

1868MS

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MANUSCRIPT RELEASES

I am determined to make my home an asylum for those who need a home.--Letter 11, 1868, p. 1. (To Edson White, March 30, 1868.) [2MR154.03] p. 1, Para. 1, [1868MS].

I will tell you what I saw in the street coming to this place. A boy was abusing a dog. He was a small boy, but I thought, That child is educating himself in cruelty. I thought how my heart would ache if one of you should do as he was doing. I passed along another street and a well-dressed man, who appeared like a gentleman, was driving a fine horse. The wind blew a piece of paper under the horse's feet and he started and jumped to one side. That was all, but the man who appeared to be a gentleman whipped the horse cruelly. He was not satisfied with this. He became more and more excited until he was worked up into a rage. He jumped from the carriage and seized the bit and jerked the horse's head back and then kicked the horse several times with his heavy boot. I thought probably that man began his acts of cruelty as did the little boy--upon small animals. He acted the tyrant over God's helpless creatures until the temper and spirit were educated to cruelty. That man could not be a patient, kind, affectionate father. He was cultivating traits of character which would cause others sorrow and make himself miserable. [3MR47.03] p. 1, Para. 2, [1868MS].

A man cannot be a Christian and allow his temper to fire up at any little accident or annoyance that he may meet, and show that Satan is in him in the place of Jesus Christ. The passionate belaboring of animals or the disposition to

show he is master is often exhibited toward God's creatures in the streets. This is venting their own anger or impatience upon helpless objects which show they are superior to their masters. They bear all without retaliation. Children, be kind to dumb animals. Never cause them pain unnecessarily. Educate yourselves to habits of kindness. Then it will become habitual. I will send you a clipping from a paper and you can decide if some dumb beasts are not superior to some men who have allowed themselves to become brutish by their cruel course of action to dumb animals.--Letter 26, 1868, pp. 2, 3. (To Edson and Willie White, Dec. 16, 1868.) [3MR48.01] p. 1, Para. 3, [1868MS].

We are at home again. We are thankful for this. Thursday we rode sixty miles. The snow was very deep, in many places nearly as high as the houses. While trying to get the sleigh over a fallen tree the reach (coupling pole) broke and we were down. We had to get out in the deep snow, unload the sleigh, and lift the box off the runners. A man came along in the woods just then and helped us toggle up the sleigh. We lashed it together with straps and went on. We stood in the snow more than half an hour. [3MR48.02] p. 1, Para. 4, [1868MS].

About ten o'clock it commenced snowing and snow continued to fall until twelve. Large flakes coming very fast! We never saw it on this wise before. Inches of snow were piled upon us and around us in the sleigh. To make it still more uncomfortable the rain began to come. But we rode on, every hour bringing us nearer home and we were glad to lessen the distance. [3MR49.01] p. 1, Para. 5, [1868MS].

When within four miles of home we were so unfortunate as to enter upon a road open for several miles but entirely blocked up and impassable at the other end. The horses went up to their backs in drifts. We feared their getting down. After passing through fields we were told there was no possibility of getting through and had to go back. As we passed over drifts we got out, lightened the sleigh and again plowed through the snow, while it was steadily raining. After this we had no very special difficulties. [3MR49.02] p. 1, Para. 6, [1868MS].

We arrived home about dark. Corliss had watched for us all day and had sadly given up our coming. We felt glad to step into our own house. We found letters from you and from many

others. You must write us often. [3MR49.03] p. 2, Para. 1, [1868MS].

Acquaint yourself with the Bible. . . . Let your high aim be the glory of God. Closely search your own heart. They are waiting for me. Write.--Letter 8, 1868, pp. 1, 2. (To Edson White, March 9, 1868.) [3MR49.04] p. 2, Para. 2, [1868MS].

Don't Be a Show-off. We had rather a weary journey because of our leaving Battle Creek so late. We did not arrive at Brother Howe's until near midnight. Charlie horse did nobly, but we found bad roads. There had been many heavy rains, which have not reached Battle Creek. We are getting a little bit rested. It seems so nice to be in our own good airy rooms again. [3MR128.03] p. 2, Para. 3, [1868MS].

Edson, my dear boy, I know you are not happy. When I talk with you, you seem at a distance from me as though my words were useless. This makes me feel bad, Edson. I can't reach you until this barrier is broken down and you open your whole heart freely to me. [3MR128.04] p. 2, Para. 4, [1868MS].

Now, Edson, for the mere item of clothes we expended sixty dollars while at Battle Creek, and counted not the work I did. This takes in shirts and all. I was disheartened and so was your father to see you so ready to put on a coat which cost twenty-six dollars, merely to walk down to the office. You need not do this. You have coats aplenty you can put on. Edson, will you take care of your clothes? No boy in Battle Creek goes dressed with better clothes than yourself. I am sorry that you do not manifest more care in regard to your clothing. [3MR128.05] p. 2, Para. 5, [1868MS].

Edson, what fruit do you bear? The tree is known by its fruit. A good tree cannot bring forth evil fruit, neither an evil tree good fruit. "Wherefore by their fruits ye shall know them." [3MR129.01] p. 2, Para. 6, [1868MS].

When we get your clothes and then you put on the best you have, as you do, merely to come to the office or to walk down street, you appear foolish and vain, and remarks are made about it. They think we lack good judgment in doing so much for you, but, Edson, ever remember that the outward adorning will not raise you in the estimation of any, but

the inward adorning which God says is of great price is a meek and quiet spirit. Such a spirit is of value in heaven and is current among the angels of God. Strive for this. Put away show and vanity. Be a sincere Christian. Write me.--Letter 15, 1868. (To "Dear Son Edson," June 17, 1868.) [3MR129.02] p. 2, Para. 7, [1868MS].

From the Diary of 1868. Bucksbridge, N.Y., Wednesday, Jan. 1, 1868. We . . . rode upon a rough road through pastures and over a body of water on our way to take the cars at St. Albans. . . . We were in season for the cars that were due at six A.M. In the cars we suffered with heat. Arrived at Brother Hilliard's at one o'clock P.M. We were very weary, yet consented to meet with the few believers in this place. [3MR147.05] p. 2, Para. 8, [1868MS].

Rochester, N.Y., Thursday, Jan. 9, 1868. Rode into Rochester. . . . Went on board the cars to rest in the sleeping car. [3MR147.06] p. 3, Para. 1, [1868MS].

Friday, Jan. 10, 1868. Awoke in the morning on board the sleeping car. Found the train behind time about two hours. It had been a keen, cold, night and the train had to move very slowly for safety of passengers. Took our breakfast about eight o'clock. Changed from sleeping car to one ahead. The sleeping car was pronounced unsafe. We were delayed two hours on the track by a broken-down car ahead. Missed connection at Detroit. Waited there two hours. Had a weary ride until midnight. . . . Found friend with team waiting for us. [3MR148.01] p. 3, Para. 2, [1868MS].

Friday, Jan. 24, 1868. Prepared to go to Wright. We found it very unpleasant traveling. A cold wind was blowing directly in our faces. At noon stopped at Lappinville. Found ourselves in mean quarters; there was a woman with a pipe in her mouth, and a young man smoking a cigar. He said . . . he had learned the habit and could not give it up now although he knew it was hurtful. . . . We ate our plain hygienic food with good relish, but were treated with incivility by the inmates of the house. They showed themselves strangers to true politeness. [3MR148.02] p. 3, Para. 3, [1868MS].

We found no good hay for the horses, no oats, no water. . . . They charged us fifty cents for sitting before their fire and being annoyed with the scent of tobacco. I was glad to go out again in the air. [3MR148.03] p. 3, Para.

4, [1868MS].

Monday, January 27, 1868. Arose at four o'clock. Left the comfortable home of Brother Root about five o'clock. . . . Rode five miles to Brother Buck's. Ate our breakfast with them. Brother Buck gave each of us a five-dollar bill. We thank him for his liberal gift. . . . Made no further stop until we passed through Greenville. Received our mail and passed on to our home. Found no help. Prepared our own dinner. We felt glad to find Willie not sick. We left him with bad cold. Brother Corliss had taken good care of everything, and we prize him much. [3MR148.04] p. 3, Para. 5, [1868MS].

(Greenville,) Tuesday, Jan. 28, 1868. Brother Corliss helped me prepare breakfast. Everything we touched was frozen. All things in our cellar were frozen. We prepared frozen turnips and potatoes. After prayers Brother Corliss went into the woods . . . to get wood. . . . I baked eight pans of gems, swept rooms, washed dishes, helped Willie put snow in boiler, which requires many tubsful. We have no well water or cistern. . . . Got dinner for Willie and me. Just as we got through my husband and Brother Andrews drove up. Had had no dinner. I started cooking again. Soon got them something to eat. Nearly all day has thus been spent--not a line written. I feel sad about this. Am exceedingly weary.--Ms 12, 1868. [3MR149.01] p. 3, Para. 6, [1868MS].

(Alma) Sunday, Feb. 9, 1868. My husband spoke. . . . The children made so much noise my brain is tired. . . . I spoke at one for nearly two hours upon temperance. Brother Andrews spoke in the evening. [3MR149.02] p. 3, Para. 7, [1868MS].

Monday, Feb. 17, 1868. They told me it was expected that I should address the people in the evening. . . . I had told Brother Andrews that he would have to speak, but he was afraid the people would be disappointed. I arose in great weakness, spoke from these words, "What shall it profit a man, if he gain the whole world, and lose his own soul?" (Mark 8:36, 37). . . . The people seemed to receive the word. . . . [3MR149.03] p. 4, Para. 1, [1868MS].

Afterwards I learned that Brother Andrews had selected this text to speak from if he addressed the people. We said not a word to one another, yet our minds were led in the same direction. [3MR149.04] p. 4, Para. 2, [1868MS].

Thursday, Feb. 20, 1868. Packed our things to start on our journey to Vassar. Had a meeting in the morning. . . . Fifteen were buried with Christ in baptism. We rejoiced at the sight. [3MR150.01] p. 4, Para. 3, [1868MS].

[*Vassar, Mich.,*] *Sunday, Feb. 23, 1868.* My husband spoke in the morning. . . . I did not attend meeting. Wrote a part of the time and cooked gems and pudding for dinner. When the people returned they were overjoyed to hear the subject on Sabbath made so plain. They all said they never heard the like before. . . . [3MR150.02] p. 4, Para. 4, [1868MS].

I spoke in afternoon. . . . I had great freedom. There was a crowded house. *Monday, Feb. 24, 1868.* Had a meeting through the day. Brother Andrews went ten miles to Watrousville to attend a funeral. . . . [3MR150.03] p. 4, Para. 5, [1868MS].

One poor woman came to hear me speak, but was too late. Had been out of health and dared not venture out in the cold. I tried to comfort her the best I could. Several wanted me to encourage them; told me their troubles. . . . I did not know what to do. Oh, how glad I was to get a little rest and peace! It is so difficult to remain calm with everything going on--some talking all at one time. [3MR150.04] p. 4, Para. 6, [1868MS].

[*St. Charles, Mich.,*] *Tuesday, Feb 25, 1868.* It was a very pleasant day for traveling. . . . Arrived at Brother Griggs's about two o'clock. Took dinner between two and three. Was hungry; enjoyed the food. Wrote fifteen pages of testimony for church at Washington, New Hampshire. [3MR150.05] p. 4, Para. 7, [1868MS].

Wednesday, Feb. 26, 1868. Arose early. . . . Wrote fifteen pages, enclosed in an envelope and sent to the office; for Washington, forty-four pages. [3MR150.06] p. 4, Para. 8, [1868MS].

Put on my cloak and hat and walked a short distance to Brother Guilford's. Found people gathered together in two rooms. I spoke to them about one hour from these words, "Well done, good and faithful servant." All seemed interested.... Took dinner and about two we stepped into the sleigh and were on our way back to Tuscola.--Ms. 13,

1868. [3MR151.01] p. 4, Para. 9, [1868MS].

Tuscola, Mich., Sunday, March 1, 1868. Spoke in the afternoon: "Thou shalt love the Lord thy God with all thy heart." The house was full. There was no ventilation. The stove smoked. I had strength amid it all to speak for one hour and a half. The best attention was given. We were afterwards told I spoke from the same text the minister spoke from in the morning, but handled it very differently. My husband spoke about ten minutes. [3MR151.02] p. 5, Para. 1, [1868MS].

Monday, March 2, 1868. We arose between four and five o'clock. Ate breakfast before six and were on our way before seven to St. Charles. The wind increased, blowing the snow into the road until we could see no track. We knew we were in danger of freezing, and after we had gone five miles we turned back. In doing so we faced the wind and must have frozen if we had not used blankets to cover us and take our seats in the bottom of the sleigh, our backs to the wind. It seemed a long time before we were again under . . . shelter. . . . Rested all the forenoon. In the afternoon wrote ten pages. . . . [3MR151.03] p. 5, Para. 2, [1868MS].

Tuesday, March 3, 1868. We shall leave Brother Spooner's today. . . . It is bitterly cold. Water froze solid in our bedrooms. We expect to suffer; wrap up as best we may. . . . [3MR151.04] p. 5, Para. 3, [1868MS].

The people at St. Charles expected us to hold meetings with them. . . . Here was the question--What is duty? We feel so anxious to do all the good we can. We are worn, yet are willing to continue to labor on if God will give strength. . . . [3MR152.01] p. 5, Para. 4, [1868MS].

This is the most severe of all--people begging for meetings. . . . [3MR152.02] p. 5, Para. 5, [1868MS].

Greenville, Sabbath, March 7, 1868. [It] has rained all through the night. It will be impossible for people to attend meetings today. This is the first Sabbath we have had without laboring, speaking to the people for eight months. . . . The snow is fast disappearing. Water stands in the road. There is a large deep pond where it was never known to be before. Teams come up to the water, look dubious, and finally cross. A road is made through our

dooryard to avoid the body of water. It continues to rain, rain. I wrote eighteen pages of important testimony. . . . It is so dark we can see with difficulty. We attended prayers. Read several pages in a pocket Bible. . . . Home is the place for us during this storm. Wind is rising. [3MR152.03] p. 5, Para. 6, [1868MS].

Monday, March 9, 1868. The water is very high. Our fences are taken down for the people to pass through our yard to avoid the deep water. The snow is fast going. Wrote twenty pages. [3MR152.04] p. 5, Para. 7, [1868MS].

Tuesday, March 10, 1868. Water very deep. The fields and roads look like a large lake. Got a bag of apples at Brother King's. . . . Found very bad going, dragging through fields to avoid deep water. [3MR152.05] p. 5, Para. 8, [1868MS].

Monday, March 23, 1868. After dinner Sister Strong, James, and self took a long walk through the woods. It was pleasant, although I became very weary. After we returned I lay down a short time, then wrote quite a number of pages upon talking of others' faults. . . . We see such an amount of writing before us. [3MR152.06] p. 5, Para. 9, [1868MS].

Tuesday, March 31, 1868. I wrote quite steadily; prepared matter for printer. I went out in the afternoon for a change and Sister Strong, Louisa, and myself picked up stones and helped to fill up the old cellar. I am exceedingly weary at night.--Ms 14, 1868. [3MR153.01] p. 6, Para. 1, [1868MS].

Thursday, April 2, 1868. Cut out Willie a coat from a pair of father's old pants. [3MR153.02] p. 6, Para. 2, [1868MS].

Sunday, April 5, 1868. Brother Fargo took dinner with us, also Brother and Sister Noyce. Our table is always full. I would not have it otherwise. [3MR153.03] p. 6, Para. 3, [1868MS].

Tuesday, April 14, 1868. Again cried unto God for strength, which I so much need. After breakfast rode to Greenville. Purchased a hat for Sonia--a very neat hat. Paid one dollar. . . . We are having now quite a large family. If we only enjoy the blessing of God all will go well. [3MR153.04] p. 6, Para. 4, [1868MS].

Monday, April 20, 1868. We had plowing done. Made beds to put my flowers sent from Battle Creek. Sowed peas of a nice quality. I was busy indoors and out all day, and was tired all the time. [3MR153.05] p. 6, Para. 5, [1868MS].

Friday, April 24, 1868. We prepared to commence our journey to Wright. It is a cold, raw day; looks like rain. We got along very well until we took a wrong road. Went five miles out of the way over a very bad road. We found a convenient spot, stopped our team and prepared to take our dinner. While James was unharnessing the team I was building a fire. Had a large roaring fire in a short time. We were somewhat chilled, but we became warm in a short time. We enjoyed our dinner. It commenced to rain before we had again started on our journey, yet we got along very well. A few minutes after the sun had set we were too weary to sit in our chairs, and hastened to bed. Met Brother Kellogg at Brother Root's gate. [3MR153.06] p. 6, Para. 6, [1868MS].

Wright, Mich., Thursday, April 30, 1868. Arose at four o'clock, and prepared for our journey to Monterey. . . . We took our dinner in the carriage. The roads were rough, the day was raw and cold. Our wagon broke going over the rough log ways. . . . did not speak as carefully and as cheerfully as I ought. Confessed this before leaving the carriage.--Ms 15, 1868. [3MR154.01] p. 6, Para. 7, [1868MS].

Monterey, Wednesday, May 6, 1868. My husband purchased me a side saddle and bridle from Martin Giles for twelve dollars; very cheap. After we returned to Monterey we rode out together horseback. For the first time I did very well. . . . Attended meeting in evening.--Ms 16, 1868. [3MR154.02] p. 6, Para. 8, [1868MS].

I will try to write you amid the jostling of the cars. We are on our way to visit your Aunt Sarah, who is very low with consumption. Poor sufferer! We have hastened to her as soon as we could after the close of the Olcott meeting. . . . We are called to . . . comfort her in the conflict she must have in giving up her children, five in number, the eldest one year and a half younger than Willie. . . . [3MR174.07] p. 6, Para. 9, [1868MS].

Dear children, seek to be Christians, seek to possess the

graces of humility. Don't seek for pomp, for show. Lay aside everything of foolishness, for all this is evidence of a shallow character, of a superficial mind. A thorough, substantial character looks above parade in dress, in deportment, in actions. Keep learning, my children; you will never be too old to learn, and never old enough to graduate. Ever keep the position of learners. Be self-reliant, yet teachable. Realize your individual responsibility, yet at the same time encourage a habit of looking after others' happiness, of seeking to do others good. This was the work of our divine Lord. Jesus came not to be ministered unto, but to minister to others. If we would labor to imitate Christ we could not but be happy. [3MR175.01] p. 7, Para. 1, [1868MS].

There is much that I might write, but I cannot at this time. We give ourselves to the work of God and hope you, our children, will help us in the laborious, self-denying work before us. Don't fail to pray, to keep in a praying mood, and you will be fortified against Satan's temptations. [3MR175.02] p. 7, Para. 2, [1868MS].

Yesterday we put in a box some things for Battle Creek. In the basket in a small box I put two shirts. By changing the necks they will be right for you. In love to you, my dear children.--Letter 28, 1868, pp. 1-3. (To Edson and Willie White, November 4, 1868.) [3MR175.03] p. 7, Para. 3, [1868MS].

We receive many letters soliciting advice. One mother says her husband is an unbeliever. She has children but they are taught by the father to disrespect the mother. She is deeply burdened for her children. She does not know what course she can pursue. She then expresses her anxiety to do something in the cause of God, and inquires whether I think she had a duty to leave her family if she is convinced she can do no good to them. [3MR368.01] p. 7, Para. 4, [1868MS].

I would answer, my sister, I cannot see how you could be clear before the Lord and leave your husband and your children. I cannot think you would feel that you could do this yourself. The trials you may have may be of a very trying character. You may be often pained to the heart because disrespect is shown you; but I am sure that it must be your duty to care for your own children. This is your field where you have your appointed work. It may be rocky

and discouraging soil to work, but you have a Companion in all your efforts to do your duty unflinchingly, conscientiously, notwithstanding all the discouraging circumstances. Jesus is your helper. Jesus came into our world to save lost and perishing souls and you are to consider that in this work you are a laborer together with God. [3MR368.02] p. 7, Para. 5, [1868MS].

Do not shirk your responsibilities. Be a daily home missionary. Not only teach your children from their babyhood, but train them. Keep a steady, firm hold upon your children. You must not only tell them what to do but to the very best of your ability make their surroundings favorable and sow your precious seed in the love and spirit of Jesus. Because Satan uses the father of your children to counteract your work, do not be discouraged; do not give up the conflict. Do as you wish them to do. Treat your husband with kindness at all times and on all occasions, and bind your children to your heart with the cords of love. This is your work; this is the burden you have to bear. Talk not your home trials to anyone but Jesus; pour them into His ear. [3MR368.03] p. 7, Para. 6, [1868MS].

Jesus "came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13). [3MR369.01] p. 8, Para. 1, [1868MS].

