disposition of their means, expecting a favorable opportunity to adjust their business during a long illness. They should have their business in a shape where, if they were called at any hour to leave it, and have no voice in its arrangement, it may be settled as they would have had it were they alive. Many families have been robbed of all their property dishonestly, and have been subjected to poverty, because work that might have been well done in an hour, had been neglected. Those who make their wills should not spare pains or expense to obtain legal advice, and to have them drawn up in a manner to stand the test. [Pamphlet 159 p. 149 para. 1] p. 204, Para. 2, [1872MS].

I saw that those who profess to believe the truth should show their faith by their works. They should, with the unrighteous mammon, make friends, that they may finally be received into everlasting habitations. God has made men stewards of means. He has placed in the hands of stewards, money to carry forward the great work of the salvation of souls for whom Christ left his home, his riches, his glory, and became poor, that he might, by his own humiliation and sacrifice, bring many sons and daughters of Adam to God. God, in his providence, has ordained that the work in his vineyard should be sustained by the means intrusted in the hands of his stewards. A neglect on their part to answer the calls of the cause of God in carrying forward his work, shows them to be unfaithful and slothful servants. [Pamphlet 159 p. 150 para. 1] p. 204, Para. 3, [1872MS].

I had been shown some things in reference to the cause in Vermont, but more especially at Bordoville and vicinity. The following is from testimony No. 20: "There is a work to be accomplished for many who live at Bordoville. I saw that the enemy was busily at work to carry his points. Men, to whom God has intrusted talents of means, have shifted the responsibility which Heaven has appointed them, of being stewards for God, upon their children. Instead of their rendering to God the things that are God's, they claim all that they have as their own, as though by their own might, and power, and wisdom, they had obtained their possessions. [Pamphlet 159 p. 150 para. 2] p. 204, Para. 4, [1872MS].

"Some put their means beyond their control, into the hands of their children. Their secret motives are, to place themselves in a position where they will not feel responsible to give of their property to spread the truth. These love in word, but not in deed and in truth. It is the Lord's money they are handling, not their own. They do not see this. [Pamphlet 159 p. 151 para. 1] p. 205, Para. 1, [1872MS].

"Parents should have great fear in intrusting children with the talents of means that God has placed in their hands, unless they have the surest evidence that their interest in, and love for, and devotion to, the cause of God is greater than that which they themselves possess, and that these children will be more earnest and zealous in forwarding the work of God, and be more benevolent than themselves in carrying forward the various enterprises in connection with the work which calls for means. But many place their means in the hands of their children, thus throwing upon them the responsibility of their own stewardship, because Satan prompts them to do it. In doing this, many have placed means effectually in the enemy's ranks. Satan has worked the matter to suit his own purpose, to keep from the cause of God means which it needed, that it might be abundantly sustained. [Pamphlet 159 p. 151 para. 2] p. 205, Para. 2, [1872MS].

"Many who have made a high profession of faith are deficient in good works. If they should show their faith by their works, they could exert a powerful influence on the side of truth. But they do not improve upon their talents of means lent them of God. Those who think to ease their consciences by willing their means to their children, or by

withholding from God's cause, and suffering their means to pass into the hands of unbelieving, reckless children, for them to squander, or hoard up and worship, will have to render an account to God, because they are unfaithful stewards of their Lord's money. They allow Satan to outgeneral them through these children whose minds are controlled by the power of Satan. Satan's purposes are accomplished in many ways, while the stewards of God are stupefied, and seem paralyzed, and do not realize their great responsibility and the reckoning which must shortly come." [Pamphlet 159 p. 152 para. 1] p. 205, Para. 3, [1872MS].

I was shown that the probation of some in the vicinity of Bordoville was soon to close, and it was important that their word should be finished to God's acceptance, that in the final settlement they should hear the "Well done," from the Master. I was shown the inconsistency of those who profess to believe the truth withholding their means from the cause of God, that they may leave it for their children. Many fathers and mothers are poor in the midst of abundance. They abridge, in a degree, their own personal comforts, and frequently deny themselves those things necessary for the enjoyment of life and health, while they have ample means at their command. They feel, as it were, forbidden to appropriate their means for their own comfort or for charitable purposes. They have one object before them, which is to save property to leave for their children. This idea is so prominent, so interwoven with all their actions, that children learn to look forward to this property finally to be theirs. They depend on it. And this prospect has an important, but not a favorable, influence upon their characters. Some become spend-thrifts, others, selfish and avaricious. Some are indolent and reckless. Many do not cultivate habits of economy. They do not seek to become self-reliant. They are aimless, and have but little stability of character. The impressions received in childhood and youth are wrought in the texture of character and become the principle of action in mature life. [Pamphlet 159 p. 152 para. 2] p. 205, Para. 4, [1872MS].

Those who have become acquainted with the principles of the truth, should follow the word of God closely as their guide. They should render to God the things that are God's. I was shown that several in Vermont were making a great mistake in regard to appropriating means that God has intrusted to their keeping. They were overlooking the

claims of God upon all that they have. Their eyes were blinded by the enemy of righteousness, and they were taking a course which would result disastrously for themselves and their dear children. [Pamphlet 159 p. 154 para. 1] p. 206, Para. 1, [1872MS].

Children were influencing their parents to leave their property in their hands, for them to appropriate according to their judgment. With the light of God's word, so plain and clear in reference to money lent to the stewards, and the warnings and reproofs through testimony which God has given them in regard to the disposition of means, children who in a direct or indirect way influence the parents to divide while living, or will their property mainly to them to come into their hands after their death, with this light before them, take upon themselves fearful responsibilities. Children of aged parents who profess to believe the truth should in the fear of God counsel, advise, and entreat their parents to be true to their profession of faith, and take a course in regard to their means which God can approve. Parents should lay up for themselves treasures in Heaven, by appropriating their means themselves, to advance the cause of God. They should not rob themselves of their heavenly treasure by leaving a surplus of means to those who have enough, and rob the treasury of God and deprive themselves the precious privilege of laying up for themselves a treasure in the Heavens that faileth not. [Pamphlet 159 p. 154 para. 2] p. 206, Para. 2, [1872MS].

I stated at the camp-meeting that property willed principally to children while none is appropriated to the cause of God, or, if any, a meager pittance, unworthy to be mentioned, this property inherited by the children would frequently prove a curse to them. It would be a source of temptation, and a door open where they will be in danger of falling into many dangerous and hurtful lusts. Parents should exercise the right God has given them. He intrusted to them the talents he would have them use to his glory. The children were not to become responsible for the talents of the father. Parents should, while they are of sound mind and judgment, with prayerful consideration and with the help of proper counsellors who have experience in the truth and a knowledge of the divine will, make disposition of their property. If they have children afflicted or struggling in poverty who will make a judicious use of means, they should be considered. If they have unbelieving children who have abundance of this world and who are

serving the world, they commit a sin against the Master who has made them his stewards to place means in their hands, merely because they are children. God's claims are not to be lightly regarded. [Pamphlet 159 p. 155 para. 1] p. 206, Para. 3, [1872MS].

And it should be distinctly understood that because parents have made their will, this will not prevent them from giving means to the cause of God while they live. This they should do. They should have the satisfaction here, and the reward hereafter, of disposing of their surplus means while they live. They should do their part to advance the cause of God. They should use the means lent of the Master to carry on the work in his vineyard, which needs to be done. [Pamphlet 159 p. 156 para. 1] p. 207, Para. 1, [1872MS].

The love of money lies at the root of nearly all the crimes committed in the world. Fathers who selfishly retain their means to enrich their children, and do not see the wants of the cause of God and relieve them, make a terrible mistake. The children whom they think to bless with their means are cursed with it. [Pamphlet 159 p. 156 para. 2] p. 207, Para. 2, [1872MS].

Money left to children frequently becomes a root of bitterness. They often quarrel over the property left them, and seldom are all satisfied with the disposition made by the father, in case of a will. And instead of the means left exciting gratitude and reverence for his memory, it is dissatisfaction, murmuring, envy, and disrespect. [Pamphlet 159 p. 157 para. 1] p. 207, Para. 3, [1872MS].

Brothers and sisters who were at peace with one another are sometimes made at variance, and family dissensions are often the result of inherited means. Riches are desirable only as a means of supplying present wants and of doing good to others. But inherited riches oftener become a snare to the possessor than a blessing. Parents should not seek to have their children encounter the temptations to which they expose them in leaving them means which they made no effort to earn themselves. [Pamphlet 159 p. 157 para. 2] p. 207, Para. 4, [1872MS].

I was shown that some children professing to believe the truth would in an indirect manner influence the father to keep his means for his children instead of appropriating

it, while he was alive, to the cause of God. Those who have influenced the father to shift his stewardship upon them, little know what they are doing. They are gathering upon themselves double responsibility, that of balancing the father's mind, that he did not fulfill the purpose of God in the disposition of the means lent him of God, to be used to his glory, and the additional responsibility of becoming stewards of means that should have been put out to the exchangers by the father, that the Master could have received his own with usury. [Pamphlet 159 p. 157 para. 3] p. 207, Para. 5, [1872MS].

Many parents make a great mistake in placing their property out of their hands into the hands of their children while they are themselves responsible for the use or abuse of the talents lent them of God. Neither parents nor children are made happier by this transfer of property. And the parents, if they live a few years even, generally regret this action on their part. Parental love in their children is not increased by this course. The children do not feel increased gratitude and obligation to their parents for their liberality. A curse seems to lay at the root of the matter, which only crops out in selfishness on the part of the children, and unhappiness and miserable feelings of cramped dependence on the part of the parents. [Pamphlet 159 p. 158 para. 1] p. 208, Para. 1, [1872MS].

If parents, while they live, assist their children to help themselves, it would be better than to leave them a large amount at their death. Children who are left to rely principally upon their own exertions make better men and women, and are better fitted for practical life, than those children who have depended upon their father's estate. The children left to depend upon their own resources will generally prize their abilities, and will improve their privileges, and cultivate and direct their faculties to accomplish a purpose in life. They will frequently develop characters of industry, and frugality, and moral worth which lie at the foundation of success in the Christian life. Those children for whom parents do the most, frequently feel under the least obligation toward them. The errors of which we have spoken have existed in Bordoville. Parents have shifted their stewardship upon their children. [Pamphlet 159 p. 158 para. 2] p. 208, Para. 2, [1872MS].

I appealed, at the camp-meeting at Bordoville, in 1870, to those who had means as faithful stewards of God to use

their means in the cause of God, and not leave this work for their children. It was their work which God had left them to do, and when the Master should call them to account, they could as faithful stewards render back to him that which he had lent them, both principal and interest. [Pamphlet 159 p. 159 para. 1] p. 208, Para. 3, [1872MS].

Brn. S., C., and S., were presented before me. These men were making a mistake in regard to the appropriation of their means. Some of their children were influencing them in this work, and were gathering upon their souls responsibilities that they were ill-prepared to bear. They were opening a door, and inviting the enemy to come in with his temptations to harass and destroy them. Bro. S.'s two youngest sons were in great danger. They were associating with individuals of a stamp of character which would not elevate, but would debase them. The subtle influence of these associations was gaining an imperceptible influence over these young men. The conversation and deportment of evil companions were of that character to separate these young men from the influence of their sisters and their sisters' husbands. While speaking upon this subject at the camp-meeting, I felt deeply. I knew the persons were before me whom I had seen in vision. I urged upon those who heard me, the necessity of thorough consecration to God. I called no names, for I was not permitted to do this. I was to dwell upon principles, appeal to the hearts and consciences, and give those who professed to love God and keep his commandments an opportunity to develop character. God would send them admonitions and warning, and if they really desired to do his will, they had an opportunity. Light was given, and then we were to wait and see if they would come to the light. [Pamphlet 159 p. 159 para. 2] p. 208, Para. 4, [1872MS].

I left the camp-meeting with a burden of anxiety upon my mind in reference to the persons whose danger I had been shown. In a few months, news reached us of Bro. C.'s death. His property was left to his children. Last December, we had an appointment to hold meetings in Vermont. My husband was indisposed, and could not go. In order to save too great a disappointment, I consented to go to Vermont in company with sister Hall. I spoke to the people with some freedom, but our conference meetings were not free. I knew that the Spirit of the Lord could not have free course until confession were made, and there was a breaking of heart before God. I could not keep silent. The Spirit of

the Lord was upon me, and I related briefly the substance of what I have written. I called the names of some present who were standing in the way of the work of God. [Pamphlet 159 p. 160 para. 1] p. 209, Para. 1, [1872MS].

The result of leaving property to children by will, and also of parents shifting the responsibility of their stewardship upon children while the parents were living, had been verified before them. Covetousness had led Bro. C.'s sons to pursue a wrong course, especially his son W. I labored faithfully relating the things which I had seen in reference to the church, especially the sons of Bro. C. One of these brothers, himself a father, was corrupt in heart and life, a reproach to the precious cause of present truth. His low standard of morals was corrupting to the youth. Test. 21, Private. [Pamphlet 159 p. 161 para. 1] p. 209, Para. 2, [1872MS].

The Spirit of the Lord came into the meetings, and humble confessions were made by some, accompanied by tears. After the meeting, I had an interview with the youngest sons of Bro. S. I plead with them, and entreated them for their souls' sake to turn square about, and break away from the company of those who were leading them on to their ruin, and seek for the things which make for their peace. While pleading for these young men, my heart was drawn out after them, and I longed to see them submit to God. I prayed for them, and urged them to pray for themselves. We were gaining the victory. They were yielding. The voice of each was heard in humble, penitential prayer, and I felt that indeed the peace of God rested upon us. Angels seemed to be all around us, and I was shut up in a vision of God's glory. The state of the cause at Bordoville was again shown me. I saw that some had backslidden far from God. The youth were in a state of backsliding. [Pamphlet 159 p. 162 para. 1] p. 209, Para. 3, [1872MS].

I was shown that the two youngest sons of Bro. S. were naturally good-hearted, conscientious young men, but Satan had blinded their perception. Their companions were not all of that class which would strengthen and improve their morals, or increase their understanding and love for the truth and heavenly things. "One sinner destroyeth much good." Their ridicule and corrupt conversation had had its effect to dispel serious and religious impressions. It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which would

occupy time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but tainted with corruption, those who breathe this atmosphere will find it operates almost insensibly upon the intellect and heart to poison and ruin. [Pamphlet 159 p. 162 para. 2] p. 210, Para. 1, [1872MS].

It is dangerous to be conversant with those whose minds naturally take a low level. Imperceptibly those naturally conscientious and loving purity will gradually come to the same level, and partake of, and sympathize with, the imbecility and moral barrenness which it is so constantly brought in contact with. It was important that the associations of these young men should change. Evil communications corrupt good manners. Satan worked through agents to ruin these young men. Nothing could work more effectually to prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons, whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should be discarded. The more engaging they are in other respects, the more should this influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions. [Pamphlet 159 p. 163 para. 1] p. 210, Para. 2, [1872MS].

These young men should choose for their associates those who love the purity of truth, whose morals are untainted, and whose habits are pure. They must comply with the conditions laid down in the word of God if they would indeed become sons of God, members of the royal family, children of the Heavenly King. Come out from among them, and be separate, and touch not the unclean, and I will receive you. God loves these young men, and if they will follow the leadings of his Spirit and walk in his counsel, he will be their strength. [Pamphlet 159 p. 164 para. 1] p. 210, Para. 3, [1872MS].

God has given brother W. C. good abilities, quick perception, and a good understanding of his word. He could, if his heart was sanctified, have an influence for good with his brothers, as well as his neighbors, and those with whom he associates. But the love of money has taken so firm a hold of his soul, which has been carried out in all the transactions of life, that he has become conformed to the

world, instead of being transformed, by the renewing of the mind. His powers have been perverted and debased by sordid love of gain, which has made him selfish, penurious, and overbearing. If his qualities had been put in active use in his Master's service, rather than to selfishly serve his own interest, had his object and aim been to do good and glorify God, the qualities of mind God had given him would impart to his character an energy, and efficiency, and humility which could not fail to command respect, and would give him an influence over all with whom he associated. [Pamphlet 159 p. 164 para. 2] p. 210, Para. 4, [1872MS].

I was shown that the property left by the father had indeed been a root of bitterness to his children. Their peace and happiness, and confidence, in each other were greatly disturbed by it. W. C. did not need his father's property. He had enough talents to handle that God had intrusted to his management. If he made a right disposition of that which he had he would at least be among that number who were faithful in that which is least. The addition of the stewardship of his father's property, which he had covetously desired, was a heavier responsibility than he could well manage. [Pamphlet 159 p. 165 para. 1] p. 211, Para. 1, [1872MS].

For several years the love of money has been rooting out the love of humanity and the love of God. And as the means of his father was within his reach, he desired to retain all that was possible in his own hands. He pursued a selfish course toward his brothers, because he had the advantage and could do so. His brothers have not had right feelings. They have felt bitter toward this brother. He had in deal advantaged himself to the disadvantage of others until his course has reproached the cause of God. He lost command of himself. His greatest object was gain, selfish gain. The love of money in the heart was the root of all this evil. I was shown that had W. C. turned his powers to labor in the vineyard of the Lord, he would have done much good; but these qualifications perverted can do a great deal of harm. [Pamphlet 159 p. 165 para. 2] p. 211, Para. 2, [1872MS].

The brothers B. have not had the help they ought to have had. A. C. B. has labored to great disadvantage. He has taken too many burdens upon him, which has crippled his labors so that he has not increased in spiritual strength and courage as he should. The church, who have the light of

truth, and should stand in God strong to will, and do, and sacrifice, if need be, for the truth's sake, have been like weak children. They have required the time and labor of Bro. A. C. B. to settle difficulties which should never have existed. And when they have arisen, because of selfishness and unsanctified hearts, they could have been put away in an hour had there been humility and a spirit of confession. [Pamphlet 159 p. 166 para. 1] p. 211, Para. 3, [1872MS].

The brothers B. make a mistake in remaining at Bordoville. They should change their location, and not see Bordoville oftener than a few times in the year. They would have greater freedom in bearing their testimony. These brethren have not felt freedom to speak out truth and facts as they existed. If they had lived elsewhere, they would have been more free from burdens, and their testimony would have had tenfold more weight when they should visit the church at Bordoville. While brother A. C. B. has been weighed down with petty church trials, and kept at Bordoville, he should have been laboring abroad. He has served tables until his mind has become clouded, and he has not comprehended the force and power of the truth. He has not been awake to the real wants of the cause of God. He has been losing spirituality and courage. The work of keeping up Systematic Benevolence has been neglected. Some of the brethren, whose whole interest has once been in the advancement of the cause of God, have been growing selfish and penurious, instead of being more self-sacrificing, and their devotion and love for the truth increasing. They have been growing less devotional, and more like the world. Father B. is one of this number. He needs a new conversion. Brother B. has been favored with superior privileges, and if these are not improved, condemnation and darkness will follow equal to the light he has had, for the non-improvement of the talents lent of God for him to improve. [Pamphlet 159 p. 167 para. 1] p. 211, Para. 4, [1872MS].

The brethren in Vermont have grieved the Spirit of God, in allowing their love for the truth and their interest in the work of God to decline. [Pamphlet 159 p. 168 para. 1] p. 212, Para. 1, [1872MS].

Bro. D. T. B. overtaxed his strength last season, in laboring in new fields with the tent, without suitable help. God does not require brother D., or any of his servants, to injure their health by exposure and taxing

labor. The brethren at Bordoville should have felt an interest that would have been shown by their works. They could have secured help if they had been awake to the interest of the cause of God, and felt the worth of souls. While brother D. was feeling a deep sense of the work of God and the value of souls, which called for continual effort, a large church at Bordoville was holding brother A. from helping his brother by their petty difficulties. These brothers should come up with renewed courage, shake themselves from the trials and discouragements which have held them at Bordoville, and crippled their testimony, and they should claim strength from the Mighty One. They should have borne a plain, free testimony to Brn. S. and C., and urged the truth home, and done what they could to have these men make a proper distribution of their property. Brother A., in taking so many burdens, is lessening his mental and physical strength. [Pamphlet 159 p. 168 para. 2] p. 212, Para. 2, [1872MS].

If Bro. W. C., for a few years past, had been walking in the light, he would have felt the value of souls. Had he been cultivating a love for the truth, he might have been qualified to teach the truth to others. He might have helped Bro. B. in his work with the tent. He might, at least, have taken the burdens of the church at home. If he had love for his brethren, and was sanctified through the truth, he could have been a peacemaker, instead of a stirrer-up of strife, which, united with other difficulties, called Bro. A. from his brother's side at a most important time, which resulted in Bro. D.'s laboring far beyond his strength. And yet, after Bro. D. had done all that he could, the work was not accomplished that might have been, had there been the interest there should have been in Bordoville to supply help when it was so much needed. A fearful responsibility rests upon that church for their neglect of duty. [Pamphlet 159 p. 169 para. 1] p. 212, Para. 3, [1872MS].

I was shown that the result of Bro. S.'s course in dividing his property among his children was shifting the responsibility upon them which he should not have laid off. He now sees that the result of this course has brought to him no increase of affection from his children. They have not felt under obligation to their parents for what they have done for them. These children were young and inexperienced. They were not qualified to bear the responsibilities laid upon them. Their hearts were

unconsecrated, and true friends were looked upon by them as designing enemies, while those who would separate very friends were accepted. These agents of Satan were continually suggesting to the minds of these young men false ideas, and hearts of brothers and sisters, father, mother, and children, were at variance. [Pamphlet 159 p. 169 para. 2] p. 213, Para. 1, [1872MS].

Father S. made a mistake. Had he confided more in his daughters' husbands, who loved the truth in sincerity, and had he been more willing to have been helped by the advice of these men of experience, great mistakes might have been prevented. But this is the way the enemy generally succeeds in managing matters in regard to the appropriation of means. [Pamphlet 159 p. 170 para. 1] p. 213, Para. 2, [1872MS].

These cases mentioned were designed of God to be developed, that all may see the deceitfulness of riches upon the heart. The result in these cases, which is apparent to all, should prove a warning to fathers and mothers, and to ambitious children. Covetousness, the word of God defines as idolatry. It is impossible for men and women to keep the law of God and love money. The heart's affections should be placed upon heavenly things. Our treasure should be laid up in Heaven; for where our treasure is there will our heart be also. [Pamphlet 159 p. 170 para. 2] p. 213, Para. 3, [1872MS].

Bro. J. N. Andrews.-- I was shown, Dec. 10, 1871, that Bro. Andrews is a strong man in some things, while in others he is weak. His desire to please his friends leads him to discommode himself, and to make wrong moves, which have crippled his labors so that they have not been as efficient as they might have been. [Pamphlet 159 p. 171 para. 1] p. 213, Para. 4, [1872MS].

In his anxiety to please special ones, he injures them. He gives them too much of his time and attention. While he is flattering himself that he is helping them, he is doing them injury, and making their salvation more difficult. They do not rightly interpret the special interest he manifests in them. Some flatter themselves that they have superior qualifications that Bro. Andrews discerns and appreciates. His object is good; but his efforts in these things are frequently misdirected, and injure instead of benefiting them. [Pamphlet 159 p. 171 para. 2] p. 213,

Para. 5, [1872MS].

Bro. Andrews made too much of Bro. Howard in the State of Maine. He estimated his abilities too highly, and gave him too much influence. [Pamphlet 159 p. 172 para. 1] p. 214, Para. 1, [1872MS].

Bro. and sister Hale, of Maine, were also injured by receiving undue attention from Bro. Andrews. They became jealous of my husband, myself, and other brethren and sisters, because they did not receive as much attention from them. Bro. and sister Hale were a great trial to the church. They were most of the time on the contrary side, seldom in union with the church. They could seldom be found twice of the same mind. They had a way and will of their own, which they wished others to follow; but they were not willing to be led. They were both independent, willful, set, and unyielding. They had their points to carry, and were unwilling to submit their will and judgment to that of the church. Here Bro. Andrews failed, both in discernment and judgment. He thought to pacify and to please Bro. and sister Hale, and remove all occasion for jealousy. His precious time and strength were taxed in this effort which only did injury. Faithful dealing, mingled with kindness, would have been exactly what they needed. The undue interest Bro. Andrews manifested for them was like daubing them with untempered mortar. Plain truth, appropriate to their condition, spoken to them, would have been like laying the ax at the root of the tree. The attention Bro. Andrews gave them led them to expect the same consideration from their brethren; and if they were not flattered, their jealousy was excited. They thought their brethren did not appreciate them, and that they were very essential to the church. They thought their judgment should be respected above the judgment of the brethren. They would not have been placed in this position of temptation, if it had not been for the special and uncalled for attention of Bro. Andrews. [Pamphlet 159 p. 172 para. 2] p. 214, Para. 2, [1872MS].

While Bro. Andrews was giving time and attention to these unconsecrated ones, to save them from trial, he allowed burdens and responsibilities to drop with weight upon my husband, who was then too feeble to bear them. Bro. Andrews did not mean to do wrong in any way; but he had his mind centered upon a few, and neglected to lift the burdens where they most needed to be lifted. Bro. Andrews exalted

Bro. and sister Hale, and they, in their turn, thought Bro. Andrews a perfect man. They believed in his discernment, and thought themselves greatly abused by others because they did not make as much of them as Bro. Andrews had done. When Bro. Andrews' friends claim his attention, he will make considerable sacrifice to please them, and he frequently robs the cause of God by devoting to their personal benefit time and strength which God would have him use in a more important work. Bro. Andrews frequently injures the very ones he thinks he is benefiting. This error in Bro. Andrews is the result of cultivating one set of faculties, while he allows others to lie dormant, so that he is not well balanced. [Pamphlet 159 p. 173 para. 1] p. 214, Para. 3, [1872MS].

My husband could not understand how Bro. Andrews could not discern the burdens that must come upon him in having to take the responsibility of deciding important matters, while he could devote so much time to those who had no weight of the cause of God upon them. This one case was presented to illustrate the many. [Pamphlet 159 p. 174 para. 1] p. 215, Para. 1, [1872MS].

The Lord gave Bro. Andrews light while he was living at Kirkville, N. Y., that he was not in the right place. I was shown that he should be located where there was a church, and where he would not be called to bear the entire burdens of his own family, neither be called out to bear burdens for others when he should come home weary from his labors. I was shown that he should be where it was most pleasant for him, and where his surroundings would be cheerful and agreeable. His hands should be strengthened by the sympathy, kindness, and prayers, of his brethren. And, in his absence, his family should have the tender watchcare of the brethren and sisters. The church should make the case of his family as their own. They should be sympathetic and considerate. This responsibility on the part of the church would not only remove a great burden from Bro. Andrews, but they, in their turn, would be blessed as they exercised their kindness, and gave living expression of the feelings of their heart for the servants of God. [Pamphlet 159 p. 174 para. 2] p. 215, Para. 2, [1872MS].

If, years in the past, when the Office of publication was in Rochester, N. Y., the brethren and sisters in Rochester and vicinity had been less selfish and less jealous of those whom God had selected to bear the heaviest burdens,

while standing in the most responsible positions in connection with the cause and work of God; if they had shown their faith by their works; if they had been consecrated to God, and really loved the truth, and shown fruits of the same by manifesting a personal interest in the success and advancement of the work of God, the Office of publication would not have been removed from Rochester. [Pamphlet 159 p. 175 para. 1] p. 215, Para. 3, [1872MS].