Grace is not inherited. A very bad father may have a godly son; a Christian father a profligate son. Let mothers take up the burdens made doubly heavy for them by the course of the head of the household. This makes your work plain, to let your light shine in the household where Satan is at work to secure your children to himself. Shall he have them? Let the missionary spirit rise to the emergency and say, No, no; my children, although they have a godless father, are the purchase of the blood of Christ. I am their mother. I will seek the Lord in faith, in humility, that He will not only save my children but their father, to repentance. Talk not and plead not for the sympathy of your husband and your children, but simply live the life of Christ. In words, in spirit, in character, in meekness, in patience and forbearance, in cheerfulness, be a signpost pointing out the way, the path that leads heavenward. [3MR369.02] p. 8, Para. 2, [1868MS].

Be a witness for Christ. Exemplify the strength of the Christian's hope, which is cast into that within the veil. Reveal that the anchor holds you under all circumstances. Let your home be made pleasant and cheerful. Jesus--you must rely on Jesus every moment. Draw your strength from Jesus. He will give you that which you ask in sincerity. If you seek Him with your whole heart He will be found of you. [3MR369.03] p. 8, Para. 3, [1868MS].

God does not call mothers away from home missionary work which will leave their children under the control of influences that are demoralizing and ruinous to the soul. Are not her children in need of missionary labor? Are not her children worth earnest and prayerful effort? Shall she neglect home missionary work for a larger field? Let her try her skill in her own home--take up her appointed, God-given work. If she has utterly failed, it is because she has not had faith or may not have presented the truth and lived the truth as it is in Jesus. Let her, after years of apparent failure, try again other methods, seeking counsel of God. Present His promises on your knees before Him. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering" (James 1:5). [3MR370.01] p. 8, Para. 4, [1868MS].

Have you felt your lot was hard, and complained and murmured? Then as you received no help in this line, beg in another course of action. Speak kindly, be cheerful. Because you have Jesus as your helper, break forth in songs of praise. When tempted, when reviled, revile not again; and labor with your children while there is one out of Christ. Sow the seed, the living seed, deep into the soil of the heart. Let your words be wisely chosen. Consider yourself as God's appointed missionary, to be the light of your home. [3MR370.02] p. 8, Para. 5, [1868MS].

Again I say, It is not like the works of God to call the mother away from her husband and from her children to engage in what she considers higher work. Take right hold of the duties lying directly in your path. [3MR370.03] p. 9, Para. 1, [1868MS].

I am pained when I receive letters from mothers who have children inquiring, Shall I leave my children to do missionary work? In the fear and love of God, I say, become

a home missionary. Educate yourself in Bible ways and means that you may be a successful worker in your own home, for you see they need to be saved, for they are sinners. Do not forsake your post of duty because of the unpleasantness of it. There are many living martyrs today who suffer in silence, who trust in God when they are abused with the tongue and who are tantalized, who are hurt and wounded by coarse, harsh denunciations, whose lot seems to be to live and to suffer, receiving comfort only from Jesus, who is the source of their strength. Such souls are missionaries. They are Christ's noble ones, and their names are written in the Lamb's book of life. [3MR371.01] p. 9, Para. 2, [1868MS].

Remember, Jesus knows it all--every sorrow, every grief--He will not leave you to sink, for His arms are beneath you. You may be an enlightenment to a whole neighborhood if you are indeed patient, kind, forbearing. In this, my sister, consider your questions answered.--Ms 9, 1868, pp. 1-4. (Counsel to wife of an unbelieving husband, circa 1868.) [3MR371.02] p. 9, Para. 3, [1868MS].

Your mother's birthday was spent in traveling on foot one mile across a rocky pasture and then a watery marsh, hopping from stone to stone and from knoll to knoll to keep from wetting my feet. We were on our way to visit Lou Curtis. Were coldly received. We prayed with them and left. Our dinner was gems, made of flour we brought, without sauce of any variety. For three days we lived on the bread I baked in the two pans they had for baking sweet cakes. The living was rather poor. They eat pork grease and this we could not touch. . . . [4MR37.01] p. 9, Para. 4, [1868MS].

We had good meetings in Portland, and a good hearing--never better anywhere. The house was well filled in the afternoon. The nominal Adventists let me in their hall to speak. The hall was literally packed. We had excellent attention. I had perfect liberty in speaking to the people. I walked one mile and back three times a day, and then visiting my sisters and cousins wore me. . . . Rest we must have. But we look forward to the time when "we'll lay our heavy burdens down, there's resting by and by."--Letter 25, 1868 , pp. 2, 3. (To "Dear Children Edson and Willie," December 2, 1868.) [4MR37.02] p. 9, Para. 5, [1868MS].

I labored all through the meeting at Norridgewock, unable

to hold up my head only while standing upon my feet. I had a burden for the people which pressed me to say considerable.--Letter 25, 1868, p. 1. (To Edson and Willie White, December 2, 1868.) [5MR62.01] p. 9, Para. 6, [1868MS].

I have frequently asked myself What could you have done with so much money? Edson, I am answered in a dream, you are not a health reformer in principle. You do not live up to the light God has given and, while you neglect one ray of light that the Lord has graciously permitted to shine upon your pathway, you will be in darkness. When you boarded yourself, did not you spend money for nuts, candies and hurtful things and eat these between meals and at any time? I concluded that your frequent headaches were caused by the indulgence of your appetite. . . . [5MR391.03] p. 10, Para. 1, [1868MS].

I have been thinking that to take dinner with your grandparents was not the best especially on the Sabbath. They do not prepare food in a manner I would like to have you eat. I fear that like the Israelites, [your] appetite controls reason and you lust after the flesh pots of Egypt. . . . Do not your grandparents use pork and meat, mince pies, etc.? I must insist that while we pay your board, you be regular at your meals for your physical and moral health. [5MR392.01] p. 10, Para. 2, [1868MS].

I beg of you to read in volume four, of *Spiritual Gifts*, what the Lord has been pleased to communicate to your mother.--Letter 5, 1868. (To Edson White, February 27, 1868.) [5MR392.02] p. 10, Para. 3, [1868MS].

My sister, you talk too much. I was pointed back and shown that your life has not been the best calculated for you to make an exemplary Christian. . . . In your past life you have been one that has stirred up strife, and then you have enjoyed the fruit of evil which has followed. Your tongue has kindled a fire and you have enjoyed the conflagration. All this has no part in the truth. When you received the truth you believed it from the heart and were ardent in its proclamation and here has been shown a lack of wisdom in using the truth in a manner to raise opposition, arouse combativeness and make war instead of possessing a spirit of peace and true humbleness of mind. Dear sister, there must be in you an entire transformation of character. The tongue must be tamed. Your words must be select, well

chosen. If Christ is formed in you the hope of glory, fruits will appear unto righteousness. You sport and joke and enter into hilarity and glee. Does the Word of God sustain you in this? It does not. [6MR89.03] p. 10, Para. 4, [1868MS].

Christ is our example. Do you imitate the great Exemplar? Christ often wept but never was known to laugh. I do not say it is a sin to laugh on any occasion. But we cannot go astray if we imitate the divine, unerring Pattern. We are living in a sad age of this world's history. . . . [6MR90.01] p. 10, Para. 5, [1868MS].

As we view the world bound in darkness and trammled by Satan, how can we engage in levity, glee, careless, reckless words, speaking at random, laughing, jesting, and joking? It is in keeping with our faith to be sober, watch unto the end, for the grace to be brought unto us at the revelation of Jesus Christ. . . . [6MR90.02] p. 10, Para. 6, [1868MS].

Christian cheerfulness is not condemned by the Scriptures, but reckless talking is censured. Those who live in the last days should be circumspect in words and acts. Sobriety is more in accordance with our faith than levity. Those who realize the solemnity of the times in which we live will be among the number who bear about with them a weight of solemn influence. They are rich in good works, bearing the burden of souls, and by holy example faithfully represent Jesus Christ and win souls to accept Christ as their Saviour.--Ms 11, 1868, pp. 1-3. ("Testimony," circa 1868.) [6MR90.03] p. 10, Para. 7, [1868MS].

Friday, January 24, 1868--Stopped about dark at Brother Buck's to warm, then drove on to Brother Root's. Found ourselves weary. I felt too weary to sit up. Lay down upon the carpet. United in season of prayer. . . . [7MR218.04] p. 11, Para. 1, [1868MS].

Wright, Michigan, Saturday, January 25, 1868--Attended meeting. Brother Andrews spoke to the people. In the afternoon James spoke upon hunting up the lost sheep. I occupied a short time. There was a house full of people. Calvary was sung. It affected the people. . . . [7MR218.05] p. 11, Para. 2, [1868MS].

There is a meeting this evening. We had quite an interview

with Brother Smith from Minden. He is an intelligent man. Has been waiting two years for baptism. Brother Andrews will baptize them tomorrow. A few brethren came in to Brother Root's to talk over matters which were a trial to them. Brother Averil seems to know but little about religion or true conversion to God. He has everything to learn. . . . [7MR219.01] p. 11, Para. 3, [1868MS].

Wright, Michigan, Sunday, January 26, 1868--Arose refreshed by sleep. It snowed during the night. Wrote several pages of testimony for brethren Atkins and Wilson. Attended meeting. My husband spoke to a crowded house one hour and a half. His discourse was upon "I and My Father Are One," showing the relation the law sustains to the gospel. The people gave the greatest attention. I followed, and spoke about one hour. I thought conviction rested upon many minds. Books were bought and many given away. Brother Andrews spoke in the afternoon with great freedom. These meetings were solemn. We can but think there should be meetings held in Wright.--Ms 12, 1868, pp. 10-11. (Diary, January 1 to 31, 1868.) [7MR219.02] p. 11, Para. 4, [1868MS].

Friday, April 24, 1868--Met Brother Kellogg at Brother Root's gate. [7MR219.03] p. 11, Para. 5, [1868MS].

Wright, Saturday, April 25, 1868--My husband spoke upon the subject, "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." James 1:27. The Methodist Minister and his wife came out to hear. They took dinner at Brother Root's. . . . [7MR219.04] p. 11, Para. 6, [1868MS].

Wright, Sunday, April 26, 1868--Attended meeting. My husband spoke in the forenoon on the tenth of Revelation. . . . It was an interesting subject. I spoke in the afternoon upon brotherly love--"I was an hungered and ye gave me no meat, thirsty," etc. I was quite free. After meeting closed we went two miles to the water and baptized eight. Brother Kellogg spoke in the evening upon the health question. I was too weary to go out. We feel an interest for the people.--Ms 15, 1868, pp. 8, 9. (Diary, April 1 to 30, 1868.) [7MR220.01] p. 11, Para. 7, [1868MS].

July third we left Greenville in company with Brother Smith, to visit Wright. My husband spoke Sabbath forenoon,

with freedom. He stated that while the world at large was celebrating our national independence a few of us were observing an institution as old as the world, the rest day of Jehovah. My husband spoke upon the importance of keeping the very day of the week upon which God rested if we would observe the true memorial of His rest, as the people of the country were observing the fourth of July in commemoration of the independence of the people. [7MR220.02] p. 12, Para. 1, [1868MS].

In the afternoon I spoke to the people in reference to the responsibility resting upon the church to let the light shine to others, that God had permitted to shine upon them. If they valued the truth and salvation that they were partakers of, they should be interested to help others to receive the great blessing they were enjoying. In every town, city, and village there are hearts susceptible to truth, and if those who profess the truth would meekly and judiciously recommend the same by their consistent lives, many would yield obedience to its requirements and take their position with the people of God. The responsibility of this great work should be felt and shared by all who profess to be followers of Jesus. Very much depends upon those who have the light in their possession. The work must be carried forward by those who believe. They should give themselves to the work with greater earnestness and energy. Nothing can be done without exertion and diligence. [7MR220.03] p. 12, Para. 2, [1868MS].

This meeting was well attended and there seemed to be a good interest among the people. We felt encouraged with the evidences manifested to take hold anew of the work of God. Here the subject of general camp meetings was introduced and they unanimously voted in favor of such meetings.--Ms 6, 1868, pp. 2, 3. ("Our Travels," May, 1868.) [7MR221.01] p. 12, Para. 3, [1868MS].

God Is Concerned About Cleanliness Now as Anciently.--I saw that God is no less particular now than He was anciently. He gave special direction to the children of Israel to observe cleanliness in their camps, to wash their clothes, etc., etc., lest the Lord should pass by and see their uncleanness and would not go out with their armies to battle against their enemies. I was shown that in this God wished Israel to practice habits which would ensure them health and would keep them elevated above the heathen around them, for they were His peculiar treasure which He

was sanctifying to Himself. Nothing would be more displeasing to God than for them to have disregarded His special commands and persisted in being unclean; and, if they had done so, the consequences would be that God would visit them with curses instead of blessings, with defeat instead of victory. If any family among Sabbathkeepers dare continue in slack, disorderly habits and risk it, they will be visited with a curse instead of a blessing, for they will be the means of bringing a reproach upon all Sabbathkeepers and will cause the heathen to make them a byword and a proverb. [9MR279.01] p. 12, Para. 4, [1868MS].

In these last days, especially, should all seek to elevate their lives, for they are fitting for translation and must be without spot or wrinkle or any such thing--perfect before God, pure in heart and life, holy--and then will their light shine. You need not imitate the fashions of the world in order to have influence, but in order to have influence you must all take an exalted position that your influence may tell. You who are looking for Christ's coming should be the most orderly, systematic, cleanly people upon the earth; but it has not been thus. Some have acted as though it was no matter what they wore, how their houses or persons appeared, and that these slovenly manners were tokens of humility. Instead of this it is a true sign hung out to unbelievers of what is within; you are judged accordingly. God help you to arise.-- Letter 23, 1868, pp. 2,3. (To "Dear Friends in Burlington," April 27, 1868.) [9MR279.02] p. 13, Para. 1, [1868MS].

*James Preoccupied During His Illness; Ellen Longs for Someone to Lean On--*Arose sad and dispirited. My courage is gone. My heart is weighed down with anguish. I can go no farther until I know for a surety the Lord will be my helper, my trust. I did not attend meeting, for I am sick, body and mind. Remained at Brother Olmstead's through the day. [10MR29.02] p. 13, Para. 2, [1868MS].

I have had a special season of prayer. I have most earnestly committed my case to God, and feel a degree of relief. My spirit finds rest in Jesus. There is not one upon earth upon whom I can lean for encouragement or strength. No one, not even my husband, can have an understanding of my mind. He is a stranger to my trials, my temptations, my conflicts and buffetings. His own case occupies his mind, and I ought not to expect that

appreciation of my peculiar position my spirit so earnestly craves. I long to lean upon someone, but God sees perhaps this is not best, and breaks my hold from everyone, that I shall cling to Him alone. I cry unto God for wisdom, grace, and power to control my spirit at all times and offend not in word. My lips shall not sin. I will keep my mouth with a bridle. Wrote my mind to James. Confessed my wrong in speaking and acting sometimes.--Ms 13, 1868. (Diary, February 1, 1868.) [10MR29.03] p. 13, Para. 3, [1868MS].

A Good Hold on Immortal Life Essential to Happiness in This Life--Consider in humility, in fearfulness and with much trembling your present condition. Let your eye run back upon the past. Have you glorified God in your life? . . . I would rather be written childless than have my children live and not devote their lives to God, but exert an influence in the wrong direction. Oh, my poor boy, you don't try, half try, to glorify God! Yourself occupies your thought and attention. Unless you trustless in yourself, and by your life seek to honor God, you will not be happy, but will be drifting about without an anchor. If you would become converted, if you would now--while probation lasts--dig deep and lay the foundation sure, you would have a good hold on the better, immortal life; and then you will begin to know what happiness there is in this life.--Letter 15, 1868, pp. 2-3. (To Edson White, June 17, 1868.) [10MR30.01] p. 13, Para. 4, [1868MS].

The Bell School--In regard to Brother Bell's school, I know not. Write us more definitely terms and studies.--Letter 8, 1868, p. 2. (To J. E. White, March 9, 1868.) [11MR201.01] p. 13, Para. 5, [1868MS].

(Written circa 1868.) I was shown the case of Sister Doude; that a work must be accomplished for her before she can be without fault before the throne of God. [18MR367.01] p. 14, Para. 1, [1868MS].

She possesses a peculiar organization. She has not seen the necessity of educating herself in carefulness of words and acts. She has felt it to be her privilege to act herself unfettered; that if she restrained and gauged her course of action she was becoming a hypocrite. This sister deceived herself. She has not seen the necessity of entirely controlling the tongue, the unruly member. James 3:2-18. (See note at end.) [18MR367.02] p. 14, Para. 2, [1868MS].

Sister Doude has not seen the force of these scriptures. She has not carefully considered them, laid them to heart, and formed her character according to them. 2 Tim. 3:16, 17. [18MR367.03] p. 14, Para. 3, [1868MS].

I was shown that it was impossible to carry out the principles of the ten precepts of Jehovah without especially regarding these truths taught in the above scripture. The Word of God should be carefully studied and carried out into the daily life. [18MR367.04] p. 14, Para. 4, [1868MS].

My sister, you talk too much. I was pointed back and shown that your life has not been the best calculated for you to make an exemplary Christian. You lack the elements of peace and harmony in your organization. You love variety and change, and your tongue has done much mischief. It has been a world of iniquity. It has not only changed the course of nature with yourself but with others. In your past life you have been one that has stirred up strife, and then you have enjoyed the fruit of evil which has followed. Your tongue has kindled a fire, and you have enjoyed the conflagration. All this has no part in the truth. When you received the truth you believed it from the heart and were ardent in its proclamation, and here has been shown a lack of wisdom in using the truth in a manner to raise opposition, arouse combativeness, and make war instead of possessing a spirit of peace and true humbleness of mind. [18MR367.05] p. 14, Para. 5, [1868MS].

Dear sister, there must be in you an entire transformation of character. The tongue must be tamed. Your words must be select, well chosen. If Christ is formed in you the hope of glory, fruits will appear unto righteousness. You sport and joke and enter into hilarity and glee. Does the Word of God sustain you in this? It does not. [18MR368.01] p. 14, Para. 6, [1868MS].

Christ is our example. Do you imitate the great Exemplar? Christ often wept but never was known to laugh. I do not say it is a sin to laugh on any occasion, but we cannot go astray if we imitate the divine, unerring Pattern. We are living in a sad age of this world's history. Violence is in the land, corruption is on every hand, the inhabitants of the earth are fast filling up the measure of the cup of their iniquity. Everywhere we go we see men and women

controlled by Satan, captives to do his will. They are blinded and know not that their destruction is near. When the deception shall be removed, they will find how much is meant in being without God and hope in the world. A day of destruction and anguish removes the security which enclosed them, and then fierce anguish comes upon them. Probation is ended and they must remain filthy forever. [18MR368.02] p. 14, Para. 7, [1868MS].

As we view the world bound in darkness and trammled by Satan, how can we engage in levity, glee, careless, reckless words, speaking at random, laughing, jesting, and joking? It is in keeping with our faith to be sober, watching unto the end for the grace to be brought unto us at the revelation of Jesus Christ. [18MR368.03] p. 15, Para. 1, [1868MS].

We profess to believe that the end of all things is at hand. "What manner of persons," the apostle inquires, "ought ye to be in all holy conversation and godliness?" 2 Peter 3:11. James exhorts us, "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." James 4:8-10. [18MR369.01] p. 15, Para. 2, [1868MS].

James would impress us that this condition of mind is more appropriate for the times in which we live than to be seeking friendship with the world and engaging in the folly, levity, pride, and vanity which worldlings are engaged in. We are exhorted to humility. Instead of possessing a boastful self-confidence, the opposite is becoming [for] believers in present truth. [18MR369.02] p. 15, Para. 3, [1868MS].

Christian cheerfulness is not condemned by the Scriptures, but reckless talking is censured. Those who live in the last days should be circumspect in words and acts. Sobriety is more in accordance with our faith than levity. Those who realize the solemnity of the times in which we live will be among the number who bear about with them a weight of solemn influence. They are rich in good works, bearing the burden of souls, and by holy example faithfully represent Jesus Christ and win souls to accept Christ as their Saviour. Ezekiel 9:3-6. Notice particularly [that] the

sighing and crying ones are alone marked. Those who have engaged in afflicting their souls before God are especially remembered of Him, and the angel is bidden to place a mark upon them. 1 Peter 5:5-9. [18MR369.03] p. 15, Para. 4, [1868MS].

Satan and his host are arrayed against the saints of God, and the armor must not be laid aside for a moment. Our only safety is in being instant in prayer, on the watch every moment. There is no release admitted in this warfare. It is a constant battle for life. 1 Peter 3:10-13; Col. 4:5, 6; Eph. 4:1, 2, 3; 5:1, 2, 4; Phil. 4:8; 2 Tim. 3:16; Matt. 5:9. [18MR369.04] p. 15, Para. 5, [1868MS].

The truth received in the heart and carried out in the life will correct the erring. Let love, affection, tenderness abound in your heart. You possess fortitude, courage, firmness of purpose. You can, when you see the necessity, control your words. Study the effect of your words, whether their influence will be saving upon others. Never talk for the sake of talking, but for the edification of those who hear. Your heart has loved the truth and those who believed it. You are a lover of hospitality, and these excellent traits qualify you to exert an influence that will be saving upon others but for the lack named in this letter, which counteracts it all and greatly injures your usefulness. [18MR370.01] p. 15, Para. 6, [1868MS].

I commit this to you in the fear of God, entreating you to lay these things to heart and bring forth fruits unto righteousness that at last you may hear, "Well done, good and faithful servant, enter thou into the joy of thy Lord." The Lord has blessed you with a kind, true, God-fearing husband to aid your efforts in the right direction.--Ms 11, 1868. [18MR370.02] p. 16, Para. 1, [1868MS].

Many of you are well aware that ours is a peculiar work, and that our labors are hard and sometimes very unpleasant. In our travels we find many persons, and sometimes, as in Maine, the majority of Sabbathkeepers, poorly prepared to receive our testimony, simply because they have not read such works as Spiritual Gifts, Testimony to the Church, How to Live, Appeal to Mothers, and Appeal to Youth. Could all such on embracing the Sabbath be interested to read these works, their minds would be prepared to receive our testimony and be benefited by our labors. In Maine not more than one fourth of the families of Sabbathkeepers have a

full set of the above named books, hence our labors in that State were protracted, unpleasant and wearing. [RH 01-14-68 para. 1] p. 16, Para. 2, [1868MS].

REVIEW AND HERALD

January 14, 1868 An Appeal to the Friends of Truth.--Many of you are well aware that ours is a peculiar work, and that our labors are hard and sometimes very unpleasant. In our travels we find many persons, and sometimes, as in Maine, the majority of Sabbath-keepers, poorly prepared to receive our testimony, simply because they have not read such works as Spiritual Gifts, Testimony to the Church, How to Live, Appeal to Mothers, and Appeal to Youth. Could all such on embracing the Sabbath be interested to read these works, their minds would be prepared to receive our testimony and be benefited by our labors. In Maine not more than one fourth of the families of Sabbath-keepers have a full set of the above-named books, hence our labors in that State were protracted, unpleasant and wearing. [RH 01-14-68 para. 1] p. 16, Para. 3, [1868MS].

The work to be done, in which we appeal for help at this time, is to induce all Sabbathkeepers to read these works, and inform themselves as to the things taught in them, and thus be prepared to judge as to the nature of our work. We do not now appeal to those who see no necessity of our peculiar work, therefore have no interest in it. These are the very persons who need help, and for their good we ask you, who are interested in our labors, to help us in our efforts to help this class. And in no way can you assist us so much as in circulating these books. [RH 01-14-68 para. 2] p. 16, Para. 4, [1868MS].

There is now at our office of publication in Battle Creek, and in the hands of agents, a good supply of this kind of reading, which should be put into the hands of those who have not read these works. With the united efforts of friends, and blessing of God, this good work could be accomplished in a short of time. [RH 01-14-68 para. 3] p. 16, Para. 5, [1868MS].

It is our opinion that these books should immediately be placed in the hands of all persons who have not read them, not only of those who observe the Sabbath, but those also who attend our meetings with a degree of interest to learn the truth, and offer the following reasons: [RH 01-14-68

para. 4] p. 16, Para. 6, [1868MS].

1. The present is a special time of reclaiming the backslidden in heart and life, the erring and the rebellious; and the prejudices of such against the testimonies, and against our work, form the strongest barrier between these persons and the living body of believers. Most of these persons really know nothing of what is taught in these works, and nothing can remove their prejudices and prepare them to receive our public labors so well as to read the books. [RH 01-14-68 para. 5] p. 16, Para. 7, [1868MS].

2. From the very nature of the case, considering all the circumstances, persons who do not read these books, and do not feel any special interest in the subject of Spiritual Gifts, are almost certain to receive prejudice against them, and against our work, indulge in things reprov'd by them, and finally fall under the influence of our enemies, and separate themselves from the body, and give up the cause. [RH 01-14-68 para. 6] p. 17, Para. 1, [1868MS].

3. It is much easier to fortify persons against heresy and rebellion than to reclaim them after they have thus fallen. And these persons in their downward course have an influence on others, and sometimes cause trials to the whole church, which calls for hard and anxious labor from the servants of God for weeks. Thus the precious time and strength of our ministers is called for, and much means is expended to remedy that which might have been prevented by the reading of the aforesaid works. [RH 01-14-68 para. 7] p. 17, Para. 2, [1868MS].

4. The greatest cause of our spiritual feebleness as a people, is the lack of real faith in Spiritual Gifts. If they all received this kind of testimony in full faith, they would put from them those things which displease God, and would everywhere stand in union and in strength. And three-fourths of the ministerial labor now expended to help the churches could then be spared to the work of raising up churches in new fields. [RH 01-14-68 para. 8] p. 17, Para. 3, [1868MS].

A general movement should be made upon this subject, in which all our people can manifest their faith and interest. And we feel sure that in a well directed, general interest, the blessing of God would come down upon us as a people,

and great vigor and strength would be given to the cause. This will require a sacrifice, one that will be accepted of the Lord. [RH 01-14-68 para. 9] p. 17, Para. 4, [1868MS].

In placing this class of reading before those who can be helped, our people can sacrifice of their means, and of their time, in searching out those destitute of these books, and in furnishing them. In this work they can show a commendable zeal and a living interest. Our ministers who labor with the churches can canvass the entire field, and assist our churches and scattered brethren in this work, in connection with their general labor. [RH 01-14-68 para. 10] p. 17, Para. 5, [1868MS].

How Shall it be Done?--1. Let our active ministers and brethren each obtain a good supply, and when and where practicable, in a proper manner, urge the sale of them to those who are able to purchase. [RH 01-14-68 para. 11] p. 17, Para. 6, [1868MS].

2. Let them give them to those who do not feel able to pay for them, provided they are worthy persons, who give evidence of sufficient interest to read them to profit. [RH 01-14-68 para. 12] p. 17, Para. 7, [1868MS].

If any such should not read them, or should they read them and not become interested in them, they could be gathered up and put into more worthy hands. [RH 01-14-68 para. 13] p. 18, Para. 1, [1868MS].

3. These persons can keep an account of all they give, and receive credit at the office of publication for the same at wholesale prices. [RH 01-14-68 para. 14] p. 18, Para. 2, [1868MS].

4. All our people can donate means and forward to the office more or less as they have ability and a willing heart to do, to pay the wholesale prices of these works that are judiciously distributed gratuitously. Let our ministers, elders, and deacons at once bring this matter before our people, Let subscription papers be opened for men, women and children, to donate liberally from ten cents to one hundred dollars. Let none be passed by. [RH 01-14-68 para. 15] p. 18, Para. 3, [1868MS].

And we would appeal especially to those brethren among us who are in health and in the strength of manhood, who are

each adding hundreds, or perhaps thousands, to their amount of property annually. We need your liberal help in this work, and expect it. Has God blessed you with health, and has he prospered you in your fields, and almost all to which you have put your hands, then use in his cause a portion of that with which he has blessed you, and thus secure his still more abundant blessing. Go to God in prayer with this matter, and do your duty in relation to it. [RH 01-14-68 para. 16] p. 18, Para. 4, [1868MS].

Blank subscription papers will immediately be forwarded to many of you, which you are requested to circulate and obtain pledges to be paid before the General Conference in May 1868. Collect, as far as possible, and as fast as you can, forward to the Office. [RH 01-14-68 para. 17] p. 18, Para. 5, [1868MS].

In past times we had the pleasure of leading off in such enterprises. We can hardly be denied the privilege at this time, especially as our friends during our last twenty-weeks' tour, West and East, have been so liberal with us. God has opened their hearts and hands, and they will allow us to dedicate especially to him a portion of their liberalities to us for the above named object. [RH 01-14-68 para. 18] p. 18, Para. 6, [1868MS].

In our future labors we design to take with us a full supply of this kind of reading matter, and place in every family interested in our faith and hope, full sets of Spiritual Gifts, and How to Live, and in the hands of every Sabbath school scholar and youth, Appeal to Mothers, Appeal to Youth, and Sabbath Readings, either bound, pamphlet, or tract form. [RH 01-14-68 para. 19] p. 18, Para. 7, [1868MS].

Dear brethren, we shall still appeal to you to do your duty in this matter, both through the Review, in the congregations of the saints, and by your firesides. You will hear us as we speak for the Lord and his cause. Be not fearful of being too liberal. Should more be received than needed in this branch of the work, it can be used for the circulation of tracts. [RH 01-14-68 para. 20] p. 18, Para. 8, [1868MS].

Servants of the church. James White. Ellen G. White. [RH 01-14-68 para. 21] p. 19, Para. 1, [1868MS].

March 24, 1868 Dealing With Those Overtaken in the Sin of Adultery.--In regard to the case of the injured sister A. G., we would say in reply to the questions of J. H. W., that it is a feature in the cases of most who have been overtaken in sin, as her husband has, that they have no real sense of their villainy. Some, however, do, and are restored to the church; but not till they have merited the confidence of the people of God by unqualified confessions, and a period of sincere repentance. This case presents difficulties not found in some, and we would add only the following: [RH 03-24-68 para. 1] p. 19, Para. 2, [1868MS].

1. In cases of the violation of the seventh commandment, where the guilty party does not manifest true repentance, if the injured party can obtain a divorce without making their own cases and that of their children, if they have them, worse by so doing, they should be free. [RH 03-24-68 para. 2] p. 19, Para. 3, [1868MS].

2. If they would be liable to place themselves and their children in worse condition by a divorce, we know of no scripture that would make the innocent party guilty by remaining. [RH 03-24-68 para. 3] p. 19, Para. 4, [1868MS].

3. Time, and labor, and prayer, and patience, and faith, and a godly life, might work a reform. To live with one who has broken the marriage vows, and is covered all over with the disgrace and shame of guilty love, realizes it not, is an eating canker to the soul; and yet, a divorce is a lifelong, heartfelt sore. God pity the innocent party. Marriage should be considered well before contracted. [RH 03-24-68 para. 4] p. 19, Para. 5, [1868MS].

4. Why! oh, why! will men and women who might be respectable, and good, and reach Heaven at last, sell themselves to the Devil so cheap, wound their bosom friends, disgrace their families, bring a reproach upon the cause, and go to hell at last? God have mercy. Why will not those who are overtaken in crime manifest repentance proportionate to the enormity of their crime, and fly to Christ for mercy, and heal, as far as possible, the wounds they have made? [RH 03-24-68 para. 5] p. 19, Para. 6, [1868MS].

5. But, if they will not do as they should, and if the innocent have forfeited the legal right to a divorce, by living with the guilty after his guilt is known, we do not

see that sin rests upon the innocent in remaining, and her *moral right* in departing seems questionable, if her health and life be not greatly endangered in so remaining. [RH 03-24-68 para. 6] p. 19, Para. 7, [1868MS].

6. As in the days of Noah, one of the signs of these times is a passion for injudicious and hasty marriages. Satan is in this. If Paul could remain single, and recommend the same to others, that he and they might be wholly the Lord's, why not those who would be wholly his, and wish to make a sure thing of avoiding the cares, trials, and bitter anguish, so frequent in the experiences of those who choose the married life, remain as he was? And more, if he chose to remain so, and could recommend it to others, eighteen centuries since, would not to remain as he was, be a commendable course for those who are waiting for the coming of the Son of man, unless evidences were unquestionable that they were bettering their condition, and making Heaven more sure by so doing? When so much is at stake, why not be on the sure side every time? James White, Ellen G. White. [RH 03-24-68 para. 7] p. 19, Para. 8, [1868MS].

March 24, 1868 Hops (Tobacco and Swine).--Hops.--In answer to many inquiries, we would say that we believe there is business for Seventh-day Adventists to enter upon for a livelihood, more consistent with their faith than the raising of hops, tobacco, or swine. [RH 03-24-68 para. 1] p. 20, Para. 1, [1868MS].

And we would recommend that they plant no more hops, or tobacco fields, and that they reduce the number of their swine. They may yet see it duty, as most consistent believers do, to keep no more. We would not urge this opinion upon any. Much less would we take the responsibility of saying, "Plow up your hop and tobacco fields, and sacrifice your swine to the dogs." [RH 03-24-68 para. 2] p. 20, Para. 2, [1868MS].

While we would say to those who are disposed to crowd hop, tobacco, and swine growers among our people, that they have no right to make these things, in any sense, a test of Christian fellowship, we would also say to those who have these miserable things on hand, If you can get them off your hands without great loss, consistency with the faith of this people whose publications and oral teachings have so much to say on the subject of reform, more than suggests that you should get them off your hands as soon as

possible. James White, Ellen G. White. [RH 03-24-68 para. 3] p. 20, Para. 3, [1868MS].

April 14, 1868 The Dress Reform.--An Appeal to the People in its Behalf.--We are not Spiritualists. We are Christian women, believing all the Scriptures say of man's creation, his fall, his sufferings & woes on account of continued transgression, of his hope of redemption thro' Christ, and of his duty to glorify God in his body and spirit which are his, in order to be saved. We do not wear the style of dress here represented to be odd,--that we may attract notice. We do not differ from the common style of woman's 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. [RH 04-14-68 para. 1] p. 20, Para. 4, [1868MS].

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. [RH 04-14-68 para. 2] p. 21, Para. 1, [1868MS].

We have also looked at the fact that our course in this matter of dress will cost our friends disagreeable feelings, and have taken into the account those things which excited their feelings of prejudice against the reform dress. When among strangers we are supposed to be Spiritualists, from the fact that some of that class adopt what is commonly called "the short dress." And the question is frequently asked, "Are you Spiritualists?" To answer this question, and to give the reader some of the reasons why we adopt so unfashionable a style of dress, is this little tract given. We are well aware that some of those who espoused the cause of Spiritualism, over the moral worth of whom a shade of uncertainty has been cast, by the extravagances and immoralities among them, have adopted the short dress, and that their zeal in so doing, under the

peculiar circumstances, could but disgust the people against anything of the kind. [RH 04-14-68 para. 3] p. 21, Para. 2, [1868MS].

How could it be otherwise? The people are shut up to fashion. They do not understand the benefits of our style of dress. And it is all the more objectionable to them as it resembles in some respects that worn by some doubtful Spiritualists. We most certainly bid ladies who have embraced Spiritualism a hearty welcome to all the blessings and benefits of a convenient, healthful, and (being of a proper length, and neatly and properly fitted and made,) truly modest dress, and wish they were as consistent and right in other respects. [RH 04-14-68 para. 4] p. 21, Para. 3, [1868MS].

In the existing state of things the people may regard the adoption of our style of dress as a bold step on our part, showing more independence than good taste. They may censure us. They may deal in wit and sarcasm in reference to our dress. They may even utter bitter speeches on account of our course in this thing. But our work shall be, by the grace of God, to patiently labor to correct their errors, remove their prejudices, and set before them the reasons why we object to the popular style of woman's dress, also some of the reasons why we adopt ours. We object to the popular style of woman's dress, [RH 04-14-68 para. 5] p. 21, Para. 4, [1868MS].

1. Because it is not convenient. In doing housework, in passing up and down stairs with both hands full, a third hand is needed to hold up the long skirts. See that lady passing up to her chamber with a child in her arms, and both hands full, stepping upon her long skirts, and stumbling as she goes. She finds the popular style of dress very inconvenient. But it is fashionable, and must be endured. [RH 04-14-68 para. 6] p. 21, Para. 5, [1868MS].

If she goes into her garden to walk or to work among her flowers, to share the early, refreshing, morning air, unless she holds them up with both hands, her skirts are dragging and drabbling in dirt and dew, until they are wet and muddy. Fashion attaches to her cloth that is, in this case, used as a sort of mop. This is exceedingly inconvenient. But for the sake of fashion it must be endured. [RH 04-14-68 para. 7] p. 21, Para. 6, [1868MS].

In walking upon the streets, in the country, in the village, or in the crowded city, her long skirts sweep the dirt and mud, and lick up tobacco spittle, and all manner of filth. Careless gentlemen sometimes step on these long dresses, and, as the ladies pass on, tear them. This is trying, and sometimes provoking; and it is not always convenient to mend and cleanse these soiled and torn garments. But they are in harmony with fashion, and all this must be endured. [RH 04-14-68 para. 8] p. 22, Para. 1, [1868MS].

In traveling in the cars, in the coach and omnibus, fashionable dresses, especially when extended by hoops, are sometimes not only in the way of the wearers, but of others; and we charitably think that were it not for the overruling power of fashion, measures would be taken to do away with their inconvenience. [RH 04-14-68 para. 9] p. 22, Para. 2, [1868MS].

We object to the popular style of woman's dress. [RH 04-14-68 para. 10] p. 22, Para. 3, [1868MS].

2. Because it is not healthful. To say nothing of the suicidal practice of compressing the waist, so as to suppress natural respiration, inducing the habit of breathing only from the top of the lungs; and not to dwell particularly upon the custom of suspending unnecessary weight upon the hips, in consequence of too many and too long skirts, there is much that may be said relative to the unhealthfulness of the fashionable style of woman's dress; but we suggest at this time only the following:-- [RH 04-14-68 para. 11] p. 22, Para. 4, [1868MS].

(a) It burdens and obstructs the free use of the lower limbs. This is contrary to the design of God in securing to woman the blessings of activity and health. [RH 04-14-68 para. 12] p. 22, Para. 5, [1868MS].

(b) It frequently shuts her indoors when her health demands that she should enjoy exercise in the pure, invigorating air of heaven. If she goes out in the light snow, or after a shower, or in the dews of the morning or the evening, she bedrabbles her long skirts, chills the sensitive, unprotected ankles, and takes cold. 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, which may result in cough,

consumption, and death. [RH 04-14-68 para. 13] p. 22, Para. 6, [1868MS].

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's summer 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! 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. [RH 04-14-68 para. 14] p. 22, Para. 7, [1868MS].

(c) It 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. 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 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. [RH 04-14-68 para. 15] p. 23, Para. 1, [1868MS].

The limbs and feet have large veins, 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. [RH 04-14-68 para. 16] p. 23, Para. 2, [1868MS].

But the evil does not stop here. These fashionable mothers transmit their diseases to their feeble offspring. And they clothe their feeble little girls as unhealthfully as they clothe themselves, and soon bring them to the condition of invalids, or, which is preferable in many cases, to the grave. Thus fashion fills our cemeteries with many short graves, and the houses of the slaves of fashion with invalids. O God, must this state of things continue? [RH 04-14-68 para. 17] p. 23, Para. 3, [1868MS].

We object to the fashionable style of woman's dress. [RH 04-14-68 para. 18] p. 23, Para. 4, [1868MS].

3. Because, under certain circumstances, it is, to say the least, not the most modest, on account of exposures of the female form. This evil is greatly aggravated by the wearing of hoops. Ladies with long dresses, especially if extended with hoops, as they go up and down stairs, as they pass up the narrow doorway of the coach and the omnibus, or as they raise their skirts, to clear the mud of the streets, sometimes expose the form to that degree as to put modesty to the blush. [RH 04-14-68 para. 19] p. 23, Para. 5, [1868MS].

Having noticed some of the wrongs of the popular style of woman's dress, we now wish to show in reference to the reform dress that-- [RH 04-14-68 para. 20] p. 24, Para. 1, [1868MS].

1. *It is convenient.* 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. [RH 04-14-68 para. 21] p. 24, Para. 2, [1868MS].

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 portion 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. [RH 04-14-68 para. 22] p. 24, Para. 3, [1868MS].

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. [RH 04-14-68 para. 23] p. 24, Para. 4, [1868MS].

2. *It is healthful.* 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; 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. [RH 04-14-68 para. 24] p. 24, Para. 5, [1868MS].

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. [RH 04-14-68 para. 25] p. 24, Para. 6, [1868MS].

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. If they would dress their daughters properly, they might live to enjoy health, and to bless others. [RH 04-14-68 para. 26] p. 24, Para. 7, [1868MS].

Christian Mother: Why not clothe your daughter as comfortably and as properly as you do your son? In the cold and storms of winter, his limbs and feet are clad with lined pants, drawers, woolen socks, and thick boots. This is as it should be; but your daughter is dressed in reference to fashion, not health nor comfort. Her shoes are light, and her stockings thin. True, her skirts are short, but her limbs are nearly naked, covered by only a thin, flannel stocking reaching to her muslin drawers. Her limbs and feet are chilled, while her brother's are warm. His limbs are protected by from three to five thicknesses; hers, by only one. Is she the feeblest? Then she needs the greatest care. Is she indoors the most, and, therefore, the least protected against cold and storm? Then she needs double care. But as she is dressed, there is nothing to hope for the future relative to her health but habitual cold feet, a congested brain, headache, disease of the liver and lungs, and an early grave. [RH 04-14-68 para. 27] p. 25, Para. 1, [1868MS].

Her dress may be nearly long enough; but let it sit loosely and comfortably. Then clothe her limbs and feet as comfortably, as wisely, and as well as you do those of your boy; and let her go out, and enjoy exercise in the open air, and live to enjoy health and happiness. [RH 04-14-68 para. 28] p. 25, Para. 2, [1868MS].