The painful experience we had in Rochester while our brethren neglected to share our burdens was marked of God. At this time, Bro. Andrews was on the wrong side. Instead of lifting the burdens where they most needed to be lifted, he was with the murmurers and the jealous ones. He occupied a position where, if his course was questioned by my husband, he felt aggrieved, and the impression he gave to others by his words and deportment led them to settle in their minds that my husband and myself were wrong. Brn. Orton and Lamson did not receive the correct impression; and a large circle connected with these thought Bro. White was severe and overbearing, and they felt justified to array themselves against us, because so good a man as Bro. Andrews was abused by Bro. White. The carrying out of their peculiar feelings of sympathy, led them to unite in blinding the eyes of Luman Masten to his own case. They daubed him with untempered mortar, crying, Peace, peace, to the dying man going down into the grave with his sins unconfessed. This unsanctified sympathy has proved the ruin of thousands. [Pamphlet 159 p. 175 para. 2] p. 215, Para. 4, [1872MS].

The feeling of dissatisfaction, with some, was carried to downright rebellion. The attachment of Brn. Lamson, Orton, and Andrews, and the Stevens family, was of that character to deceive and blind the eyes of all. Bro. Andrews' being in the ring was a stay and support to the whole. Repeated testimonies of warning had been given, and, if Bro. Andrews had stood clear from the influence of these friends with whom he was connected, and to whom he gave his sympathy, he would have discerned the wiles of the enemy, and not been found at all with that class who were deceiving and being deceived. He was himself giving wrong impressions to others, and they were deceiving him. I was shown that "he that justifieth the wicked, and he which condemneth the just, even they both are abomination to the Lord." [Pamphlet 159 p. 176 para. 1] p. 216, Para. 1, [1872MS].

The Lord gave me a testimony that unless there was an entire change in the brethren and sisters of Rochester and vicinity, the Office of publication would be removed. But the spirit that controlled Dathan and Abiram, and the princes of renown, controlled the minds of this company who set themselves against the light. [Pamphlet 159 p. 177 para. 1] p. 216, Para. 2, [1872MS].

According to the light given, Rochester was left. I saw the angel of mercy turning from Rochester. Said the angel, As surely as they have done this, so surely will I repay, saith the Lord. In view of all the past, although Bro. Andrews had deeply felt his error, yet his settling in Rochester, amid the very same ones who were united in their sympathies to war against us, was not wise. [Pamphlet 159 p. 177 para. 2] p. 216, Para. 3, [1872MS].

Bro. Andrews should cultivate traits of character wherein he is deficient. He has Test. 21, Private. done wrong by flattering those who were unconsecrated, by his special attentions and strong attachments. The Lord has, in his word, warned against, and set forth the evil of, crying peace when he did not speak peace. The Lord has, through testimonies, warned, reproved, and cautioned, in regard to the inclination of Bro. Andrews to flatter and to sympathize with those who are his special friends. He has greatly injured them in so doing. [Pamphlet 159 p. 177 para. 3] p. 216, Para. 4, [1872MS].

Bro. Andrews' settling in Rochester with the very ones who sustained one another in their former murmuring and jealousy was not as God would have it, for several reasons: 1. Bro. Andrews' influence would be very limited in Rochester, and he could not while at home exert an influence upon brethren and sisters which would tell upon the cause of God. 2. Bro. Andrews was not in the midst of a church who could bear the burdens of responsibility which must necessarily come upon him located in as central a place as Rochester, where there were but very few, and these needed much care and continual labor. 3. Bro. Andrews was obliged to entertain much company, and was compelled to exercise close economy in order to keep clear from embarrassment. Although brethren and sisters were liberal, yet a care was brought upon the family, which ought not to have been borne by them. 4. Bro. Andrews was called upon to do errands and little business matters for others while in Rochester, which occupied his precious time, and told upon

his strength. His house was as a hotel. [Pamphlet 159 p. 178 para. 1] p. 216, Para. 5, [1872MS].

As one after another of the brethren have been removed by death, Bro. Andrews has been left almost alone, with more and greater care. All these things should have been convincing to Bro. Andrews in regard to his duty. But that which should have told with the greatest weight of all was, the fact that the Office of publication was removed because of unfaithfulness of those who should have felt the deepest interest in the cause and work of God. This company who bound themselves together by cords of unsanctified sympathy would not receive reproof and counsel. The straight testimony was irksome to them. And they determined to separate themselves from us, and they left Rochester. Rochester was a central place, and the house of Bro. Andrews has been like a hotel. If Bro. Andrews had exercised his reason, and if his judgment had been unbiased, he could have seen before this that he had made a mistake. [Pamphlet 159 p. 179 para. 1] p. 217, Para. 1, [1872MS].

If Bro. Andrews had for a time located at Adams' Center, he could have exerted an influence for good over that church. But Bro. Andrews was not pleased with the prospect of making his home at Adams' Center. His inclination was to listen to the persuasion of his friends with whom he was well acquainted, and settle in Rochester. While he was hesitating, Bro. Taylor moved to Adams' Center, and Bro. Andrews felt that his way was hedged up. Bro. Taylor has not been a blessing to the church at Adams' Center, but a burden. He was not qualified to give that large church the very help they really needed, and must have, in order to prosper and increase in grace and in the knowledge of the truth. The church has been growing weaker under Bro. Taylor's labors, instead of stronger. Bro. Andrews reasoned that the Lord had closed up his way in going to Adams' Center. But he was too slow. He did not move quick enough. [Pamphlet 159 p. 179 para. 2] p. 217, Para. 2, [1872MS].

Bro. Andrews was acquainted with the reasons of my husband's objection to his settling in Rochester. In view of the past, God bade us flee from Rochester, because his blessing would not prosper his work there. The persuasion of friends and relatives drew Bro. Andrews to Rochester, while my husband sought to draw him away from Rochester. This has led Bro. Andrews to feel very sensitive of censure

in reference to his remaining in Rochester. [Pamphlet 159 p. 180 para. 1] p. 217, Para. 3, [1872MS].

The influence of a few friends balanced the matter with Bro. Andrews. It would have been for the salvation of Alva Orton had his parents moved with him from Rochester to some more retired place. But Bro. Andrews' locating there made it hard for them to leave. Bradley Lamson should not have settled in Rochester. It is a hard place to live the truth and to bring up children aright. Since the death of Bro. Lamson, sister Lamson should have moved from that wicked city, and placed her children in a community more favorable to their forming a Christian character. The sight of the eyes and the hearing of the ears in a wicked city like Rochester blunt the conscience and stupefy the sensibilities to eternal things. Good and evil are placed nearly upon a level. Bro. Andrews' living in Rochester has influenced, or held, the others there. They seemed rooted, and no influence could be brought to bear upon them of sufficient force to start them from Rochester. These believers in the truth were not wise in bringing up their children in that wicked city. [Pamphlet 159 p. 180 para. 2] p. 217, Para. 4, [1872MS].

The Lord gave direction to his disciples if they were not received in one city to go to another. The same counsel he would have his children now follow. If God's peculiar people can have no influence in a city because it is given to pride and idolatry, if they cannot fully do the will of God, there are other towns, villages, and cities to which they can flee, where their surroundings may be less objectionable. [Pamphlet 159 p. 181 para. 1] p. 218, Para. 1, [1872MS].

The friends of Bro. Andrews had high expectations of seeing a great ingathering in Rochester; but their expectations have not been realized. The view my husband took in regard to Bro. Andrews' locating at Rochester greatly burdened Bro. Andrews. He prayed over the matter, and nearly sacrificed his life in the struggle, with Rochester friends and his own inclination on one side, and the entreaties of my husband on the other side. The exercise of prayer brought him into a state of great feebleness of body. His sad condition was charged to Bro. White's opposing Bro. Andrews in his staying at Rochester. When the circumstances were taken into the account, with all the Lord had shown in reference to Rochester, Bro.

Andrews presumed upon the mercy of God when he asked for clearer light than he already had. [Pamphlet 159 p. 182 para. 1] p. 218, Para. 2, [1872MS].

We are not left to choose for ourselves, and do those things most agreeable to us, and leave undone those things not pleasant to our nature. It is not for us to stand questioning, but to obey. [Pamphlet 159 p. 182 para. 2] p. 218, Para. 3, [1872MS].

When Bro. Andrews applies himself to the study of subjects, he concentrates his entire mind upon the matter before him, and neglects real duties which some one must do, whether they love to do them or not. Bro. Andrews applies himself to the study of subjects, and then is lost to everything else, which results in the neglect of the real duties which need to be done. When Bro. Andrews take hold of matters, he frequently carries them too far. He concentrates his mind upon the matter before him, and is of no practical advantage for anything else. He engaged at one period in reading exercises, and robbed himself of necessary sleep in order to read. This pleasurable exercise was carried to extremes, and was a serious injury to his health. His habits were not in harmony with physical law. This extra tax unfitted Bro. Andrews for doing many things which ought to have been done, and that he positively could not do without injury to his health. His physical nature called for the sleep that his reading and study had deprived him of. In meetings, and upon important occasions, nature required the sleep she had been robbed of, and sleep would come upon Bro. Andrews like an armed man. It seemed an impossibility to shake off the stupor that would take hold of his senses. Frequently, when his labors were very much needed, and when his senses needed to be fully awake and keenly sensitive, he was utterly unable to do anything requiring mental exertion. Yet at the same time, Bro. Andrews did not reason from cause to effect. He was much attached to his own routine of very early rising, and extending his labors far into the hours apportioned for sleep. [Pamphlet 159 p. 182 para. 3] p. 218, Para. 4, [1872MS].

Bro. Andrews has not had correct views of how he should labor and preserve health. He has, by his course, formed habits which were every day weakening his physical and mental strength to that degree that if important occasions demanded extra effort, he could not bear the draught upon

his mental powers without feeling it sensibly. Bro. Andrews' reading was not in itself a sin. He thought it a religious duty; and when things were not done that needed to be done, he has said, in truth, I have done all that I could. This was so. But had his habits been more in harmony with the law of nature, he could, through careful and regular habits, have performed much more labor without injury to his physical and mental strength. He has come very near an entire break-down several times through his own wrong course, in being imprudent of the strength God has given him, and he has failed by so doing to glorify God in accomplishing the greatest amount of good. [Pamphlet 159 p. 184 para. 1] p. 219, Para. 1, [1872MS].

Bro. Andrews has had much sympathy excited in his behalf, because he worked so hard, and was exhausted, when in many instances he could have done the labor easily, if he had taken his usual hours of sleep, and if he had eaten more sparingly of even the simple food which forms his diet. He should have taken a portion of time for physical exercise, which would increase his power of endurance. The amount Bro. Andrews has at times placed in his stomach has called the brain nerve power to that organ, to carry on the work of the stomach, and has robbed him of vitality that he might have preserved. Bro. Andrews has a sacred duty to preserve the health God has given him. When engaged in writing, he enjoys the study of books, and does not give himself sufficient recreation and change. To read and write steadily is not best for the health, or for the clearest productions of the mind. Physical exercise should be united with mental effort. To write, then change and attend meetings, preaching the word, would invigorate and refresh the mind, and keep the brain in a better condition to put forth its strong efforts. [Pamphlet 159 p. 184 para. 2] p. 219, Para. 2, [1872MS].

In Bro. Andrews' locating in Rochester, he had many drawing upon him instead of his drawing upon others. His house has been the most proper place to hold meetings and entertain visitors. All these were a pleasure, but also a tax, and, when Bro. Andrews was at home, took much of his time. His precious time was spent in accommodating his good brethren, while weightier matters were left secondary. The prospering hand of God has not attended the Sabbath-keepers in Rochester. A succession of very discouraging events have transpired, in the providence of God, which should have been interpreted by Bro. Andrews that his location was not

in the order of God. But Bro. Andrews has fallen back upon his experience, which he thought was special evidence in favor of his settling at Rochester. But if God gave this experience, he designed to demonstrate to others the fact that he had called Bro. Andrews to Rochester for some purpose. That purpose has not been made apparent. Light had been given. The Lord had manifested in his providence, and through testimony, his will. The persuasion of friends, and his own inclination, led Bro. Andrews, in face of the light, to plead with the Lord for permission to remain in Rochester. The Lord permitted him to stay, and yet it was not the pleasure of the Lord for him to remain. [Pamphlet 159 p. 185 para. 1] p. 219, Para. 3, [1872MS].

Bro. Andrews' labors in Rochester and Olcott, and other places, have not been as successful as if he had been settled in some other locality. He was living among those who were acquainted with him, and he with them. He had, as it were, grown up among them, and matured among them, and they were upon an equality. He sustained very much the same relation to the friends in and about Rochester and Olcott that the Brn. Lindsays, Lamsons, and Gaskills, sustain to one another. He is regarded very much as a member of the same family. Bro. Andrews is beloved by them all. All are pleased with his society, and chat and have a social time when together, and Bro. Andrews is not in their minds invested with the dignity his position gives him. Had Bro. Andrews located among his brethren who were comparatively strangers, it would have been more in accordance with the mind and will of God, and his influence would have been much greater. [Pamphlet 159 p. 186 para. 1] p. 220, Para. 1, [1872MS].

When Bro. Andrews has come to Battle Creek from time to time, he has overtaxed his strength in doing too much. Had he done only those things which needed to be done, which could not be done away from Battle Creek, his strength would have been sufficient for the burden and tax. But there has been a failure in doing those things which he should not have done, and in not doing those things which were positively necessary to be done. Bro. Andrews allowed his mind to take hold of subjects that were not important for the time, and which had no special bearing upon the work which was suffering to be done at Battle Creek, and in order to have done properly, called him hundreds of miles to do. When where the work was, Bro. Andrews did not feel and see its importance, and lay hold of it, and make it a

specialty. He followed the bent of his mind, and became interested in Bible subjects, and when absorbed in his favorite Bible studies, he cannot see what is to be done, and work to advantage. The subject before him is the all-absorbing theme. Health has been sacrificed by night labor. He has robbed himself of rest and sleep, using up his vigor in doing things which could just as well be done at his own home in Rochester. The extra amount which he need not have done has severely taxed both physical and mental strength. [Pamphlet 159 p. 187 para. 1] p. 220, Para. 2, [1872MS].

The cultivation of certain faculties to the neglect of others makes Bro. Andrews a one-sided man. When on the subject of the round world, Bro. Andrews could scarcely think or talk without dwelling upon this subject. He carried this matter to extremes. He wearied the readers and listeners to his lengthy arguments upon that subject. Precious time was used up in talking and writing upon that subject, which needed to be canvassed, but did not require so great thoroughness. Bro. Andrews was wearying himself and others, and at the same time was leaving undone the weightier matters. And more recently, months of precious time have been used up in wearisome labor, chasing after the dishonest quibbles of a man who once kept the Bible Sabbath, but afterward rejected it. His opposition is so great upon the Sabbath question that he is insane upon the subject. The time spent in following Preble so closely and thoroughly has been a mistake. The readers of the Review has become wearied with the subject. A set of quibbles have been furnished the readers of the Review of no special weight only to deceive and darken minds. In these things, Bro. Andrews could not see his failings. He has pursued the subject with the greatest satisfaction to his own mind. Bro. Andrews has needed the help of his brethren. He should have had their counsel. They should have supplied his deficiency by their more equally balanced minds. When Bro. Andrews gets upon a train of thought following a subject, he knows nothing about leaving off when all has been said that is required, and that is profitable. The people of God are suffering for the truth which he should bring out at once upon the history of the Sabbath. [Pamphlet 159 p. 188 para. 1] p. 221, Para. 1, [1872MS].

Relative to Leading Ministers.-- The Lord would have Brn. Andrews, Waggoner, Smith, and White, stand united in the work of God. These have had experience in the work, and they should all share the burdens of responsibility in the

cause. They may each have a particular work, for which they are best adapted, and which they love; but their attachment to one particular branch should not be indulged in, and lead them to leave the heaviest and most perplexing burdens upon my husband. If each one would take a share, and educate himself to have a general interest, as is proper, the burdens need not crush out the life of any one. [Pamphlet 159 p. 190 para. 1] p. 221, Para. 2, [1872MS].

There is talent among Seventh-day Adventists, if they will use it in bearing the burdens of the cause and work of God. The Lord would have these brethren mentioned closely and firmly united to hold each other up in their mutual efforts in this great work. [Pamphlet 159 p. 190 para. 2] p. 221, Para. 3, [1872MS].

The foregoing testimony I read before those who were assembled in the last General Conference at Battle Creek. My husband had felt deeply grieved in regard to the responsibilities laid upon him, and that Brn. Andrews, Waggoner, and Smith, did not bear the burdens that they could have borne in the cause of God, and relieve him of some of the weight of care which was wearing seriously upon his health. [Pamphlet 159 p. 190 para. 3] p. 221, Para. 4, [1872MS].

Brn. Waggoner and Cornell added greatly to his burdens, because of their manifest lack of judgment and the Spirit of God to unite with their efforts in seeking to settle church trials. They frequently left things in a worse condition than they found them. They were not calculated to deal with minds of every stamp. They let their own peculiar feelings control them. Both had victories to gain over self before they could labor successfully to set things in order in the churches. I was shown that neither of these brethren were calculated to build up the churches; but to sow dissension and divide, rather than to unite. [Pamphlet 159 p. 191 para. 1] p. 222, Para. 1, [1872MS].

The severity manifested by Brn. Waggoner and Cornell, their lack of judgment in dealing with men and women who are in fault, and the many reproofs the Lord had given upon these very points, caused my husband's fears to be aroused whenever he heard of their laboring with the churches. He felt that their labor should be in new fields, as the Lord had shown, and not among the brethren. [Pamphlet 159 p. 191 para. 2] p. 222, Para. 2, [1872MS].

The interest and zeal that my husband has in the work and cause of God, his earnest desire for the prosperity and advancement of the work of God, inspired him with jealousy for the cause of God. When my husband saw that Bro. Waggoner's judgment could not be relied upon to put forth the most judicious labor in churches, especially in settling church difficulties, for his labors did not give evidence of being especially directed of God, he cautioned Bro. Waggoner, and presented before him his dangers, and begged of him to refrain from directing so much labor among the churches, and entering into church trials, as he was not the best adapted to help them. [Pamphlet 159 p. 191 para. 3] p. 222, Para. 3, [1872MS].

Bro. Waggoner failed to see the necessity for this care and these warnings from Bro. White. He did not see his dangers, and his mistakes in laboring with the churches in the past. His feelings rose up against my husband; for he interpreted that the cautions, advice, and reproof of Bro. White, were for the purpose of restricting his liberty, and controlling his labors. Brn. Andrews and Waggoner sympathized together in reference to these things. [Pamphlet 159 p. 192 para. 1] p. 222, Para. 4, [1872MS].

At the General Conference last spring, I repeated that which had been shown me in Vermont, Dec. 10, 1871, that my husband had pondered over the past trials of his life too much. They looked to him unnecessary and unjust. He thought of the little sympathy and help he had received from Brn. Waggoner and Andrews, while bearing the heavy burdens God had laid upon him, and the course of his brethren looked so mysterious and unexplainable in his mind that his confidence was shaken in almost everybody. He dwelt upon his trials and the neglect of his brethren until their errors were magnified before him, and he viewed them in a wrong light. His feelings were at times strong, and he was unreconciled to standing in the position he had done. He dwelt upon the inconsistent course of his brethren and their errors, when he should have been talking hope, courage, and faith, to his brethren. My husband was discouraged, and disappointed in his brethren, and Satan kept his mind dwelling upon these things until they became magnified in his mind. The effect of these thoughts was to dishearten, and take away courage and hope, and greatly injure his health. He thought at times that the ways of the Lord were not equal in his bearing burdens which were

crushing him, while his ministering brethren, Andrews, Waggoner, and Smith, excuse themselves from taking their share of these responsibilities. [Pamphlet 159 p. 192 para. 2] p. 222, Para. 5, [1872MS].

The Lord reproved my husband for fretting under these things, instead of leaving all in his hands. I was shown that he had injured his health and courage by taking his case in his own hands. I saw that his Test. 21, Private. brethren would be rewarded according to their works. Their neglect to move at all times in the counsel of God was a great loss to them; for their reward would be proportionate to their successful labors; and, if their errors and lack were not seen and corrected, their eternal interest was endangered. Every time, Satan gained the advantage over them. They placed themselves upon his ground, and opened their own souls to his temptations. I saw that my husband should have faith, hope, and courage, and talk faith, and hope, and courage. Then he would close a door that Satan loves to enter to harass, and annoy, and weaken his physical and mental strength. I saw that in some things my husband had misjudged the feelings and motives of his brethren. [Pamphlet 159 p. 193 para. 1] p. 223, Para. 1, [1872MS].

My husband received and acknowledged the testimony of reproof for him, and asked the forgiveness of his brethren for feeling as he had done. He did not and could not say that their course had been right; for God had reproved them. All present felt that my husband had done all that he could do on his part to meet the mind of the Lord. He took his position by the side of his brethren, pledging himself to do all on his part to unite his interest with them. His brethren acknowledged the testimony to them, and the Spirit of God seemed to witness to the work and union of the hearts of these laborers in his cause. [Pamphlet 159 p. 194 para. 1] p. 223, Para. 2, [1872MS].

After this, Bro. Waggoner commenced laboring with the church. The church at Battle Creek had been stirred by successful labor during the Conference, and they humbled their hearts before the Lord, and commenced where God had repeatedly pointed out that they should work if they would have his blessing; that is, that they should put forth individual effort for one another, and for backsliders and sinners. A wonderful spirit of freedom came into the meetings. Bro. Waggoner seemed to take the credit of this

good work to his efforts. As he did this, he became lifted up, and thought that he was especially led out by God to do a work for the church. Then the Spirit of the Lord left Bro. Waggoner to move in his own judgment and wisdom. He seemed to take it for granted that he had been right, and my husband wrong. He overlooked the repeated and direct private testimonies that had been given him. He thought the warnings and cautions from my husband, which were in union with the testimonies of reproof, restricted his liberty, and brought him into bondage, that my husband had grieved the Spirit of God, and that this was the reason his physical and mental powers were becoming enfeebled. [Pamphlet 159 p. 195 para. 1] p. 223, Para. 3, [1872MS].

Bro. Waggoner then acted out J. H. Waggoner. If the fears of his brethren had not been sufficiently aroused before, they certainly were at this time. He manifested the lack of judgment and discernment, after he thought he had been under the especial influence of the Spirit of God, to talk out his feelings of trial and the exercises of his mind for some time back, in regard to my husband's cautions and reproofs, to a family he was making efforts to help, who seemed to be weak in the principles of our faith, and who resembled the reed trembling in the wind. The minds of two at least of this family were unbalanced, and the strong wiles of spiritualism were beguiling them by its pleasing, flattering, deceptive insinuations. [Pamphlet 159 p. 196 para. 1] p. 224, Para. 1, [1872MS].

Bro. Waggoner exalted himself, his judgment, and the spirit and power which was then leading him. He stated his great trials over Bro. White's reproofs and warnings, but that now Bro. White was reprovved by testimony, and that he was failing in health, and God was lifting him [Bro. Waggoner] up, and giving him freedom, that God had through testimony justified him, and condemned Bro. White, showing that he was right, and that Bro. White was wrong. [Pamphlet 159 p. 196 para. 2] p. 224, Para. 2, [1872MS].

He made statements to several in the Office that any one who had discernment could understand the purport of. It was Bro. Waggoner who gave tone to the religious excitement which was leading to fanaticism in Battle Creek. I do not feel, at the present time, like giving particulars. We were absent from Battle Creek at the time, but we felt urged by the Spirit of God to return immediately; for the enemy was at work, and the church was in danger. We commenced at once

to counteract the work of confusion which had begun. The Lord helped us. Worn as my husband was, this additional anxiety did not tend to improve his health, or lessen his cares. [Pamphlet 159 p. 196 para. 3] p. 224, Para. 3, [1872MS].

Bro. Waggoner had heard the testimony that Brn. Andrews, White, Waggoner, and Smith, should stand together in the great work before them, and all labor to one end to advance the interests of the cause of God. Bro. Waggoner followed his own spirit, and overlooked the testimonies of warning which had been given to him. He should have known, by the repeated testimonies that the Lord has given him, that his judgment has been greatly perverted by home influence. His course has not been free from blame, even in his family. The spirit he met at his home, he carried with him in dealing with his brethren abroad. He has frequently been severe and overbearing, and made matters more complicated than if he had never touched them. From the testimonies of warning the Lord has given Bro. Waggoner, he should have known that Battle Creek was not the place for him to labor. [Pamphlet 159 p. 197 para. 1] p. 224, Para. 4, [1872MS].

Brn. Waggoner and Cornell have both shown great lack of faith and good judgment in talking with others in regard to their home trials, and creating sympathy for themselves. The Lord wrought mercifully to free them both from a curse which has crippled their influence, and nearly ruined their souls. They should both have praised God for their deliverance, and not shown their weakness by talking in reference to the matter, but kept to themselves their home troubles. These brethren have distrusted God, and shown weakness in talking so much before the people in the public congregation and in families, in regard to their physical infirmities. They said much about being exhausted, and experiencing a lack of strength, and their inability to labor. They wearied the people, and wearied the angels of God with their complaints, and the more they talked, the less strength did they receive from Heaven. They should have looked away from themselves to Jesus. He is a mighty deliverer, a strong tower, unto which the righteous run, and are safe. These brethren had no heavy burdens of the cause of God upon them. They were so taken up with complaining, and in talking their unbelief, that God would not lay heavy responsibility upon them. And his grace and power were in accordance with their faith. [Pamphlet 159 p. 198 para. 1] p. 225, Para. 1, [1872MS].

The worn condition of my husband after the Conference, in consequence of the additional cares and responsibilities of the work connected with the General Conference, was upon him. Bro. Waggoner interpreted, as did also some others, that the worn state of my husband was because he had been wrong, and the displeasure of the Lord was upon him. This was cruelty itself. After the testimony had been given that Brn. Andrews, Smith, Waggoner, and White, should stand together, uniting their interests for the advancement of the great truths which are testing the world, Bro. Waggoner forfeited my husband's confidence by the course he pursued, and gave evidence how little he desired to carry out the design of God for this object. That my husband's confidence in Bro. Waggoner was shaken, I cannot doubt, and that he has sufficient reason, I cannot question. My husband humbled himself before his brethren, and did all on his part to strengthen union of feelings and effort. I feel sad that Bro. Waggoner, who is a strong man in Bible argument, should be so weak in many things where so much is at stake. This is not necessary. He might have strength from God, if he would obtain the victory over self. If he had followed the light, and if Bro. Cornell had followed the light, years ago, which God had given them, they might now both be mighty in word and the power of the Spirit of God, and their hearts and judgments would be sanctified, that they could deal with minds with the best results attending their labors. Self, in them, has not been crucified, and both are in great danger of making shipwreck of faith. The devil knows their special weaknesses, and he has communicated to his agents where they can be the most easily overcome, and at last gained to their cause. They are both in danger of being overcome instead of overcoming, because of a deficiency in their characters. [Pamphlet 159 p. 199 para. 1] p. 225, Para. 2, [1872MS].

They can both, by taking hold of faith and the grace and power of God, while they do all that they can on their part, overcome self-confidence, get the victory over their peculiar besetments, and wear a crown of glory in the kingdom of God, brilliant with stars. [Pamphlet 159 p. 200 para. 1] p. 226, Para. 1, [1872MS].