3. *It is modest.* Yes, we think it is the most modest and becoming style of dress worn by woman. If the reader thinks otherwise, will he please turn to the first page, and again examine the figure there represented, and then tell us wherein this style of dress is faulty or 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. [RH 04-14-68 para. 29] p. 25, Para. 3, [1868MS].

It is true that this style of dress exposes her feet. And why should she 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 extended by hoops, giving her the appearance of a hay stack, or a Dutch churn. [RH 04-14-68 para. 30] p. 25, Para. 4, [1868MS].

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, and 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. [RH 04-14-68 para. 31] p. 25, Para. 5, [1868MS].

What style of dress can be neater, more modest, and more becoming girls from the ages of five to fourteen years, than ours? Stand those girls of fashion beside these, and then say which appears most comfortable, most modest, and most becoming. The fashionable style is not as long as ours, yet no one laughs at those who follow that style for wearing a short dress. Their limbs are nearly naked, while modesty and health clothe the limbs of the others. Fashion and false modesty look upon these girls who have their limbs clad in reference to comfort, modesty, and health, with horror, but smile upon those whose dresses are quite as short, and whose limbs are uncomfortably, immodestly, and unhealthfully exposed. Here come the cross and the reproach, for simply doing right, in the face of the tyrant--Fashion. God help us to have the moral courage to do right, and to labor patiently and humbly in the great cause of reform. [RH 04-14-68 para. 32] p. 26, Para. 1, [1868MS].

In behalf of my sisters who adopt the reform dress. Ellen G. White. *Greenville, Montcalm Co., Mich., April, 1868.* [RH 04-14-68 para. 33] p. 26, Para. 2, [1868MS].

A Few Suggestions.--1. We recommend the reform dress to all. We urge it upon none. When Christian women see the wrongs of the fashionable style, and the benefits of ours, and put it on from a sense of duty, and have the moral courage to wear it anywhere and everywhere, then will they

feel at home in it, and enjoy a satisfaction and blessing in trying to do right. [RH 04-14-68 para. 34] p. 26, Para. 3, [1868MS].

2. But those who adopt the reform dress should ever bear in mind the fact that the power of fashion is terrible; and that in meeting this tyrant, they need wisdom, humility, and patience,--wisdom to speak and act so as not to offend the slaves of fashion unnecessarily; and humility and patience to endure their frowns, their slights, and their reproachful speeches. [RH 04-14-68 para. 35] p. 26, Para. 4, [1868MS].

3. In view of existing prejudices against the reform dress, it becomes our duty in adopting it to avoid all those things which make it unnecessarily objectionable. It should reach to within eight or nine inches from the floor. The skirt of the dress should not be extended as with hoops. It should be as full as the long dress. With a proper amount of light skirts, the dress will fall properly and gracefully about the limbs. [RH 04-14-68 para. 36] p. 26, Para. 5, [1868MS].

Anything eight or nine inches from the floor is not the reform dress. It should be cut by an approved pattern, and fitted and made by directions from one who has experience in this style of dress. [RH 04-14-68 para. 37] p. 26, Para. 6, [1868MS].

4. Taste should be manifested as to colors. Uniformity in this respect with those who adopt this style of dress, is desirable so far as convenient. Complexion, however, may be taken into the account. Modest colors should be sought for. When figured colors are used, those that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided. And a fantastic taste in putting on different colors, is bad, such as white sleeves and pants with a dark dress. Shawls and bonnets are not in as good taste with the reform dress, as sacks and hats, and caps in winter. [RH 04-14-68 para. 38] p. 27, Para. 1, [1868MS].

5. And be right yourselves. Secure and maintain, in all the duties and walks of life, the heavenly adorning. The apostle speaks to the point: [RH 04-14-68 para. 39] p. 27, Para. 2, [1868MS].

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii, 1-4. [RH 04-14-68 para. 40] p. 27, Para. 3, [1868MS].

My dear sisters: Such an ornament, such a course of life and conduct, will give you influence for good on earth, and be prized in Heaven. Unless you can obtain and maintain this, I entreat you to lay off the reform dress. Do not disgrace it with a want, on your part, of neatness, cleanliness, taste, order, sobriety, meekness, propriety, modesty, and devotion to your families and to your God. Be a recommendation and an ornament to the reform dress, and let that be a recommendation and an ornament to you. *E. G. W.* [RH 04-14-68 para. 41] p. 27, Para. 4, [1868MS].

April 14, 1868 Feeding of Infants.--I am often told that in *How to Live*, I stated that infants should be nursed but three times a day. This is a mistake. But it is true that in the second number of that work, page 52, the following expression is found: "Babes should be nursed but three times a day." These are neither my words, nor my sentiments. The article containing them was extracted from *Cole's Philosophy of Health*. The printer failing to give the proper credit, the following statement was given on the first page of No. 3: "The article in No. 2, headed, Particular directions to Parents and Guardians, should have been credited to this excellent work, *The Philosophy of Health*." [RH 04-14-68 para. 1] p. 27, Para. 5, [1868MS].

My sentiments are these:-- [RH 04-14-68 para. 2] p. 27, Para. 6, [1868MS].

1. No general rules can be established in the care of all infants, in consequence of their almost endless varieties of condition at birth, and their different constitutional wants. [RH 04-14-68 para. 3] p. 27, Para. 7, [1868MS].

2. No mother would confine the period of infancy to a few days, or weeks, or even months after birth. In *How to Live*,

No. 2, page 44, I did say, "Infancy extends to the age of six or seven years." [RH 04-14-68 para. 4] p. 28, Para. 1, [1868MS].

3. The term properly called infancy, requires several changes as to the periods of taking food. Before birth it is receiving nourishment constantly. And the changes from this to the establishment of only two meals a day, which may, in most children, be done from the ages of one to three years, must be gradual. [RH 04-14-68 para. 5] p. 28, Para. 2, [1868MS].

4. No rules for all children can be given as to the progressive steps in these changes. Parents must view the wants of their children by the best light they have. When all act upon the best light they can obtain, it can hardly be expected that all mistakes will be avoided, but it is safest and best for the cause of reform, to err, if err we must, on the side of custom, rather than on the side of extreme change. *Ellen G. White. Greenville, Mich., April 8, 1868.* [RH 04-14-68 para. 6] p. 28, Para. 3, [1868MS].

April 21, 1868 They Sleep in Jesus.--The recent obituary notice of Sr. Nichols, wife of Bro. Otis Nichols, of Dorchester, Mass., called to mind the fact that many of the faithful friends of present truth, who from the Second-advent ranks were the first to embrace the Sabbath, now sleep in Jesus. [RH 04-21-68 para. 1] p. 28, Para. 4, [1868MS].

They bore the Sabbath cross when it was heavier than it now is, on account of its friends being few, and its enemies and their persecutions being many and bitter. Now the Sabbath cross is comparatively light, because of the many friends of the Sabbath, and the well-known fact that the Sabbath of the Bible is clearly sustained by sacred and secular history. [RH 04-21-68 para. 2] p. 28, Para. 5, [1868MS].

Bro. and Sr. Nichols were among the first to embrace the Sabbath, and liberally hand out their means to sustain the cause in its infancy. It was money from her hand that bore our expenses from their door, in 1844, to the first Conference of believers in the third message, held at Rocky Hill, Conn. Of these who then bore the cross, and with their means sustained the cause, and have since toiled and suffered for the good of others, and have died in hope, it

is said, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." [RH 04-21-68 para. 3] p. 28, Para. 6, [1868MS].

Among these are also my venerable parents. They both rest in hope: my mother in Illinois, my father in Connecticut; but when the trump of God shall awake the dead, and they be caught up to meet their Lord in the air, these who have toiled side by side in their Master's vineyard, will meet in immortal vigor, to see in many of those who shall be saved by the influence of the third message, the fruits of their labors and their prayers. [RH 04-21-68 para. 4] p. 28, Para. 7, [1868MS].

Learning that my father was very feeble and near his end, and that he was anxious to see me before his death, I left my sick husband in Brookfield, Nov., 1866, and went alone to see him. He was living with one of my sisters, in Kensington, Conn. When I met my dear father, I saw a great change had come over him since last we parted. I at once saw that the feebly-burning taper of life must soon go out. As we met, he wept like a child, and expressed his gratitude that I had made the sacrifice of leaving my sick husband to come to see him. He often remarked that he felt that it was our last meeting, and that he felt that he could not be denied the privilege of seeing me and hearing me speak once more to the people. I immediately sent for my three sisters, living in Maine. They all came, and together we, five sisters in all, surrounded the bed of our dying father, who had then passed his fourscore years. [RH 04-21-68 para. 5] p. 29, Para. 1, [1868MS].

But before these sisters came, we enjoyed a Sabbath meeting in which my father took part. Although very feeble, he was dressed, sat up during the meeting, and finally arose and bore an excellent testimony. His mind was very fruitful on Bible subjects, and he seemed sweetly ripened for the heavenly garner. This was his last testimony, and its memory is precious. [RH 04-21-68 para. 6] p. 29, Para. 2, [1868MS].

In two weeks I enjoyed another Sabbath with my father. The large kitchen was well filled with brethren and sisters, some from a distance. My sisters from Maine were present, and there I had the privilege of speaking to them. It was suggested that the meeting be at the next house on account

of my father's feebleness; but this he would not listen to for a moment. He stated that this would be the last time he should hear me speak, and he could not be denied the privilege. It was a most solemn, affecting meeting. This was evidently the last meeting we should all enjoy together in the present state of things. One at least, of our family, would be severed from us before we could meet again. And the solemn inquiry was, Shall we all meet again in that world where sickness and death will be known no more? [RH 04-21-68 para. 7] p. 29, Para. 3, [1868MS].

This visit with my dear sisters was most satisfactory, and I trust profitable. Although we were not practically agreed on all points of religious duty, yet our hearts were one. [RH 04-21-68 para. 8] p. 29, Para. 4, [1868MS].

My father, as he sank nearer and nearer the grave, did not lose his clearness of intellect, but to the last his mind was active, and especially fruitful in the things relating to the kingdom of God. He often stated that it was a great pleasure to him to have so many of his children around him in his last hours. His patience in his afflictions, and willingness, and even anxiety to have the hours of his probation close, were remarkable. The praise of God, and grateful expressions of his goodness were continually upon his lips, and thus he died. [RH 04-21-68 para. 9] p. 29, Para. 5, [1868MS].

He sleeps in Jesus, and we are awaiting the coming of the Lifegiver to break the fetters of the tomb, and release the captives from their prison house, and reunite the severed links of the family chain. All who have kept the word of his patience, shall be exalted to the right hand of God, and be rewarded with an inheritance in the better world, and possess everlasting life. [RH 04-21-68 para. 10] p. 30, Para. 1, [1868MS].

We cherish feelings of the tenderest regard of our dear Bro. Nichols. More than twenty years since, we shared his hospitalities when friends were few and poor. For several years nearly all the means necessary to bear our expenses came from his purse. And although his lot may still be in the furnace of affliction, he should be comforted with the fact that his was the great privilege of doing for the advancement of the cause of truth, when one dollar would count more than one hundred at its present stage. May the sentiment of his heart be in harmony with the words of the

prophet, so frequently quoted his house more than twenty years since: [RH 04-21-68 para. 11] p. 30, Para. 2, [1868MS].

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." *Ellen G. White. Greenville, Mich.* [RH 04-21-68 para. 12] p. 30, Para. 3, [1868MS].

UNPUBLISHED MANUSCRIPTS

I was a little surprised at your expenses. I think sometimes you will never be qualified to manage business at all yourself for you do not show wisdom and judgment in any of your management in anything you engage in. You are hopeful and lay large plans, spread yourself as though doing a big thing, imagine you want everything an experienced workman intending to engage in and carry on a large business would want, buy everything you think there is the least possibility of your ever needing, and then have all on your hands at last, . . . in debt for the same. What ever is going to teach you, I don't know! . . . Somebody at least will have to do all the managing. You have, it is true a few years before you are of age. What character you may develop in that time remains to be seen. [Unpublished Manuscripts, Volume 1 p. 129 para. 1] p. 30, Para. 4, [1868MS].

When you were in debt and you knew it, how could you, Edson, rush on, take painting lessons and this, that and the other? . . . If ever you are to manifest judgment and prudence it is time to begin. . . . You have twenty out-goes where you have one income. I do not write this to discourage you by any means, but I write that you may now stop and reflect and make up your mind whether you are going to put on a man's judgment or be as changeable as the wind with no fixed purpose of your own. It is time for you to change now. Turn a square corner and realize there is no virtue in your being benevolent when that means given all comes from another. Husband your means. Why things look so discouraging is, you got into debt while I was writing earnestly to have you keep out of debt. . . . Your fruits in the future alone will give me surety that you are a changed boy in regard to the expenditure of means. *Letter*

2, 1868. [Unpublished Manuscripts, Volume 1 p. 129 para. 2] p. 30, Para. 5, [1868MS].

Always make it a point to live within your income. Do without things rather than incur a debt. Never purchase an article until you can pay for it. *Letter 20, 1868.* [Unpublished Manuscripts, Volume 1 p. 130 para. 1] p. 31, Para. 1, [1868MS].

Can Be Restored When Confidence in Him is Regained.--In regard to the case of the injured sister, A.G., we would say in reply to the questions of _____ that it is a feature in the cases of most who have been overtaken in sin, as her husband has, that they have no real sense of their villainy. Some, however, do and are restored to the church, but not till they have merited the confidence of the people of God by unqualified confessions and a period of sincere repentance. This case presents difficulties not found in some, and we would add only the following: [Unpublished Manuscripts, Volume 2 p. 45 para. 2] p. 31, Para. 2, [1868MS].

1. In cases of the violation of the seventh commandment where the guilty party does not manifest true repentance, if the injured party can obtain a divorce without making their own cases and that of their children, if they have them, worse by so doing, they should be free. [Unpublished Manuscripts, Volume 2 p. 45 para. 3] p. 31, Para. 3, [1868MS].

2. If they would be liable to place themselves and their children in worse condition by a divorce, we know of no scripture that would make the innocent party guilty by remaining. [Unpublished Manuscripts, Volume 2 p. 46 para. 1] p. 31, Para. 4, [1868MS].

3. Time and labor and prayer and patience and faith and a godly life might work a reform. To live with one who has broken the marriage vows and is covered all over with the disgrace and shame of guilty love, and realizes it not, is an eating canker to the soul; and yet a divorce is a lifelong, heartfelt sore. God pity the innocent party! Marriage should be considered well before contracted. [Unpublished Manuscripts, Volume 2 p. 46 para. 2] p. 31, Para. 5, [1868MS].

4. *Why! Oh, why! will men and women who might be*

respectable and good and reach heaven at last sell themselves to the devil so cheap, wound their bosom friends, disgrace their families, bring a reproach upon the cause, and go to hell at last? God have mercy! Why will not those who are overtaken in crime manifest repentance proportionate to the enormity of their crime and fly to Christ for mercy and heal, as far as possible, the wounds they have made?--(Italics Supplied.) RH March 24, 1868. [Unpublished Manuscripts, Volume 2 p. 46 para. 3] p. 31, Para. 6, [1868MS].

PAMPHLETS

Appeal to the Battle Creek Church.--I was shown, Oct. 2, 1868, the state of God's professed people. Many of them were in great darkness, yet seemed to be insensible of their true condition. The sensibilities of a large number seemed to be benumbed in regard to spiritual and eternal things, while their minds seemed all awake to their worldly interest. Many were cherishing idols in their hearts, and were practicing iniquity which separated God from them, and caused them to be bodies of darkness. Yet I saw but few standing in the light, having discernment and spirituality to discover these stumbling-blocks and remove them out of the way. Especially is this the case in Battle Creek. Men in responsible places at the heart of the work are asleep. They are paralyzed by Satan, that his plans and devices may not be discerned while he is active to ensnare, deceive, and destroy. Those who are occupying the position of watchmen to warn the people of danger, have given up their watch, and recline at ease. They are unfaithful sentinels. They have remained inactive and indolent while their wily foe has entered the fort, and works successfully by their side to tear down what God has commanded to be built up. They see that Satan is deceiving the inexperienced and unsuspecting, yet they take it all quietly, as though they had no special interest, as though these things did not concern them. They apprehend no special danger. They see no cause to raise an alarm. All to them seems to be going well, and they see no necessity of raising the faithful, trumpet tones of warning they hear in the plain testimonies borne showing the people their transgressions and the house of Israel their sins. These reproofs and warnings disturb the quiet of these sleepy, ease-loving sentinels. They are not pleased. They say in heart, if not in words, This is all uncalled for. It is too severe, too harsh. These men are unnecessarily disturbed and excited, and seem unwilling

to give us any quietude or rest. Ye take too much upon yourselves, seeing the congregation is holy, every one of them. They are unwilling we should have any comfort, peace, or happiness. It is active labor, toil, and unceasing vigilance alone which will satisfy these unreasonable, hard-to-be suited watchmen. Why don't they prophesy smooth things, and cry, Peace, peace? Then every thing would move on smoothly. [Pamphlet 011 p. 1 para. 01] p. 31, Para. 7, [1868MS].

These are the true feelings of a large class in Battle Creek. Satan exults at his success in controlling the minds of so many who profess to be Christians. He has deceived them, benumbed their sensibilities, and planted his hellish banner right in their midst, and they are so completely deceived that they know not that it is he. The people have not erected graven images, yet their sin is no less in the sight of God. They worship mammon. They love worldly gain. Some will make any sacrifice of conscience to obtain their object. God's professed people are selfish and self-caring. They love the things of this world, and have fellowship with the works of darkness. They have pleasure in unrighteousness. They have not love toward God, nor love for their neighbors. They are idolaters--worse, far worse, in the sight of God, than the heathen graven-image worshipers who have no knowledge of a better way. [Pamphlet 011 p. 2 para. 01] p. 33, Para. 1, [1868MS].

Christ's followers are required to come out from the world and be separate, and touch not the unclean, and they shall be sons and daughters of the Lord. If the conditions are not complied with on their part, they will not, cannot, realize the fulfillment of the promise of being children of the most high God, members of the royal family. A profession of Christianity is nothing in the sight of God; but true, humble, willing obedience to his requirements designates them as the children of his adoption, the recipients of his grace, the partakers of his great salvation. Such will be peculiar, a spectacle unto the world, to angels, and to men. Their peculiar, holy character will be discernible, and will distinctly separate them from the world, from its affections and lust. [Pamphlet 011 p. 3 para. 01] p. 33, Para. 2, [1868MS].

I saw that but few answer to this description in Battle Creek. Their love to God is in words, not in deed and in truth. Their course of action, their works testify of them,

that they are not children of the light, but of darkness. Their works have been in selfishness, in unrighteousness. Their works have not been wrought in God. Their hearts are strangers to his renewing grace. They have not experienced the transforming power which leads them to walk even as Christ walked. Those who are living branches of the heavenly Vine, will partake of the sap and nourishment of the vine. They will not be withered and fruitless branches. They will show life, and vigor, and will flourish and bear fruit to the glory of God. They will be careful to depart from all iniquity, and perfect holiness in the fear of God. [Pamphlet 011 p. 4 para. 01] p. 33, Para. 3, [1868MS].

The church has departed from the light, neglected her duties, abused her high and exalted privileges of being peculiar and holy in character, and thereby dishonored her God, like ancient Israel. They have violated their covenant to live for God and him only. They have joined in with the selfish and world-loving. Pride, the love of pleasure, and sin, are cherished, and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with Professed Christians; yet they are so destitute of spirituality and discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a reality to them. They have not genuine faith. Men and women will act out all the faith they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the true. Many have a form of godliness, their names are upon the church records, but they have a spotted record in Heaven. The recording angel has written deeds. Their acts have been faithfully written. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by the recording angel. [Pamphlet 011 p. 4 para. 02] p. 34, Para. 1, [1868MS].

Very many profess to be servants of Jesus Christ who are none of his. They are deceiving their own souls to their own destruction. While they profess to be servants of Jesus Christ, they are not living in obedience to his will. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; Whether of sin unto death, or of obedience unto righteousness? Many, while professing to be servants of Jesus Christ, are obeying another master, and working daily against the Master of

whom they profess to be servants. No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. [Pamphlet 011 p. 5 para. 01] p. 34, Para. 2, [1868MS].

Earthly and selfish interests engage the mind, soul, and strength, of God's professed followers. They are, to all intents and purposes, servants of mammon. They have not experienced a crucifixion to the world, with its affections and lusts. I saw that but few among the many who profess to be Christ's followers can say in the language of the apostle, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." If willing obedience and true love characterize the lives of the people of God, their light will shine with a holy brightness to the world. [Pamphlet 011 p. 6 para. 01] p. 35, Para. 1, [1868MS].

The words of Christ, addressed to his disciples, were designed for all who should believe on his name: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men." A profession of godliness without the living principle is as utterly valueless as salt without its saving properties. An unprincipled professed Christian is a by-word, a reproach to Christ, a dishonor to his name. "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." [Pamphlet 011 p. 6 para. 02] p. 35, Para. 2, [1868MS].

The good works of God's people have a more powerful influence than words. The beholder is attracted by their virtuous life and unselfish acts, to desire the same righteousness which produced so good fruit. They are charmed with that power from God which would transform selfish human beings into the divine, and God is honored, his name glorified. God is dishonored and his cause

reproached by his people's being in bondage to the world. They are in friendship with the world, the enemies of God. The only hope of their salvation is a separation from the world, and to zealously maintain their separate, holy and peculiar character. Oh! why will not God's people comply with the conditions laid down in the word of God? If they would do this, they would not fail to realize the excellent blessings freely given of God to the humble and obedient. I was amazed as I beheld the terrible darkness of most of the members of the Battle Creek church. The blindness seemed horrifying. [Pamphlet 011 p. 7 para. 01] p. 36, Para. 1, [1868MS].

The lack of true godliness was such that they were bodies of darkness and death, instead of being the light of the world. There were so many professing to love God, but in works denying him. They did not love him, serve, nor obey him. Their own selfish interests were primary. There seemed to be an alarming lack of principle with a large share. They were swayed by unconsecrated influence, and seemed to have no root in themselves. I inquired what these things meant. Why was there such a destitution of spirituality--so few who had a living experience in religious things? I was referred to the words of the prophet, "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols." [Pamphlet 011 p. 8 para. 01] p. 36, Para. 2, [1868MS].

The people of God were represented to me in a backslidden state. They have not an eye single to the glory of God. Their own glory is prominent. They seek to glorify themselves, and yet call themselves Christians. Holiness of heart and purity of life were the great subjects of the teachings of Christ. In his sermon on the mount, after specifying what they must do in order to be blest, and what they must not do, he says, "Be ye therefore perfect, even as your Father which is in Heaven is perfect. Perfection, holiness--nothing short of this would give them success in carrying out the principles he had given them. Without this

holiness, the human heart is selfish, sinful, vile, and vicious. Holiness will lead its possessor to be fruitful, and abound in all good works. He will never become weary in well-doing, neither look for promotion here in this world. He will look forward to be promoted by the Majesty of Heaven when he shall exalt his sanctified and holy ones to his throne. Then shall he say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then he enumerates the works of self-denial and mercy, compassion, and righteousness, they had wrought. Holiness of heart will produce right actions. It is the absence of holiness, of spirituality, which has led to unrighteous acts, to envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin. [Pamphlet 011 p. 8 para. 02] p. 37, Para. 1, [1868MS].

I have tried in the fear of God to set before his people their danger and their sins; and have endeavored to the best of my feeble powers to arouse them. I have stated startling things, which, if they had believed, would have caused them distress and terror, and led him to zeal in repenting of their sins and iniquities. I have stated before them that, from what was shown me, but a small number of those now professing to believe the truth, would eventually be saved--not because they cannot be saved, but because they will not be saved in God's own appointed way. The way marked out by our divine Lord was too narrow and the gate too strait to admit them with their grasp upon the world, or while cherishing selfishness, or any corruption. All these there was no room for, and there are but few who will consent to part with these things, that they may pass the narrow way, and enter the strait gate. [Pamphlet 011 p. 10 para. 01] p. 37, Para. 2, [1868MS].

The words of Christ have been plain and positive: "Agonize to enter in at the strait gate; for many I say unto you shall seek to enter in and shall not be able." Professed Christians are not all so at heart. There are sinners in Zion now, as there were anciently. Isaiah speaks of them in referring to the day of God: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall

dwell on high; his defense shall be the munitions of rocks; bread shall be given him, his waters shall be sure."

[Pamphlet 011 p. 10 para. 02] p. 38, Para. 1, [1868MS].

There are hypocrites now who will tremble when they obtain a view of themselves. Their own vileness will terrify them in the day of God which is soon to come upon us, when the Lord "cometh out of his place to punish the inhabitants of the earth for their iniquity." Oh! that terror may now get hold upon them, that they may have a vivid sense of their condition, and arouse while there is mercy and hope, confess their sins, and humble their souls greatly before God, that he may pardon their transgressions, and heal their backslidings. The people of God are unready for the fearful, trying scenes before us, unready to stand pure from evil and lust amid the perils and corruptions of this degenerate age. They have not on the armor of righteousness, and are unprepared to war against the prevailing sin and iniquity around them. Many are not obeying the commandments of God; yet they profess so to do. If they would be faithful to obey all the statutes of God, they would have a power which would carry conviction to the hearts of the unbelieving. [Pamphlet 011 p. 11 para. 01] p. 38, Para. 2, [1868MS].

I have sought to do my duty. I have specified the special sins of some. I was shown that the sins and errors of all in the wisdom of God would not be revealed. All would have sufficient light; all could see, if they desired to do so, and earnestly wished to put their sins and errors from them, and perfect holiness in the fear of the Lord. They could see what sins God marked and reprov'd in others. If these sins were cherished by them, they should know that they were abhorred of God, and were separated from him; and unless they earnestly and zealously set about the work to put them away, they would be left in darkness. God is too pure to behold iniquity. A sin marked in one is just as grievous in the sight of God in every case. There will be no exception made by an impartial God. All who are guilty are addressed in these individual testimonies, although their names may not be attached to the special testimony borne; and if individuals pass over their own sins because their names are not especially called, if they cover their sins, they will not be prospered of God. They cannot advance in the divine life, but will become darker and darker until the light of Heaven will be entirely withdrawn. [Pamphlet 011 p. 12 para. 01] p. 39, Para. 1,

[1868MS].

Men and women professing godliness, yet not sanctified by the truth they profess, will not change materially their course of action, which they know is hateful before God, because they are not subjected to the trial of being reproved individually for their sins. They see, by the testimonies of others, their own case faithfully pictured out before them. They are cherishing the same evil. By continuing their course of sin, they are violating their consciences, hardening their hearts, and stiffening their necks, just the same as if the testimony had been borne directly to them. In passing on, and refusing to put away their sins and correct their wrongs by humble confession, repentance, and humiliation, they choose their own way, and are given up to the same, and are finally led captive by Satan at his will. They may become quite bold because they are able to conceal from others their sins, and because the judgments of God are not seen in a visible manner upon them. They may be apparently prosperous in this world. They may deceive poor, short-sighted mortals, and be regarded as patterns of piety while in their sins. God cannot be deceived. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Although the life of the sinner may be prolonged upon the earth, yet not in the earth made new. He shall be of that number David mentions in his psalm: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." [Pamphlet 011 p. 12 para. 02] p. 39, Para. 2, [1868MS].

Mercy and truth are promised to the humble and penitent, and judgments are prepared for the sinful and rebellious. "Justice and judgments are the habitation of Thy throne." A wicked and adulterous people will not escape the wrath of God and the punishment they have justly earned. Man has fallen, and his is a work of a lifetime, be it longer or shorter, to recover from his fall, and regain, through Christ, the image of the divine, which he has lost by sin and continued transgression. God requires a thorough transformation, of soul, body and spirit, in order to

regain the estate lost through Adam. The Lord mercifully sends rays of light to show him his true condition. If he will not walk in the light, he manifests a pleasure in darkness. He will not come to the light lest his deeds shall be reprov'd. [Pamphlet 011 p. 14 para. 01] p. 40, Para. 1, [1868MS].

The case of N. Fuller has caused me much grief and anguish of spirit. That he should yield himself to the control of Satan to work wickedness as he has done, is terrible. I believe that God designed this case of hypocrisy and villainy should be brought to light in the manner it has been, to prove a warning to others. Here is a man acquainted with the Bible teachings. He has listened to testimonies that I have borne in his presence against the very sins he has been practicing. He has heard me speak, more than once, decidedly in regard to the prevailing sins of this generation, that corruption was teeming everywhere, that base passions controlled men and women generally; that among the masses crimes of the darkest dye were continually practiced, and they were reeking in their own corruption. The nominal churches are filled with these sins of fornication and adultery, crime and murder, the result of base, lustful passion, but these things are kept covered. Ministers, in high places, are guilty, yet a cloak of godliness covers their dark deeds and they pass on from year to year in their course of hypocrisy. Their sins have reached unto Heaven, and the honest in heart will be brought to the light, and come out of her. [Pamphlet 011 p. 14 para. 02] p. 41, Para. 1, [1868MS].

From the light God has given me, fornication and adultery are estimated, by a large number of the first-day Adventists, as sins which God winketh at. These sins are practiced to a great extent. They do not acknowledge the claims upon them. They have broken the commandments of the great Jehovah, and are zealously teaching their hearers to do the same, declaring the law of God abolished, having no claims upon them. In accordance with this free state of things, sin does not appear so exceedingly sinful; for by the law is the knowledge of sin. We may expect to find men in this company who will deceive, and lie, and give loose reign to lustful passions. But men and women who acknowledge the ten commandments binding, who observe the fourth commandment of the decalogue, should carry out in their lives, the principles of all ten of the precepts given in awful grandeur from Sinai. [Pamphlet 011 p. 15

para. 01] p. 41, Para. 2, [1868MS].

The Seventh-day Adventists who profess to be looking for, and loving, the appearing of Christ, should not follow the course of worldlings. They are no criterion for commandment-keepers. Neither should they pattern after the first-day Adventists, who trample under foot the law of God, and who will not acknowledge its claims. This class should be no criterion for them. Commandment-keeping Adventists are occupying a peculiar, exalted position. John viewed them in holy vision, and described them. Here are they who keep the commandments of God and have the testimony of Jesus. [Pamphlet 011 p. 16 para. 01] p. 42, Para. 1, [1868MS].

The Lord made a special covenant with his ancient Israel if they would prove faithful, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." He addresses his commandment-keeping people in these last days, "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." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." [Pamphlet 011 p. 16 para. 02] p. 42, Para. 2, [1868MS].

All who profess to keep the commandments of God are not possessing their bodies in sanctification and honor. The most solemn message ever committed to mortals has been intrusted to this people, and they can have a powerful influence if they will be sanctified by the truths they profess. They profess to be standing upon the elevated platform of eternal truth, keeping all of God's commandments; therefore, if they indulge in sin, if they commit fornication and adultery, their crime is of tenfold greater magnitude than the classes I have named who do not acknowledge the law of God binding upon them. In a peculiar sense do those who profess to keep God's law dishonor him and reproach the truth by transgressing the law of God. [Pamphlet 011 p. 17 para. 01] p. 42, Para. 3, [1868MS].

This very sin, fornication, prevailed among ancient Israel, which brought the signal manifestation of God's displeasure. The judgments of God then followed close upon

their heinous sin, and thousands of them fell, and their polluted bodies were left in the wilderness. "But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall." [Pamphlet 011 p. 17 para. 02] p. 43, Para. 1, [1868MS].

Seventh-day Adventists, above all people in the world, should be patterns of piety, holy in heart and in conversation. I related in the presence of N. Fuller that the people whom God had chosen as his peculiar treasure, he required to be elevated, refined, sanctified; partakers of the divine nature, having escaped the corruption that is in the world through lust. Should they indulge in sin and iniquity who make so high a profession, their guilt would be very great, their sin of great magnitude in his sight. He would reprove the sins of one, that others might take warning, and fear. The warnings, corrections, and reproofs, are not given to the erring because their lives are more blame-worthy than professed Christians of the nominal churches, or because their acts and example are worse than the Adventists who will not yield obedience to the claims of God's law; but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of Heaven by yielding obedience to the laws of his government. They are God's representatives upon the earth. Any sin or transgression in them, separates them from God, and, in a special manner, dishonors his name by giving the enemies of God's holy law occasion to reproach his cause and his people, whom he has called "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that they should show forth the praises of Him that hath called them out of darkness into his marvelous light. [Pamphlet 011 p. 18 para. 01] p. 43, Para. 2, [1868MS].

The people who are at war with the law of the great Jehovah, who consider it a special virtue to talk, and write, and act, the most bitter and hateful things, to show their contempt of that law, may make high and exalted profession of love to God, and apparently have much religious zeal, as did the Jewish chief priests and elders; yet in the day of God, found wanting will be said by the Majesty of Heaven. By the law is the knowledge of sin. The mirror which would discover to them the defects in their character, they are infuriated against, because it points out their sins. Leading Adventists who have rejected the light are fired with madness against God's holy law, as the Jewish nation were against the Son of God. They are in a terrible deception, deceiving souls and being deceived themselves. They will not come to the light lest their deeds should be reprov'd. Such will not be taught. But the people who profess to keep the law of God, he corrects, he reprov's, he points out their sins, and lays open their iniquity; because he wishes to separate all sin and wickedness from them, that they may perfect holiness in his fear, and be prepared to die in the Lord, or for translation to Heaven. God will rebuke, reprove, and correct them, that they may be refined, sanctified, elevated, and finally exalted to his own throne. [Pamphlet 011 p. 19 para. 01] p. 44, Para. 1, [1868MS].

Eld. Fuller has heard the testimony borne in public, that the professed people of God were not all holy; some were corrupt. God was seeking to elevate them, but they refused to come up upon a high plane of action. The animal passions bore sway, and the mortal and intellectual were overborne, and made servants to the corrupt passions. Those who do not control their base passions cannot appreciate the atonement, or place right value upon the worth of the soul. Salvation to them is not experienced nor understood. The gratification of their animal passions is to them the highest ambition of their lives. Nothing but purity and holiness will God accept; one spot, one wrinkle, one defect in the character, will debar Heaven, with all its glories and treasure, from them forever. [Pamphlet 011 p. 20 para. 01] p. 45, Para. 1, [1868MS].

Ample provisions have been made for all who sincerely, earnestly, and thoughtfully, set about the work of perfecting holiness in the fear of God. Power and strength, grace and glory, have been provided through Christ, to be

brought by ministering angels to the heirs of salvation. None are so low, and corrupt, and vile, but that they can find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, stop their course of iniquity, and turn with full purpose of heart to the living God. He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness; and he bids them live and not die. In him they may flourish. Their branches will not wither nor be fruitless. If they abide in him, they can draw sap and nourishment from him, be imbued with his Spirit, and walk even as he has walked, and overcome as he has overcome, and be exalted to his own right hand. [Pamphlet 011 p. 21 para. 01] p. 45, Para. 2, [1868MS].

Eld. Fuller has been warned. The warnings given to others condemned him. The sins reprov'd in others reprov'd him, and gave him sufficient light how God regarded crimes of such a character as he was committing; yet he would not turn from his evil course. He pursued his fearful, impious work, corrupting the bodies and souls of his flock. Satan had strengthened the lustful passions which this man did not subdue, and engaged them in his cause to lead souls to death. We have no hope of his salvation. While he professed to be keeping the law of God, he was, in a most wanton manner, violating its plain precepts. He has given himself up to the gratification of sensual pleasure. He has sold himself to work wickedness. What will be the wages of such a man? The indignation and wrath of God will punish him for sin. The vengeance of God will be aroused against those whose hellish passions have been concealed under a ministerial cloak. While professing to be a shepherd of the flock, he was leading the flock to certain ruin. These dreadful results are the fruits of the carnal mind, which is enmity against God; for it is not subject to the law of God, neither indeed can be. [Pamphlet 011 p. 22 para. 01] p. 46, Para. 1, [1868MS].

I was referred to this Scripture: "Let not sin, therefore, reign in your mortal body, that ye should obey it, in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Professed Christians, if there is no further light given you than that contained in this text, you will be without excuse if you suffer yourselves to be controlled by base passions.

[Pamphlet 011 p. 23 para. 01] p. 46, Para. 2, [1868MS].

The word of God is sufficient to enlighten the most beclouded mind, to be understood by those who have any wish to understand it. But notwithstanding all this some of those who profess to make the word of God their study, are found living in direct opposition to its plainest teachings. Then to leave men and women without excuse, God has given plain and pointed testimonies, bringing them to the word they have neglected to follow. Yet all the light is turned from by those who serve their own lusts, and they will not cease their course of sin, but continue to take pleasure in unrighteousness, in the face of the threatenings and vengeance of God against those who do such things. [Pamphlet 011 p. 23 para. 02] p. 46, Para. 3, [1868MS].

I have been long designing to speak to my sisters, and tell them that, from what the Lord has been pleased to show me from time to time, there is a great fault among them. They are not careful to abstain from all appearance of evil. They are not all circumspect in their deportment, as becometh women professing godliness. Their words are not so select and well chosen as should be for women who have received the grace of God. They are too familiar with their brethren. They linger around them, incline towards them, and seem to choose their society. They are highly gratified with their attention. [Pamphlet 011 p. 23 para. 03] p. 47, Para. 1, [1868MS].

From the light the Lord has given me, our sisters should pursue a very different course. They should be more reserved, and manifest less boldness, and encourage in themselves "shamefacedness and sobriety." There is too much jovial talk indulged in among our brethren, as well as our sisters, when in each other's society. There is much jesting and joking and laughing indulged in by women professing godliness. This is all unbecoming, and grieves the Spirit of God. These exhibitions manifest a lack of true Christian refinement. These things indulged in do not strengthen the soul in God, but bring great darkness, drive the pure, refined, heavenly angels away, and bring those who engage in these wrongs down to a low level. [Pamphlet 011 p. 24 para. 01] p. 47, Para. 2, [1868MS].

All our sisters should encourage true meekness, not to be forward, talkative, and bold, but modest and unassuming,

slow to speak. They may cherish courteousness. To be kind, tender, pitiful, forgiving, and humble, would be becoming and well pleasing to God. If they occupy this position, they will not be burdened with undue attention from gentlemen or their brethren. There will be felt by all that there is a sacred circle of purity around these God-fearing women, which shields them from any unwarrantable liberties. There is too much careless, loose, coarse, freedom of manner by some women professing godliness, which leads to wrong and evil. [Pamphlet 011 p. 24 para. 02] p. 47, Para. 3, [1868MS].

Those godly women who occupy their minds and hearts in meditating upon themes which would strengthen purity of life, which would elevate the soul to commune with God, will not be easily led astray from the path of rectitude and virtue. They will be fortified against the sophistry of Satan, and are prepared to withstand his seductive arts. [Pamphlet 011 p. 25 para. 01] p. 48, Para. 1, [1868MS].

The fashion of the world, the desire of the eye, and the lust of the flesh or vain glory, are connected with the fall of the unfortunate. That which is pleasing to the natural heart and carnal mind is cherished. If the lust of the flesh had been rooted out of their hearts, they would not be so weak. If our sisters would feel the necessity of purifying their thoughts, and never suffer themselves to be careless in their deportment, which leads to improper acts, they need not stain in the least their purity. They would, if they view the 'matter as God has presented it to me, bear such an abhorrence to impure acts and deeds that they would not be found among the number who had fallen through the temptations of Satan, no matter who the medium might be whom Satan should select. [Pamphlet 011 p. 25 para. 02] p. 48, Para. 2, [1868MS].

A preacher may be dealing in sacred, holy things, and yet not be holy in heart. He may give himself to Satan to work wickedness, and to corrupt the soul and body of his flock. Yet if the minds of women and youth professing to love and fear God were fortified with the Spirit of God, if they had trained their minds to purity of thought, and educated themselves to avoid all appearance of evil, they would be safe from any improper advances, and be secure from the prevailing corruption around them. The Apostle Paul has written concerning himself, "But I keep my body under, and bring it in subjection; lest that by any means, when I have

preached to others, I myself should be a castaway."
[Pamphlet 011 p. 25 para. 03] p. 48, Para. 3, [1868MS].

If a minister of the gospel has not control of his baser passions, if he fails to follow the example of the apostle, and so dishonors his profession and faith as to even name the indulgence of sin, our sisters who profess godliness should not for an instant flatter themselves that sin and crime lose their sinfulness in the least because their minister dares to engage in them. Because men who are in responsible places show themselves to be familiar with sin, it should not lessen the guilt and enormity of the sin in the minds of any. Sin should appear just as sinful, just as abhorrent, as they had heretofore regarded it; and the one who indulges in sin should, in the minds of the pure and elevated, be abhorred and withdrawn from, as they would flee from a serpent whose sting was deadly. [Pamphlet 011 p. 26 para. 01] p. 49, Para. 1, [1868MS].

If the sisters were elevated and possessing purity of heart, any corrupt advance, even from their minister, would be repulsed with such positiveness as would never meet with a repetition. Minds must be terribly befogged by Satan, that can listen to the voice of the seducer because he is a minister, and therefore break God's plain and positive commands, and flatter themselves that they commit no sin. Have we not the words of John: "He that saith I know Him, and keepeth not his commandments, is a liar, and the truth is not in him"? What saith the law? "Thou shalt not commit adultery." The fact of man's professing to keep God's holy law, and ministering in sacred things, and taking the advantage of the confidence his position gives him to indulge his base passions, should, of itself, be sufficient for a woman professing godliness, to see that, although his profession was as exalted as the heavens, any impure proposal coming from him was Satan disguised through the minister, as an angel of light. I cannot believe that the word of God is abiding in the hearts of those who are so readily controlled, and yield up their innocency and virtue upon the altar of lustful passions. [Pamphlet 011 p. 26 para. 02] p. 49, Para. 2, [1868MS].