Missionary Work.-- December 10, 1871, I was shown that God would accomplish a great work through the truth, if devoted, self-sacrificing men would give themselves unreservedly to the work of presenting the truth to those

in darkness. Those who have a knowledge of the precious truth, who are consecrated to God, should avail themselves of every opportunity where there is an opening to press in the truth. Angels of God are moving on the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state of the nations. The inquiry arises in their hearts, What will be the end of all these things? While God and angels are at work to impress hearts, the servants of Christ seem to be asleep. There are but few working in unison with the heavenly messengers. All men and women who are Christians in every sense of the word should be workers in the vineyard of the Lord. They should be wide awake, zealously laboring for the salvation of their fellow men, and should imitate the example the Saviour of the world has given them in his life of self-denial, and sacrifice, and faithful, earnest labor. [Pamphlet 159 p. 201 para. 1] p. 226, Para. 2, [1872MS].

There has been but little missionary spirit among Sabbath-keeping Adventists. If ministers and people were sufficiently aroused, they would not rest thus indifferently, while God has honored them by making them the depositaries of his law, by printing it in their minds, and writing it upon their hearts. These truths of vital importance are to test the world; and yet in our own country there are cities, villages, and towns, that have never heard the warning message. Young men, who feel stirred with the appeals that have been made for help in this great work of advancing the cause of God, make some advance moves, but do not get the burden of the work upon them sufficiently to accomplish what they might. They are willing to do a small work, which does not require special effort. Therefore, they do not learn to place their whole dependence upon God, and by living faith draw from the great Fountain and Source of light and strength, in order that their efforts should prove wholly successful. [Pamphlet 159 p. 201 para. 2] p. 226, Para. 3, [1872MS].

Those who think that they have a work to do for the Master should not commence their efforts among the churches; but they should go out into new fields, and prove their gifts. They can test themselves in this way, and settle the matter, to their own satisfaction, whether God has indeed chosen them for this work. They will feel the necessity of studying the word of God, and praying earnestly for heavenly wisdom and divine aid from God. They will be

brought where they will be obtaining a most valuable experience by meeting with opponents who bring up objections against the important positions of our faith. They will feel their weakness, and be driven to the word of God and prayer. In this exercise of their gifts, they will be learning and improving, and gaining confidence, and courage, and faith, and will eventually have a valuable experience. [Pamphlet 159 p. 202 para. 1] p. 226, Para. 4, [1872MS].

The Brn. Lane commenced right in this work. In their labor they did not go among the churches, but went out into new fields. They commenced humble. They were little in their own eyes, and felt the necessity of their whole dependence being in God. These brothers are now in great danger of becoming self-sufficient, especially Elbert. In his discussion with opponents, the truth has obtained the victory, and Bro. Elbert has begun to feel strong in himself. As soon as he gets above the simplicity of the work, then his labors will not benefit the precious cause of God. Bro. Elbert should not encourage a love for discussions, but avoid them whenever he can. These contests with the powers of darkness in debate seldom result the best for the advancement of the present truth. [Pamphlet 159 p. 203 para. 1] p. 227, Para. 1, [1872MS].

If young men who commence to labor in this cause would have the missionary spirit, they would give evidence that God has indeed called them to work. But when they do not go out into new places, but are content to go from church to church, they give evidence that the burden of the work is not upon them. The ideas of our young preachers are not broad enough. Their zeal is too feeble. Were the young men awake, and devoted to the Lord, they would be diligent every moment of their time, and seek to qualify themselves for laborers in missionary fields rather than to be fitting themselves to become combatants. [Pamphlet 159 p. 203 para. 2] p. 227, Para. 2, [1872MS].

Young men should be qualifying themselves to become familiar with other languages, that God may use them as mediums to communicate his saving truth to those of other nations. These young men may obtain a knowledge of other languages, even while engaged in laboring for sinners. If they are economical of their time, they can be improving their mind, and qualifying themselves for more extended usefulness. Young women who have borne but little

responsibility, if they devote themselves to God, can be qualifying themselves by study to become familiar with other languages. They could devote themselves to the work of translating. [Pamphlet 159 p. 204 para. 1] p. 227, Para. 3, [1872MS].

Our publications should be printed in other languages, that foreign nations may be reached. Much can be done through the medium of the press, but much more if the influence of the labors of the living preacher goes with our publications. Missionaries are needed to go to other nations, to preach the truth in a guarded, careful manner. The cause of present truth can be greatly extended by personal effort. The contact of individual mind with individual mind will do more to remove prejudice, if the labor is discreet, than our publications alone can do. Those who engage in this work should not consult their ease or inclination. They should not have love for popularity or display. [Pamphlet 159 p. 204 para. 2] p. 227, Para. 4, [1872MS].

When the churches see young men possessing zeal to qualify themselves to extend their labor to cities, villages, and towns, that have never been aroused to the truth, and missionaries volunteer to go to other nations, to carry the truth to them, the churches will be encouraged and strengthened far more than to have the labors of inexperienced young men. The churches, as they see their ministers' hearts all aglow with love and zeal for the truth and a desire to save souls, will arouse themselves. The churches generally have the gifts and power within themselves to bless and strengthen themselves, and gather into the fold sheep and lambs. They need to be thrown upon their own resources, and so call into active service all the gifts that are lying dormant. [Pamphlet 159 p. 205 para. 1] p. 228, Para. 1, [1872MS].

As churches are established, it should be set before them that it is even from among them that men must be taken to carry the truth to others, and raise new churches; therefore, they must all work, and cultivate to the very utmost the talents God has given them, and they be training their minds to engage in the service of their Master. If these messengers are pure in heart and life, if their example is what it should be, their labors will be highly successful; for they have a most powerful truth, clear and connected, and convincing arguments. They have God on their

side, and the angels of God to work with their efforts.
[Pamphlet 159 p. 205 para. 2] p. 228, Para. 2, [1872MS].

Why there has been so little accomplished by those who preach the truth, is not wholly because the truth they bear is unpopular, but because the men who bear the message are not sanctified by the truths they preach. The Saviour withdraws his smiles, and the inspiration of his Spirit is not upon them. The presence and power of God to convict the sinner and cleanse from all unrighteousness is not manifest. Sudden destruction is right upon the people, and yet they are not fearfully alarmed. The unconsecrated minister makes the work very hard for those who follow after them, and who have the burden and spirit of the work upon them. [Pamphlet 159 p. 206 para. 1] p. 228, Para. 3, [1872MS].

The Lord has moved upon men of other tongues, and has brought them under the influence of the truth, that they should be qualified to labor in his cause. He has brought them within reach of the Office of publication, that its managers might avail themselves of their services, if they were awake to the wants of the cause. Publications are needed in other languages, to raise an interest and the spirit of inquiry among other nations. [Pamphlet 159 p. 206 para. 2] p. 228, Para. 4, [1872MS].

In a most remarkable manner, the Lord wrought upon the heart of Marcus Lichtenstein, and directed the course of this young man to Battle Creek, that he should there be brought under the influence of the truth, and be converted, and united to the Office of publication, and should obtain an experience. His education in the Jewish religion would qualify him to prepare publications. His knowledge of Hebrew would be a help to the Office in the preparation of publications to gain access to a class that otherwise could not be reached. The gift God gave to the Office in Marcus was no inferior gift. His deportment and conscientiousness were in accordance with the principles of the wonderful truths he was beginning to see and appreciate. [Pamphlet 159 p. 207 para. 1] p. 229, Para. 1, [1872MS].

But the influence of those in the Office grieved and discouraged Marcus. Those young men who did not esteem Marcus as he deserved, and whose Christian life was a contradiction to their profession, were the means that Satan used to separate from the Office the gift which God

had given to it. He went away perplexed, grieved, and discouraged. Those who had had years of experience, and who should have had the love of Christ in their hearts, were so far separated from God by selfishness, pride, and their own folly, that they could not discern the especial work of God in Marcus' being connected with the Office. [Pamphlet 159 p. 207 para. 2] p. 229, Para. 2, [1872MS].

The course pursued by these unconsecrated ones toward Marcus resulted in his leaving the Office. Marcus was a true gentleman. He possessed excellent traits of character. He had a high sense of the Christian religion. The coldness, and backslidings, and lack of principle, exhibited by those who had for years professed the Christian religion, distressed and vexed him. Unbelief took possession of his soul. Those who labored in the Office are accountable for his leaving the Office. Marcus was treated with disrespect by some. His imperfect speech in our language excited the mirth of those who ought to have been a blessing to Marcus; and his imperfect English should have caused their hearts to magnify God that a stranger to Christ and the truth had been united with them to do a work that those who could speak the English language readily could not do. They should have seen the providence of God in converting this educated Jew to the Christian religion to do his part in proclaiming the message to all nations, and tongues, and people. [Pamphlet 159 p. 208 para. 1] p. 229, Para. 3, [1872MS].

If those who are connected with the Office were awake, and had not been spiritually paralyzed, Bro. Brownsberger would long ago have been connected with the Office, and might now be prepared to do a good work which much needs to be done. He should have been engaged in teaching young men and women, that they might be qualified now to become workers in missionary fields. [Pamphlet 159 p. 208 para. 2] p. 229, Para. 4, [1872MS].

Those engaged in the work were about two-thirds dead because of their yielding to wrong influences. They were where God could not impress them by his Holy Spirit. And oh! how my heart aches as I see that so much time has passed, and a great work that might have been done is left undone because those in important positions have not walked in the light. Satan has stood prepared to sympathize with those men in holy office, and tell them God does not require of them as much zeal and unselfish, devoted

interest as Bro. White expects, and they settle down carelessly in Satan's easy chair, and the ever-vigilant, persevering foe binds them in chains of darkness, while they think that they are all right. Satan works on their right hand and on their left, and all around them; and they know it not. They call darkness light, and light darkness. [Pamphlet 159 p. 209 para. 1] p. 229, Para. 5, [1872MS].

If those in the Office of publication are indeed engaged in the sacred work of giving the last solemn message of warning to the Test. 21, Private. world, how careful should they be to carry out in their lives the principles of the truth they are handling. They should have pure hearts and clean hands. [Pamphlet 159 p. 209 para. 2] p. 230, Para. 1, [1872MS].

Our people connected with the Office have not been awake to improve the privileges within their reach, and secure all the talent and influence that God has provided for them. There is a very great failure with nearly all connected with the Office of realizing the importance and sacredness of the work. Pride and selfishness exist to a very great degree, and angels of God are not attracted to that Office as they would be if hearts were pure and in communion with God. Those laboring in the Office have not had a vivid sense that the truths that they were handling were of heavenly origin, to accomplish a certain and special work as did the preaching of Noah before the flood. As the preaching of Noah warned, tested, and proved, the inhabitants of the world before the flood of waters destroyed them from off the face of the earth, so is the truth of God for these last days doing a similar work of warning, testing, and proving the world. The publications which go forth from the Office bear the signet of the Eternal. They are being scattered all through the land, and are deciding the destiny of souls. Men are now greatly needed who can translate and prepare our publications in other languages to reach all tongues, and that the messages of warning may go to all nations, that they may be tested by the light of the truth, that men and women, as they see the light, may turn from the transgression to the obedience of the law of God. [Pamphlet 159 p. 210 para. 1] p. 230, Para. 2, [1872MS].

Every opportunity should be improved to extend the truth to other nations. This will be attended with considerable expense, but expense should in no case hinder the

performance of this work. Means are of no value only as they are used to advance the interest of the kingdom of God. The Lord has lent men means for this very purpose to use in sending the truth to their fellow-men. There is a great amount of surplus means in the ranks of Seventh-day Adventists. The withholding of this means selfishly from the cause of God is blinding their eyes to the importance of the work of God, making it impossible for them to discern the solemnity of the times in which we live, or the value of eternal riches. They do not view Calvary in the right light, and therefore cannot appreciate the worth of the soul for which Christ paid such an infinite price. [Pamphlet 159 p. 211 para. 1] p. 230, Para. 3, [1872MS].

Men will invest means in that which they value the most and which they think will bring to them the greatest profits. When men will run great risks and invest much in worldly enterprises, but are unwilling to venture or invest much in the cause of God to send the truth to their fellow-men, they evidence that they value their earthly treasure more highly than the heavenly just in proportion as their works show. [Pamphlet 159 p. 211 para. 2] p. 231, Para. 1, [1872MS].

If men would lay their earthly treasures upon the altar of God, and work as zealously to secure the heavenly treasure as they have the earthly, they would invest means cheerfully and gladly wherever they could see an opportunity to do good and aid the cause of their Master, who intrusted them with means to test and prove their fidelity to him. Christ has given them unmistakable evidence of his love and fidelity to them. He left Heaven, his riches and glory, and for their sakes became poor, that they through his poverty might be made rich. After he has thus condescended to save man, Christ requires no less of man than that he should deny himself, and use the means he has lent him in saving his fellow-men, and by thus doing, give evidence of his love for his Redeemer, and show that he values the salvation brought to him by such an infinite sacrifice. [Pamphlet 159 p. 212 para. 1] p. 231, Para. 2, [1872MS].

Now is the time to use means for God. Now is the time to be rich in good works, laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life. One soul saved in the kingdom of God is of more value than all earthly riches. We are answerable

to God for the souls of those with whom we are brought into contact, and the more closely our connections with our fellow-men, the greater is our responsibility. We are one great brotherhood, and the welfare of our fellow-men should be our great interest. We have not one moment to lose. If we have been careless in this matter it is high time we were now in earnest to redeem the time, lest the blood of souls be found in our garments. As children of God, none of us are excused from taking a part in the great work of Christ, in the salvation of our fellow-men. [Pamphlet 159 p. 212 para. 2] p. 231, Para. 3, [1872MS].

It will be a difficult work to overcome prejudice and convince the unbelieving that our efforts are disinterested to help them. But this should not hinder our labor. There is no precept in the Word of God that tells us to do good to those only who appreciate and respond to our efforts, and to benefit those only who will thank us for it. God has sent us to work in his vineyard. It is our business to do all we can. "In the morning sow thy seed, and in the evening withhold not thy hand; thou knowest not which shall prosper, this or that." We have too little faith. We limit the Holy One of Israel. We should any of us be grateful that God condescends to use us as his instruments. For every earnest prayer put up in faith for anything, answers will be returned. They may not come just as we have expected; but they will come--not perhaps as we have devised, but at the very time when we most need them. But oh! how sinful is our unbelief! "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [Pamphlet 159 p. 213 para. 1] p. 231, Para. 4, [1872MS].

Young men who engage in this work should not trust too much to their own abilities. They are inexperienced, and should seek to learn wisdom from those who have had a long experience in the work, and who have had opportunities to study character. [Pamphlet 159 p. 214 para. 1] p. 232, Para. 1, [1872MS].

Instead of our ministering brethren laboring among the churches, God designs that we should spread abroad, and our missionary labor be extended over as much ground as we can possibly occupy to advantage, going in every direction to raise up new companies. We should ever leave upon the minds of new disciples an impression of the importance of our mission. As able men are converted to the truth, they

should not require laborers to keep their flagging faith alive; but these men should be impressed with the necessity of laboring in the vineyard. As long as churches rely upon laborers from abroad to strengthen and encourage their faith, they will not become strong in themselves. They should be instructed that their strength will increase in proportion to their personal efforts. The more closely the New-Testament plan is followed in missionary labor, the more successful will be the efforts put forth. [Pamphlet 159 p. 214 para. 2] p. 232, Para. 2, [1872MS].

We should work as did our divine Teacher, sowing the seeds of truth with care, anxiety, and self-denial. We must have the mind of Christ if we would not become weary in well-doing. His was a life of continued sacrifice for others' good. We must follow his example. The seed of truth we must sow, and trust in God to quicken it to life. The precious seed may lie dormant for some time, when the grace of God may convict the heart, and the seed sown be awakened to life, and spring up and bear fruit to the glory of God. Missionaries in this great work are wanted to labor unselfishly, earnestly, and perseveringly, as co-workers with Christ and the heavenly angels in the salvation of their fellow-men. [Pamphlet 159 p. 215 para. 1] p. 232, Para. 3, [1872MS].

Especially should our ministers beware of indolence and of pride, which are apt to grow out of a consciousness that we have the truth, and strength of arguments which our opponents cannot meet; and while the truths which we handle are mighty to the pulling down of the strongholds of the powers of darkness, there is danger of neglecting personal piety, purity of heart, and entire consecration to God. There is danger of their feeling that they are rich and increased with goods, while they lack the essential qualifications of a Christian. They may be wretched, poor, blind, miserable, and naked. They do not feel the necessity of living in obedience to Christ every day and every hour. Spiritual pride eats out the vitals of religion. In order to preserve humility, it would be well to remember how we appear in the sight of a holy God who reads every secret of the soul, and how we should appear in the sight of our fellow-men if they all knew us as well as God knows us. For this reason, to humble us, we are directed to confess our faults, and improve this opportunity to subdue our pride. [Pamphlet 159 p. 215 para. 2] p. 232, Para. 4, [1872MS].

Ministers should not neglect physical exercise. They should seek to make themselves useful, and be a help where they are dependent upon the hospitalities of others. They should not allow others to wait upon them, but rather lighten the burdens of those who have so great a respect for the gospel ministry that they would put themselves to great inconvenience in doing for them that which they should do for themselves. The poor health of some of our ministers is because of their neglect of physical exercise in useful labor. [Pamphlet 159 p. 216 para. 1] p. 233, Para. 1, [1872MS].

As the matter has resulted, I was shown that it would have been better had the Brn. Bourdeaus done what they could in the preparation of tracts to be circulated among the French people. If these works were not prepared in all their perfection, they might better have been circulated, that the French people could have an opportunity to search the evidences of our faith. There are great risks in delay. The French should have had books setting forth the reasons of our faith Brn. Bourdeau were not prepared to do justice to these works, for they needed to be spiritualized and enlivened themselves, and the books prepared would bear the stamp of their minds. They needed to be corrected, lest their preaching and writing should be tedious. They needed to educate themselves to come at once to the point, and make the essential features of our faith stand forth clearly before the people. The work has been hindered by Satan, and much has been lost because these works were not prepared as they should have been. Brn. Bourdeau can do much good if they are fully devoted to the work, and if they will follow the light God has given them. [Pamphlet 159 p. 216 para. 2] p. 233, Para. 2, [1872MS].

At the camp-meeting at Lancaster, 1870, the committee on publication of books considered the matter of preparing pamphlets to be circulated among the French people. The decision was in accordance with the light which God had previously given in testimony, that the tracts for other nations should be prepared with the greatest of care, and should not be left alone to the Brn. Bourdeau to bear the stamp of their minds. After Brn. Andrews, White, Waggoner, and Bourdeau had consulted over Test. 21, Private. the matter, they decided to unite their efforts in placing before other tongues and nations the desired works. These tracts should be brief, right to the point, and made intensely interesting. [Pamphlet 159 p. 217 para. 1] p.

233, Para. 3, [1872MS].

But I regret to say that nothing has been done in regard to these books. Brn. Waggoner and Andrews have seemed to feel no burden of the matter since this decision, although they assumed equal responsibilities with my husband. My husband and myself attended twelve camp-meetings that season, besides laboring three weeks in Missouri. We were worn. We had done too much labor. We returned home to have the additional care of my husband's parents. Mother White was helpless from a stroke of paralysis. Father White was very feeble. We found the Office of publication suffering for want of proper help. Bro. Smith, who edited the Review , was at Rochester, N.Y., recovering from fever. Adelia Van Horn, our secretary, was sick with fever. Bro. Gage was at home, sick with fever, through needless exposure to wet and cold in taking a trip for pleasure to Chicago. The important posts were deserted by several. Bro. Bell had left the Instructor , and he was away. [Pamphlet 159 p. 218 para. 1] p. 233, Para. 4, [1872MS].

My husband took hold of the work, and I helped him what I could in the work that had been deserted by others. The Reformer , that had been edited by Bro. Gage, was sinking. Our people were losing their interest in it. My husband took it in its sinking condition, and made every effort to enliven and give it interest. He also worked earnestly for the Review and Instructor . In addition to this labor, we found upon our return from the camp-meeting campaign packages of letters laid aside for our examination, containing difficult matters which must be decided. All these letters required much thought and careful answers. [Pamphlet 159 p. 218 para. 2] p. 234, Para. 1, [1872MS].

The pressure of work, and the wearing anxiety in connection with the Office, was telling upon my husband. Home matters were neglected. His father and mother who were with us could receive but little attention from him personally. But that which grieved him most was the letters of discouragement coming from Brn. Waggoner and Andrews while he was standing under an almost insupportable weight of care and labor. My husband, by the help of God, improved the Review by enlarging it; also the Instructor . He resurrected the Reformer , which was apparently dead. He performed the labor which should have been shared with no less than three besides himself. And at the General Conference which followed this exhausting labor, there was

additional care and burdens which nearly finished him. He had a slight shock of paralysis. Since that time, he has been standing under continual pressure of care and heavy, wearing responsibilities. He has had no time to revise tracts for other languages, or to write upon subjects of present truth. The blame of publications not being given to the French people does not rest upon my husband, for he positively could not do this work in addition to the accumulation of burdens which unjustly fell upon him. He has stood under the burdens that no other man would lift. [Pamphlet 159 p. 219 para. 1] p. 234, Para. 2, [1872MS].

My husband has divorced himself from the interest of his family to supply the want of labor in others. He has had no social enjoyment with his family. After his increased labor during the Conference of 1872, his strength seemed to give way. He could do no more. He could not sleep or rest nights. Nearly every night I was obliged to be up with him from two to four hours, giving him treatment to relieve his sufferings. We then felt clear to drop the burdens that we had borne, and flee for our lives from Battle Creek. We are in Colorado mountains, and my husband is now fast improving in health. His physical and mental vigor are returning. The first of next week we leave the retired mountains of Colorado for California. [Pamphlet 159 p. 220 para. 1] p. 234, Para. 3, [1872MS].

THE HEALTH REFORMER

January 1, 1872 Words to Christian Mothers.--Treatment of Infant Children.--The *Medical Reporter*, under the caption of "Dress of Children," has the following lucid and pointed remarks:-- [The Health Reformer 01-01-72 para. 01] p. 235, Para. 1, [1872MS].

"THE CHIEF CAUSE OF INFANTILE MORTALITY IS NOT MORE THE WEATHER Or FOUL AIR THAN THE IGNORANCE And FALSE PRIDE OF THE MOTHERS. CHILDREN ARE KILLED By THE MANNER In WHICH THEY ARE DRESSED, AND By THE FOOD THAT IS GIVEN THEM, AS MUCH AS By ANY OTHER CAUSES. INFANTS OF THE MOST TENDER AGE, In OUR CHANGEABLE And ROUGH CLIMATE, ARE LEFT WITH BARE ARMS AND LEGS And WITH LOW-NECKED DRESSES. THE MOTHERS, In THE SAME DRESS, WOULD SHIVER And SUFFER WITH COLD, AND EXPECT a FIT OF SICKNESS AS THE RESULT OF THEIR CULPABLE CARELESSNESS. AND YET The MOTHERS COULD ENDURE SUCH a TREATMENT WITH FAR LESS DANGER To HEALTH AND LIFE THAN THEIR TENDER Infants. [The Health Reformer 01-01-72

para. 02] p. 235, Para. 2, [1872MS].

"A MOMENT'S REFLECTION WILL INDICATE THE EFFECTS OF THIS MODE OF DRESSING, Or WANT OF DRESSING, ON THE CHILD. THE MOMENT THE COLD AIR STRIKES THE BARE ARMS And LEGS OF THE CHILD, THE BLOOD IS DRIVEN FROM THESE EXTREMITIES TO THE INTERNAL AND MORE VITAL ORGANS OF THE BODY. THE RESULT IS CONGESTION, To A GREATER OR LESS EXTENT, OF THESE ORGANS. In WARM WEATHER THE EFFECT WILL Be CONGESTION OF THE BOWELS, CAUSING DIARRHEA, DYSENTERY, Or CHOLERA INFANTUM. We THINK THIS MODE OF DRESSING MUST Be RECKONED AS ONE OF THE MOST PROMINENT CAUSES OF SUMMER COMPLAINTS, SO CALLED. In COLDER WEATHER, CONGESTION AND INFLAMMATION OF THE LUNGS, CONGESTION AND INFLAMMATION OF THE BRAIN, CONVULSIONS, ETC., Will RESULT. At ALL SEASONS, CONGESTION, MORE Or LESS Is CAUSED, THE DEFINITE EFFECTS DEPENDING UPON THE CONSTITUTION OF THE CHILD, THE WEATHER, And VARIOUS CIRCUMSTANCES. [The Health Reformer 01-01-72 para. 03] p. 235, Para. 3, [1872MS].

"IT IS PAINFUL, EXTREMELY So, TO ANY ONE WHO REFLECTS UPON THE SUBJECT, To SEE CHILDREN THUS DECKED LIKE VICTIMS FOR SACRIFICE, To GRATIFY THE INSANE PRIDE OF FOOLISH MOTHERS. OUR MOST EARNEST ADVICE To ALL MOTHERS IS TO DRESS THE LEGS AND ARMS OF THEIR CHILDREN WARMLY AT ALL EVENTS. It WOULD BE INFINITELY LESS DANGEROUS To LIFE AND HEALTH To LEAVE THEIR BODIES UNCOVERED, THAN To LEAVE THEIR ARMS AND LEGS AS BARE AS Is THE COMMON CUSTOM." [The Health Reformer 01-01-72 para. 04] p. 235, Para. 4, [1872MS].

In this age of degeneracy, children are born with enfeebled constitutions. Parents are amazed at the great mortality among infants and youth, and say, "It did not use to be so." Children were then more healthy and vigorous, with far less care than is now bestowed upon them. Yet with all the care they now receive, they grow feeble, sicken, and die. As the result of wrong habits in parents, disease and imbecility have been transmitted to their offspring. And after their birth, they are made very much worse by careless inattention to the laws of their being. Proper management would greatly improve their physical health. But parents seldom pursue a right course toward their infant children. Their wrong course toward their children results in lessening their hold of life, and prepares them for premature death. These parents had no lack of love for their children; but this love was misapplied. One great error with the mother in the treatment of her infant is,

she deprives it very much of fresh air, that which it ought to have to make it strong. It is a practice with many mothers to cover their infants' heads while sleeping, and this, too, in a warm room, which is seldom ventilated as it should be. This alone is sufficient to greatly enfeeble the action of the heart and lungs, thereby affecting the whole system. While care may be needful to protect the infant from a draught of air, or from any sudden and too great change, especial care should be taken to have the child breathe a pure, invigorating atmosphere. No disagreeable odor should remain in the nursery, or about the child. Such things are more dangerous to the feeble infant than to grown persons. [The Health Reformer 01-01-72 para. 05] p. 235, Para. 5, [1872MS].

Mothers have been in the habit of dressing their infants with reference to fashion instead of health. The infant wardrobe is generally prepared more for show than for convenience and comfort. Much time is spent in embroidering, and in unnecessary fancy work, to make the garments of the little stranger beautiful. The mother often performs this work at the expense of her own health, and that of her offspring. When she should be enjoying pleasant exercise, she is often bent over work which severely taxes eyes and nerves. And it is often difficult to arouse the mother to her solemn obligations to cherish her own strength, for her own good, as well as that of the child. [The Health Reformer 01-01-72 para. 06] p. 236, Para. 1, [1872MS].

Show and fashion are the demon altar upon which many American women sacrifice their children. The mother places upon the little morsel of humanity the fashionable dresses which she has spent weeks in making, which are wholly unfit for its use, if health is to be regarded of any account. The garments are made extravagantly long, and in order to keep them upon the infant, its body is girted with tight bands, or waists, which hinder the free action of the heart and lungs. Infants are also compelled to bear a needless weight on account of the length of their garments, and thus clothed, they do not have free use of their muscles and limbs. [The Health Reformer 01-01-72 para. 07] p. 236, Para. 2, [1872MS].

Mothers have thought it necessary to compress the bodies of their infant children to keep them in shape, as though fearful that without tight bandages, they would fall in

pieces, or become deformed. Do the young of dumb animals become deformed because nature is left to do her own work? Do the little lambs become deformed because they are not girted about with bands to give them shape? They are delicately and beautifully formed. Human infants are the most perfect, and yet the most helpless, of all, and, therefore, their mothers should be instructed in regard to physical laws so as to be capable of rearing them properly. Mothers, nature has given your infants forms which need no girts or bands to perfect them. God has supplied them with bones and muscles sufficient for their support, and to guard nature's fine machinery within, before committing them to your care. The dress of the infant should be so arranged that its body will not be the least compressed after taking a full meal. Dressing infants in a fashionable manner, to be introduced into company for visitors to admire, is very injurious to them. Their clothing is ingeniously arranged to make the child miserably uncomfortable, and it is frequently made still more uneasy by passing from one to the other, being fondled by all. [The Health Reformer 01-01-72 para. 08] p. 236, Para. 3, [1872MS].

But there is an evil greater than those already named. The infant is exposed to a vitiated air, caused by many breaths, some of which are very offensive and injurious to the strong lungs of older people. The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned by the tobacco user's tainted breath. Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers. By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with poison. While it acts upon some infants as a slow poison, and affects the brain, heart, liver, and lungs, and they waste away and fade gradually, upon others, it has a more direct influence, causing spasms, fits, paralysis, and sudden death. The bereaved parents mourn the loss of their loved ones, and wonder at the mysterious providence of God which has so cruelty afflicted them, when Providence designed not the death of these infants. They died martyrs to filthy lust for tobacco. Every exhalation of the lungs of the tobacco slave, poisons the air about him. Infants should be kept free from everything which would have an influence to excite the nervous system, and should, whether waking or sleeping, day and night, breathe a pure, cleanly, healthy atmosphere, free from every taint of poison. [The Health

Reformer 01-01-72 para. 09] p. 237, Para. 1, [1872MS].

Another great cause of mortality among infants and youth, is the custom of leaving their arms and shoulders naked. This fashion cannot be too severely censured. It has cost the life of thousands. The air, bathing the arms and limbs, and circulating about the armpits, chills these sensitive portions of the body, so near the vitals, and hinders the healthy circulation of the blood and induces disease, especially of the lungs and brain. Those who regard the health of their children of more value than the flattery of visitors, or the admiration of strangers, will ever clothe the shoulders and arms of their tender infants. The mother's attention has been frequently called to the purple arms and hands of her child, and she has been cautioned in regard to this health-and-life-destroying practice; and the answer has always been "I always dress my children in this manner. They get used to it. I cannot endure to see the arms of infants covered. It looks old-fashioned." [The Health Reformer 01-01-72 para. 10] p. 237, Para. 2, [1872MS].

These mothers dress their delicate infants as they would not venture to dress themselves. They know that if their own arms were exposed without a covering they would shiver with chilliness. Infants of a tender age cannot endure this process of hardening without receiving injury. Some children may have at their birth so strong constitutions that they can endure such abuse without its costing them life; yet thousands are sacrificed, and tens of thousands have the foundation laid for a short, invalid life, by the custom of bandaging and surfeiting the body with much clothing, while the arms which are at such distance from the seat of life, and for that cause need even more clothing than the chest and lungs, are left naked. Can mothers expect to have quiet and healthy infants, who thus treat them? [The Health Reformer 01-01-72 para. 11] p. 237, Para. 3, [1872MS].

When the limbs and arms are chilled, the blood is driven from these parts to the lungs and head. The circulation is unbalanced, and nature's fine machinery does not move harmoniously. The system of the infant is deranged, and it cries and mourns because of the abuse it is compelled to suffer. The mother feeds it, thinking it must be hungry, when food only increases its suffering. Tight bands and an over-loaded stomach do not agree. It has no room to

breathe. It may scream, struggle and pant for breath, and yet the mother mistrust not the cause. She could relieve the sufferer at once, at least of tight bandages, if she understood the nature of the case. She at length becomes alarmed and thinks her child really ill, and summons a doctor, who looks gravely upon the infant for a few moments, and then deals out poisonous medicines, or something called a soothing cordial, which the, mother, faithful to directions, pours down the throat of the abused infant. If it was not diseased in reality before, it is after this process. It suffers now from drug disease, the most stubborn and incurable of all diseases. If it recovers, it must bear about more or less in its system the effects of that poisonous drug, and it is liable to spasms, heart disease, dropsy of the brain, or consumption. Some infants are not strong enough to bear even a trifle of drug poisons, and as nature rallies to meet the intruder, the vital forces of the tender infant are too severely taxed, and death ends the scene. [The Health Reformer 01-01-72 para. 12] p. 238, Para. 1, [1872MS].

It is no strange sight in this age of the world, to view the mother lingering around the cradle of her suffering, dying infant, her heart torn with anguish, as she listens to its feeble wail, and witnesses its expiring struggles. It seems mysterious to her that God should thus afflict her innocent child. But she does not think that her wrong course has brought about the sad result. She just as surely destroyed her infant's hold on life as though she had purposely given it poison. Disease never comes without a cause. The way is first prepared, and disease invited by disregarding the laws of health. God does not take pleasure in the sufferings and death of little children. He commits them to parents, for them to educate physically, mentally, and morally, and train them for unselfishness here, and for Heaven at last. [The Health Reformer 01-01-72 para. 13] p. 238, Para. 2, [1872MS].

If the mother remains in ignorance in regard to the physical wants of her child, and, as the result, her child sickens, she need not expect that God will work a miracle to counteract her agency in making it sick. Thousands of infants have died who might have lived. They are martyrs to their parent's ignorance of the relation which food, dress, and the air they breathe, sustain to health and life. Mothers should be physicians to their own children. The time she devotes to the extra beautifying of her infant's

wardrobe, she should spend in educating her mind with regard to her own physical wants, and that of her offspring. She should store her mind with useful knowledge in regard to the best course to pursue in rearing her children healthfully. [The Health Reformer 01-01-72 para. 14] p. 238, Para. 3, [1872MS].

Mothers who have fretful infants, should study into the cause of their uneasiness. By so doing, they will often see that something is wrong in their management. It is often the case that the mother becomes alarmed by the symptoms of illness manifested by her child, and hurriedly summons a physician, when the infant's sufferings can be relieved by taking off its tight clothing, and putting upon it garments properly loose and short, that it may use its feet and limbs. Mothers should study from cause to effect. If the child has taken cold, it is generally owing to the wrong management of the mother. If she covers its head, as well as its body, while sleeping, in a short time it will be in a perspiration, caused by labored breathing, because of the lack of pure, vital air. When she takes it from beneath the covering, it is almost sure to take cold. The arms being naked, exposes the infant to constant cold, and congestion of the lungs or brain. These exposures prepare the way for the infant to become sickly and dwarfed. [The Health Reformer 01-01-72 para. 15] p. 238, Para. 4, [1872MS].

Parents are accountable in a great degree, for the physical health of their children. Those children who survive the abuses of their infancy, are not out of danger in their childhood. Their parents still pursue a wrong course toward them. Their limbs, as well as their arms, are left almost naked. Mothers dress the upper part of their limbs with muslin drawers, which reach about to the knee, while the lower part of their limbs are covered with only one thickness of flannel or cotton, and their feet are dressed with thin soled gaiter boots. The extremities are chilled, and the heart has thrown upon it double labor, to force the blood into these chilled extremities, and when the blood has performed its circuit through the body, and returned to the heart, it is not the same vigorous, warm current which left it. It has been chilled in its passage through the limbs. The heart, weakened by too great labor, and poor circulation of poor blood, is then compelled to still greater exertion, to throw the blood to the extremities which are never as healthfully warm as other parts of the body. The heart fails in its efforts, and the

limbs become habitually cold; and the blood, which is chilled away from the extremities, is thrown back upon the lungs and brain, and inflammation and congestion of the lungs or the brain is the result. [The Health Reformer 01-01-72 para. 16] p. 239, Para. 1, [1872MS].

God holds mothers accountable for many of the diseases their children are compelled to suffer. Mothers bow at the shrine of fashion, and sacrifice the health and lives of their children. Many mothers are ignorant of the result of improperly clothing their children. But should they not inform themselves, where so much is at stake? Is ignorance a sufficient excuse for you who possess reasoning powers? You can inform yourselves if you will, and dress your children healthfully. [The Health Reformer 01-01-72 para. 17] p. 239, Para. 2, [1872MS].

Parents may give up the expectation of their children's having health, while they dress them in cloaks and furs, and load down those portions of the body with clothing where there is no call for such an amount, and then leave the extremities, that should have especial protection, almost naked. The portions of the body, close by the life springs, need less covering than the limbs which are remote from the vital organs. If the limbs and feet could have the extra coverings usually put upon the shoulders, lungs, and heart, and healthy circulation be induced to the extremities, the vital organs would act their part healthfully, with only their share of clothing. [The Health Reformer 01-01-72 para. 18] p. 239, Para. 3, [1872MS].

I appeal to you, mothers; do you not feel alarmed at seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofula swellings appearing upon the face and neck, inflammation and congestion of lungs and brain? Have you studied from cause to effect? Have you provided for them a simple, nutritious diet, free from grease and spices? Have you not been dictated by fashion in clothing your children? Leaving their arms and limbs insufficiently protected has been the cause of a vast amount of disease and premature deaths. There is no reason why the feet and limbs of your girls should not be, in every way, as warmly clad as those of your boys. Boys, accustomed to exercise out of doors, become inured to cold and exposure, and are actually less liable to colds when thinly clad than the girls, because the open air seems to be their natural element. Delicate girls accustom

themselves to live in-doors, and in a heated atmosphere, and yet they go from the heated room out of doors with their limbs and feet seldom better protected from the cold than while remaining in a close, warm room. The air soon chills their limbs and feet, and prepares the way for disease. [The Health Reformer 01-01-72 para. 19] p. 239, Para. 4, [1872MS].

Your girls should wear the waists of their dresses perfectly loose, and they should have a style of dress convenient, comfortable, and modest. In cold weather they should wear warm flannel or cotton drawers, which can be placed inside the stockings. Over these should be warm, lined pants. Their dress should reach below the knee. With this style of dress, one light skirt, or at most two, is all that is necessary, and these should be buttoned to a waist. The shoes should be thick-soled and perfectly comfortable. With this style of dress, your girls will be no more in danger in the open air than your boys. And their health would be much better, were they to live more out of doors, even in winter, than to be confined to the close air of a room heated by a stove. [The Health Reformer 01-01-72 para. 20] p. 240, Para. 1, [1872MS].

It is a sin in the sight of Heaven for parents to dress their children as some do. The only excuse that they can make is, it is fashion. They cannot plead modesty to thus expose the limbs of their children with only one covering drawn tight over them. They cannot plead that it is healthful, or really attractive. Because others will continue to follow this health-and-life-destroying practice, it is no excuse for those who style themselves reformers. Because everybody around you follows a fashion which is injurious to health, it will not make your sin a whit the less, or be any guarantee for the health and life of your children. E. G. W. [The Health Reformer 01-01-72 para. 21] p. 240, Para. 2, [1872MS].

January 1, 1872 Beware of the Spare Bed.--In our itinerant life we have suffered much by sleeping in beds that were not daily used. Beds that are not daily exposed to the air and sunlight, will gather dampness. And there are but very few who understand the necessity of having the sun and air come freely into their sleeping rooms, that bed and bedding may be kept perfectly dry and free from impurities. [The Health Reformer 01-01-72 para. 01] p. 240, Para. 3, [1872MS].

Beds that have been left unused for days, and even weeks, in the damp season of the year are dangerous to the health and life of those who sleep in them. When visitors are expected, the parlor stove may be for the first time set up, and a fire kindled in it, and the parlor bedroom opened. And this is considered sufficient preparation to make the friends comfortable. But the bed and bedding, if not carefully separated and aired, are not safe for any one to use. [The Health Reformer 01-01-72 para. 02] p. 240, Para. 4, [1872MS].

I have had a very afflicting experience in sleeping in damp beds. I slept with my infant two months old in a north bedroom. The bed had not been used for two weeks. A fire was kindled in the room, and this was considered all that was necessary. Next morning, I felt that I had taken cold. My babe seemed to be in great pain when moved. His face began to swell, and he was afflicted with erysipelas of the most aggravating form. My dear babe was a great sufferer for four weeks, and finally died, a martyr to the damp bed. [The Health Reformer 01-01-72 para. 03] p. 241, Para. 1, [1872MS].

A few weeks later, I accompanied my husband to fill appointments in several places. In four of these places we had the misfortune to be assigned the spare bed in rooms opening from the parlor. The stove was set up in the parlor adjoining these bedrooms the very day we were expected. Dampness had entered every part of these unheated, unventilated rooms. The windows had not been raised, and were carefully covered with paper curtains, and outside of these drapery, and the blinds were carefully closed. The air had not been permitted to circulate freely through the house, and the precious sunlight was excluded as though it was an enemy. Why was there need of windows at all when they were not used? It would have saved expense to have made these houses without windows. Our good-hearted friends received us cordially, and we should have enjoyed our visit, had it not been for the dreaded spare bed. [The Health Reformer 01-01-72 para. 04] p. 241, Para. 2, [1872MS].

At the first two places we visited, we took severe colds by sleeping in their damp, unused beds, and we suffered greatly with rheumatism; but tried to fill our appointments. In the third damp bed, we lay nearly one hour

trying to get warm; but the clothing was literally wet. We were under the unpleasant necessity of calling our friends; for we felt that it would be positively fatal to life and health to remain in that damp bed. Our friends cheerfully renewed their fires, and the bedding was removed from the bed and thoroughly dried. [The Health Reformer 01-01-72 para. 05] p. 241, Para. 3, [1872MS].

We returned home from that journey, and exposure, to suffer for months. I feared that I should be a cripple for life. My husband was afflicted with pain in the chest and lungs, and he had a severe cough for months. After three months of almost helpless suffering, and careful treatment, by the mercy of God, I was able to walk. [The Health Reformer 01-01-72 para. 06] p. 241, Para. 4, [1872MS].

We have been exposed on our late journey to "death in the spare bed." We have taken colds, which have settled upon the lungs, causing soreness of the flesh. Since our fears have been aroused, we have been careful, and have been under the necessity of close questioning in regard to our beds. In some cases, we have removed the bed clothing, and have dried it by the fire, before we ventured to sleep. This may have given the impression that we were very particular, and perhaps notional. We own that we are particular. We value life which God has preserved, by a miracle of his mercy, from the death in the spare, damp, and moldy beds. [The Health Reformer 01-01-72 para. 07] p. 241, Para. 5, [1872MS].

In the case of all these beds, where the air has not circulated through the rooms daily, the bedding should be removed and thoroughly dried by the fire, before being slept in. Sleeping rooms should have the windows raised everyday, and the air should circulate freely through the rooms. The curtains should be withdrawn from the windows. The blinds should be fastened back. And the blessed sunlight should thus be invited in, to brighten and purify every bedroom in the house. [The Health Reformer 01-01-72 para. 08] p. 241, Para. 6, [1872MS].

The Northwestern Christian Advocate speaks touchingly upon this subject under the caption of [The Health Reformer 01-01-72 para. 09] p. 242, Para. 1, [1872MS].

"DEATH IN THE SPARE BED."--"On ONE OCCASION, HAVING NEED To SEE a MINISTER EARLY The MORNING AFTER CONFERENCE

ADJOURNED, I WENT TO HIS BOARDING PLACE, ONE OF THE CHOICEST IN THE CITY. HE AND HIS ROOM-MATE WERE MAKING THEIR TOILET, AND REVEALED THEIR PRESENCE BY HOARSE AND ALMOST INCESSANT COUGHING. THEIR ENTERTAINMENT HAD BEEN MOST HOSPITABLE; BUT THEY HAD BEEN ASSIGNED TO THE 'SPARE ROOM,' IN THAT CASE AN ELEGANT APARTMENT, RESERVED FOR FAVORED GUESTS. THE SPACIOUS AND YIELDING BED HAD AN INVITING LOOK, BUT A DAMP AND MOLDY SMELL. INDEED, THE WHOLE APARTMENT REVEALED AN ALARMING UNFAMILIARITY WITH SUNSHINE. BUT IT WAS THE 'BEST ROOM,' AND ANY INTIMATION FROM THEM THAT BOTH ROOM AND BED WERE DAMP HAD SEEMED RUDE AND UNGRATEFUL. SO THEY OCCUPIED THE ROOM AND BED, AND CONTRACTED COLDS, FROM THE EFFECTS OF WHICH ONE HAS SINCE DIED, AND THE OTHER STILL SUFFERS. [The Health Reformer 01-01-72 para. 10] p. 242, Para. 2, [1872MS].

"SAID A PALE AND HAGGARD SUFFERER NOT LONG SINCE, 'I THINK I SHOULD BE ABLE TO VISIT MY APPOINTMENTS AT LEAST A FEW TIMES MORE, IF FRIENDS WOULD NOT PERSIST IN PUTTING ME AWAY IN THEIR CHILLY SPARE ROOMS AND DAMP BEDS.' WHEN SUCH CASES HAVE RUN THEIR COURSE, DOCTORS MAY SAY, 'DIED OF HEPATIZED LUNGS;' BUT MORE WILL UNDERSTAND THEM IF THEY SAY, 'DIED OF SLEEPING IN SPARE BEDS.' [The Health Reformer 01-01-72 para. 11] p. 242, Para. 3, [1872MS].

"THE MOTIVES OF GOOD PEOPLE CANNOT BE QUESTIONED; BUT UNWITTINGLY THEY LITERALLY 'KILL WITH KINDNESS.' IN THE NAME OF THE BROTHERHOOD, I PROTEST IF WE ARE TO OCCUPY THE 'SPARE ROOM,' AND SLEEP IN THE 'SPARE BED,' THEY SHOULD BE DRY AND WELL AIRED. WE CERTAINLY DO NOT ELECT TO BE *SUICIDES FROM COURTESY*, AND YOU WOULD NOT GIVE US *DEATH FOR A BED-FELLOW!*" E. G. White. [The Health Reformer 01-01-72 para. 12] p. 242, Para. 4, [1872MS].

February 1, 1872 Words to Christian Mothers.--No. 6.--My sisters, there is need of a dress reform among us. There are many errors in the present style of female dress. It is injurious to health, for females to wear tight corsets, or whalebones, or to compress the waist. The health of the entire system depends on the healthy action of the respiratory organs. Thousands of females have ruined their constitutions, and brought upon themselves various diseases, in their efforts to make a healthy and natural form unhealthy and unnatural. They are dissatisfied with nature's arrangements, and in their earnest efforts to correct nature, and bring her to their ideas of gentility, they break down her work, and leave it a mere wreck. [The

Health Reformer 02-01-72 para. 01] p. 242, Para. 5,
[1872MS].

Many females drag down the bowels and hips by hanging heavy skirts upon them. These were not formed to sustain weights. In the first place, heavy quilted skirts should never be worn. They are unnecessary, and a great evil. The female dress should be suspended from the shoulders. [The Health Reformer 02-01-72 para. 02] p. 243, Para. 1, [1872MS].

It would be pleasing to God if there was greater uniformity in dress among Christians. The style of dress formerly adopted by the Friends is commendable. Many of them have backslidden, and although they may preserve the uniformity of color, yet they have indulged in pride and extravagance, and their dress has been of the most expensive material. Still their selection of plain colors, and the modest and neat arrangement of their clothing, is worthy of imitation by all Christians. [The Health Reformer 02-01-72 para. 03] p. 243, Para. 2, [1872MS].

The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel for examples. If God gave such definite directions to his ancient people in regard to their dress, will not the dress of his people in this age come under his notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are his peculiar treasure, seek even in their dress to glorify God? And should they not be examples in point of dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors? God requires this of his people. Pride is rebuked in his word. [The Health Reformer 02-01-72 para. 04] p. 243, Para. 3, [1872MS].

But there is a class who are continually harping upon pride and dress, who are careless of their own apparel, and who think it a virtue to dress without order or taste; and their clothing often looks as though it flew and lit upon their persons. Their garments are filthy, and yet such ones will ever be talking against pride. They class decency and

neatness with pride. Had they been among that number who gathered around the mount to hear the law spoken from Sinai, they would have been chased from the congregation of Israel, because they had not obeyed the command of God-- "And let them wash their clothes,"--preparatory to listening to his law given in awful grandeur. [The Health Reformer 02-01-72 para. 05] p. 243, Para. 4, [1872MS].

The ten commandments, spoken by Jehovah from Sinai, cannot live in the hearts of persons of disorderly, filthy habits. If ancient Israel could not so much as listen to the proclamation of that holy law, unless they had obeyed the injunction of Jehovah, and had cleansed their clothing, how can that sacred law be written upon the hearts of persons who are not cleanly in person, in clothing, or in their houses? It is impossible. Their profession may be as high as Heaven, yet it is not worth a straw. Their influence disgusts unbelievers. Better if they had ever remained outside the ranks of God's loyal people. If there are worthy persons who, with their whole heart would honor the Lord of the Sabbath, and the worship of God, and who cannot obtain a change of clothing, let those who are able, donate to such a Sabbath suit, that they may appear in the house of God with cleanly, fitting apparel. Those who expend means on costly apparel and extra fixings, can by a little self-denial exemplify pure religion, by simplicity of clothing, and then use the means they have usually expended needlessly in aiding the poor to obtain neat and modest apparel. [The Health Reformer 02-01-72 para. 06] p. 243, Para. 5, [1872MS].

Some receive the idea that in order to carry out that separation from the world which the word of God requires, they must be neglectful of their apparel. This class, if they had an engagement to meet a friend honored by the world, and they wished to be especially favored by him, would exert themselves to appear in his presence with the best apparel that could be obtained; for this friend would feel insulted were they to come into his presence with hair uncombed, and garments uncleanly, and in disorder. Yet these persons think that it is no matter in what dress they appear, or what is the condition of their persons, when they meet upon the Sabbath to worship the great God. They assemble in his house, which is as the audience-chamber of the Most High, where heavenly angels are in attendance, with but little respect, or reverence, as their persons and clothing indicate. Their whole appearance typifies the

character of such men and women. [The Health Reformer 02-01-72 para. 07] p. 244, Para. 1, [1872MS].

The favorite theme of this class is pride of dress. Decency, taste, and order, they regard as pride. And according to the dress of these mistaken souls will be their conversation, their acts, and their deal. They are careless, and often low, in their conversation at their homes and before the world. The dress, and its arrangement upon the person, is generally found to be the index of the man or the woman. Those who are careless and untidy in dress are seldom elevated in their conversation, and possess but little refinement of feelings. They sometimes consider oddity and coarseness, humility. [The Health Reformer 02-01-72 para. 08] p. 244, Para. 2, [1872MS].

Christians should not take pains to make themselves gazing-stocks by dressing differently from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be right, if all the world differ from them. If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change their relation to God, or to the world, to adopt such a style of dress. Christians should follow Christ, and conform their dress to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits. E. G. W. [The Health Reformer 02-01-72 para. 09] p. 244, Para. 3, [1872MS].

March 1, 1872 Sentimentalism.--"Wisdom's ways are ways of pleasantness, and all her paths are peace." [The Health Reformer 03-01-72 para. 01] p. 244, Para. 4, [1872MS].

Those who follow the path of wisdom and holiness will not be troubled with vain regrets over misspent hours, neither will they be troubled with gloom or horror of mind, as some are, unless engaged in vain, trifling amusements. [The Health Reformer 03-01-72 para. 02] p. 244, Para. 5, [1872MS].

Many cherish the impression that spirituality and devotion

to God are detrimental to health. There are many professing Christians with diseased imagination who do not correctly represent the religion of the Bible. They are ever walking under a cloud. They seem to think it a virtue to complain of depression of spirits, great trials, and severe conflicts. The Saviour of men has said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." It is the duty of all to cherish the light, to walk in the light, and to encourage habitual cheerfulness of mind, that they may reflect light rather than shadows of gloom and darkness. [The Health Reformer 03-01-72 para. 03] p. 244, Para. 6, [1872MS].

We take the position understandingly that godliness and righteousness do not conflict with the laws of health; but are in harmony with them. Some may teach that vain amusements and cheap nonsense are needful to cheerfulness, and to keep above despondency. This may divert the mind for the time being; but after the excitement is over, and the mind reflects, conscience arouses, and makes her voice heard, that this is not the best way to obtain health, or true happiness. [The Health Reformer 03-01-72 para. 04] p. 245, Para. 1, [1872MS].

Amusements excite the mind; but depression is sure to follow. Useful labor and physical exercise will have a more healthful influence upon the mind, and will strengthen the muscles, improve the circulation, and will prove a powerful agent in the recovery of health. [The Health Reformer 03-01-72 para. 05] p. 245, Para. 2, [1872MS].

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." [The Health Reformer 03-01-72 para. 06] p. 245, Para. 3, [1872MS].

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver, is health and strength. A person whose mind is quiet and satisfied in God is in the pathway

to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life, or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference, or stolid gloom. [The Health Reformer 03-01-72 para. 07] p. 245, Para. 4, [1872MS].

There are those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects, that they may reflect light rather than darkness and gloom. This class of minds will either be engaged in seeking their own pleasure, in frivolous conversation, laughing and joking, and the mind continually elated with a round of amusements; or they will be depressed, having great trials and mental conflicts, which they think but few have ever experienced or can understand. These persons may profess Christianity, but they deceive their own souls. They have not the genuine article. The religion of Jesus Christ is first pure, then peaceable, full of righteousness and good fruits. Many have fallen into the sad error which is so prevalent in this degenerate age, especially with females. They are too fond of the other sex. They love their society. Their attentions are to them flattering, and they encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil." [The Health Reformer 03-01-72 para. 08] p. 245, Para. 5, [1872MS].

Some mingle with their religion a romantic, love-sick sentimentalism, which does not elevate, but only lowers. It is not their mind alone that is affected, but others are injured by their example and influence. [The Health Reformer 03-01-72 para. 09] p. 246, Para. 1, [1872MS].

Some are naturally devotional. If they would train their mind to dwell upon elevated themes which have nothing to do with self, but are of a heavenly nature, they could yet be of use. But much of their life has been wasted in dreaming of doing some great work in the future, while present duties, though small, are neglected. They have been unfaithful. The Lord will not commit to their trust any larger work until the work now before them has been seen

and performed with a ready, cheerful will. [The Health Reformer 03-01-72 para. 10] p. 246, Para. 2, [1872MS].

Unless the heart is put into the work, it will drag heavily, whatever that work may be. The Lord tests our ability by giving us small duties to perform first. If we turn from these with dissatisfaction and murmuring, no more will be intrusted to us until we cheerfully take hold of these small duties, and do them well; then higher and greater responsibilities will be committed to us. [The Health Reformer 03-01-72 para. 11] p. 246, Para. 3, [1872MS].

We have been intrusted with talents, not to be squandered, but to be put out to the exchangers, that, at the Master's coming, he may receive his own with usury. God has not distributed these talents indiscriminately. He has dispensed these sacred trusts according to the known powers and capacities of his servants: "To every man his work." [The Health Reformer 03-01-72 para. 12] p. 246, Para. 4, [1872MS].