My sisters, avoid even the appearance of evil. In this fast age reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Jesus Christ, making a high and exalted profession, to cherish this precious, priceless gem,

modesty. This will guard virtue. If you have any hope of being finally exalted to join company with the pure, sinless angels, and live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will abide the day of God, stand the grand review, and be received into a pure and holy Heaven. [Pamphlet 011 p. 27 para. 01] p. 50, Para. 1, [1868MS].

The least insinuations, come from whatever source they may, inviting you to indulge in sin, or to allow the least unwarrantable liberty with your persons, resent as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin, in such a one, is of tenfold greater magnitude, and should lead a God-fearing woman, or youth, to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure the least approach to it is the evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can you give that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart, and has never been crucified. [Pamphlet 011 p. 28 para. 01] p. 50, Para. 2, [1868MS].

As I have been shown the dangers of, and sins among, those who profess better things--a class who are not suspected of being in any danger from these polluting sins--I have been led to inquire, Who, O Lord, shall stand when thou appearest? Only those who have clean hands and pure hearts shall abide the day of his coming. [Pamphlet 011 p. 28 para. 02] p. 50, Para. 3, [1868MS].

I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption

should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder is the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that their chastity and virtue stand in marked contrast to that of the class who are controlled by brute passions. [Pamphlet 011 p. 29 para. 01] p. 51, Para. 1, [1868MS].

I have inquired, When will the youthful sisters act with propriety? I know there will not be any decided change for the better until parents feel the importance of greater carefulness in educating their children correctly. Teach them to act with reserve and modesty. Educate them for usefulness, to be helps, to minister to others rather than be waited upon, and be ministered unto. [Pamphlet 011 p. 29 para. 02] p. 51, Para. 2, [1868MS].

Satan has the control of the minds of the youth generally. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wits' end to know what course to pursue, to save them from ruin. Satan is leading them on to be a proverb in the mouths of unbelievers, because of their boldness, lack of reserve and female modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls about their own age, accompanying them home, and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children, in this fast age. [Pamphlet 011 p. 30 para. 01] p. 51, Para. 3, [1868MS].

Especially has this been the case in Battle Creek. Parents who have sent their children from their care to attend school there, thinking that others would do the duty that they had neglected, have made a great mistake. There are young boys and girls in Battle Creek standing ready to seize new-comers and introduce them to their frivolous pleasures and sports. They profess to be Christians. They

sometimes speak in meeting, and this gives them influence with strangers. Yet they have, many of them, no experience in divine things, and their profession makes them no better than unbelievers, because they do not live Christian lives. They do not deny themselves, and bear the cross by restraining their desires. Their conversation is not humble; it is not in Heaven. [Pamphlet 011 p. 30 para. 02] p. 52, Para. 1, [1868MS].

With many young ladies the boys is the theme of conversation, with the young men it is the girls. Out of the abundance of the heart the mouth speaketh. They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet it again in the day of God. There are too many children who are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones, and are hardened against any effort that may be made by those interested in their salvation. [Pamphlet 011 p. 31 para. 01] p. 52, Para. 2, [1868MS].

Parents, you should not send your children to Battle Creek. There ought to be in Battle Creek a powerful influence for good; but there is a most urgent need of fathers and mothers in Israel who will care for souls. Many souls have come to Battle Creek, tender in spirit, susceptible of the influences of the Spirit of God, yet no one has had a burden of labor for these souls, and when they leave the place, they can in truth say, No man careth for my soul. Selfish interest has been primary. Individual effort and responsibility are not felt. Souls are thrown into the arms of the church, in the providence of God, who are left to be made a prey by the devourer of souls. Oh! what will be the account that these indolent, slothful, indifferent ones will have to render in the reckoning day? [Pamphlet 011 p. 31 para. 02] p. 52, Para. 3, [1868MS].

There ought to be picked men at the heart of the work, who can be relied upon in every emergency to keep the fort--men who are unselfish, abounding in generosity and all good works, whose lives are hid in God, and who consider the better life of more value than food and clothing. "Is not the life more than meat, and the body than raiment?" Faithful sentinels God calls for right at the heart of the work, who will love souls for whom Christ died, who will

bear the burden for perishing souls, looking forward to that recompense of reward which will be theirs when they enter into the joy of their Lord, and behold souls saved through their instrumentality, to live as long as God shall live, and be happy, eternally happy, in his glorious kingdom. Oh! that we could arouse fathers and mothers to have a sense of their duty. Oh! that they would feel deeply the weight of responsibility resting upon them. Then they might forestall the enemy, and gain precious victories for Jesus. Parents are not clear in this matter. They should investigate their lives closely, analyze their thoughts and motives, and see if they have been circumspect in their course of action. They should closely watch, to see if their example in conversation and deportment has been such as they would wish their children to imitate. Have purity and virtue shine out in your words and acts before your children. [Pamphlet 011 p. 32 para. 01] p. 53, Para. 1, [1868MS].

I have been shown families where the husband and father has not preserved that reserve, that dignified, godlike manhood which a follower of Jesus Christ should. He has failed in his kind, tender, courteous acts due to his wife, whom he has promised before God and angels to love and respect and honor while they both shall live. The girl employed to do the work has been free and somewhat forward in her attentions to dress his hair and be affectionately attentive, and he is pleased, foolishly pleased. He is not as demonstrative in his attention and love as he once was to his wife. Be sure Satan is at work here. Respect your hired help, treat them kindly, considerately, but go no farther. Let your deportment be such that there will be no advances to familiarity from your help. If you have words of kindness and acts of courtesy to give, it is always safe to give them to your wife. It will be a great blessing to her, and will bring happiness to her heart which will be reflected back upon you again. Also, I have been shown that the wife has let her sympathies and interest and affection go out to other men. They may be members of the family, whom she makes confidants, relating her troubles and, perhaps, her private family matters, to them. She shows a preference for their society. [Pamphlet 011 p. 33 para. 01] p. 53, Para. 2, [1868MS].

This is all wrong. Satan is at the bottom of it; and unless you are alarmed, and stop just where you are, he will lead you to ruin. You cannot observe too great

caution, and encourage too much reserve in this matter. If you have tender, loving words and kindly attentions to bestow, let it be given him you have promised before God and angels to love, honor, and respect, while you both shall live. Oh! how many lives are made bitter by the walls' being broken down which inclose every family, calculated to preserve its purity and sanctity. A third person is frequently taken into the confidence of the wife, and her private family matters are laid open before the special friend. This is the device of Satan to estrange the hearts of the husband and wife. Oh! that this would cease. What a world of trouble would be saved! Lock the faults of one another within your own hearts. Tell your troubles alone to God. He can give you right counsel and sure consolation, which will be pure, having no bitterness in it. [Pamphlet 011 p. 34 para. 01] p. 54, Para. 1, [1868MS].

I am acquainted with a number of cases where the women have thought their marriage a misfortune. They have read novels until their imaginations have become diseased, and they live in a world of their own creating. They think themselves women of sensitive minds, of superior, refined organizations. They think themselves great sufferers, martyrs, because they imagine their husbands are not so refined, possessing such superior qualities that they can appreciate their own supposed virtue and refined organizations. These women have talked of this, and thought upon it, until they are nearly maniacs upon this subject. They imagine their worth is superior to other mortals, and it is not agreeable to their fine sensibilities to associate with common humanity. These women are making themselves fools; and their husbands are in danger of being drawn in to think that they possess a superior order of minds. [Pamphlet 011 p. 35 para. 01] p. 55, Para. 1, [1868MS].

From what the Lord has shown me, the women of this class have had their imaginations perverted by novel-reading, day-dreaming, and castle-building--living in an imaginary world. They do not bring their ideas down to the common, useful duties of life. They do not take up the life-burdens which lie in their path, and seek to make a happy, cheerful home for their husbands. They lean their whole weight upon them without so much as bearing their own burden. They expect others to anticipate their wants, and do for them, while they are at liberty to find fault and to question as

they please. These women have a love-sick sentimentalism, constantly thinking they are not appreciated; that their husbands do not give them all that attention they deserve. They imagine themselves martyrs. [Pamphlet 011 p. 35 para. 02] p. 55, Para. 2, [1868MS].

The truth of the matter is this, if they would show themselves useful, their value might be appreciated; but when they pursue a course to constantly draw upon others for sympathy and attention, while they feel under no obligation to give the same in return, passing along reserved, cold, and unapproachable, bearing no burden for others or feeling for their woes, there can be but little in their lives precious and valuable. These women have educated themselves to think and act as though it has been a great condescension in them to marry the men they have; and therefore that their fine organizations would never be fully appreciated. They have viewed things all wrong. They are unworthy of their husbands. They are a constant tax upon their care and patience, when at the same time, they might be helps, lifting the burdens of life with their husbands, instead of dreaming over unreal life found in novels and love romances. May the Lord pity the men who are bound to such useless machines, fit only to be waited upon, to eat, dress, and breathe. [Pamphlet 011 p. 36 para. 01] p. 55, Para. 3, [1868MS].

These women who suppose they possess such sensitive, refined organizations make very useless wives and mothers. It is frequently the case that the affections will be withdrawn from their husbands, who are useful, practical men; and they will show much attention for other men, and will with their love-sick sentimentalism draw upon the sympathies of others, tell them their trials, their troubles, their aspirations to do some high and elevated work, and reveal the fact that their married life is a disappointment, a hindrance to their doing the work they have anticipated they might do. [Pamphlet 011 p. 37 para. 01] p. 56, Para. 1, [1868MS].

Oh! what wretchedness exists in families that might be happy. These women are a curse to themselves, and a curse to their husbands. In supposing themselves to be angels, they make themselves fools, and are nothing but heavy burdens. They leave the common duties of life, right in their path, which the Lord has left for them to do, and are restless and complaining, always looking for an easy, more

exalted, and more agreeable work to do. Those supposing themselves to be angels are found human after all. They are fretful, peevish, dissatisfied, jealous of their husbands because the larger portion of their time is not spent in waiting upon them. They complain of being neglected when their husbands are doing the very work they ought to do. Satan finds easy access to this class. They have no real love for any one but themselves. Yet Satan tells them that if such a one were their husband, they would be happy indeed. They are easy victims to the device of Satan, being readily led to dishonor their own husbands and to transgress the law of God. [Pamphlet 011 p. 37 para. 02] p. 56, Para. 2, [1868MS].

I would say to women of this description, You can make your own happiness or destroy it. You can make your position happy or unbearable. The course you pursue will create happiness or misery for yourself. Have these never thought that their husbands must tire of them in their uselessness, in their peevishness, in their fault-finding, in their passionate fits of weeping, while imagining their case so pitiful? Their irritable, peevish disposition is indeed weaning the affections of their husbands from them, and they drive them to seek for sympathy, and peace, and comfort elsewhere than at home. A poisonous atmosphere is in their dwelling, and home is anything but a place of rest, of peace, of happiness, to them. The husband is subject to Satan's temptation, and his affections are placed on forbidden objects, and he is lured on to crime, and finally lost. [Pamphlet 011 p. 38 para. 01] p. 57, Para. 1, [1868MS].

Great is the work and mission of women, especially those who are wives and mothers. They can be a blessing to all around them. They can have a powerful influence for good if they will let their light so shine that others may be led to glorify our Heavenly Father. Women may have a transforming influence if they will only consent to yield their way and their will to God, and let him control their mind, affections, and being. They can have an influence which will tend to refine and elevate those with whom they associate. But this class are generally unconscious of the power they possess. They exert an unconscious influence. It seems to work out naturally from a sanctified life, a renewed heart. It is the fruit that grows naturally upon the good tree of divine planting. Self is forgotten and immersed in the life of Christ. To be rich in good works

comes as naturally as their breath. They live to do others good, and yet are ready to say, We are unprofitable servants. [Pamphlet 011 p. 38 para. 02] p. 57, Para. 2, [1868MS].

God has assigned woman her mission, and if she, in her humble way, to the best of her ability, makes a heaven of her home, faithfully and lovingly performing her home-duties to her husband and children, continually seeking to let a holy light shine from her useful, pure, and virtuous life to brighten all around her, she is doing the work left her of the Master, and will hear from his divine lips, "Well done, good and faithful servant, enter thou into the joy of thy Lord." These women who are doing what their hands find to do with ready willingness, and with cheerfulness of spirit aiding their husbands to bear their burdens, and training their children for God, are missionaries in the highest sense. They are engaged in an important branch of the great work to be done on earth to prepare mortals for a higher life; and they will receive their reward. Children are to be trained for Heaven, and fitted to shine in the courts of the Lord's kingdom. When parents have a true sense of the important, responsible work God has left for them to do, especially mothers, they will not be so much engaged in the business which concerns their neighbors, with which they have nothing to do. They will not engage in the fashionable gossip from house to house, dwelling upon the faults, wrongs and inconsistencies of their neighbors. They will feel so great a burden of care for their own children that they can find no time to take up a reproach against their neighbor. Gossipers and news-carriers are a terrible curse to neighborhoods and churches. Two-thirds of all the church trials arise from this source. [Pamphlet 011 p. 39 para. 01] p. 58, Para. 1, [1868MS].

God requires all to do the duties of today with faithfulness. This is much neglected by the larger share of professed Christians. Especially is present duty lost sight of by the class I have mentioned, who imagine that they are of a finer order of beings than their fellow-mortals around them. The fact of their minds' turning in this channel, is proof that they are of inferior order, narrow, conceited, and selfish. They feel high above the lowly and humble poor. Such, Jesus says he has called. They are forever trying to secure position, to gain applause, to obtain credit for doing a work that others cannot do, some great

work. But it disturbs the fine grain of their refined organism to associate with the humble, the unfortunate. They mistake the reason altogether. The reason they shun any of these duties not so agreeable, is because of their supreme selfishness. Dear self is the center of all their actions and motives. [Pamphlet 011 p. 40 para. 01] p. 58, Para. 2, [1868MS].

I was pointed to the Majesty of Heaven. He whom angels worshiped, he who was rich in honor, splendor, and glory, came to the earth, and when he found himself in fashion as a man, he did not plead his refined nature as an excuse to hold himself aloof from the unfortunate. He was found in his work among the afflicted, the poor, distressed, and needy ones. Christ was the embodiment of refinement and purity. His was an exalted life and character, yet he was found in his labor, not among men of high-sounding titles, not among the most honorable of this world, but with the despised and needy. "I came," says the divine Teacher, "to save that which was lost." Yes, the Majesty of Heaven was ever found working to help those who most needed help. May the example of Christ put to shame the excuses of that class who are so attracted to their poor self that they consider it beneath their refined taste and their high calling to help the most helpless. Such have taken a position higher than their Lord, and in the end will be astonished to find themselves lower than the lowliest of that class their refined, sensitive natures were shocked to mingle with and work for. True, it may not always be agreeable or pleasant to unite with the Master and be co-workers with him in helping the very class who stand most in need of help. But this is the work Christ humbled himself to do. Is the servant greater than his Lord? He has given the example, and enjoins upon us to copy it. It may be disagreeable, yet duty demands that just such a work be performed. There has been a serious lack in Battle Creek; a few of a certain class have run together, gossiped together, associated almost wholly together, and neglected their neighbors and society around them. They have felt no interest to become acquainted with the people around them, with the purpose of removing the prejudice from their minds and enlightening them in regard to the truth. How far have they let their light shine before men, that they seeing their good works may glorify our Father who art in Heaven? They have put their light under a bushel, and hid it in their own houses. They have not felt that their neighbors and the society around them had claims upon them, and they

have not feared that they would rise in the Judgment and condemn them for their neglect of showing them the way of salvation. [Pamphlet 011 p. 41 para. 01] p. 59, Para. 1, [1868MS].

I was shown that, with the exception of a few of the most congenial, they have held themselves aloof from all. Those of like faith may go to the place, but there is not a sense of individual responsibility to make these visitors at home. At the great heart of the work they expect to find warmth of reception in that degree according with the character of the work. Hundreds have called there with high hopes, only to be disappointed and chagrined, with their confidence shaken in Battle Creek. Many have stumbled to perdition over the neglect and decided coldness they have met in Battle Creek. I saw that God was displeased at the lack of hospitality and courteousness that characterized the people living there. There are many who would not begrudge the food these would eat, but they are unwilling to be discommoded, to be put to any inconvenience. The same ones would have a select few, and circle around these, to the neglect of others. [Pamphlet 011 p. 43 para. 01] p. 60, Para. 1, [1868MS].

Souls have stumbled over the love of fashion and the display of pride seen at Battle Creek, the lack of humility, simplicity and true godliness. The blood of souls is upon the members of the church at Battle Creek. Many have gone to Battle Creek with ardent hopes, simple in faith and their service to God, and after remaining awhile, have returned home infidels. Some have felt neglected because they could not dress so well as others in the church, and, after a short tarry, have lost their simplicity. They became inoculated with the prevailing pride and the pest of fashion, and carry the influence they received at Battle Creek to their homes to let their darkness fall upon others. A poison has been circulated through the body, which has come from Battle Creek. Souls have languished right in their midst, and given up the truth, and there has been no one of sufficient strength and godliness to guide their straying feet, or strengthen their feeble faith. [Pamphlet 011 p. 43 para. 02] p. 60, Para. 2, [1868MS].

There are needed faithful and picked men at Battle Creek. Those who have not had an experience in bearing burdens, and do not wish to have that experience, should not, on any

account, live there. Men are wanted who will watch for souls as they that must give an account. Fathers and mothers in Israel are wanted at this important post. Let the selfish and self-caring, the stingy, covetous souls find a location where their miserable traits of character will not be so conspicuous. The more isolated such ones are, the better for the cause of God. [Pamphlet 011 p. 44 para. 01] p. 61, Para. 1, [1868MS].

I appeal to the people of God, not only in Battle Creek, but wherever they may be found, Awake to your duty. Take it to heart that we are really living amid the perils of the last days. I hope the horrible, startling revelation in regard to N. Fuller will awaken you, fathers and mothers, to see the necessity of thorough work being done in your houses, among yourselves and your children, that not one of you may be so deluded by Satan as to regard sin as this poor, much-to-be-pitied man has done. Those who have participated with him in crime would never have been left to be deceived and ruined had they possessed a high sense of virtue and purity, and had they cherished a constant and lively horror of sin and iniquity. While living under and proclaiming the most solemn message ever borne to mortals, presenting the law of God as a test of character and as the seal of the living God, they are transgressing its holy precepts. The consciences of those who do this are terribly hardened. They have become seared by resisting the influences of the Spirit of God, until they can use sacred truth as a cloak to hide the deformity of their corrupted souls. This man has been terribly deluded by Satan. He has been serving vicious passions while professing to be consecrated to the work of God, ministering in sacred things. He has considered himself in health while there was no soundness in him. He is a mass of corruption. [Pamphlet 011 p. 45 para. 01] p. 61, Para. 2, [1868MS].

I have felt deeply as I have seen the powerful influence animal passions have had in controlling men and women of no ordinary intelligence and ability. They are capable of engaging in a good work, of exerting a powerful influence, were they not enslaved by base passions. My confidence in humanity has been terribly shaken. I have been shown that persons of apparently good deportment, not taking unwarrantable liberties with the other sex, were guilty of practicing secret vice nearly every day of their lives. This terrible sin has not even been refrained from while most solemn meetings have been in session. They have

listened to the most solemn, impressive discourses upon the Judgment, which seemed to bring them before the tribunal of God, causing them to fear and quake, yet an hour would hardly elapse before they have been engaged in their favorite, bewitching sin, polluting their own bodies. They were such slaves to this awful crime that they seemed devoid of power to control their passions. We have labored for some earnestly; we have entreated, we have wept and prayed over them, yet we have known that right amid all our earnest effort and distress the force of sinful habit has obtained the mastery. These sins would be committed. The consciences of some of the guilty, through severe attacks of sickness, or being powerfully convicted, have been aroused, and have so scourged them, that it has led to confession of these things, with deep humiliation. Others are alike guilty. They have practiced this sin nearly their whole lifetime, and in their broken-down constitutions, and, with their sieve-like memories, are reaping the result of this pernicious habit, yet are too proud to confess. They are secretive, and have not shown compunctions of conscience for this great sin and wickedness. My confidence in the Christian experience of such is very small. They seem to be insensible to the influence of the Spirit of God. The sacred and common are alike to them. The common practice of a vice so degrading as the polluting of their own bodies has not led to bitter tears and heartfelt repentance. They feel that their sin is against themselves alone. Here they mistake. Are they diseased in body or mind, others are made to feel--others suffer. Mistakes are made. The memory is deficient. The imagination is at fault; and there is a deficiency everywhere which seriously affects those with whom they live, and who associate with them. These feel mortification and regret because these things are known by another. [Pamphlet 011 p. 46 para. 01] p. 62, Para. 1, [1868MS].

I have mentioned these cases to illustrate the power of this soul-and-body-destroying vice. The entire mind is given up to low passion. The moral and intellectual are over-borne by the baser powers. The body is enervated; the brain is weakened. The material there deposited to nourish the system is squandered. The drain upon the system is great. The fine nerves of the brain, by being excited to unnatural action, become benumbed and in a measure paralyzed. The moral and intellectual are weakening, while the animal passions are strengthening, and being more largely developed by exercise. The appetite for unhealthful

food clamors for indulgence. It is impossible to arouse the moral sensibilities of those persons who are addicted to the habit of self-abuse, to appreciate eternal things. You cannot lead such to delight in spiritual exercises. Impure thought seize and control the imagination, and fascinate the mind, and next follows an almost uncontrollable desire for the performance of impure actions. If the mind were educated to contemplate elevating subjects, the imagination trained to reflect upon pure and holy things, it would be fortified against this terrible, debasing, soul-and-body-destroying indulgence. It would, by training, become accustomed to linger upon the high, the heavenly, the pure, and the sacred, and could not be attracted to this base, corrupt, and vile, indulgence. [Pamphlet 011 p. 47 para. 01] p. 63, Para. 1, [1868MS].

What can we say of those who are living right in the blazing light of truth, yet daily practicing and following in a course of sin and crime. Forbidden, exciting pleasures have a charm for them, and hold and control their entire being. Such take pleasure in unrighteousness and iniquity, and must perish outside of the city of God, with every abominable thing. [Pamphlet 011 p. 48 para. 01] p. 64, Para. 1, [1868MS].

What is the cause of this wonderful, marked indifference to the eternal interest. It is the indulgence of sin, while the light which condemns sin is shining upon them. Sin is reproved, yet they will not be corrected. They continue daily to practice their iniquity. God reproveth, but they harden their hearts against the warnings. They do not face right about. I have written testimonies for individuals. I have stood upon my feet at Battle Creek, when burdened and nearly fainting, and presented the true condition of the people professing to keep the commandments of God. I have felt the power of God upon me in great measure, while speaking, warning, and entreating. Yet I know of but one or two who have been reproved that have faced right about. The rest pass on nearly as before. Especially has this been the case in the Office. But very little effort has been made to meet the mind of God by a thorough reformation, and setting things right by restitution. [Pamphlet 011 p. 49 para. 01] p. 64, Para. 2, [1868MS].

The frown of God has not been removed from the church in Battle Creek. Men have been reproved for various sins. Some have been tyrants in their families, yet they have been too

proud, willful, and self-confident, to change their course of action. They have so large an amount of self-esteem that they consider their judgment even as the judgment of God. They are in the greatest delusion in the very things where they consider themselves wise. Many have been reprov'd, but have not reformed. Such will not receive the light, and will be left to follow their own ways, and to imagine them correct, until their true conditions will be revealed to them when there is no more any sacrifice for sin. When our Advocate has ceased his pleadings for erring humanity, then their weakness and shame will be apparent to all. [Pamphlet 011 p. 49 para. 02] p. 64, Para. 3, [1868MS].

I have sought to arouse parents to their duty, yet they sleep on. Your children are practicing secret vice, and they deceive you. You have such implicit confidence in them, that you think them too good and innocent to be capable of secretly practicing iniquity. Parents fondle and pet their children, and indulge them in pride, but do not restrain them with firmness and decision. They are so much afraid of their willful, stubborn spirits, that they fear to come in contact with them; but the sin of negligence, which was marked against Eli, will be their sin. The exhortation of Peter is of the highest value to all who are striving for immortality. Those of like precious faith are addressed: [Pamphlet 011 p. 50 para. 01] p. 65, Para. 1, [1868MS].

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath

forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for it ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Pamphlet 011 p. 50 para. 02] p. 65, Para. 2, [1868MS].

We are in a world where light and knowledge abound; yet many claiming to be of like precious faith are willingly ignorant. Light is all around them; yet they do not appropriate it to themselves. Parents do not see the necessity of informing themselves, obtaining knowledge, and putting that knowledge to a practical use in their married life. If they followed out the exhortation of the apostle, and lived upon the plan of addition, they would not be unfruitful in the knowledge of our Lord Jesus Christ. Many do not understand the work of sanctification. It is a progressive work. It is not attained to in an hour or a day, and then maintained without any special effort on their part. They seem to think they have attained to it when they have only learned the first lessons in addition. [Pamphlet 011 p. 51 para. 01] p. 66, Para. 1, [1868MS].

Many parents do not obtain the knowledge that they should in the married life. They are not guarded lest Satan take advantage of them, and control their minds and their lives. They do not see that God requires them to control their married lives from any excesses. But very few feel it to be a religious duty to govern their passions. They have united themselves in marriage to the object of their choice, and therefore reason that marriage sanctifies the indulgence of the baser passions. Even men and women professing godliness give loose rein to their lustful passions, and have no thought that God holds them accountable for the expenditure of vital energy, which weakens their hold on life and enervates the entire system. [Pamphlet 011 p. 52 para. 01] p. 66, Para. 2, [1868MS].

The marriage covenant covers sins of the darkest hue. Men and women professing godliness debase their own bodies through the indulgence of the corrupt passions, which lowers them beneath the brute creation. They abuse the powers God has given them to be preserved in sanctification and honor. Health and life are sacrificed upon the altar of base passion. The higher, nobler powers are brought into subjection to the animal propensities. Those who thus sin

are not acquainted with the result of their course. Could all see the amount of suffering they bring upon themselves by their own wrong and sinful indulgences, they would be alarmed. Some, at least, would shun the course of sin which brings such dreaded wages. A miserable existence is entailed upon so large a class that death to them would be preferable to life; and many do die prematurely, their lives sacrificed in the inglorious work of excessive indulgence of the animal passions. Because they are married, they think they commit no sin. [Pamphlet 011 p. 53 para. 01] p. 67, Para. 1, [1868MS].

Men and women, you will one day learn what is lust, and the result of its gratification. Passion may be found of just as base a quality in the marriage relation as outside of it. The apostle Paul exhorts husbands to love their wives "even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." It is not pure love which actuates a man to make his wife an instrument to administer to his lust. It is the animal passions which clamor for indulgence. How few men show their love in the manner specified by the apostle: "Even as Christ also loved the church, and gave himself for it, that he might [not pollute it, but] sanctify and cleanse it," "that it should be holy and without blemish." This is the quality of love in the married relation which God recognizes as holy. Love is a pure and holy principle. Lustful passion will not admit of restraint, and will not be dictated or controlled by reason. It is blind to consequences. It will not reason from cause to effect. Many women are suffering from great debility, and with settled disease, brought upon them because the laws of their being were not regarded. Nature's laws were trampled upon. The brain nerve-power is squandered by men and women because called into unnatural action to gratify base passions, and this hideous monster, base, low passion, assumes the delicate name of love. [Pamphlet 011 p. 53 para. 02] p. 67, Para. 2, [1868MS].

Many professed Christians passed before me, who seemed destitute of moral restraint. They were more animal than divine. They were, in fact, about all animal. Men of this type degrade the wife they have promised to nourish and cherish. She is made by him an instrument to minister to the gratification of his low, lustful propensities. Very

many women submit to become slaves to lustful passion. They do not possess their bodies in sanctification and honor. The wife does not retain the dignity and self-respect she possessed previous to marriage. This holy institution should have preserved and increased her womanly respect and holy dignity. Her chaste, dignified, godlike womanhood, has been consumed upon the altar of base passions. This has been sacrificed to please her husband. She soon loses respect for her husband, who does not regard the laws to which the brute creation yields obedience. The married life becomes a galling yoke; for love dies out, and, frequently, distrust, jealousy, and hate, takes its place. [Pamphlet 011 p. 54 para. 01] p. 68, Para. 1, [1868MS].

No man can truly love his wife who will patiently submit to become his slave, and minister to his degraded passions. She loses, in her passive submission, the value she once possessed in his eyes. He sees her dragged down from everything elevating, to a low level; and soon he suspects that she will, may be, as tamely submit to be degraded by another as by himself. He doubts her constancy and purity, tires of her, and seeks new objects which will arouse and intensify his hellish passions. The law of God is not regarded. These men are worse than brutes. They are demons in human form. The elevating, ennobling principles of true, sanctified love they are unacquainted with. [Pamphlet 011 p. 55 para. 01] p. 68, Para. 2, [1868MS].

The wife becomes jealous of the husband. She suspects that he will just as readily pay his addresses to another as to her, if opportunity should offer. She sees that he is not controlled by conscience, nor the fear of God. All these sanctified barriers are broken down by lustful passions. All that is godlike in the husband is made the servant of low, brutish lust. [Pamphlet 011 p. 56 para. 01] p. 69, Para. 1, [1868MS].

The world is filled with men and women of this order; and neat, tasty, yea, expensive, houses contain a hell within. Imagine, if you can, what the offspring of such parents must be. Will not the children sink lower in the scale than their parents have done? The parents have given the stamp of character to their children. Children that are born of these parents inherit qualities of mind from them which are of a low and base order. Satan nourishes anything tending to corruption. The matter now to be settled is, shall the wife feel bound to yield implicitly to the demands of her

husband when she sees that nothing but base passions control him, and when her reason and knowledge are convinced that she does it to the injury of her body, which God has enjoined upon her to possess in sanctification and honor, to preserve a living sacrifice to God? [Pamphlet 011 p. 56 para. 02] p. 69, Para. 2, [1868MS].

It is not true, holy love which leads the wife to gratify the animal propensities of her husband at the expense of health and life. If she possesses true love and wisdom, she will seek to divert the mind of her husband from the gratification of lustful passions, to high and spiritual themes, dwelling upon interesting spiritual subjects. It may be necessary to humbly and affectionately urge, even at the risk of his displeasure, that she cannot debase her body by yielding to sexual excess. She should, in a tender, kind manner, remind him that God has the first and highest claim upon her entire being, which claim she cannot disregard, for she will be held accountable in the great day of God. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and 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." "Ye are bought with a price; be not ye the servants of men." [Pamphlet 011 p. 56 para. 03] p. 69, Para. 3, [1868MS].

Woman can do much if she will, through her judicious influence, by elevating her affections, and in sanctification and honor preserving her refined, womanly dignity. In thus doing, she can save her husband and herself, thus performing a double work, and fulfilling her high mission, sanctifying her husband by her influence. In this delicate, difficult matter to manage, much wisdom and patience are necessary, as well as moral courage and fortitude. Strength and grace can be found in prayer. Sincere love is to be the ruling principle of the heart. Love to God and love to your husband alone can be the right ground of action. [Pamphlet 011 p. 57 para. 01] p. 70, Para. 1, [1868MS].

Let the woman decide that it is the husband's prerogative to have full control of her body, and to mold her mind to suit his in every respect, and run in the same channel of his own, and she yields her individuality. Her identity is lost, submerged in her husband. She is a mere machine for his will to move and control, a creature of his will and

pleasure. He thinks for her, decides for her, and acts for her. She dishonors God in this passive position. She has a responsibility before God which it is her duty to preserve. [Pamphlet 011 p. 58 para. 01] p. 70, Para. 2, [1868MS].

When the wife yields her body and mind to the control of her husband, being passive to his will in all things, sacrificing her conscience, her dignity, and even her identity, she loses the opportunity of exerting that mighty influence for good which she should possess, to elevate her husband. She could soften his stern nature, and her sanctifying influence could be exerted in a manner to refine, purify, and lead him to strive earnestly to govern his passions, and be more spiritually minded, that they might be partakers together of the divine nature, having escaped the corruption that is in the world through lust. The power of influence can be great to lead the mind to high and noble themes, above the low, sensual indulgences which the heart unrenewed by grace naturally seeks for. If the wife feels that she must, in order to please her husband, come down to his standard, when animal passions is the principal basis of his love, controlling his actions, she displeases God; for she fails to exert a sanctifying influence upon her husband. If she feels that she must submit to the animal passions of her husband without a word of remonstrance, she does not understand her duty to him, nor to her God. Sexual excess will effectually destroy a love for devotional exercises, will take from the brain the substance needed to nourish the system, and will most effectually exhaust the vitality. No woman should aid her husband in this work of self-destruction. She will not do it if she is enlightened, and truly loves her husband. [Pamphlet 011 p. 58 para. 02] p. 70, Para. 3, [1868MS].

The more animal passions are indulged and exercised, the stronger do they become, and the more violent will be their clamors for indulgence. Let God-fearing men and women awake to their duty. Many professing Christianity are suffering with paralysis of nerve and brain because of their intemperance in this direction. Rottenness is in the bones and marrow of many who are regarded as good men, who pray and weep, and who stand in high places, but whose polluted carcasses will never pass the portals of the heavenly city. [Pamphlet 011 p. 59 para. 01] p. 71, Para. 1, [1868MS].

Oh! that I could make all understand their obligations to God to preserve the mental and physical organism in the

best condition to render perfect service to God. [Pamphlet 011 p. 60 para. 01] p. 71, Para. 2, [1868MS].

Let the Christian wife refrain, both in word and act, from exciting the animal passions of her husband. Many have no strength at all to waste in this direction. They have already, from their youth up, weakened their brains, and sapped their constitutions, by the gratification of their animal passions. Self-denial and temperance should be the watch-word in married life; then, when children are born to parents, they will not be so liable to have the moral and intellectual organs weak, and the animal, strong. Vice in children is almost universal. Is there not a cause? Who have given them the stamp of character? May the Lord open the eyes of all to see that they are standing in slippery places. [Pamphlet 011 p. 60 para. 02] p. 71, Para. 3, [1868MS].

From the picture that has been presented before me, of the corruption of men and women professing godliness, I have feared that I should lose confidence in humanity altogether. I have seen that a fearful stupor is upon nearly all. It is almost impossible to arouse the very ones who should be awakened, so as to have any just sense of the power Satan holds over minds. They are not aware of the corruption teeming all around them. Satan has blinded their minds, and lulled them to carnal security. The failures in our efforts to bring minds up to understand the great dangers that beset souls, have sometimes led me to fear that I had exaggerated ideas of the depravity of the human heart. But when facts are brought to us of the sad deformity of one who has dared to minister in sacred things while corrupt at heart, and whose sin-stained hands have profaned the vessels of the Lord, I am sure I have not drawn the picture any too strong. [Pamphlet 011 p. 60 para. 03] p. 72, Para. 1, [1868MS].

I have been bearing a very strong testimony, both in writing and in speaking, hoping to awaken God's people to understand that they had fallen upon perilous times. I have felt sick at heart at the indifference manifested by those who ought to be awake and guarded, and who should understand the workings of Satan. I have seen that Satan is leading the minds of even those who profess the truth to indulge in the terrible sin of fornication. The mind of a man or woman does not come down in a moment from purity and holiness to depravity, corruption, and crime. It takes time

to transform the human to the divine, or to degrade those formed in the image of God, to brutes or to the satanic. By beholding, we become changed. Man, formed in the image of his Maker, can so educate his mind that sin which he once loathed, will become pleasant to him. As he ceases to watch and pray, he ceases to guard the citadel, the heart, and engages in sin and crime. The mind is debased, and it is impossible to elevate it from corruption while it is being educated to enslave the moral and intellectual powers, and bring them in subjection to grosser passions. It is constant war against the carnal mind, aided by the refining influence of the grace of God, which will attract it upward, and habituate it to meditate upon pure and holy things. [Pamphlet 011 p. 61 para. 01] p. 72, Para. 2, [1868MS].

The body is not kept under by professed Sabbath-keepers. Some embrace the Sabbath who have ever possessed depraved minds; and when they embraced the truth, they did not feel the necessity of turning square about, and changing their whole course of action. Whereas they had been years following the inclinations of an unregenerated heart, and had been swayed by the corrupt passions of their carnal natures, which had defaced the image of God in them, and defiled everything they touched, their entire future life would be all too short, at the longest, to climb Peter's ladder of Christian perfection, preparatory to their entering into the kingdom of God. There are not many who feel that in professing the truth they cannot be saved by the profession they make, unless they become sanctified through the truth in answer to the prayer of our divine Lord to his Father: "Sanctify them through thy truth: thy word is truth." [Pamphlet 011 p. 62 para. 01] p. 73, Para. 1, [1868MS].

Men and women who profess to be disciples of Christ, keeping all the commandments of God, will have to feel in their daily lives the true spirit of agonizing to enter into the strait gate. The agonizing ones are the only ones who will urge their passage through the narrow way and strait gate that lead to life eternal, to fullness of joy and pleasures forevermore. Those who merely seek to enter in will never be able. The entire Christian life of many will be spent in no greater effort than that of seeking, and their only reward will be an utter impossibility of their entering into that strait gate. [Pamphlet 011 p. 63 para. 01] p. 73, Para. 2, [1868MS].

I have been surprised to see how many families are blinded by Satan, and have no sense of his workings, his wiles, and deceptions, practiced in their very midst. Parents seem to be stupefied by the paralyzing influence of Satan, and yet think they are all right. I have been shown that Satan engages in the work of debasing the minds of those who unite in marriage, that he may stamp his own hateful image upon their children. Because they have entered into the marriage relation, he deceives them, and leads them to pervert the marriage institution, which is sacred. Many think that because of the marriage relation, they may permit themselves to be controlled by animal passions. They are led on by Satan. He is well pleased with the low level their minds take; for he has much to gain in this direction. He knows that if he can excite the baser passions, and keep them in the ascendancy, he has nothing to be troubled about in their Christian experience; for the moral and intellectual will be subordinate while the animal will predominate and keep in the ascendancy, and by exercise these baser passions will be strengthened and the nobler qualities of the mind become weaker and weaker. [Pamphlet 011 p. 63 para. 02] p. 74, Para. 1, [1868MS].

He can mold their posterity much more readily than he could their parents; for he can so control the minds of the parents that through them he may give his own stamp of character to their children. Many children are born with the animal passions largely in the ascendancy, while the moral faculties are but feebly developed. These children need the most careful culture, to bring out, strengthen, and develop, the moral and intellectual, and have these take the lead. But the workings of Satan are not perceived. His wiles are not understood. Children are not trained for God. Their moral and religious education is neglected. The animal passions are being constantly strengthened, while the moral faculties are becoming enfeebled. [Pamphlet 011 p. 64 para. 01] p. 74, Para. 2, [1868MS].

Children begin to practice self-pollution even in their infancy; and as they increase in years, the lustful passions grow with their growth, and strengthen with their strength. Their minds are not at rest. Girls desire the society of boys; and boys, that of the girls. Their deportment is not reserved and modest. They are bold and forward, taking indecent liberties. Their corrupt habits of self-abuse have debased their minds, and tainted their

souls. Vile thoughts, novel-reading, vile books, and love-stories, excite their imagination, and just suit their depraved minds. They do not love work. They complain of fatigue when engaged in labor. Their backs ache. Their heads ache. Is there not sufficient cause? Are they fatigued because of their labor? No, no! Yet their parents indulge these children in their complaints, and release them from labor and responsibility. This is the very worst thing they can do for them. They are removing almost the only barrier to Satan's having free access to their weakened minds. Useful labor would be a safeguard in some measure from his decided control of them. [Pamphlet 011 p. 64 para. 02] p. 75, Para. 1, [1868MS].

We have some knowledge of the manner of Satan's workings, and how well he succeeds in it. In Battle Creek parents are asleep. From what has been shown me, Satan has paralyzed their minds. They are slow to suspect that their own children can be wrong and sinful. [Pamphlet 011 p. 65 para. 01] p. 75, Para. 2, [1868MS].

Some of these children profess to be Christians, and parents sleep on, feeling no danger while the minds and bodies of their children are becoming wrecked. Some parents do not even take care to keep their children with them when in the house of God. Young girls have attended meetings and taken their seat, it may be, with their parents, but more frequently back in the congregation. They have been in the habit of making an excuse to leave the house. Boys understand this, and go out before or after the exit of the girls, and then, as the meeting closes, they accompany these girls home. Parents are none the wiser for this. Again, excuses are made to walk, and boys and girls assemble in some out-of-the-way place, resort to the fair grounds, or some other secluded place, and there play, and have a regular, high time, with no experienced eye upon them to caution them. They imitate men and women of advanced age. [Pamphlet 011 p. 66 para. 01] p. 75, Para. 3, [1868MS].

This is a fast age, little boys and girls commence paying attentions to one another, when they should both be in the nursery, taking lessons in modesty of deportment. What does this common mixing up do? Does it increase chastity in the youth who thus gather together? No, indeed! it increases the first lustful passions in the youth, and they are crazed by the devil, and only give themselves up to their

vile practices after such meetings. [Pamphlet 011 p. 66 para. 02] p. 76, Para. 1, [1868MS].

Parents are asleep. They don't know that Satan has planted his hellish banner right in their households. What, I was led to inquire, will become of the youth in this corrupt age? I say parents are asleep. The children are infatuated with a love-sick sentimentalism, and the truth has no power to correct the wrong. What can be done to stay the tide of evil? Parents can do much if they will. If a young girl just entering her teens is accosted with familiarity by a boy of her own age, or older, she should be taught to so resent this, that no such advances will ever be repeated. When a girl's company is frequently sought for by boys or young men, something is wrong. That young girl needs a mother to show her her place, or to restrain her, and teach her what belongs to a girl of her age. [Pamphlet 011 p. 67 para. 01] p. 76, Para. 2, [1868MS].