He gives impartially, and he expects corresponding returns. If all do their duty according to the measure of their responsibility, the amount intrusted to them will be doubled, be it large or small. Their fidelity is tested and proved, and their faithfulness is positive evidence of their wise stewardship, and they can be intrusted with the true riches, even the gift of everlasting life. [The Health Reformer 03-01-72 para. 13] p. 246, Para. 5, [1872MS].

Many have a self-complacent feeling, flattering themselves that if they had an opportunity, or were circumstanced more favorably, they could and would do some great work. These do not view things from a correct standpoint. Their imagination is diseased, and they have permitted their minds to soar above the common duties of life. Day-dreaming and romantic castle-building have unfitted them for usefulness. They have lived in an imaginary world, and have been imaginary martyrs, and are imaginary Christians. There is nothing real and substantial in their character. This class sometimes imagine that they have an exquisite delicacy of character, and sympathetic nature, which must be recognized and responded to by others. They put on an appearance of languor and indolent ease, and frequently think that they are not appreciated. Their sick fancy is not helping themselves or others. Appropriate labor, and

healthy exercise of all their powers, would withdraw their thoughts from themselves. [The Health Reformer 03-01-72 para. 14] p. 246, Para. 6, [1872MS].

Despondent feelings are frequently the result of too much leisure. The hands and mind should be occupied in useful labor, lightening the burdens of others; and in doing this, they will benefit themselves. Idleness gives time to brood over imaginary sorrows. If they do not in reality have hardships and trials, they will be sure to borrow them from the future. God, by his prophet Ezekiel, addresses Jerusalem thus: "Behold this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy." [The Health Reformer 03-01-72 para. 15] p. 247, Para. 1, [1872MS].

Invalids should not allow themselves to drop down into an inactive state. This is detrimental to health. The power of the will should be brought into action. And, even if some dread exercise, which involves responsibility, they should train their minds to it. Exertion is what they most need to recover health. They can never obtain health unless they overcome this listless, dreamy condition of mind, and arouse themselves to action. [The Health Reformer 03-01-72 para. 16] p. 247, Para. 2, [1872MS].

There is much deception carried on under the cover of religion. Passion controls the minds of many who have become depraved through perversion of thought and feeling. These deceived souls flatter themselves that they are spiritually minded, and especially consecrated, when their religious experience is composed of a lovesick sentimentalism, rather than of purity, true goodness, and humiliation of self. The mind should be drawn away from self, and exercised in blessing others, and being elevated by good works. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor, partaker of the purity, and the influence of Heaven, brings angels near, and separates more and more from the spirit and influence of the world. E. G. W. [The Health Reformer 03-01-72 para. 17] p. 247, Para. 3, [1872MS].

April 1, 1872 Dress of Women.--We object to the popular

style of woman's dress because it is neither healthful nor convenient. The skirts generally rest upon the hips, which were not designed to sustain weights. Every article of clothing should be suspended from the shoulders. The habit of fastening the skirts about the body with bands, allowing the weight to rest upon the hips to keep them from slipping off is decidedly injurious to health. For exactly where these bands girt are nerves, and large blood-vessels, which carry the blood into the limbs. These veins and nerves should not be pressed, but allowed the most perfect freedom to fulfill the purpose for which nature designed them. [The Health Reformer 04-01-72 para. 01] p. 247, Para. 4, [1872MS].

I have heard young ladies complain of pain in the side when in a sitting position. I have found upon examination that the only cause was the tight bands pressing upon the tender nerves and veins, impeding the free circulation of blood. When the under clothing, as well as the dress waist, was made loose, and all the garments were suspended from the shoulders by straps, the pain disappeared. The skirts dragging upon the hips hinder the blood from being conducted freely to and from the limbs, and also prevent active exercise by impeding locomotion. The clothing should be worn so loose as to give the most perfect freedom of circulation, respiration, and the exercise of every portion of the body. [The Health Reformer 04-01-72 para. 02] p. 247, Para. 5, [1872MS].

The long dress skirt which fashion prescribes for women, is neither convenient nor healthful. The wearer is obliged to expend much more vitality than is necessary in performing her household labor. Her long dress is exceedingly inconvenient in passing up and down stairs, especially when her hands are not at liberty to hold up her dress, and she stumbles at almost every step by treading upon her long skirts. The fashionable dress hinders locomotion. For this reason, many women choose sedentary employment rather than to do house work, or to exercise in the open air in walking, or working among the flowers, or in necessary labor in taking care of small fruits. To be much in the open air is positively essential for health. [The Health Reformer 04-01-72 para. 03] p. 248, Para. 1, [1872MS].

There is no exercise that will prove so beneficial to every part of the body as walking. Active walking in the

open air will do more for women to preserve them in health if well, than any other means. Walking is also one of the most efficient remedies for the recovery of health to the invalid. The hands and arms are exercised as well as the limbs, unless they are confined in a muff, which should never be. No lady can walk naturally and gracefully with her hands in a muff, for the hands need to be exercised in walking as well as the feet. If the hands are confined in holding a shawl together, or by being placed in a muff, the gait is not free and easy, but constrained and wriggling. My sisters, if necessary, wear fur mittens to keep the hands warm, but lay aside your muff to be used only when you are obliged to ride some distance. [The Health Reformer 04-01-72 para. 04] p. 248, Para. 2, [1872MS].

Hours should be spent each day in walking or in working in the open air when the weather will admit. I know not of one woman that can call herself perfectly healthy. Why is this general debility? I answer, The habits of women are in conflict with natural law. Women generally deprive themselves of the blessings which Heaven has richly provided for them in the precious, free gift of the glad sunshine, and the healthful breezes, and have exhausted their vitality by confinement in-doors, and are frequently engaged in sewing or fancy work, that they may meet the standard of fashion. They take upon themselves burdens that God has not laid upon them, which make life a weariness. These not only sustain great loss themselves, but they dishonor their Creator, in that they fail to answer the purpose of God in their lives. God gave them life for some valuable purpose--not to be sacrificed upon the altar of fashion. [The Health Reformer 04-01-72 para. 05] p. 248, Para. 3, [1872MS].

Many, in order to keep pace with absurd fashion, lose their taste for natural simplicity, and are charmed with the artificial. They sacrifice time and money, the vigor of intellect, and true elevation of soul, and devote their entire being to the claims of fashionable life. The more they indulge their pride and ambition in this direction, the more they are cultivating qualities of mind of a low order, which should be continually restrained and depressed, instead of strengthened by exercise. Pride and fashion, if not restrained, will finally become the overruling passion, controlling the entire being, bringing into abject slavery all the noble qualities of the mind. [The Health Reformer 04-01-72 para. 06] p. 248, Para. 4,

[1872MS].

The long skirts, that fashion binds upon women, are inconvenient in walking or exercising. In the garden, they are decidedly in the way. The hands, which nature designed should be exercised when walking, or in useful labor, are required to take care of the dress, that she may not tread upon it, or that it shall not destroy the flowers, or that it shall not become fastened to bushes and rubbish. The mind, which might be meditating upon the glorious works of a divine Hand, as seen in nature, and that should be elevated to contemplate high and holy things, can scarcely rise higher than the inconvenient skirts, which she is obliged to hold up with both hands, to prevent their dragging and drabbling in the dirt and dew. The present style of fashionable dress, inclines women to prefer remaining in-doors, rather than to subject themselves to the inconvenience to which they are exposed, in spending a portion of their time out of doors, as God designed they should. Exercise in the open air, even in winter, is necessary for the healthful circulation of the blood. The pure, invigorating air of heaven is God's free gift to men and women, and it is impossible for them to be cheerful, healthful, and happy, unless they appreciate these rich bounties and allow them to answer the purpose for which they were designed. [The Health Reformer 04-01-72 para. 07] p. 249, Para. 1, [1872MS].

The long dress is very inconvenient in walking upon the streets in crowded villages and cities. The long skirts sweep up the tobacco spittle, and all manner of filth. In this case, fashion attaches to women cloth used as a mop. If she goes out after a shower, when all nature is refreshed and smiling in gladness, and the birds seem to be having a grand jubilee, and everything in nature is gloriously attractive, her thoughts are upon her dress. Both hands are required to elevate the dress, lest it becomes drabbed. And with her very best efforts, this is not prevented altogether. The wet clothing comes in contact with the sensitive ankles that are not suitably clothed, and the blood is chilled back from its natural course, and colds are taken, frequently attended with serious results, if not loss of life. [The Health Reformer 04-01-72 para. 08] p. 249, Para. 2, [1872MS].

It may be said that she can reserve her walks till the sun has gathered up all this dampness. True, she may, and feel

the languor produced by the scorching heat of a midday summer's sun. The birds go forth with their songs of praise to their Creator, and the beasts of the field enjoy with them the early freshness of the morning; and when the heat of the sun comes pouring down, these creatures of nature and of health retire to the shade. But this is the very time for woman to move out with her fashionable dress! [The Health Reformer 04-01-72 para. 09] p. 249, Para. 3, [1872MS].

When they go forth to enjoy the invigorating air of the morning, she is deprived of this rich bounty of Heaven. When they seek the cooling shade and rest, she goes forth to suffer from heat, fatigue, and languor. The slavery of fashionable dress robs her of that protection from cold and dampness which the lower extremities must have to secure a healthful condition of the system. In order to enjoy a good state of health, there must be a proper circulation of the blood. And to secure a good circulation of the current of human life, all parts of the body must be suitably clad. [The Health Reformer 04-01-72 para. 10] p. 249, Para. 4, [1872MS].

Fashion clothes woman's chest bountifully, and in winter loads her with sacks, cloaks, shawls, and furs, until she cannot feel a chill, excepting her limbs and feet, which, from their want of suitable clothing, are chilled, and literally sting with cold. The heart labors to throw the blood to the extremities, but it is chilled back from them in consequence of their being exposed to cold, for want of being suitably clothed. And the abundance of clothing about the chest, where is the great wheel of life, induces the blood to the lungs and brain, and produces congestion. [The Health Reformer 04-01-72 para. 11] p. 250, Para. 1, [1872MS].

The limbs and feet have large arteries, to receive a large amount of blood, that warmth, nutrition, elasticity, and strength may be imparted to them. But when the blood is chilled from these extremities, their blood-vessels contract, which makes the circulation of the necessary amount of blood in them still more difficult. A good circulation preserves the blood pure, and secures health. A bad circulation leaves the blood to become impure, and induces congestion of the brain and lungs, and causes diseases of the head, the heart, the liver, and the lungs. The fashionable style of woman's dress is one of the

greatest causes of all these terrible diseases. [The Health Reformer 04-01-72 para. 12] p. 250, Para. 2, [1872MS].

The long, trailing skirts are frequently seen upon the streets wiping up the light snow mixed with dirt, until several inches of a dress of perhaps costly material are soiled and ruined. They endure all this trouble and waste to make a show. They weary themselves in carrying about these garments, made heavy with damp and dirt, because it is fashionable. To prevent this she may remain shut up in the house, and become so delicate and feeble that when she is compelled to go out she is sure to take cold. The long skirts are inconvenient in weight, they impede locomotion, and are always in the way going up and down stairs in a crowd. In walking the streets, they are liable to be trod upon by gentlemen and ladies, and frequently the wearer experiences great mortification in walking in the thoroughfares in a crowd. [The Health Reformer 04-01-72 para. 13] p. 250, Para. 3, [1872MS].

What I Saw In Boston. While passing through Washington Street, in Boston, I observed a lady dressed in the most fashionable style. Her dress was of expensive material. She carried her head erect, proudly trailing her long skirt, which reminded us of a peacock spreading his beautiful feathers. This lady's manners seemed to say: Just look at me. Please admire me. She walked very leisurely, switching her long trail from side to side. People were hurrying to and fro, crowding and jostling each other. Presently I heard angry exclamations from the fashionably dressed lady: "Careless, ridiculous; you have ruined my dress." The gentleman addressed was apologizing whenever he could get an opportunity to put in a word amid her indignant censuring. He accidentally stepped on her beautiful trail, and tore the dress badly. I had an opportunity to learn how gentlemen standing near regarded this peculiar fashion. They expressed themselves freely, saying: "Good! I wish all ladies who thus impose upon the public by walking the crowded streets with a trail dragging behind them would be served in a similar manner." This misfortune was certainly trying to the lady, for her dress was hopelessly ruined. It is not always convenient to mend and cleanse soiled and torn garments. But these inconveniences are endured with a heroism worthy a better cause. The devotees of fashion will endure any taxation upon purse and strength rather than to be out of fashion. [The Health Reformer 04-01-72 para. 14] p. 250, Para. 4, [1872MS].

"A YOUNG RUSSIAN RECENTLY HAD The MISFORTUNE, WHILE PROMENADING THE STREET OF ST. PETERSBURG, To STEP UPON A LADY'S DRESS, WHICH Was TRAILING BEFORE HIM UPON The WALK. THE WOMAN TURNED, AND In LANGUAGE MORE STRIKING THAN ELEGANT, APPLIED The TERMS 'CLUMSY,' 'LOUTISH,' To THE YOUNG MAN. THE LATTER PRESERVED His POLITENESS, AND SOUGHT AS BEST HE COULD To APPEASE HER WRATH, BUT In VAIN. SHE WAXED MORE AND MORE ANGRY, And APPLIED SUCH EPITHETS THAT HE FELT At LAST OBLIGED TO REPLY TO HER In HER OWN LANGUAGE, AND REMARKED THAT if ANIMALS PERSIST In DRAGGING THEIR TAILS UPON The GROUND, THEY MUST EXPECT To HAVE THEM TRODDEN UPON. THIS INFLAMED THE WOMAN To SUCH An EXTENT THAT SHE DEMANDED THE WAY To THE JUSTICE COURT, AND COMPELLED THE UNWILLING CRIMINAL To ACCOMPANY HER. ONCE THERE, SHE DEMANDED One HUNDRED ROUBLES FOR THE INJURY DONE To HER DRESS. IT WAS OBSERVED, HOWEVER, THAT The DRESS Was NOT VERY NEW, AND THAT FIFTY ROUBLES WOULD COVER The ORIGINAL COST, AND THIS AMOUNT The YOUNG MAN WAS SENTENCED To PAY. THE WOMAN WAS WALKING OFF In TRIUMPH, WHEN DOUBTLESS a REMEMBRANCE Of PORTIA AND SHYLOCK FLITTED ACROSS The YOUNG MAN'S MIND, AND He SAID: [The Health Reformer 04-01-72 para. 15] p. 251, Para. 1, [1872MS].

"'WAIT a MOMENT, YOUNG LADY; YOU HAVE My FIFTY ROUBLES In PAY FOR YOUR DRESS, BUT The ARTICLE ITSELF YOU HAVE NOT YET DELIVERED. WILL YOU HAVE THE GOODNESS To HAND OVER ONE PART Or THE OTHER OF MY PROPERTY?' [The Health Reformer 04-01-72 para. 16] p. 251, Para. 2, [1872MS].

"BLUSHES of SHAME NOW OVERSPREAD THE COUNTENANCE Of THE FEMALE SHYLOCK, AND SHE TURNED AGAIN To THE JUSTICE FOR ADVICE. THERE WAS No HELP FOR HER THERE; The YOUNG MAN'S CLAIM WAS GOOD, AND THE MONEY Or THE DRESS BELONGED To Him. [The Health Reformer 04-01-72 para. 17] p. 251, Para. 3, [1872MS].

"WITH COURAGE WORTHY Of A BETTER CAUSE, THE WOMAN SENT FOR a HACKNEY COACH, WENT INTO An ADJOINING ROOM, REMOVED HER DRESS, AND AGAIN ATTEMPTED To LEAVE AMID THE SHOUTS Of THE SPECTATORS. BUT HER OPPONENT WAS REMORSELESS. He NOW INDICTED HER On THE CHARGE OF FOUL AND ABUSIVE LANGUAGE On THE STREET; THE FACTS WERE PROVED By WITNESSES, AND THE UNHAPPY And MORTIFIED CREATURE WAS SENTENCED To PAY A FINE Of ONE HUNDRED ROUBLES. SHE GAVE BACK The FIFTY LATELY RECEIVED In TRIUMPH, AND ALL THE MONEY And VALUABLES SHE HAD With HER, WITHHOLDING ONLY ENOUGH To PAY HER COACH-FARE

Home." [The Health Reformer 04-01-72 para. 18] p. 251, Para. 4, [1872MS].

I was once sitting in the depot with a large number of persons waiting for the cars. When the sound of the whistle was heard, there was a general rush. I observed a lady with a trailing dress making her way also to the cars. Both her hands were full, making it impossible to raise her dress. Several times her dress was stepped upon, pulling her back, and hindering her progress. I expected to hear some freedom of speech, censuring her tormentors as they apologized, but was surprised and pleased to hear her make an apology like a sensible woman. Said she, "I beg pardon of you, sir, for wearing a dress in a crowd which causes so much annoyance to others, as well as myself. My hands are engaged, and I cannot raise my dress." In traveling upon the cars, and getting in and out of coaches, these fashionable dresses are very inconvenient for the wearer, and were it not for the controlling power of fashion, women would feel that it was a burden grievous to be borne. [The Health Reformer 04-01-72 para. 19] p. 251, Para. 5, [1872MS].

FASHIONABLE TORTURE. An EXCHANGE SAYS:--"IT MUST Be CANDIDLY CONFESSED THAT THIS LIGHT, SHALLOW EMPTINESS OF LIFE HAS REALLY NO CHARMS FOR a SENSIBLE MIND; AND EVEN To THOSE VANITY-LOVING BUTTERFLIES Who REGARD FLATTERY AND NOTHINGNESS As ENTERTAINING, WHAT DELIGHT CAN THERE Be IN PASSING An EVENING IN REAL PHYSICAL PAIN? Of COURSE, FASHION Is THE ALL-IMPORTANT OBJECT To BE ATTAINED, AND IN COMPLIANCE WITH The CAPRICE OF THE DAY DEPRIVE The BODY OF ALL CASE AND FREEDOM. The UNCOMFORTABLE ARRANGEMENT OF A STYLISH WARDROBE IS TOO WELL UNDERSTOOD To REQUIRE MENTIONING. The LONG, GRACEFUL TRAIL Is, OF COURSE, ALWAYS UPPERMOST In The MIND, FEARING EVERY MOMENT LEST SOME RUDE BOOT SHOULD PRESS The DELICATE FOLD; Or THE EVENING IS PASSED IN AWFUL SUSPENSE For FEAR THE DAMP AIR WILL Take THE CRIMP FROM THE HAIR, WHILE all THE WHILE THE FACE MUST WEAR Its MOST CHARMING SMILE, AND THE WEARY, ANXIOUS MIND Be EXERTED To THE UTTERMOST To SEEM AGREEABLE. [The Health Reformer 04-01-72 para. 20] p. 252, Para. 1, [1872MS].

"THIS Is WHAT I CONSIDER, FROM EXPERIENCE, TORTURE. THINK a MOMENT, AND I KNOW YOU WILL DECIDE WITH Me. REMEMBER THAT, OWING TO THE STYLE OF DRESS, YOU ARE In THE MOST UNCOMFORTABLE SITUATION POSSIBLE, WITH Your MIND FILLED WITH ANXIETY For THE WELFARE OF YOUR TOILET, AND PERHAPS MADE More UNCOMFORTABLE By THE KNOWLEDGE THAT A.'S TRAIL

EXCEEDS YOURS In LENGTH ABOUT HALF AN INCH; AND THEN, In THE PLACE OF A FROWN (WHICH UNDER The PRESENT CIRCUMSTANCES WOULD Be FAR MORE NATURAL), YOU MUST COMPEL YOURSELF To SMILE, AND TALK VERY PRETTILY On SOME SUBJECT IN WHICH YOU HAVE NOT The SLIGHTEST INTEREST, ALL For APPEARANCE' Sake. [The Health Reformer 04-01-72 para. 21] p. 252, Para. 2, [1872MS].

"AND WHEN ALL HAS PAST, Of WHAT AVAIL IS THE 'SOCIAL GATHERING?' Why NOT ALL APPEAR NATURAL, CONVERSE On SOME INTERESTING TOPIC, And SPEAK YOUR HONEST THOUGHTS? THERE Is QUITE ENOUGH DECEPTION PRACTICED In THE WORLD WITHOUT The AID Of ALL THIS VAIN Show." E. G. White. [The Health Reformer 04-01-72 para. 22] p. 252, Para. 3, [1872MS].

May 1, 1872 The Reform Dress.--We are aware that as we speak and write upon the subject of woman's dress we have to stem the current of custom. [The Health Reformer 05-01-72 para. 01] p. 252, Para. 4, [1872MS].

It is manifest that most women do not think and act in reference to dress from reason and reflection. They accept, without questioning, that which society and fashion imposes upon them. Few have the moral courage to wear a dress in opposition to fashion, although it be modest and healthful. Christian women, with thoughtless indifference, encourage by their example dress that is not only extravagant, but destructive to health and life itself. They yield principle, sacrifice health, and bow in submission to the decree of fickle fashion, as though it were a crime to assert their independence in dressing physiologically. Practical, independent, reasoning minds are greatly needed to lead out in the work of dress reform. Women of Christian fortitude and becoming independence are wanted to stimulate others to break away from the slavery and oppression of fashion. [The Health Reformer 05-01-72 para. 02] p. 252, Para. 5, [1872MS].

Health cannot be enjoyed where there is not an equal circulation of the blood; therefore, the clothing should be so arranged upon the body that the blood will not be obstructed in its course from the heart and lungs to the extremities. But what is there in the reform dress which would shock the modesty of the most delicate and sensitive mind. We advocate that the limbs of women should not be exposed, but sensibly, neatly, and comfortably, clad. Is this immodest? Many say they have no objections to the

length of the dress, but they could never put on the pants. [The Health Reformer 05-01-72 para. 03] p. 253, Para. 1, [1872MS].

They do not blush to witness the exposure of the almost naked limbs. But the limbs thoroughly dressed with warm pants shock their modesty. Such opposition to the pants, which are positively modest, and which protect the limbs from exposure and chilliness, should be supported by sensible reason. Many say, Oh! the pants look so singular! Everybody stares, and women nudge one another, and look so comical, and some laugh outright. Weighty reasons, these! It is not among the possibilities to get up anything so deforming and uncomfortable as the hump fashion places on the backs of women. This, and the looped, puffed, and ruffled overskirts are devoid of taste and beauty. But these things are tolerated because they are fashionable. How could these slaves of such hideous fashions reasonably laugh at any manner of dress they should behold? Our work shall be, by the grace of God, to preserve simplicity of dress, and stand with moral independence in defiance of fashions that have no regard for natural beauty or physical law. *Home and Health* well says:-- [The Health Reformer 05-01-72 para. 04] p. 253, Para. 2, [1872MS].

"ALTHOUGH I HAVE NEVER WISHED To BE ECCENTRIC, Or WEAR WHAT IS ABSOLUTELY TABOOED, I HAVE BEEN ABLE In MY RETIREMENT To BE MORE COMPACT In My DRESS, LESS BEFLOUNCED AND BEFURBELOWED, LESS HEELED And LESS TRAINED, THAN THOSE WHOM FASHION (CIRCE As SHE Is) THOROUGHLY INTOXICATES. [The Health Reformer 05-01-72 para. 05] p. 253, Para. 3, [1872MS].

"PURPOSING To VISIT a FRIEND IN NEW YORK, I WAS ADVISED BY MRS. MODISH (A FRIEND JUST RETURNED FROM EUROPE) To HAVE A COSTUME MADE ACCORDING To CUSTOM, AND OBLIGINGLY DIRECTED By HER To A NEW DRESSMAKER, MRS. TRIM, WHO HAD JUST OPENED An ESTABLISHMENT IN OUR VILLAGE. I WAS OBLIGED To DELAY GOING FOR a FORTNIGHT, AS THE INNUMERABLE RUFFLES REQUIRED So MUCH TIME. WHEN THE BILL WAS SENT, My HEART DIED WITHIN ME, FOR, IN ORDER To DISCHARGE It, I WAS OBLIGED To SPEND NEARLY ALL MY QUARTERLY ALLOWANCE And DENY MYSELF THE PLEASURE I HAD ANTICIPATED Of BUYING PRESENTS IN NEW YORK FOR MY BROTHERS And SISTERS. The SUNDAY BEFORE I LEFT HOME, I PUT On MY NEW DRESS AND WENT To CHURCH. HAVING ALWAYS APPEARED In A SIMPLE COSTUME, I MUST HAVE PRESENTED a RIDICULOUS APPEARANCE, For THE BOYS OF THE PLACE USED ME AS

a WHET-STONE TO SHARPEN THEIR WITS UPON. As WE NEARED THE SCHOOL-HOUSE, THEY RUSHED Out FROM SUNDAY-SCHOOL, One CALLING OUT, 'HUMPTY DUMPTY;' ANOTHER, 'TAG, RAG, And BOBTAIL.' ONE ASKED If I HAD ESCAPED FROM The MENAGERIE, WHERE DROMEDARIES And ZEBRAS WERE EXHIBITED; AND TOM SMITH SANG In A LOW VOICE, FOR FEAR OF HIS TEACHER, The 'CAM ELLS ARE COMING,' WITH a WORLD OF MISCHIEF IN HIS EYE. [The Health Reformer 05-01-72 para. 06] p. 253, Para. 4, [1872MS].

"WHEN I RETURNED, MY COUSIN ASKED WHY I CHOSE a QUIET SUNDAY FOR BEING IN a BUSTLE; WHAT ANIMAL WAS MOST ACCUSTOMED To BEARING PANIERS, AND WHY I SHOULD GO ON a BENDER. GRANDMAMMA DID NOT EVEN SMILE At HIS VULGARITY, BUT SAID GRAVELY, 'My DEAR SILICIA, WHY SHOULD WOMEN FOLLOW EXPENSIVE, ABSURD, And UNWHOLESOME CUSTOMS? a DRESS TAKES TWICE As MUCH MATERIAL AND MORE Than TWICE THE TIME TO MAKE NOW AS WHEN I Was YOUNG. THE SMALL, HIGH HEELS CRAMP The MOVEMENT, INJURE THE CARRIAGE Of THE PERSON, AND OFTEN DEFORM The FEET. THE BEND GIVEN TO THE BODY BY THE EXTREME FULLNESS Of THE SKIRT BEHIND Is VERY UNGRACEFUL. THERE IS NO BEAUTY In THE PRESENT STYLE, AND LEAVING ASIDE The AWKWARDNESS OF THE DESIGN, ONE WOULD SUPPOSE The SHACKLING Of THE LIMBS AND THE OPPRESSIVE HEAVINESS Of THE DRESS, ON SO DELICATE A PART OF THE BODY AS THE SPINE, WOULD DETER WOMEN From SUCH FATUITY.' GRANDMA Is RATHER JOHNSONIAN. SHE TOOK FROM HER WRITING DESK a PAPER, SAYING, 'WHILE You HAVE BEEN LISTENING TO A SERMON, FROM WHICH I Was DEPRIVED By INDISPOSITION, I HAVE BEEN WRITING ONE WHICH WAS, My DEAR, SUGGESTED By YOUR APPEARANCE.' THIS I WILL NOT SUBSCRIBE, FOR I Was VERY MUCH MORTIFIED, PARTICULARLY WHEN she RANG THE BELL FOR BETTY, AND TOLD HER To SWEEP Up THE DUST. 'LOOK AT YOUR TRAIN, SILICIA; You HAVE BROUGHT MORE DIRT INTO The HOUSE THAN I HAVE SEEN FOR MONTHS.' I RETIRED To SHAKE MY SKIRTS, EASE My FEET, AND MAKE MYSELF COMFORTABLE. My OLD DRESS SEEMED BY COMPARISON QUITE CHARMING. WHEN I CAME DOWN To DINNER, MY DEAR OLD RELATIVE LOOKED At MY SWOLLEN EYES WITH COMPASSION, And SAID, 'DO NOT BE UNHAPPY, MY DEAR--YOU Are NOT To BLAME FOR WISHING TO Be IN FASHION, BUT I THINK YOU Will ACKNOWLEDGE THE INCONVENIENCE Of GOING TO EXTREMES,' THEN TAKING OUT Her PURSE (WHICH WAS MUCH MORE WELCOME THAN Her SERMON), SHE GAVE ME THE AMOUNT Of THE DRESS, AND ADVISED Me TO LEAVE IT FOR THE FRENCH MAID Of My COUSIN IN NEW YORK, WHEN I HAD FINISHED My VISIT. I GAVE HER A HEARTY KISS, AND TOLD Her I SHOULD WRITE A SHORT ACCOUNT Of MY ADVENTURE AND LEAVE It WITH HER TO PUT In SHAPE FOR YOUR MAGAZINE. PLEASE OBLIGE By PUBLISHING THIS.

Your FRIEND And READER, Silicia Marsh. [The Health Reformer 05-01-72 para. 07] p. 254, Para. 1, [1872MS].

P.S.--FINDING THIS NOT SENT On MY RETURN, I WILL ADD THAT My DRESS WAS NOT THOUGHT At ALL FASHIONABLE IN NEW YORK, AND COMPARED So ILL WITH MY COUSIN'S FRENCH DRESSES THAT I Was ASHAMED TO OFFER IT TO Her MAID. I HEARD WHILE THERE The EX-EMPRESS, AND THE MAN MILLINER, WORTH, CONTINUALLY Quoted. WOULD POPE Now SAY, [The Health Reformer 05-01-72 para. 08] p. 254, Para. 2, [1872MS].

"WORTH MAKES THE MAN"? In order to maintain equal circulation, there should be an equal distribution of clothing, which will bring equal warmth to all parts of the body. The limbs that are the farthest from the vital organs, should be more thoroughly protected with warm coverings. The extremities should be carefully guarded from cold and chilliness by an additional amount of clothing. It is impossible for women to have, habitually, chilled limbs and cold feet, without some of the internal organs being congested. There is usually worn over the chest, where is the greatest amount of heat, from six to eight thicknesses. Over the lower part of the waist there is, in addition to the many coverings, bands and plaits which induce heat. Over the hips and back, fashion has introduced paniers and overskirts puffed and arranged in every conceivable shape to destroy the graceful beauty of woman's form, and to all these is added the sash, while the lower limbs are only furnished with one or two thicknesses of light material. The feet are frequently covered with cotton stockings and cloth shoes. [The Health Reformer 05-01-72 para. 09] p. 254, Para. 3, [1872MS].

With the present style of woman's dress, it is impossible to preserve an equal circulation of the blood. The limbs being left nearly naked, the cold contracts the minute blood-vessels, and the life-current is chilled back from its natural channel, while the many extra coverings over the chest and back, and lower part of the body, induce the blood to these parts, and the animal heat, thus retained, weakens and debilitates these delicate organs and congestion and inflammation is the result. [The Health Reformer 05-01-72 para. 10] p. 255, Para. 1, [1872MS].

We recommend to our sisters a reform dress that is in accordance with the laws of health, and which is becoming. This dress is from nine to ten inches from the floor, and

when neatly and properly fitted is modest and becoming. We inquire, Why should not women clothe their limbs as thoroughly as men do theirs? Health and comfort are objects of sufficient importance to make a trial to gain. Artificial decorations can never take the place of the natural beauty health imparts. [The Health Reformer 05-01-72 para. 11] p. 255, Para. 2, [1872MS].

In order for women to be protected against the sudden changes of our variable climate, the feet and limbs must be equally clothed as other portions of the body. The arms and hands being near the heart will better take care of themselves, for they are not in as much danger as the lower limbs. The feet and limbs need especial care. With many, they have been so long neglected that the blood-vessels have not been filled, and because the circulation has been so feeble they have contracted and cannot contain the due proportion of blood nature designed they should, therefore they are always chilly. [The Health Reformer 05-01-72 para. 12] p. 255, Para. 3, [1872MS].

The limbs should be clothed with pants, always cut after an approved pattern, made tapering to meet the instep of the shoe. Custom and fashion will have their false standard of modesty, and will feign to blush and appear horrified to see women's limbs sensibly and healthfully dressed. We wish to have a sensible reason, if it can be given, for this blind opposition to the reform dress. Sneers, ridicule, and contempt, with some may be such convincing arguments that after they have adopted the modest and healthful short dress, when they meet opposition in this form, will retire from the ranks of dress reform, and no more advocate it, or have the courage to wear the reform dress. Sneers should be taken by sensible health reformers, who move from principle, for what they are worth. Ridicule and contempt cannot make one hair white or black. We want reason and intellect to take the field, and the will to be subjected to the control of enlightened conscience. We design to be true to God and to the right. If there are sensible and strong reasons which can be produced against the reform dress, we have yet to meet them. We are open to conviction. Until we see better arguments than, "Oh! it looks so to see women with pants!" "What will people say!" "I would die before I would wear them!" we shall continue to wear the reform dress. [The Health Reformer 05-01-72 para. 13] p. 255, Para. 4, [1872MS].

We do not adopt this style of dress to be odd, that we may attract notice. We do not differ from the common style of fashionable dress for any such object. We choose to agree with others in theory and in practice, if we can do so, and at the same time be in harmony with the law of God, and with the laws of our being. We believe it wrong to differ from others, unless it be necessary to differ in order to be right. In bearing the cross of adopting the reform dress, we are led by a sense of duty. And although it may appear objectionable to those who are governed by fashion, we claim that it is the most convenient, the most truly modest, and the most healthful style of dress worn by woman. [The Health Reformer 05-01-72 para. 14] p. 256, Para. 1, [1872MS].

We have counted the cost of appearing singular in the eyes of those who feel compelled to bow to fashion. And we decide that in the end it will pay to try to do right, though for the present we may appear odd in the eyes of those who will sacrifice convenience, comfort, and health, at the altar of fashion. [The Health Reformer 05-01-72 para. 15] p. 256, Para. 2, [1872MS].

It is not conducive to health to have many coverings over the abdomen and small of the back, while the extremities are left almost destitute of clothing. Reason teaches that the parts of the body which have the most clothing will have the greatest amount of heat. At every pulsation of the heart, the blood should be propelled to the extremities quickly and easily in order to have health. We plead for the warm, lined pants in winter, that the blood may be induced to the extremities, that they may not by scanty clothing be robbed of their due proportion of blood. The current of human life is struggling to go its accustomed rounds and should not be hindered in its circuit through the body by the imperfect manner in which women clothe their limbs. We cannot see wherein the reform dress we recommend is unbecoming. True, it is not fashionable. But what of that? Fashions do not always come from Heaven. Neither do they always come from the pure, the virtuous, and the good. [The Health Reformer 05-01-72 para. 16] p. 256, Para. 3, [1872MS].

It would indeed be a wonderful thing, if fashion would invent anything as modest, simple, and sensible, as the reform dress which is in harmony with physical law. Some say we do not think it is modest to expose the feet and the

limbs as they must be exposed in wearing the short dress. This is the very thing we seek to guard against in adopting the reform dress. It is true that this style of dress exposes the feet. And why should woman be ashamed of her well-clad feet any more than men are of theirs? It is of no use for her to try to conceal the fact that she has feet. This was a settled fact long before the use of trailing skirts. [The Health Reformer 05-01-72 para. 17] p. 256, Para. 4, [1872MS].

We cannot, if we would, conceal the fact that women have feet and limbs that were made for use. But in regard to the exposure, this is on the other side of the question. We have traveled extensively the past twenty-five years, and have been eye-witnesses to many indecent exposures of the limbs. But the most common exposure is seen upon the streets in light snow, or wet and mud. Both hands are required to elevate the dress, that it may clear the wet and filth. It is a common thing to see the dress raised one-half of a yard, exposing an almost unclad ankle to the sight of gentlemen, but no one seems to blush at this immodest exposure. No one's sensitive modesty seems shocked for the reason that this is customary. It is fashion, and for this reason it is endured. No outcry of immodesty is heard, although it is so in the fullest sense. [The Health Reformer 05-01-72 para. 18] p. 256, Para. 5, [1872MS].

But does the popular style of woman's dress always hide her feet from the public gaze? See that lady passing over the muddy street, holding her skirts nearly twice as far from the ground as ours, exposing, not only her feet, but her nearly-naked limbs. Similar exposures are frequent as she ascends and descends the stairs, as she is helped into, and out of carriages. These exposures are disagreeable, if not shameful; and a style of dress which makes their frequent occurrence almost certain, we must regard as a poor safeguard of modesty and virtue. But we did not design an exposure of this false modesty in relation to woman's feet, but simply a defense of the style of dress which we regard, in every way, truly modest. [The Health Reformer 05-01-72 para. 19] p. 257, Para. 1, [1872MS].

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

Health Reformer 05-01-72 para. 20] p. 257, Para. 2, [1872MS].

We can go out into the untrodden snow, or after a fall of rain, and, if our feet and limbs are entirely protected, all is dry and comfortable. We have no fears of taking cold as we trip along, unburdened by trailing skirts, in our morning walks. We can, in spring and summer, walk and work among our flowers without fear of injury from the dews of early morning. And then, the lower portions of our skirts, not having been used as a mop, are dry, and clean, and comfortable, not compelling us to wash and clean them, which is not always convenient when other important matters demand time and attention. [The Health Reformer 05-01-72 para. 21] p. 257, Para. 3, [1872MS].

In getting into, and out of, carriages, in passing old trunks, boxes, and other ragged furniture, and in walking over old, broken sidewalks, where nails have worked up an inch or two above the surface of the plank, our dresses are not exposed to a thousand accidents and rents to which the trailing dresses are fated. To us, this is a matter of great convenience. [The Health Reformer 05-01-72 para. 22] p. 257, Para. 4, [1872MS].

Our skirts are few and light, not taxing our strength with the burden of many and longer ones. Our limbs being properly clothed, we need comparatively few skirts; and these are suspended from the shoulders. Our dresses are fitted to sit easily, obstructing neither the circulation of the blood, nor natural, free, and full respiration. Our skirts being neither numerous nor fashionably long, do not impede the means of locomotion, but leave us to move about with ease and activity. All these things are necessary to health. [The Health Reformer 05-01-72 para. 23] p. 257, Para. 5, [1872MS].

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

liver, the kidneys, and the lungs, and a hundred other diseases. [The Health Reformer 05-01-72 para. 24] p. 258, Para. 1, [1872MS].

If those ladies who are failing in health, suffering in consequence of these diseases, would lay off their fashionable robes, clothe themselves suitably for the enjoyment of such exercise, and move out carefully at first, as they can endure it, and increase the amount of exercise in the open air, as it gives them strength to endure, and dismiss their doctors and drugs, most of them might recover health, to bless the world with their example and the work of their hands. And if they would dress their daughters properly, they might live to enjoy health, and to bless others. E. G. W. [The Health Reformer 05-01-72 para. 25] p. 258, Para. 2, [1872MS].

June 1, 1872 Experience.--Genuine, or False, and its Bearing on Invalids. Experience is said to be the best teacher. Genuine experience is indeed valuable. But habits and customs girt men and women as with iron bands, and these false habits and customs are generally justified by experience, according to the common understanding of the word. Very many have abused precious experience. They have clung to their injurious habits, which are decidedly enfeebling to physical, mental, and moral health, and when you seek to instruct them, they sanction their course by referring to their experience. But true experience is in harmony with natural law and science. [The Health Reformer 06-01-72 para. 01] p. 258, Para. 3, [1872MS].

Here is where we have met with the greatest difficulties on religious subjects. The plainest facts may be presented, the clearest truths brought before the mind, sustained by the word of God; but the ear and heart are closed, and the all convincing argument is, my experience. Some will say, The Lord has blessed me in believing and doing as I have, therefore I cannot be in error. The experience is clung to, and the most elevating, sanctifying truths of the Bible are rejected for what they are pleased to style experience. Many of the grossest habits are cherished, with the plea of experience. [The Health Reformer 06-01-72 para. 02] p. 258, Para. 4, [1872MS].

Many fail to reach that physical, intellectual, and moral improvement it is their privilege and duty to attain, because they will contend for the reliability and safety of

their experience, although that misjudged experience is opposed to the plainest revealed facts. But that which they term experience is not experience at all, but a course of habit, or mere indulgence, blindly, and frequently ignorantly, followed, with a firm, set determination, without intelligent thought or inquiry relative to the laws and causes at work in the accomplishment of the object and the result. [The Health Reformer 06-01-72 para. 03] p. 258, Para. 5, [1872MS].

Genuine experience is a variety of experiments entered into carefully, with the mind freed from prejudice and uncontrolled by previously established opinions and habits; marking the results with careful solicitude, anxious to learn, improve, and reform, on every or any habit, if that habit is not in harmony with physical and moral law. With some, the idea of others gainsaying that which they have learned by experience seems to them to be folly, and even cruelty itself. But there are more errors received, and firmly retained, under the false idea of experience, than from any other cause; for this reason, that which is generally termed experience is no experience at all, because there has never been a fair trial by actual experiment and thorough investigation, with a knowledge of the principle involved in the action. Men and women, with constitution and health gone, because of their wrong habits and customs, will be found recommending their experience, which has robbed them of vitality and health, as safe for others to follow. Very many examples might be given to show how men and women have been deceived in relying upon their experience. [The Health Reformer 06-01-72 para. 04] p. 258, Para. 6, [1872MS].

Persons who have been a long time feeble are in danger of imagining their cases far worse than they really are. Their fears are easily aroused. They have so long made their own cases subjects of thought that they really think they fully understand their own cases. If the counsel and judgment of physicians do not agree with their views of themselves they are set aside as of no account. "They do not understand my case" is often repeated. "They did not manage my case right." Invalids are generally poor judges of what they need. If they understand how to manage their own infirmities why have they not made a success of treating themselves so that they need no physician. [The Health Reformer 06-01-72 para. 05] p. 259, Para. 1, [1872MS].

There are men and women of peculiar traits of character who have determined wills, who are suffering from disease, which has had a tendency to make them notional. They form habits which become as second nature to them. Others can discern their peculiarities, and their dangers, when they may be blind to them, and think their peculiar habits are a necessity, and that they cannot change and live. Persons of this stamp of mind will be very slow to recover health. And they will frequently exhaust the patience and courage of their physicians who may be doing all in their power to help the invalid to health. [The Health Reformer 06-01-72 para. 06] p. 259, Para. 2, [1872MS].

But before it is possible to do this, their false habits must be broken up. But as the physicians try cautiously to do this, they have the strong, set will of the patient to meet, and he feels injured, thinking he is misjudged. He becomes vexed with his best friends, who are doing all they can to bring him back to health again. They want to get well, but desire to give especial information to the physicians just how their case must be treated. When they thus take the case into their own hands they show that they have not confidence in the physician. [The Health Reformer 06-01-72 para. 07] p. 259, Para. 3, [1872MS].

This class have diseased imaginations, which frequently lead them to the conclusion that they cannot exercise. It tires them to exercise, and they cease employment, and become restless. They will study their peculiar symptoms, which become greatly aggravated to their imagination by dwelling upon them, which frequently leads them to say and do many things which, should they see another do, they would at once see the inconsistency of such a course. [The Health Reformer 06-01-72 para. 08] p. 259, Para. 4, [1872MS].

Many invalids give up to inaction, which gives all the chance possible for the imagination to chase after symptoms. The worst thing the sick can do is to suspend all physical labor, supposing this the way to regain health. In thus doing, the will, which energizes the nerves and muscles, becomes dormant, and the blood circulates through the system sluggishly, and becomes more and more impure. And still the imagination takes the lead, and makes out the case worse than it really is. Indolence is helping on the matter, and produces the most unhappy results. [The Health Reformer 06-01-72 para. 09] p. 260, Para. 1, [1872MS].

Well-regulated labor gives the invalid the idea that he is not wholly useless in the world. This will afford him satisfaction, give him courage, and impart to him vigor which nothing else can. Some have received the idea that it is dangerous to exercise, because they are sick. Such ones cannot get well without exercise. God made man a moving, working machine. He designed that the muscles, and every organ of the body, should be put to use. But some, guided by their feelings, will tell you that they cannot walk, or exercise in labor. They will relate their experience, that when they have attempted to exercise it has greatly wearied them. Yet all the works of the human machinery were there. No organ was missing. Why, then, could they not be set in motion? The motive will-power was wanting. [The Health Reformer 06-01-72 para. 10] p. 260, Para. 2, [1872MS].

A diseased imagination, under the control of a strong will, held the machinery from action. These mistaken souls rely upon what they are pleased to term experience, which is nothing more nor less than pet notions, plans, and schemes of their own, which are not in harmony with physical law, but agree with their perverted judgment. These view their cases from the standpoint of diseased imagination. They will relate that they have tried this and that course to their entire satisfaction. Feelings have been their standard. [The Health Reformer 06-01-72 para. 11] p. 260, Para. 3, [1872MS].

Feelings are a poor criterion at any time, but especially when under the control of a diseased imagination and strong will. Invalids of this class are almost sure to continue to be invalids. They generally have some fault to find with the course of all who try to help them. They are seldom willing to be guided by the judgment of those who understand the human system and who have long experience in treating disease. Physicians cannot, by their counsel, or treatment, help the sick unless the invalids give them their confidence. If they take their cases into their own hands, and do not recover health, they should not charge the failure upon the physicians. [The Health Reformer 06-01-72 para. 12] p. 260, Para. 4, [1872MS].

Genuine experience is in harmony with the unchangeable principles of nature. Superstition, caused by diseased imagination, is frequently in conflict with science and principle. And yet the unanswerable argument is urged, "I

must be correct, for this is my experience." There are many invalids to-day who will ever remain so, because they cannot be convinced that their experience is not reliable. The brain is the capital of the body, the seat of all the nervous forces, and of mental action. The nerves proceeding from the brain control the body. By the brain nerves, mental impressions are conveyed to all the nerves of the body, as by telegraphic wires, and they control the vital action of every part of the system. All the organs of motion are governed by the communication they receive from the brain. [The Health Reformer 06-01-72 para. 13] p. 260, Para. 5, [1872MS].

If invalids receive the idea that a bath will injure them, the mental impression is communicated to all the nerves of the body. The nerves control the circulation of the blood; therefore the blood is, through the impression of the mind, confined to the blood-vessels, and the good effect of the bath lost, because the blood is prevented by the mind and will from flowing readily, and from coming to the surface and stimulating, arousing, and promoting circulation. [The Health Reformer 06-01-72 para. 14] p. 261, Para. 1, [1872MS].

Invalids have frequently used water injudiciously, especially if they are extremists. They may not have a correct knowledge of the use of water. They may have used the water too warm, and not reduced the bath sufficiently with cold, to tone up the pores of the skin, which has a debilitating influence upon the system, or they may have used the water too cold, and driven the blood from the surface to the internal organs, producing congestion. They may have exposed themselves to cold air immediately after bathing. I have known persons to take cold, from which they have never recovered, by sitting in a room without a fire and becoming thoroughly chilled immediately after taking a bath. Many are not benefited by taking baths, because they do not practice lying down after a bath and giving nature time to react. If they cannot rest at least half an hour after a bath, they should exercise by walking or working to keep from a sense of chilliness, in order for reaction. Those who have taken baths carelessly, and have suffered in consequence, receive the impression that it was the bath which injured them, when it was their own injudicious management that produced the bad results. [The Health Reformer 06-01-72 para. 15] p. 261, Para. 2, [1872MS].

And when the physician prescribes baths for this class their will frequently rises against it. They think the bath will injure them. The brain sends this intelligence to the nerves of the body, and the blood-vessels, held in obedience to their will, cannot perform their office and react after a bath. There is no reason in science or philosophy why an occasional bath, taken with studious care, should do any one anything but real good. Especially is this the case where there is but little exercise to keep the muscles in action, and to aid the circulation of the blood through the system. Bathing frees the skin from accumulation of impurities which are constantly collecting, keeps the skin soft and supple, thereby increasing and equalizing the circulation. [The Health Reformer 06-01-72 para. 16] p. 261, Para. 3, [1872MS].

Persons in health should on no account neglect bathing. They should by all means bathe as often as twice a week. Those who are not in health have impurities of the blood, and the skin is not in a healthy condition. The multitude of pores, or little mouths, through which the body breathes, become closed and filled with waste matter. The skin needs to be carefully and thoroughly cleansed, that the pores may do their work in freeing the body from impurities; therefore, feeble persons who are diseased, surely need the advantages and blessings of bathing as often as twice a week, and frequently even more than this is positively necessary. Respiration is more free and easy if bathing is practiced, whether sick or well. [The Health Reformer 06-01-72 para. 17] p. 261, Para. 4, [1872MS].

By bathing, the muscles become more flexible, the mind and body are alike invigorated, the intellect is clearer, and every faculty is livelier. The bath is a soother of the nerves. It promotes general perspiration, quickens the circulation, overcomes obstructions in the system, and acts beneficially on the kidneys. Bathing helps the bowels, stomach, and liver, giving energy and new life. Digestion is promoted by bathing, and instead of the system being weakened, it is strengthened. Instead of increasing liabilities to cold, a bath properly taken fortifies against a cold, because the circulation is improved. The blood is brought to the surface, and a more easy and regular flow through all the blood vessels is obtained. [The Health Reformer 06-01-72 para. 18] p. 262, Para. 1, [1872MS].

The Lord made man upright in the beginning. He was created with a perfectly balanced mind. The size and strength of the organs of the mind were perfectly developed. Adam was a perfect type of man. Every quality of mind was well proportioned, each having a distinctive office, and yet dependent one upon another for the full and proper use of any one of them. Adam and Eve were permitted to eat of all the trees in the garden, save one. The Lord said to the holy pair, In the day that ye eat of the tree of knowledge of good and evil, ye shall surely die. [The Health Reformer 06-01-72 para. 19] p. 262, Para. 2, [1872MS].

Eve was beguiled by the serpent to believe that God would not do as he said he would. Ye shall not surely die, said the serpent. Eve ate, and imagined that she felt the sensations of a new and more exalted life. She bore the fruit to her husband, and that which had an overpowering influence upon him was her experience. The serpent had said that she should not die and she felt no ill effects from the fruit which could be interpreted to mean death, but just as the serpent had said, a pleasurable sensation, which she imagined was as the angels felt. Her experience stood arrayed against the positive command of Jehovah, and Adam suffered himself to be ruined by his wife's experience. [The Health Reformer 06-01-72 para. 20] p. 262, Para. 3, [1872MS].

July 1, 1872 Experience.--Genuine or False, and its Bearing on Invalids.--Number Two. The Lord surrounded Adam and Eve in Paradise with everything that was useful and lovely. God planted for them a beautiful garden. No herb, nor flower, nor tree, was wanting, which might be for use and ornament. The Creator of man knew that this workmanship of his hands could not be happy without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the organs of the body. The Lord had made them for use. If happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But He who formed man knew what would be for his best happiness, and he no sooner made him than he gave him his appointed work. In order to be happy, he must labor. [The Health Reformer 07-01-72 para. 01] p. 262, Para. 4, [1872MS].

Those girls who shun care in their youth, and are not disposed to bear burdens, will not be qualified for useful wives, and for the responsible position of mothers. They

will surely disappoint the men who marry them. Those who are inclined to lean upon others, rather than to depend upon their God given powers, are useless, so far as practical life is concerned. Had they in youth been disciplined to self-reliance and self-control, they would have had noble independence when they came upon the stage of action. [The Health Reformer 07-01-72 para. 02] p. 262, Para. 5, [1872MS].

How can any one say they have nothing to do in this world of want, sickness, disappointment, discouragement, and despair? Are there no hearts to bless with deeds of charity? no woes and griefs to share and to soothe by words of sympathy, and tender, holy cheer? The mind engaged in this good work will be invigorated. Feelings for others' woes will divert the mind from repining, and lead to the forgetfulness of real suffering. A cheerful temper, and a hopeful mind, will do much to cure the real diseases of the system; for a cheerful heart vitalizes, and imparts health to the entire system. [The Health Reformer 07-01-72 para. 03] p. 263, Para. 1, [1872MS].

Nothing to do should be regarded as a dreaded curse. Those who can eat regularly and heartily, and who have the use of their limbs, should not feel excused from useful labor. Many eat regularly, but are constantly complaining of indisposition and languor. Such need the advantages that regular employment gives, which will interest and engage the mind. By remaining inactive, they will have torpid liver, which obstructs the circulation of the blood. Those who are on the sick list, and yet indulge the appetite in eating liberally, while they neglect exercise, do great injury to themselves. They take more food into the stomach than the system can dispose of, and convert into good blood, while they remain inactive, and the vital forces are taxed to a much greater degree than if they were engaged in earnest labor. The brain nerve power is unduly taxed, by being called to share the labor of the burdened stomach. [The Health Reformer 07-01-72 para. 04] p. 263, Para. 2, [1872MS].

The inclination of some to neglect proper exercise, even when they feel indisposed, imposes a tax upon some organs, while others become feeble from inaction. The system becomes obstructed with waste matter, which it is impossible to throw off, and paralysis is frequently the result. Physical exercise is very essential for the

healthful vigor of the organs of the body. [The Health Reformer 07-01-72 para. 05] p. 263, Para. 3, [1872MS].

Cheerful employment will, in many cases, prove more beneficial in the recovery of health than to be treated at a water cure, while the patient continues the same indolent habits which made him so feeble as to need treatment. Those who once really awaken to individual responsibility, and realize the blessings which result from having a purpose and aim in life, will find enough to do and cannot be induced, while they live, to be satisfied to simply eat, and breathe, and do nothing to make their lives a blessing to others. They will then dread indolence worse than disease. [The Health Reformer 07-01-72 para. 06] p. 263, Para. 4, [1872MS].

Those who can see nothing to live for, whose lives are aimless, and who move about mechanically, feel that labor is a burden. They lack spirit and energy. They cannot, while they feel thus, realize the healthful vigor exercise gives, and are inclined to have all their powers lost, so far as practical purposes are concerned, in dullness and leaden insensibility. The heavy torpor they experience could be overcome, if the mind-cure could reach them. They need the heart enlivened by the healthful vigor of exercise. Spare diet, having perfect control of the appetite, calling to the aid the will-power, and engaging in healthful labor, will indeed electrify the nerve-power to resist disease, which is often brought on and cherished by indolence and fashionable laziness. [The Health Reformer 07-01-72 para. 07] p. 263, Para. 5, [1872MS].

Christians should feel that they have no right to be anything but well, so far as lies in their power; for the health of the body has a direct bearing on the religious character. Weakness and lassitude, which come in consequence of over-taxation of any of the organs, or as the result of inaction of some or all of the organs, affect seriously the soul. Peevishness and selfishness take the place of cheerful, hopeful, religious faith. The higher qualities of the mind are dimmed, and strong impulses control the entire being, instead of calm reason, and sanctified judgment. [The Health Reformer 07-01-72 para. 08] p. 264, Para. 1, [1872MS].

Riding out in the open air, is beneficial, so far as it goes; for it is much better to be in the sunshine than to

be inclosed in walls, deprived of the vitalizing air of heaven. Riding exercise is especially necessary for very feeble invalids, and persons who are crippled, or infirm from age, and who cannot engage in active exercise in walking or working. But many who have the use of their muscles and limbs, frequently allow their exercise to consist principally in riding. They depend upon the horse and carriage to go even a short distance, because they think they will become weary if they make the effort to exercise by walking. Here many deprive themselves of real benefit to their injury. The powers of motion they exercise in getting in and out of a carriage, and in going up and down stairs, could just as well be exercised in walking, and in performing the ordinary and necessary duties of life. Some will endure great taxation in riding almost any distance; but think they have not sufficient strength to engage in domestic duties. Their difficulty consists more in their imagination than in their inability to perform. They have strength that, if put to practical use, would accomplish much good, and make the members of the family more happy. Such do not come up to the point of physical strength it is their privilege, because they do not act on their part. God has given us a work to do which he does not propose to do for us. We should move from principle, in harmony with natural law, irrespective of feeling. Many will not be able to do this all at once, but they can work to the point gradually, in faith, believing that God will be their helper, and will strengthen them to perform. [The Health Reformer 07-01-72 para. 09] p. 264, Para. 2, [1872MS].

The knowledge obtained by experience that they can do some good, will give increased strength, courage, and vigor. [The Health Reformer 07-01-72 para. 10] p. 264, Para. 3, [1872MS].

Exercise, in order to be of decided advantage, should be systematized and brought to bear upon debilitated organs, that they may become strengthened by use. The movement cure is a great advantage to a class of patients who are too feeble to exercise. But for all who are sick to rely upon it, making it their dependence, while they neglect to exercise their muscles themselves, is a great mistake. [The Health Reformer 07-01-72 para. 11] p. 264, Para. 4, [1872MS].

Thousands are sick and dying around us who might get well

and live if they would; but their imagination holds them, fearing they shall be made worse if they labor or exercise, when this is just the change they need to make them well. Without this, they never can improve. They should exercise the power of the will, and rise above their aches and debility, engage in useful employment, and forget they have aching backs, sides, lungs, and head. Want of exercise of the entire system, or neglecting to exercise a portion of the body, will bring on morbid conditions. Inaction of any of the organs will be followed by decrease of size and strength of the muscles, and cause the blood to flow sluggishly through the blood-vessels. [The Health Reformer 07-01-72 para. 12] p. 265, Para. 1, [1872MS].

Those who are feeble and indolent should not yield to inclination to be inactive and deprive themselves of air and sunlight, but should practice exercising out of doors, in walking or working in the garden. They will, without doubt, become very much fatigued; but this will not hurt them. They will experience weariness; yet this will not injure them, but rest will be the sweeter after it. Inaction weakens the organs. And when the muscles that have been idle are used, pain and weariness are experienced because they have become feeble. It is not good policy to give up the use of certain muscles because pain is felt when they are exercised. The pain is frequently caused by the effort of nature to give life and vigor to those parts that have become partially lifeless through inaction. The motion of these long disused muscles will cause pain because nature is awakening them to life. [The Health Reformer 07-01-72 para. 13] p. 265, Para. 2, [1872MS].

Walking, in all cases where it is possible, is the best exercise, because in walking, all the muscles are brought into action. Many who depend upon the movement-cure could, by exercise, accomplish more for themselves than the movements can do for them. There is no exercise that can take the place of walking. Want of exercise causes the bowels to become enfeebled and shrunken. Exercise will strengthen these organs that have become enfeebled for want of use. The circulation of the blood is greatly improved by the act of walking. The active use of the limbs will be of the greatest advantage to invalids. [The Health Reformer 07-01-72 para. 14] p. 265, Para. 3, [1872MS].

God has given us all something to do. In the discharge of the various duties which we are to perform, which lie in

our pathway, we shall be happy, and our lives be useful. We shall not only be gaining physical strength by exercise, but the mind will be acquiring strength. The exercise of one set of muscles, while others are left with nothing to do, will not strengthen the inactive ones any more than the use of one of the organs of the mind, if continually exercised, will develop and strengthen those not brought into use. Each faculty of the mind and each muscle have their distinctive office, and all require to be equally exercised in order to become properly developed and retain healthful vigor. Each organ and muscle has its work to do in the living organism. Every wheel in the machinery must be an active, working wheel. Nature's fine and wonderful works need to be kept in active motion. All the faculties have a bearing upon each other, and all need to be exercised, in order to be properly developed. If one muscle is exercised more than another, the one used will become much the larger, and injure the harmony of the system. A variety of exercise will call into use all the muscles and aid in their perfect development, all having equal strength to perform the distinctive work for which God designed them. Then can we comply with the exhortation of the inspired apostle, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [The Health Reformer 07-01-72 para. 15] p. 265, Para. 4, [1872MS].

August 1, 1872 The Mother's First Duties.--Cleanliness, neatness, and order, are indispensable to the proper management of the household. But when the mother makes these the all-important duties of her life, and devotes herself to them, to the neglect of the physical development and the mental and moral training of her children, she makes a sad mistake. The *Agriculturist* speaks well upon this subject under the head of [The Health Reformer 08-01-72 para. 01] p. 266, Para. 1, [1872MS].

"UNPRINCIPLED NEATNESS." "'CLEANLINESS IS NEXT TO GODLINESS;' BUT LET US NEVER FORGET THAT GODLINESS IS THE FIRST THING TO BE SOUGHT, AND AFTER THAT CLEANLINESS TO ANY EXTENT. IF ANYBODY SUPPOSES THAT I MEAN THAT YOU ARE TO 'GET CONVERTED' IN THE ORDINARY SENSE OF THAT PHRASE, AND THEN GO ON SCRUBBING AND SCOURING WITH ALL YOUR MIGHT WITHOUT ANY APPLICATION OF CHRISTIANITY TO THESE WASH-BOARD AND DISH-PAN AFFAIRS, THAT PERSON HAS NOT MADE MY ACQUAINTANCE. THE 'FRUIT OF THE SPIRIT IS LOVE, JOY,

PEACE,' ETC., And BEYOND ALL PRICE; NEATNESS Is ONLY a SECONDARY Matter. [The Health Reformer 08-01-72 para. 02] p. 266, Para. 2, [1872MS].

"We ARE PUTTING CLEANLINESS ABOVE GODLINESS If WE BRUSH AND SCOUR UNTIL OUR NERVES ARE So WEARIED THAT GOOD TEMPER BECOMES ALMOST a PHYSICAL IMPOSSIBILITY; Or IF WE KEEP OUR FRIENDS In CONSTANT DREAD OF MAKING a SPECK OF DIRT UPON OUR PREMISES; Or IF WE ALLOW OURSELVES To BE GREATLY PUT OUT By ANY DISASTERS THAT HAPPEN To OUR CARPETS OR TABLE-CLOTHS. IT IS HARD To BEAR THESE THINGS, IF We HAVE NOT ABUNDANT MEANS AND PLENTY Of ASSISTANCE; AND I DO NOT KNOW Of ANYTHING BUT A TRUE PHILOSOPHY, BELIEVED In BY THE HEART, AS WELL AS By THE INTELLECT, THAT WILL HELP US THROUGH. Do WE REALLY DESIRE TO LEAD TRUE LIVES, AND To DO OUR DUTY BY OUR FAMILIES? THEN WE MUST SETTLE In OUR MINDS WHAT ARE THE ESSENTIALS To THIS END, AND RESOLUTELY MAKE OTHER MATTERS Subordinate. [The Health Reformer 08-01-72 para. 03] p. 266, Para. 3, [1872MS].

"It IS NEATNESS WITHOUT PRINCIPLE THAT INSISTS UPON CLEAN APRONS And POLISHED FACES For THE CHILDREN MORE THAN UPON GENTLE WORDS And PATIENT SYMPATHY With THEIR PLANS AND PLEASURES, WHICH CONCERNS ITSELF More ABOUT FLIES And DUST THAN ABOUT THE FAMILY HEALTH And HAPPINESS. BRIGHT WINDOWS AND SPOTLESS PAINT And WELL-SCOURED FLOORS ARE EXCELLENT THINGS In THEIR WAY; BUT If YOU CAN ONLY SECURE THEM BY A LOSS OF ALL TIME And RELISH FOR READING AND OUT-Of-DOOR RECREATION, HAVE THE NOBLENES To BEAR WITH SOME DIRT AND RAGS, RATHER THAN SACRIFICE The LIFE FOR MEAT OR THE BODY FOR RAIMENT. FOR The SAKE OF ALL ABOUT YOU, As WELL AS FOR YOUR OWN SAKE, SAVE Your NERVES FROM OVER-STRAIN, And YOUR INTELLECTUAL LIFE FROM STARVATION. But NEVER SACRIFICE CLEANLINESS To DISPLAY. THOSE CHILDREN ARE FORTUNATE WHO Are KEPT SUPPLIED WITH WHOLE And CLEAN CLOTHING; BUT NONE OF THESE THINGS CAN BEGIN To COMPARE IN VALUE WITH a WISE MOTHER'S LOVE AND CARE IN RESPECT To THE FORMATION OF CHARACTER AND THE DEVELOPMENT Of A SOUND MIND IN A SOUND BODY. A HUSBAND Has SOMETHING To SAY 'THANK YOU' FOR, WHOSE BUTTONS ARE NEVER MISSING, And WHOSE DINNER Is ALWAYS IN GOOD TIME AND GOOD ORDER; BUT He DESERVES TO MISS THE BEST GIFTS Of THIS LIFE WHO VALUES THESE THINGS ABOVE a WIFE'S COMPANIONSHIP AND INSPIRATION In ALL THINGS MOST LOVELY AND Of GOOD REPORT." [The Health Reformer 08-01-72 para. 04] p. 266, Para. 4, [1872MS].

I have seen a mother whose critical eye could discern

anything imperfect in the matching of the wood-work of her house, and who was very particular to have her house-cleaning thoroughly done at the precise time she had set, and would carry it through frequently at the expense of physical and spiritual health, while her children were left to run in the street and obtain a street education. These children were growing up coarse, selfish, rude, and disobedient. The mother, although she had hired help, was so much engaged in household cares that she could not afford time to properly train her children. She left them come up with deformity of character, undisciplined, and untrained. We could but feel that the fine taste of the mother was not exercised in the right direction, or she would have seen the necessity of molding the minds and manners of her children, and educating them to have symmetrical characters and lovely tempers. [The Health Reformer 08-01-72 para. 05] p. 267, Para. 1, [1872MS].

If the mother had let these things which she has allowed to claim her first attention come in secondarily, she would have regarded the physical, mental, and moral training of her children of almost infinite importance. Those who take upon themselves the responsibility of mothers should feel under the most solemn obligation to God, and to their children, to so educate them that they will have amiable and affectionate dispositions, and that they will be pure in morals, refined in taste, and lovely in character. [The Health Reformer 08-01-72 para. 06] p. 267, Para. 2, [1872MS].

The mother loves her children. This is right. She cannot help it. But this love is frequently misapplied; for it leads her to indulge her children to their injury. [The Health Reformer 08-01-72 para. 07] p. 267, Para. 3, [1872MS].

For years I have looked upon these children with feelings of sadness, sometimes repeating to myself these words. "That which ye sow, ye shall also reap." These children have needed the influence of a calm, well-balanced mind. The mother's time could not be more profitably spent than in seeking heavenly wisdom, and in studying how to train her children for God. If she would succeed, she should have a firm trust in God, and that cheerful, hopeful mind and peaceful temper which flow from pure, religious principles. Every effort made in this direction will repay her tenfold. [The Health Reformer 08-01-72 para. 08] p. 267, Para. 4,

[1872MS].

If mothers neglect to properly educate their children, their neglect is reflected back upon them again, making their burdens and perplexities harder than they would have been if they had devoted time and patient care in training their children to obedience and submission. It will pay in the end for mothers to make the formation of the characters of their children their first and highest consideration, that the thorns may not take root and yield an abundant harvest. God calls upon mothers to become coworkers with him in the formation of the character of their children, instead of wasting their time in needless labor to make display in their houses for the eyes of visitors, while their children are coming up with characters that are warped and deformed. They are not trained for usefulness, and their minds molded, that they may have self-denial and self-control, having beautiful characters, that angels can love. The inward adorning, the ornament of a meek and quiet spirit, God values. In comparisons with this, outward ornamentation is of but little consequence. [The Health Reformer 08-01-72 para. 09] p. 267, Para. 5, [1872MS].

Mothers have a sacred mission in directing and educating the minds of their children. They should not be so engrossed with the artificial and burdened with care that they cannot have time to educate their children from God's great book of nature, impressing their young minds with the beauties of opening buds and flowers. The lofty trees, the lovely birds, caroling forth their happy songs to their Creator, speak to their senses of the goodness, mercy, and benevolence of God. Every leaf and flower, with their varied tints, perfuming the air, teach them that God is love. All that is good and lovely and beautiful in this world speaks to them of the love of our Heavenly Father. The character of God they may discern in his created works. Parents should improve every opportunity to impress their children by connecting in their minds God with the things of nature, that they may look up through nature to nature's God. Lead your children to regard God as the Creator of all things, and to reverence and fear him who is exalted above the heavens, and to love him because he first loved them. The evidences of his love they have on every hand, speaking to them through the glories of nature. Your temporal matters may be neglected rather than the heart wants and culture of the minds of your children. E. G. W. [The Health Reformer 08-01-72 para. 10] p. 268, Para. 1, [1872MS].

September 1, 1872 Proper Education.--It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents, and teachers of schools, are certainly disqualified to educate children properly, if they have not first learned the lesson of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of youth. [The Health Reformer 09-01-72 para. 01] p. 268, Para. 2, [1872MS].

There is a period for training children, and a time for educating youth. And it is essential that both of these be combined in a great degree in the schools. Children may be trained for the service of sin, or for the service of righteousness. The early education of youth shapes their character in this life, and in their religious life. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand "the way the child should go." This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God, and to each other. In order to attain this object, the physical, mental, moral, and religious education of children must have attention. [The Health Reformer 09-01-72 para. 02] p. 268, Para. 3, [1872MS].

In households, and in schools, the education of children should not be like the training of dumb animals; for children have an intelligent will which should be directed to control all their powers. The dumb animals need to be trained; for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the master. The beast is trained to be submissive to his master. The master is mind, judgment, and will, for his beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be

submerged in the one who superintends his training, and the will is to all intents and purposes subject to the will of the teacher. [The Health Reformer 09-01-72 para. 03] p. 269, Para. 1, [1872MS].

Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle. Their will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind, to put forth their strongest powers when required. Teachers should not stop here, but give especial attention to the cultivation of the weaker faculties that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain due proportions. [The Health Reformer 09-01-72 para. 04] p. 269, Para. 2, [1872MS].

There are many families of children who appear to be well-trained, while under the training discipline. But when the system, which has held them to set rules, is broken up, they seem to be incapable of thinking, acting, or deciding, for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own. And when they go out from their parents, to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. Their minds have not been properly developed and strengthened by being thrown upon their own judgment, as fast and as far as practicable. So long have their minds been absolutely controlled by their parents that they rely wholly upon them. Their parents were mind and judgment for their children. [The Health Reformer 09-01-72 para. 05] p. 269, Para. 3, [1872MS].

On the other hand, the youth should not be left to think and act independent of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and they be so instructed that they can see the propriety of heeding their

counsel. And when they shall go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind. [The Health Reformer 09-01-72 para. 06] p. 269, Para. 4, [1872MS].

The severe training of youth, without properly directing them to think and act for themselves, as their own capacity and turn of mind would allow, that by this means they might have growth of thought and feelings, of self-respect, and confidence in their own abilities to perform, will ever produce a class that are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact that they were trained, like the animals, and not educated. Their wills, instead of being guided, were forced into subjection by harsh discipline of parents and teachers. [The Health Reformer 09-01-72 para. 07] p. 269, Para. 5, [1872MS].

Parents and teachers who boast of having complete control of the mind and will of the children under their care would cease their boastings, could they trace out the future life of these children who are thus in subjection by force and through fear. These are almost wholly unprepared to engage in the stern responsibilities of life. When these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course, and yield to the power of temptation. They do not make this life a success. And the same deficiencies are seen in their religious life. Could the instructors of youth have the future result of their mistaken discipline mapped out before them, they would change their plan of action in the education of children and youth. That class of teachers who are gratified that they have almost complete control of the will of their scholars are not the most successful teachers, although the appearance for the time being may be flattering. [The Health Reformer 09-01-72 para. 08] p. 270, Para. 1, [1872MS].

God never designed that one human mind should be under the complete control of another human mind. And those who make efforts to have the individuality of their pupils submerged in themselves, and they be mind, will, and conscience, for their pupils, assume fearful responsibilities. These scholars may, upon certain occasions, appear like well-drilled soldiers. But when the restraint is removed, there will be seen a want of independent action from firm

principle existing in them. But those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to the very best advantage to careless observers, and their labors may not be valued as highly as the teacher who holds the will and mind of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education. [The Health Reformer 09-01-72 para. 09] p. 270, Para. 2, [1872MS].

There is danger of both parents and teachers commanding and dictating too much, while they fail to come sufficiently into social relation with their children, or their scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and manifest an interest in all their efforts, and even in their sports, and sometimes be even a child among children, they would make the children very happy, would gain their love, and win their confidence. And the children would sooner respect and love the authority of their parents and teachers. [The Health Reformer 09-01-72 para. 10] p. 270, Para. 3, [1872MS].

The principles and habits of the teacher should be considered of greater importance than even his literary qualifications. If the teacher is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character, then can he mold the minds of his pupils, as well as to instruct them in the sciences. The early education of youth generally shapes their character for life. Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct their powers, and that they may be exercised to the very best account. [The Health Reformer 09-01-72 para. 11] p. 271, Para. 1, [1872MS].

The system of education generations back has been destructive to health and even life itself. Five hours each day many young children have passed in school rooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and their brains undeveloped, have been kept confined indoors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased. Their bodies are dwarfed because of the exhausted condition of the nervous system. And if the lamp of life goes out, the parents and teachers do not consider that they had any direct influence in quenching the vital spark. When standing by the graves of their children, the afflicted parents look upon their bereavement as a special dispensation of Providence. By inexcusable ignorance, their own course had destroyed the life of their children. Then to charge their death to Providence is blasphemy. God wanted the little ones to live and be disciplined, that they might have beautiful characters, to glorify him in this world, and praise him in the better world. In order to be in accordance with fashion and custom, many parents have sacrificed the health and life of their children. [The Health Reformer 09-01-72 para. 12] p. 271, Para. 2, [1872MS].

Parents and teachers, in taking the responsibilities of training these children, do not feel their accountability before God to become acquainted with the physical organism, that they may treat the bodies of children and pupils in a manner to preserve life and health. Thousands of children die because of the ignorance of parents and teachers. Mothers will spend hours over needless work upon their own dress and that of their children, to fit them for display, who plead that they cannot find time to read up, and obtain information necessary to take care of the health of their children. They think it less trouble to trust their bodies to the doctors. [The Health Reformer 09-01-72 para. 13] p. 271, Para. 3, [1872MS].

To become acquainted with the wonderful organism, the stomach, liver, bowels, heart, bones, muscles, and pores of the skin, and to understand the dependence of one organ upon another, for the healthful action of all, is a study that most mothers have no interest in. The influence of the body upon the mind, and the mind upon the body, she knows

nothing of. The mind, which allies finite to the infinite, she does not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body. Children are allowed flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are allowed to eat irregularly, and to eat between meals, of unhealthful food, which do their work of deranging the stomach, and exciting the nerves to unnatural action, and enfeeble the intellect. Parents do not realize that they are sowing the seeds which will bring forth disease and death. [The Health Reformer 09-01-72 para. 14] p. 271, Para. 4, [1872MS].

Many children have been ruined for life by urging the intellect, and neglecting to strengthen the physical. Many have died in their childhood because of the course pursued by injudicious parents, and teachers of the schools, in forcing their young intellect, by flattery or fear, when they are too young to see the inside of a school room. Their minds have been taxed with lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left free as lambs to run out of doors, to be free and happy, and be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be their only teachers, until they have reached eight or ten years of age. They should open before their children God's great book of nature as fast as their minds can comprehend it. [The Health Reformer 09-01-72 para. 15] p. 272, Para. 1, [1872MS].

The mother should have less love for the artificial in her house, and in the preparation of her dress for display, and find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers, and call the attention of her children to their different colors and variety of forms. She can make her children acquainted with God, who made all the beautiful things which attract and delight them. She can lead their young minds up to their Creator, and awaken in their young hearts a love for their Heavenly Father, who has manifested so great love for them. Parents can associate God with all his created works. Among the opening flowers and nature's beautiful scenery in the open air should be the only school room for children from eight to ten years of age. And the treasures of nature should be their only text book. These lessons, imprinted upon the minds of young children, among the pleasant,

attractive scenes of nature, will not be soon forgotten. [The Health Reformer 09-01-72 para. 16] p. 272, Para. 2, [1872MS].

In order for children and youth to have health, cheerfulness, vivacity, and well-developed muscle and brain, they should be much in the open air, and have well-regulated employment and amusement. Children and youth who are kept at school and confined to books, cannot have sound physical constitutions. The exercise of the brain in study, without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced. The brain has too much blood, and the extremities too little. There should be rules, regulating their studies to certain hours, and then a portion of their time should be spent in physical labor. And if their habits of eating, dressing, and sleeping, were in accordance with physical law, they could obtain an education without sacrificing physical and mental health. [The Health Reformer 09-01-72 para. 17] p. 272, Para. 3, [1872MS].

October 1, 1872 Moral and Physical Law.--Had men ever been obedient to the law of ten commandments, carrying out in their lives the principles of these ten precepts, the curse of disease now flooding the world would not be. Men and women cannot violate natural law in the indulgence of depraved appetite, and lustful passions, and not violate the law of God. Therefore, God has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws God has established in our being. All our enjoyments or sufferings may be traced to obedience or transgression of natural law. Our gracious Heavenly Father sees the deplorable condition of men while living in violation of the laws he has established. Many are doing this ignorantly, some knowingly. The Lord, in love and pity to the race, causes the light to shine upon health reform. He publishes his law, and the penalty that will follow the transgression of it, that all may learn, and be careful to live in harmony with, natural law. He proclaims his law so distinctly, and makes it so prominent, that it is like a city set on a hill. All accountable beings can understand his law, if they will. Idiots will not be responsible. [The Health Reformer 10-01-72 para. 01] p. 273, Para. 1, [1872MS].

Adam and Eve fell, through intemperate appetite. Christ

came, and withstood the fiercest temptation of Satan, and, in behalf of the race, he overcame appetite, showing that man may overcome. As Adam fell, through appetite, and lost blissful Eden, the children of Adam may, through Christ, overcome appetite, and, through temperance in all things, regain Eden. [The Health Reformer 10-01-72 para. 02] p. 273, Para. 2, [1872MS].

Ignorance now is no excuse for the transgression of law. The light shineth clearly, and none need to be ignorant; for the great God himself is man's instructor. All are bound by the most sacred obligations to God, to heed sound philosophy and genuine experience in reference to health reform, which he is now giving them. [The Health Reformer 10-01-72 para. 03] p. 273, Para. 3, [1872MS].

God designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-enerivating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory. [The Health Reformer 10-01-72 para. 04] p. 273, Para. 4, [1872MS].

The inhabitants of the Noachian world were destroyed, because they were corrupted through the indulgence of perverted appetite. Sodom and Gomorrah were destroyed through the gratification of unnatural appetite, which benumbed the intellect, and they could not discern the difference between the sacred claims of God and the clamor of appetite. The latter enslaved them, and they became so ferocious and bold in their detestable abomination that God would not tolerate them upon the earth. God ascribes the wickedness of Babylon to her gluttony and drunkenness. [The Health Reformer 10-01-72 para. 05] p. 273, Para. 5, [1872MS].

The apostle exhorts the church: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Man, then, can make the body unholy by sinful indulgences. If unholy, they are unfitted to be spiritual worshipers, and are not worthy of Heaven. If man will cherish the light God in mercy gives him upon health reform, he may be sanctified through the truth, and

fitted for immortality. If he disregards light, and lives in violation of natural law, he must pay the penalty. [The Health Reformer 10-01-72 para. 06] p. 273, Para. 6, [1872MS].

God created man perfect and holy. Man fell from his holy estate, because he transgressed God's law. Since the fall, there has been a rapid increase of disease, suffering, and death. Notwithstanding man has insulted his Creator, yet God's love is still extended to the race. And he permits light to shine, that man may see that, in order to live a perfect life, he must live in harmony with those natural laws which govern his being. Therefore, it is of the greatest importance that he have a knowledge of how to live, that his powers of body and mind may be exercised to the glory of God. [The Health Reformer 10-01-72 para. 07] p. 274, Para. 1, [1872MS].

It is impossible for man to present his body a living sacrifice, holy and acceptable to God, while he is indulging in habits that are lessening physical, mental, and moral vigor, because it is customary for the world to do thus. The apostle adds: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Jesus, seated upon the Mount of Olives, gave instruction to his disciples of the signs that should precede his coming. He says, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [The Health Reformer 10-01-72 para. 08] p. 274, Para. 2, [1872MS].

The same sin exists in our day of carrying eating and drinking to gluttony and drunkenness, which brought the wrath of God upon the world in the days of Noah. This prevailing sin, of indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to general corruption, until their violence and crimes reached to Heaven, and God washed the earth of its moral pollution by a flood. [The Health Reformer 10-01-72 para. 09] p. 274, Para. 3, [1872MS].

The same sin of gluttony and drunkenness benumbed the

moral sensibilities of the inhabitants of Sodom, so that crimes seemed to men and women of that wicked city to be their delight. Christ warns the world. He says, "Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [The Health Reformer 10-01-72 para. 10] p. 274, Para. 4, [1872MS].

Christ has left us here a most important lesson. He does not in his teaching encourage indolence. His example was the opposite of this. Christ was an earnest worker. His life was one of self-denial, diligence, perseverance, industry, and economy. He would lay before us the danger of making eating and drinking paramount. He reveals the result of giving up to the indulgence of appetite. The moral powers are enfeebled, so that sin does not appear sinful. Crimes are winked at, and base passions control the minds, until general corruption roots out good principles and impulses, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things he declares will exist at his second coming. [The Health Reformer 10-01-72 para. 11] p. 274, Para. 5, [1872MS].

Will men and women be warned? Will they cherish the light? or, will they become slaves to appetite and passion? Christ presents to us something higher to toil for than merely what we shall eat, and what we shall drink, and wherewithal we shall be clothed. Eating, and drinking, and dressing, are carried to such excess that they become crimes, and are one of the marked sins of the last days, and constitute a sign of Christ's soon coming. Time, money, and strength, which are the Lord's, that he has intrusted to us, are wasted in needless superfluities of dress, and luxuries for the perverted appetite, which lessen vitality, and bring suffering and decay. It is impossible to present to God our bodies a living sacrifice, when they are diseased by sinful indulgence. [The Health Reformer 10-01-72 para. 12] p. 275, Para. 1, [1872MS].

Knowledge in regard to how we shall eat, and drink, and dress, in reference to health, must be gained. Sickness is caused by violating the laws of health. Therefore, sickness is the result of nature's violated law. The first duty we

owe to God, to ourselves, and to our fellows, is to obey the laws of God, which include the laws of health. If we are sick, we impose a weary tax upon our friends, and unfit ourselves for discharging our duties to our families and to our neighbors. And when premature death is the result of our violation of nature's law, we bring sorrow and suffering to others. We deprive our neighbors of the help we ought to render them in living. Our families are robbed of the comfort and help we might render them, and God is robbed of the service he claims of us to advance his glory. Then, are we not [The Health Reformer 10-01-72 para. 13] p. 275, Para. 2, [1872MS].

God, all-pitiful, gracious, and tender, accepts the poor offering rendered to him from those who have injured their health by sinful indulgences; and, when light has come and convinced them of sin, and they have repented and sought pardon, God receives them. Oh! what tender mercy that he does not refuse the remnant of the abused life of the suffering, repenting sinner. In his gracious mercy, he saves these souls as by fire. But what an inferior, pitiful sacrifice, at best, to offer to a pure and holy God. Noble faculties have been paralyzed by wrong habits of sinful indulgence. The aspirations are perverted, and the soul and body defaced. E. G. W. [The Health Reformer 10-01-72 para. 14] p. 275, Para. 3, [1872MS].

October 1, 1872 Mental Hygiene.--Those who engage in this work should be consecrated to God, and not only have the object before them to treat the body merely to cure disease, thus working from the popular physician's standpoint, but to be spiritual fathers to administer to minds diseased, and point the sin-sick soul to the never-failing remedy, the Saviour who died for them. Those who are reduced by disease are sufferers in more than one sense. They can endure bodily pain far better than they can bear mental suffering. Many bear a violated conscience, and can be reached only by the principles of Bible religion. [The Health Reformer 10-01-72 para. 01] p. 275, Para. 4, [1872MS].

When the poor, suffering paralytic was brought to the Saviour, the urgency of the case seemed to admit of not a moment's delay; for already dissolution was doing its work upon the body. Those who bore him upon his bed, when they saw that they could not come directly into the presence of Christ, at once tore open the roof, and let down the bed

whereon the sick of the palsy lay. Our Saviour saw and understood his condition perfectly. He also knew that this wretched man had a sickness of the soul far more aggravating than bodily suffering. He knew the greatest burden he had borne for months was on account of sins. The crowd of people were waiting with almost breathless silence to see how Christ would treat this case, apparently so hopeless. They were all astonished to hear the words which fell from his lips, "Son, be of good cheer; thy sins be forgiven thee." These were the most precious words that could fall upon the ear of that sick sufferer; for the burden of sin had lain so heavily upon him that he could not find the least relief. Christ lifts the burden that so heavily oppressed him: "*Be of good cheer,*" I, your Saviour, came to forgive sins. How quickly the pallid countenance of the sufferer changes! Hope takes the place of dark despair, and peace and joy take the place of distressing doubt and stolid gloom. The mind being restored to peace and happiness, the suffering body can now be reached. Next comes from the divine lips, "Thy sins be forgiven thee; arise, and walk." Those lifeless, bloodless arms, in the effort to obey the will, were quickened, the healthful current of blood flowed through the veins, the leaden color of his flesh disappeared, and the ruddy glow of health took its place. The limbs, that for long years had refused to obey the will, were now quickened to life, and the healed paralytic grasps his bed, and walks through the crowd to his home, glorifying God. [The Health Reformer 10-01-72 para. 02] p. 275, Para. 5, [1872MS].

This case is for our instruction. Physicians who would be successful in the treatment of disease should know how to administer to a mind diseased. They can have a powerful influence for good, if they make God their trust. Some invalids need first to be relieved of pain before the mind can be reached. After this relief to the body has come, the physician can frequently the more successfully appeal to the conscience. [The Health Reformer 10-01-72 para. 03] p. 276, Para. 1, [1872MS].

Patients should be treated with the greatest sympathy and tenderness. And yet the physicians should be firm, and not allow themselves, in their treatment of the sick, to be dictated by patients. Firmness on the part of the physicians is necessary for the good of the patients. But firmness should be mingled with respectful courtesy. No physician or attendant should contend with a patient, or

use harsh, irritating words, or even words not the most kindly, however provoking the patient may be. [The Health Reformer 10-01-72 para. 04] p. 276, Para. 2, [1872MS].

One object of our Health Institute is to direct sin-sick souls to the great Physician, the true healing fountain, and arouse their attention to the necessity of reform from a religious standpoint, that they no longer violate the law of God by sinful indulgences. [The Health Reformer 10-01-72 para. 05] p. 276, Para. 3, [1872MS].

If the moral sensibilities of invalids can be aroused, and they see that they are sinning against their Creator by bringing sickness upon themselves, by the indulgence of appetite and debasing passions, when they leave the Health Institute they will not leave their principles behind, but take them with them, and be genuine health reformers at home. If the moral sensibilities are aroused, patients will have a determination to carry out their convictions of conscience. They will have true, noble independence to practice the truths to which they assent. If the mind is at peace with God, the bodily conditions will be more favorable. [The Health Reformer 10-01-72 para. 06] p. 276, Para. 4, [1872MS].

The religion of the Bible is not detrimental to the health of the body or of the mind. The influence of the Spirit of God is the very best medicine that can be received by a sick man or woman. Heaven is all health, and the more deeply the heavenly influences are realized, the more sure will be the recovery of the believing invalid. At some Health Institutions, amusements, plays, and dancing, are recommended by the physicians to get up an excitement, to keep the patients from becoming gloomy, while they express many fears for the result of religious interest. Their theory in this respect is not only erroneous, but dangerous. Yet they talk this in such a manner that patients would be led to think that their recovery depended upon their having as few thoughts of God and Heaven as possible. [The Health Reformer 10-01-72 para. 07] p. 277, Para. 1, [1872MS].

It is true that there are persons with ill-balanced minds, who imagine themselves to be very religious, who impose upon themselves fasting and prayer to the injury of their health. These souls suffer themselves to be deceived. God has not required this of them. They have a pharisaical

righteousness which springs not from Christ, but from themselves. They trust to their own good works for salvation, and are seeking to buy Heaven by meritorious works of their own, instead of relying, as every sinner should, alone upon the merits of a crucified and risen Saviour. Christ and true godliness, to-day and forever, will be health to the body and strength to the soul. [The Health Reformer 10-01-72 para. 08] p. 277, Para. 2, [1872MS].

Hygienic physicians should be men and women of faith and spirituality. They should make God their trust. There are many who have, by their own sinful indulgence, brought upon themselves disease of almost every type. This class do not deserve the sympathy that they frequently require. And it is painful to the physicians to devote time and strength to this class who are debased physically, mentally, and morally. But there is a class who have through ignorance lived in violation of nature's laws. They have worked intemperately, and have eaten intemperately, because it was the custom so to do. Some have suffered many things from many physicians; but have not been made better, but decidedly worse. At length they are torn from business, from society, and their families, and, as their last resort, go to a health institution with some faint hope that they may find relief. This class need sympathy. They should be treated with the greatest tenderness, and care should be taken to make clear to their understanding the laws of their being, that they may govern themselves, and avoid violating them, and thereby avoid suffering and disease, which is the penalty of nature's violated law. E. G. W. [The Health Reformer 10-01-72 para. 09] p. 277, Para. 3, [1872MS].

October 1, 1872 Ingratitude:--Physicians should not become discouraged and disgusted with sick and suffering patients. They should not lose their pity, sympathy, and patience, and feel that their life is poorly employed in being interested in those who can never appreciate the labor they receive, and who will not use their strength, if they regain it, to bless society, but will pursue the same course of self-gratification, if they regain health, that they did in losing health. They should not become weary, or discouraged. They should remember that Christ came in direct contact with suffering humanity. Although, in many cases, the afflicted brought disease upon themselves by their sinful course in violating natural law, yet Jesus

pitied their weakness, and when they came to him with disease the most loathsome, he did not stand aloof for fear of contamination; he touched them, and bade disease give back. [The Health Reformer 10-01-72 para. 01] p. 277, Para. 4, [1872MS].

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, show yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found, that returned to give glory to God, save this stranger. And he said unto him, Arise, and go thy way; thy faith hath made thee whole." [The Health Reformer 10-01-72 para. 02] p. 278, Para. 1, [1872MS].

Here is a lesson for us all. These lepers were so far corrupted by disease that they had been restricted from society lest they should contaminate others. Their limits had been prescribed by the authorities. Jesus came within their sight, and they, in their great suffering, cry unto him who alone had power to relieve them. Jesus bade them show themselves to the priests. They had faith to start on their way, believing in the power of Christ to heal them. As they go on their way, they realize that the horrible disease has left them. But only one feels gratitude, and his deep indebtedness to Christ for this great work wrought for him. He returned, praising God on the way, and in the greatest humiliation falls at the feet of Christ, acknowledging with thankfulness the work wrought for him. And this man was a stranger. The other nine were Jews. For the sake of this one man who would make a right use of the blessing of health, Jesus healed the whole ten. The nine passed on without appreciating the work done, and rendered no grateful thanks to Jesus for doing the work. [The Health Reformer 10-01-72 para. 03] p. 278, Para. 2, [1872MS].

Thus will physicians have their labor and efforts treated. But if, in their labor to help suffering humanity, one in ten makes a right use of the benefits received, and appreciates the efforts in his behalf, physicians should

feel grateful. If one life in ten is saved and, may be, one soul saved in the kingdom of God in one hundred, they will be amply repaid for all their efforts. All their anxiety and care are not wholly lost. If the Majesty of Heaven worked for suffering humanity, and so few appreciated his divine aid, physicians should blush to complain if their feeble efforts are not appreciated by all, and seem to be thrown away on some. E. G. W. [The Health Reformer 10-01-72 para. 04] p. 278, Para. 3, [1872MS].

November 1, 1872 Degeneracy--Education.--The book of Genesis gives quite a definite account of social and individual life, and yet we have no record of an infant being born blind, deaf, crippled, deformed, or imbecile. There is not an instance upon record in that book, covering the period of twenty-five hundred years, of a natural death in infancy, childhood, or early manhood. There is no account of men and women dying of disease. Obituary notices in the book of Genesis run thus: "And all the days of Adam were nine hundred and thirty years, and he died." "And all the days of Seth were nine hundred and twelve years, and he died" Concerning others, the record states: "He lived to a good old age, and he died." It was so rare for a son to die before the father that such an occurrence was considered worthy of record: "And Haran died before his father Terah." Haran was a father of children before his death. [The Health Reformer 11-01-72 para. 01] p. 278, Para. 4, [1872MS].

God endowed man with so great vital force that he has withstood the accumulation of disease, brought upon the race in consequence of perverted habits, and he has continued for six thousand years. This fact of itself is enough to evidence to us the strength and electrical energy God gave to man at his creation. It took more than two thousand years of crime and indulgence of base passions to bring bodily disease upon the race to any great extent. If Adam, at his creation, had not been endowed with twenty times as much vital force as men now have, the race, with present habits of living in violation of natural law, would have become extinct. At the period of the first advent of Christ, so rapidly had the race degenerated that an accumulation of disease pressed upon that generation, bringing in a tide of woe and weight of misery inexpressible. [The Health Reformer 11-01-72 para. 02] p. 279, Para. 1, [1872MS].

God did not create the race in its present feeble condition. This state of things is not the work of Providence, but the work of man, brought about by wrong habits and abuses, by violating the laws God has made to govern his existence. Through the temptation of appetite, Adam and Eve first fell from their high, holy, and happy estate. Through the same temptation have the race become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and intellect. [The Health Reformer 11-01-72 para. 03] p. 279, Para. 2, [1872MS].

So long has the violation of physical law, and human suffering as the consequence, prevailed that men and women look upon the present state of sickness, suffering, debility, and premature death, as the appointed lot of humanity. Man came from the hand of his Creator perfect and beautiful in form, and so filled with vital force that it was more than two thousand years before the general violation of physical law was sensibly felt upon the race. More recent generations have been feeling the pressure of infirmity and disease still more heavily with every generation. The vital forces have been greatly weakened by indulgence of appetite and lustful passion. [The Health Reformer 11-01-72 para. 04] p. 279, Para. 3, [1872MS].

The patriarchs from Adam to Noah, with but few exceptions, lived nearly a thousand years. Since the days of Noah, the length of life has been tapering. Those suffering with disease were brought to Christ for him to heal from every town, city, and village; for they were afflicted with all manner of diseases. And disease has been steadily on the increase through successive generations since that period. Because of the continued violation of the laws of life, mortality has increased to a fearful extent. The years of man have been shortened, so that the present generation pass off to the grave even before the generations that lived the first few thousand years after the creation came upon the stage of action. [The Health Reformer 11-01-72 para. 05] p. 279, Para. 4, [1872MS].

Disease has been transmitted from parents to children, from generation to generation. Infants in their cradle are miserably afflicted because of the sins of their parents, which have lessened their vital force. Their wrong habits of eating and dressing, and their general dissipation, are transmitted, as an inheritance to their children. Many are

born insane, deformed, blind, deaf, and a very large class deficient in intellect. The strange absence of principle which characterizes this generation, in disregarding the laws of life and health, is astonishing. Ignorance prevails upon this subject, while light is shining all around them. With the majority, their principal anxiety is, What shall I eat? what shall I drink? and wherewithal shall I be clothed? Notwithstanding all that is said and written with regard to how we should treat our bodies, appetite is the great law which governs men and women generally. [The Health Reformer 11-01-72 para. 06] p. 280, Para. 1, [1872MS].

The moral powers are beclouded, because men and women will not live in obedience to the laws of health, and make this great subject a personal duty. Parents bequeath to their offspring their own perverted habits, and loathsome diseases corrupt the blood and enervate the brain. The majority of men and women remain in ignorance of the laws of their being, and indulge appetite and passion at the expense of intellect and morals, and seem willing to remain in ignorance of the result of their violation of nature's laws. They indulge the depraved appetite in the use of slow poisons which corrupt the blood and undermine the nervous forces, and in consequence bring upon themselves sickness and death. Their friends call the result of their own course the dispensation of Providence. In this, they insult Heaven. They rebelled against the laws of nature, and suffered the penalty. Suffering and mortality now prevail everywhere, especially among the children. How great is the contrast between this generation and those who lived during the first two thousand years! [The Health Reformer 11-01-72 para. 07] p. 280, Para. 2, [1872MS].

I am led to inquire if this tide of woe cannot be prevented, and something be done to save the youth of this generation from the ruin which threatens them. One great cause of the existing deplorable state of things is, that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love, and they indulge their appetite when they know that it will injure the health of the children, and thereby bring upon them disease and unhappiness. This cruel kindness is carried out to a great extent in the present generation. The desires of children are gratified at the expense of health and happy tempers, because it is easier for the mother, for the time being, to

gratify than to withhold that which her children clamor for. [The Health Reformer 11-01-72 para. 08] p. 280, Para. 3, [1872MS].

Thus mothers are sowing the seed that will spring up and bear fruit. The children are not educated to deny the appetite, and restrict their desires. And they become selfish, exacting, disobedient, unthankful, and unholy. Mothers who are doing this work of sowing will reap with bitterness the seed they have sown. They have sinned against Heaven and against their children, and God will hold them accountable. [The Health Reformer 11-01-72 para. 09] p. 280, Para. 4, [1872MS].

Had the system of education generations back been conducted upon altogether a different plan, the youth of this generation would not now be so depraved and worthless. The managers and teachers of schools should have been those who understood physiology, and who had an interest, not only to educate youth in the sciences, but to teach them how to preserve health, in order to use their knowledge to the best account, after they had obtained it. There should have been in connection with the schools establishments for various branches of labor, that the students might have employment and necessary exercise out of school hours. [The Health Reformer 11-01-72 para. 10] p. 281, Para. 1, [1872MS].

The students' employment and amusements should have been regulated in reference to physical law, and adapted to preserve to them the healthy tone of all the powers of the body and mind. Then their education in practical business could have been obtained while their literary progress was being secured. Students at school should have had their moral sensibilities aroused to see and feel that society had claims upon them, and that they should so live in obedience to natural law that they could, by their existence and influence, by precept and example, be an advantage and blessing to society. It should be impressed upon youth that all have an influence that is constantly telling upon society, to improve and elevate, or to lower and debase. The first study of youth should be to know themselves and how to keep their bodies in health. [The Health Reformer 11-01-72 para. 11] p. 281, Para. 2, [1872MS].

Many parents have kept their children at school nearly the

year round. These children have gone through the routine of study mechanically, and they have not retained that which they learned. Many of these constant students seem almost destitute of intellectual life. The monotony of continual study wearies the mind, and they have but little interest in their lessons, and to many the application to books becomes painful. They had not an inward love of thought, and ambition to acquire knowledge. They did not encourage in themselves reflection, and investigation of objects and things. [The Health Reformer 11-01-72 para. 12] p. 281, Para. 3, [1872MS].

Children are in great need of proper education, in order that their lives should be of use in the world. But any effort that exalts intellectual culture above moral training is misdirected. Instructing, cultivating, polishing, and refining youth and children should be the main burden with both parents and teachers. Close reasoners and logical thinkers are few; for the reason that false influences have checked the development of the intellect. The supposition of parents and teachers that continual study would strengthen the intellect has proved erroneous; for it has had in many cases the opposite effect. E. G. W. [The Health Reformer 11-01-72 para. 13] p. 281, Para. 4, [1872MS].

December 1, 1872 Proper Education.--In the early education of children, many parents and teachers fail to understand that the greatest attention needs to be given to the physical constitution, that a healthy condition of body and brain can be secured. It has been the custom to encourage children to attend school when they are mere babies, needing a mother's care. Children of a delicate age are frequently crowded into ill ventilated school rooms, to sit upon poorly-constructed benches, and the young and tender frames have, through sitting in wrong positions, become deformed. [The Health Reformer 12-01-72 para. 01] p. 281, Para. 5, [1872MS].

The disposition and habits of youth will be very likely to be manifested in the matured man. You may bend a young tree to almost any form that you may choose, and let it remain and grow as you have bent it, and it will be a deformed tree, and will ever tell of the injury received at your hand. You may, after years of growth, try to straighten the tree, but all your efforts will prove unavailing. It will ever be a deformed tree. This is the case with the minds of

youth. They should be carefully and tenderly trained in childhood. They may be educated in the right direction or in the wrong, and they will in their future life pursue the course in which they were directed in youth. The habits formed in youth will grow with the growth and strengthen with the strength, and will generally be the same in after life, only continue to grow stronger. [The Health Reformer 12-01-72 para. 02] p. 282, Para. 1, [1872MS].

We are living in an age when almost everything is superficial. There is but little stability and firmness of character, because the training and education of children from their cradle is superficial. Their character is built upon sliding sand. Self-denial and self-control have not been molded into their characters. They have been petted and indulged until they are spoiled for practical life. The love of pleasure controls minds, and children are flattered and indulged to their ruin. Children should be trained and educated so that they may calculate to meet with difficulties, and expect temptations and dangers. They should be taught to have control over themselves, and to nobly overcome difficulties; and if they do not willfully rush into danger, and needlessly place themselves in the way of temptation; if they avoid evil influences and vicious society, and then are unavoidably compelled to be in dangerous company, they will have strength of character to stand for the right and preserve principle, and will come forth in the strength of God with their morals untainted. The moral powers of youth who have been properly educated, if they make God their trust, will be equal to stand the most powerful test. [The Health Reformer 12-01-72 para. 03] p. 282, Para. 2, [1872MS].

There is sufficient cause for mourning by fathers and mothers as they witness the steady and rapid increase of sins and crimes among children and youth of this age. The great proportion of sins and suffering of children and youth, proceed immediately from the appetites and propensities. [The Health Reformer 12-01-72 para. 04] p. 282, Para. 3, [1872MS].

Through the channel of appetite, the passions are inflamed, and the moral powers are paralyzed, so that parental instruction in the principles of morality and true goodness falls upon the ear without affecting the heart. The most fearful warnings and threatenings of the word of God are not powerful enough to arouse the benumbed

intellect and awaken the violated conscience. [The Health Reformer 12-01-72 para. 05] p. 282, Para. 4, [1872MS].

The indulgence of appetite and passion fever and debilitate the mind, and disqualify for education. Our youth need a physiological education as well as other literary and scientific knowledge. It is important for them to understand the relation that their eating and drinking, and general habits, have to health and life. As they understand their own frames, they will know how to guard against debility and disease. With a sound constitution, there is hope of accomplishing almost anything. Benevolence, love, and piety, can be cultivated. A want of physical vigor will be manifested in the weakened moral powers. The apostle says, "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof." [The Health Reformer 12-01-72 para. 06] p. 282, Para. 5, [1872MS].

A solemn duty is resting upon parents in regard to their children. The exciting amusements of our time keep the minds of men and women, but more especially the youth, in a fever of excitement, which is telling upon their stock of vitality in a far greater degree than all their studies and physical labors, and have a tendency to dwarf the intellect and corrupt the morals. [The Health Reformer 12-01-72 para. 07] p. 283, Para. 1, [1872MS].

Many bemoan the disobedience of Adam, which resulted in bringing sin, suffering, and death, into the world. Surely, such should cease to transgress. But instead of doing better themselves than Adam did, they follow a course of transgression, thereby increasing the tide of woe. But let the children of Adam, who have the example of their father before them with all its terrible results, stop sinning, instead of complaining of their father, while they themselves are doing worse than he did. [The Health Reformer 12-01-72 para. 08] p. 283, Para. 2, [1872MS].

Men seem not to be satisfied with the result of Adam's trial in disobedience. While they bemoan Adam's weakness in yielding to temptation and breaking the Father's law, they defy the law of God in disregarding his prohibitions and follow in a course of disobedience to learn when too late that the wages of sin is death and that God means what he says. [The Health Reformer 12-01-72 para. 09] p. 283, Para. 3, [1872MS].

If we wish to manifest how much greater wisdom we should have shown were we in Adam's place, tempted as he was, we need not go back to occupy his position, to give evidence of our firmness and moral rectitude. We have ample opportunities to show our strength of moral power in resisting the temptations of our time. [The Health Reformer 12-01-72 para. 10] p. 283, Para. 4, [1872MS].

But few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters their children develop. If the hearts of Christian parents were in obedience to the will of Christ, they would obey the injunction of the heavenly Teacher: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If those who profess to be followers of Christ would do this, they would give not only to their children, but to the unbelieving world, examples that would rightly represent the religion of the Bible. If Christian parents lived in obedience to the requirements of the divine Teacher, they would preserve simplicity in eating and in dressing more in accordance with natural law. They would not then devote so much time to artificial life in making cares and burdens for themselves that Christ has not laid upon them, but positively bade them avoid. If the kingdom of God, and his righteousness, were the first and all important consideration with parents, but little precious time would be lost in needless ornamentation of the outward, while the minds of their children are almost entirely neglected. The precious time devoted by many parents to dressing their children for display in their scenes of amusement might better, far better, be spent in cultivating their own minds, in order that they may be competent to properly instruct their children. It is not essential to the happiness of these parents to use precious probationary time God has lent them, in dressing, in visiting, and gossiping. [The Health Reformer 12-01-72 para. 11] p. 283, Para. 5, [1872MS].

Many parents plead that they have so much to do that they have not time to improve their minds, or to educate their children for practical life, or to teach them how they may become lambs of Christ's fold. [The Health Reformer 12-01-72 para. 12] p. 284, Para. 1, [1872MS].

Parents will never realize the almost infinite value of

the time they misspend until the final settlement, when the cases of all will be decided, and the acts of our entire life are opened to our view in the presence of God, and the Lamb, and all the holy angels. Very many parents will then see that their wrong course determined the destiny of their children. Not only have they failed to secure for themselves the words of commendation from the King of glory, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord;" but they hear the terrible denunciation, Depart. This separates their children forever from the joys and glories of Heaven, and from the presence of Christ. And they themselves also come under his denunciation, Depart, "thou wicked and slothful servant." Jesus will never say, "Well done," to those who have not earned the well done by their faithful lives of self-denial and self sacrifice to do others good, and to promote his glory. Those who have lived principally to please themselves instead of doing others good are meeting with infinite loss. [The Health Reformer 12-01-72 para. 13] p. 284, Para. 2, [1872MS].

If parents could be aroused to sense the responsibility in the work of educating their children, more of their time would be devoted to prayer, and less to needless display. They should educate them to understand that health is indispensable to their usefulness and enjoyment in this life; and that health, strength, and their power to do good, depend upon their obedience to the laws of their being. Parents should reflect, and pray earnestly to God for wisdom and divine aid to properly train their children, that they may develop characters that God will approve. Their anxiety should not be how they can educate their children that they may be praised and honored of the world, but how they can educate them to form beautiful characters that God can approve. Much prayer and study are needed for heavenly wisdom to know how to deal with young minds; for very much is depending upon the direction parents give to the minds and wills of their children. [The Health Reformer 12-01-72 para. 14] p. 284, Para. 3, [1872MS].

In order to arouse the moral sensibilities of your children to the claims that God has upon them, you should imprint upon their minds and hearts how to obey the laws of God in their physical frames; for health has a great deal to do with their intellect and morals. If they have health and purity of heart, they are then better prepared to live and be a blessing to the world. To balance their minds in

the right direction and at the right time is a most important work; for very much depends on the decisions made at the critical moment. How important, then, that the minds of parents should be as free as possible from perplexing, wearing care in needless things, that they may think and act with calm consideration, wisdom, and love, making the physical and moral health of their children the first and highest consideration. The inward adorning should be the great object for parents to attain for their dear children. Parents cannot afford to have visitors and strangers claim their attention, and rob them of life's great capital, which is time, making it impossible for them to give their children patient instruction, which they must have every day to give right direction to their developing minds. [The Health Reformer 12-01-72 para. 15] p. 284, Para. 4, [1872MS].

This lifetime is too short to be squandered in vain and trifling diversion, in unprofitable visiting, in needless dressing for display, or in exciting amusements. We cannot afford to squander time given us of God to bless others, and for us to improve in laying up a treasure for ourselves in Heaven. We have none too much time for the discharge of necessary duties. We should give time for the culture of our own hearts and minds, in order to qualify us for our life's work. To neglect these essential duties, in conforming to the habits and customs of fashionable, worldly society, is doing ourselves and our children a great wrong. [The Health Reformer 12-01-72 para. 16] p. 285, Para. 1, [1872MS].

Mothers who have youthful minds to train, and the character of children to form, should not seek vain excitement in order to be cheerful and happy. They have their important lifework. They and theirs cannot afford to spend time in an unprofitable manner. Time is one of the important talents which God has intrusted to us, and for which he will call us to account. A waste of time is a waste of intellect. The powers of the mind are susceptible of high cultivation. It is the duty of mothers to cultivate their minds, and keep their hearts pure, and improve every means in their reach for their intellectual and moral improvement, that they may be qualified to improve the minds of their children. [The Health Reformer 12-01-72 para. 17] p. 285, Para. 2, [1872MS].

Those who indulge a disposition to love to be in company

will soon feel restless, unless visiting or entertaining visitors. The power of adaptation to circumstances, the necessary sacred home duties, will seem commonplace and uninteresting. They have no lover for self examination or self-discipline. The mind hungers for the varying, exciting scenes of worldly life. Children are neglected for the indulgence of inclination. And the recording angel writes, "Unprofitable servants. "God designs, that our minds should not be purposeless, but that we should accomplish good in this life. E. G. W. [The Health Reformer 12-01-72 para. 18] p. 285, Para. 3, [1872MS].