The corrupting doctrine which has prevailed, that, as viewed from a health stand-point, the sexes must mingle together, has done its mischievous work. When parents and guardians manifest one tithe of the shrewdness, which Satan possesses, then can this associating of sexes be more harmless. As it is, Satan is must successful in his efforts to bewitch the minds of the youth; and the mingling of boys and girls only increases the evil twenty-fold. Let boys and girls be kept employed in useful labor. If they are tired, they will have less inclination to corrupt their own bodies. There is nothing to be hoped for in the case of the young, unless there is an entire change in the minds of those older. Vice is stamped upon the features of boys and girls, and yet what is being done to stay the progress of this evil? Young boys and men are allowed and encouraged to take liberties by immodest advances of girls and young women. May God arouse fathers and mothers to work earnestly to change this terrible state of things, is my prayer. [Pamphlet 011 p. 67 para. 02] p. 76, Para. 3, [1868MS].

I have been looking over the testimonies given for the Sabbath-keeping people, especially those at B. C. I am astonished at the mercy of God and his care for his people in B. C., in giving them the many admonitions and warnings, pointing out their dangers, presenting before them the exalted position he would have them occupy. If they would keep themselves in his love, and separate from the world, he would make his especial blessings to rest upon them, and

his light to shine around about them. Their influence for good might be felt in every part of the gospel field, in every branch of the work. If they failed to meet the mind of God, if they continued to have so little sense of the exalted character of the work as they had in the past, their influence and example would prove a terrible curse. They will do harm, and only harm. The blood of precious souls would be found upon their garments. [Pamphlet 011 p. 69 para. 01] p. 77, Para. 1, [1868MS].

Testimonies of warning have been repeated. I inquire, Who have heeded them? Who have been zealous in repenting of their sins and idolatry, and been earnestly pressing forward toward the mark for the prize of the high calling of God in Christ Jesus? Who have shown the inward work of God, leading to self-denial and humble self-sacrifice? Who that have been warned, have so separated themselves from the world, from its affections and lusts, that they have shown a daily growth in grace and in the knowledge of our Lord and Saviour Jesus Christ? Whom do we find among the active ones, that feel any burden for the church? Who do we see God especially using, working by them, and through them, to elevate the standard, and to bring the church up to it, that they may prove the Lord and see if he will not pour them out a blessing. [Pamphlet 011 p. 69 para. 02] p. 77, Para. 2, [1868MS].

I have waited anxiously and hoped that God would put his spirit upon some and use them as instruments of righteousness to awaken and set in order his church. But I have looked in vain. "Hope deferred maketh the heart sick." Notwithstanding all the labor bestowed in years past up to the last June Conference, the church has been steadily and perceptibly retrograding. They have not advanced. They have been uniting more and more with the world in spirit and influence, until the line of demarkation between them and the world is scarcely discernible. They do not bear the image of the heavenly, the impress of the divine. I have about despaired as I have seen, year after year, a greater departure from that simplicity which God has shown me should characterize the life of his followers. There has been less and less interest in, and devotion to, the cause of God. I ask, Wherein have they regarded the warnings given? Wherein have they heeded the instructions they have received? They profess confidence in the testimonies. Wherein have they sought to live according to the light given in them? [Pamphlet 011 p. 70 para. 01] p. 78, Para.

1, [1868MS].

I have been looking over the testimonies borne, the warnings given those connected with the Review Office, who profess confidence in them. Who have carried out the instructions which they admit the Lord has given them? At the very time the most pointed testimonies were borne, the very wrongs reprov'd were entered into more fully. Satan seemed to stand at the helm and to have the guidance himself, and carried things to suit his own ideas. The church, in like manner, have not regarded the light given. The church have professed to believe the testimonies, but have not heeded them. Their own ways seem right in their own eyes. They have, some of them, rent their garments but the heart has not been rent. Rather than to break their hearts before God and in their confessions open their hearts and meet the point, they walk all around it, and do not touch the plague spot. They justify self, justify the course of wrong, and shield and build up themselves. They will not fall on the rock, fearing they will break if they do. This is precisely what the Lord designs shall be done with them. Then he can, with his holy hand (if they will permit him), build them up and mold them as clay is molded in the hands of the potter. [Pamphlet 011 p. 71 para. 01] p. 78, Para. 2, [1868MS].

I was shown, one year ago last June, the responsible and important position those employed at the Office occupied. Brn. Smith, Aldrich, Walker, Amadon, and Gage, had the most to do in molding everything in connection with the Office, and in connection with the church. They could, if consecrated to God, glorify him in the Office and in the church. Their light could so shine that others by seeing their good works, would glorify our Father in heaven; or they could so conduct themselves as to encourage self-love, selfish interest, love of the world, and a relish for its exciting pleasures. [Pamphlet 011 p. 71 para. 02] p. 79, Para. 1, [1868MS].

I saw that great changes must be wrought in the hearts and lives of these men before God can work in them by his power, in the salvation of others. They must be renewed after the image of God in righteousness and true holiness. The love of the world, the love of self, and every ambition of life calculated to exalt self, will be changed by the grace of God, and employed in the special work of saving souls for whom Christ died. Humility will take the place of

pride; and haughty self-esteem will be exchanged for meekness. Every power of the heart will be turned into disinterested love for all mankind. Satan, I saw, would arouse himself when they in earnest commence the work of reformation in themselves. He knows that these men, if consecrated to God, could prove the strength of his promises, and realize a power working with them that the adversary shall not be able to gainsay nor resist. They would realize the life of God in the soul. [Pamphlet 011 p. 72 para. 01] p. 79, Para. 2, [1868MS].

In Battle Creek, especially, should the power of God be felt. Here is the great heart of the work. Every pulsation is felt all through the entire body. If the heart is sound, it would impart health and vigor. If the heart is unsound, if the heart itself is paralyzed, how can its motions be vigorous, and a healthful current be sent through the entire body--through every branch of the work? The spiritual respirations of the heart and lungs of the cause must be deep and full. The life of God must sustain the heart, and through it vitalize the body, until it comes to the full measure of the stature of Christ. [Pamphlet 011 p. 73 para. 01] p. 80, Para. 1, [1868MS].

I saw that none of these men had force of brain or muscle, so that they could do their duty in the Office as God required it to be done, and yet have a separate interest outside of the Office; that none of these should, while engaged in labor in the Office, introduce business in that Office of their own, not connected especially with the publication of the truth; that all merchandise should be abolished; and that when these men devoted that strength of brain and muscle which a devotion to the work would call forth from them, they would not have a reserve of strength to successfully carry forward any other enterprise. The Office has been made common by men taking up time in doing business with those employed exclusively for the sacred work of God. [Pamphlet 011 p. 73 para. 02] p. 80, Para. 2, [1868MS].

I saw that it was impossible to serve God and mammon. The exalted character of the work has never been understood. The eye of the understanding has been closed. The love of the world, self-will and stubbornness, have hidden from them the sacred, holy character of the work--the high standard God calls them to come up to. Selfish interests are consulted. The love of the work, the deep interest in

the work of God, have not existed. [Pamphlet 011 p. 74 para. 01] p. 80, Para. 3, [1868MS].

I have not borne a plain testimony. I have felt a burden of the work, a burden of soul that I never expect to feel again for the church at Battle Creek. God has let his Spirit drop upon me right in their midst. I have exhorted the youth. My spirit was stirred within me as I saw by their course of action how little they understood of true Christian religion. Professing Christ, yet in their works denying him; given up to pride, vanity, love of pleasure, love of self, idolaters in the sight of God. The intercourse of some with the world was such as to justify the sinner in his unbelief. There was not seen in their lives the grace of the Spirit of God. They did not possess moral courage and spiritual energy. They lured on souls to death. Souls have gone down into the grave who might have had a fitness for Heaven, had all those who professed Christ walked even as he walked. Professors of godliness have taken souls who were not as favorably situated as themselves to form a good religious character, and have, through their example and influence, linked their hands with the world, and by their course of action have said, The pleasures of the world are harmless; you can love God, and love self, and the world. You can profess Christ and yet live as the world live, love what the world love. Their example has said, You may lay aside your religious principles when not convenient to retain them. [Pamphlet 011 p. 74 para. 02] p. 81, Para. 1, [1868MS].

While I was talking in this manner, I fell in your midst under the influence of the Holy Spirit. God then showed me your condition. And who have made a thorough change after this? Who turned square about? I have yet to learn that there was any decided change with those in the Office, or in the church. Bro. Aldrich and Walker engaged deeper than ever in worldly speculation. I have seen an unwillingness to come to the light, I have seen that many in Battle Creek, both old and young, choose darkness rather than light. They will not deny self. Battle Creek is a very important post, and faithful sentinels are needed to guard it with unremitting vigilance. The two institutions, the Publishing Association and the Health Institute, are in their midst. [Pamphlet 011 p. 75 para. 01] p. 81, Para. 2, [1868MS].

In the fear of God I have given my testimony in regard to

the health reform. It was more difficult to make headway upon this subject in B. C. among the Sabbath-keeping people, than in any other place. We battled on, and what have we gained? Pride of dress, pride of heart, love of show, love to gratify the appetite, have led to a disregard of the light the Lord permitted to shine upon them. They would not come to the light. They did not desire the light. Any light which would show them that if they would enjoy health they must deny the taste, was not acceptable. [Pamphlet 011 p. 75 para. 02] p. 82, Para. 1, [1868MS].

I do not speak of these as a whole. A few have been true to their principles. Some acknowledged the light, and, for a time, walked in it, but they were not steadfast. Is it possible that Christ's followers are unwilling to restrict their appetites to articles of food which are healthful? Some of those who have had the most light, those standing at the very head of the work, have not been true to the principles of health reform. As we have traveled we have seen men and women injuring their health by an improper diet. We have spoken to them kindly in regard to their duty, but we would be met: I thought you had decided you could not live without meat, butter, and cheese; for if I am rightly informed your people in B. C. eat flesh-meats. Your responsible men in the Office are not reformers. They eat meat, butter, cheese and rich pie and cake. Others will excuse their indulgence of appetite by referring to B. C. Said one, On such a celebration, the Institute tables were not set with food recommended in the Reformer. There was a great variety of food which I have known themselves to condemn, and I have seen your most zealous church members, especially the females, looking over the table greedily for some article of food prepared richer than another. They seem to fear that they shall not obtain the most desirable position to obtain the very best dishes served up. We certainly saw their indulgence of appetite, which in us you condemn. [Pamphlet 011 p. 76 para. 01] p. 82, Para. 2, [1868MS].

Again, "Sr. White, if you knew one-half of the doings at Battle Creek, you would not blame us, for we really do not know what to think, or what course to pursue. We heard you ate meat, butter, and cheese. All these things you had condemned we heard were upon your table again." I told them I had not swerved from my principles of health reform. Butter was not placed upon my table for my family, neither for visitors. Meat was not brought into my house or placed

upon my table. "Well," said my informer, "did you not know that on Thanksgiving many of the brethren were seen on that day walking to their homes carrying their turkeys." At another place where I thought to introduce the subject of health reform and the necessity of a healthful diet upon their table, I was met with, "They are far below us in health reform at B. C. There was a lot of old diseased sheep carried into market, slain from a flock that had, without doubt, the sheep-rot, and some of your best brethren lighted upon their carcasses as flies upon molasses. They could get these carcasses of sheep for a mere trifle, and they improved the chance." [Pamphlet 011 p. 77 para. 01] p. 83, Para. 1, [1868MS].

One family in particular needed all the benefits they could receive by the reform in diet. Yet these very ones were completely backslidden. Meat and butter were used quite freely, spices were not entirely discarded. This family could have received great benefit from a nourishing, well-regulated diet. The head of the family needed a plain, nutritious diet. His habits were sedentary, and his blood moved sluggishly through the system. The benefit of healthful exercise he could not have like others, and, therefore, his food should be of a right quality and quantity. There had not been in this family the right management in regard to diet. There had been irregularity. There should have been a specified time for each meal, and the food should have been prepared free from grease in a simple form; but pains should have been taken to have it nutritious, healthful, and inviting. There has been in this family, as also in many families, a special parade made for visitors, many dishes prepared and frequently made too rich; so that those seated at the table would be tempted to eat to excess. Then in the absence of company there was a great reaction, a falling off in the preparations brought on the table. The diet was spare, and lacked nourishment. It was considered not so much matter "just for ourselves." The meals were frequently picked up, and the regular time for eating not regarded. Every member of the family was injured by such management. It is a sin for any of our sisters to make such preparations as mentioned, for visitors, and wrong their own families by a spare diet which will fail to nourish the system. [Pamphlet 011 p. 78 para. 01] p. 83, Para. 2, [1868MS].

The brother spoken of felt a lack in his system. He was not nourished. He thought meat would give him strength that

he needed. Had he been suitably cared for, his table spread with food at the right time, of a nourishing quality, all the demands of nature would have been abundantly supplied. The butter and meat stimulate. These have injured the stomach and perverted the taste. The sensitive nerves of the brain have been benumbed, and the animal appetite strengthened at the expense of the moral and intellectual. Their higher powers, which should control, have been growing weaker; so that eternal things have not been discerned. Paralysis has benumbed the spiritual and devotional. Satan has triumphed to see how easily he can succeed in coming in through the appetite, and controlling men and women of intelligence, calculated by the Creator to do a good and great work. [Pamphlet 011 p. 79 para. 01] p. 84, Para. 1, [1868MS].

The case referred to above is not an isolated one. If it were, I would not introduce it here. When Satan takes possession of the mind, how soon the light and instruction that the Lord has graciously given, fade away, and have no force! How many excuses are framed, how many necessities made, which have no existence, to bear them up in their course of wrong, in setting aside the light and trampling it under foot! I wish to speak with assurance, that the greatest objection to health reform is, this people do not live it out, and they will gravely say they cannot live the health reform and preserve their strength. [Pamphlet 011 p. 80 para. 01] p. 84, Para. 2, [1868MS].

We find in every such instance a good reason why they cannot live out the health reform. They do not live it out, and have never followed it strictly, therefore cannot be benefited by it. Some fall into the error, that because they leave meat they have no need to supply its place with the best of fruits and vegetables, prepared in their most natural state, free from grease and spices. If they will only skillfully arrange the bounties the Creator has surrounded them with, and with a clear conscience parents and children unitedly engage in the work, they would enjoy simple food, and would then be able to speak understandingly of health reform. [Pamphlet 011 p. 80 para. 02] p. 85, Para. 1, [1868MS].

Those who have not been converted to health reform, that have never fully adopted it, are not judges of its benefits. Those who digress occasionally to gratify the taste in eating a fattened turkey, or of other flesh-meats,

pervert their appetites, and are not the ones to judge of the benefits of the system of health reform. They are controlled by taste, not by principle. [Pamphlet 011 p. 80 para. 03] p. 85, Para. 2, [1868MS].

I have a well-set table on all occasions. I make no change for visitors, whether believers or unbelievers. I never intend to be surprised by an unreadiness to have set at my table from one to half a dozen extra who may chance to come in. I have enough simple, healthful food ready to satisfy hunger and nourish the system. If any want more than this they are at liberty to find it elsewhere. No butter or flesh-meats of any kind come on my table. Cake is seldom found on my table. I generally have an ample supply of fruits, good bread and vegetables. Our table is always well patronized, and all who partake of the food do well, and improve upon it. All sit down with no epicurean appetite, and eat with a relish the bounties supplied by our Creator. [Pamphlet 011 p. 81 para. 01] p. 85, Para. 3, [1868MS].

I have seen that the disregard of health reform has brought the church into darkness and under condemnation where it is almost impossible to arouse them to a sense of the exalted character of the work of God. At the very heart of the work, where the most thorough instruction has been given, we find that we have the least influence, and the Health Institute has the fewest reliable ones to sustain the system. But they have chosen darkness rather than light. The gratification of appetite has overcome the moral and intellectual. Taste has been indulged at the expense of a clear conscience, a clear brain, and spiritual strength. [Pamphlet 011 p. 81 para. 02] p. 86, Para. 1, [1868MS].

A wonderful indifference has been manifested upon this important subject, by those right at the heart of the work. The lack of stability in regard to the principles of health reform, is a true index of their character and their spiritual strength. They are deficient in thoroughness in their Christian experience. Their conscience is not regarded. The basis or cause of every right action existing and operating in the renewed heart secures obedience without external or selfish motives. The Spirit of truth and a good conscience are sufficient to inspire and regulate the motives and conduct of those who learn of Christ and are like him. Those who have not strength of religious principles in themselves have been easily swayed, by the example of others, in a wrong direction. Those who

have never learned their duty from God, and acquainted themselves with his purposes concerning them, are not reliable in times of severe conflict with the powers of darkness. The external and present appearances will sway them. Worldly men are governed by worldly principles. They can appreciate no other. Christians should not be governed by the same principles worldly men are. They should not seek to strengthen themselves in the performance of duty by any other consideration than a love to obey every requirement of God as found in his word, and dictated by an enlightened conscience. [Pamphlet 011 p. 82 para. 01] p. 86, Para. 2, [1868MS].

In the renewed heart there will be a fixed principle to obey the will of God because there is a love for what is just, and good, and holy. There will not be a hesitating, a conferring with the taste, or studying of convenience, or moving in a certain course because others have done so. Every one should live for themselves. The minds of all who are renewed by grace will be an open medium, continually receiving light, grace, and truth, from above, and transmitting it to others. Their works are fruitful and have their fruit unto holiness, and the end is everlasting life. [Pamphlet 011 p. 83 para. 01] p. 87, Para. 1, [1868MS].

In so important a place as B.C., there should be picked men to keep the fort, who have stood in responsible positions, and have walked with God and learned their duty of him. There are many who are without root. They will be swayed by unsanctified influences and be led from devotion and from God. It is natural to follow the inclinations of the carnal heart. B. C. is filled up with just such persons as these. All such will have abundant opportunity to manifest that they are not the children of God. There are but few who have the genuine work of grace wrought in the heart, and who have obtained an experience for themselves. How few can God employ and use in his service! [Pamphlet 011 p. 83 para. 02] p. 87, Para. 2, [1868MS].

There are but few in B. C. who have an experimental knowledge of the sanctifying influence of the truths they profess. Their obedience and devotion has not been in accordance with their light and privileges. They have no real sense of the obligation resting upon them, to walk as children of the light, and not as children of darkness. If the light had been given Sodom and Gomorrah that has been

given to the church at B. C., they would have repented of their sins in sackcloth and ashes, and would have escaped the signal wrath of God. It will be more tolerable for Sodom and Gomorrah in the day of Judgment than for those in B. C. who have been privileged with the clear light, and who have had a vast amount of labor and have not profited by it. They have neglected the great salvation God in mercy was willing to bestow. They were so blinded by the devil, they verily thought they were rich and in the favor of God, when the True Witness declares them to be wretched, miserable, poor, and blind, and naked. [Pamphlet 011 p. 84 para. 01] p. 87, Para. 3, [1868MS].

Testimony for the Church at Battle Creek.-- When in your midst, June 12, 1868, I was shown that you are not what God would have you to be. Sad effects have been growing out of the unbelief and worldly prosperity of the church. God designed that the light of the church should increase, and grow brighter and brighter, unto the perfect day. [Pamphlet 097 p. 1 para. 01] p. 88, Para. 1, [1868MS].

Precious promises are made to God's people, upon condition of obedience. If, like Caleb and Joshua, you had wholly followed the Lord, he would have magnified his power in your midst. Sinners would have been converted, and backsliders reclaimed, by your influence; and even the enemies of our faith, although they might oppose and speak against the truth, could but admit that God was with you. [Pamphlet 097 p. 1 para. 02] p. 88, Para. 2, [1868MS].

Many of the professed, peculiar people of God are so conformed to the world that the peculiar character is not discerned, and it is difficult to distinguish "between him that serveth God and him that serveth him not." God would do great things for his people if they would "come out from among them and be separate." He would make them a praise in all the earth, if they would submit to be led by him. Says the True Witness, "I know thy works." Angels of God, who minister unto those who shall be heirs of salvation, are acquainted with the condition of all, and understand just the measure of faith possessed by each individual. The unbelief, pride, covetousness, and love of the world, which have existed in the hearts of God's professed people, have grieved the sinless angels. The grievous and presumptuous sins, which exist in the hearts of many, have caused angels to weep, as they have seen that God has been dishonored because of the inconsistent, crooked course of professed

followers of Christ. And yet those the most at fault, those who cause the greatest feebleness in the church, and bring upon their holy profession a stain, do not seem to be alarmed, or convicted, but seem to feel that they are flourishing in the Lord. [Pamphlet 097 p. 1 para. 03] p. 88, Para. 3, [1868MS].

Many believe themselves to be on the right foundation, that they have the truth, and rejoice in the clearness of truth, and boast of the powerful arguments in proof of the correctness of our position, and reckon themselves among the chosen, peculiar people of God, yet they experience not the presence and power of God to save them from yielding to temptation and folly. These profess to know God, yet in works deny him. How great is their darkness! The love of the world with many, the deceitfulness of riches with a few, has choked the word, and they have become unfruitful. [Pamphlet 097 p. 2 para. 01] p. 89, Para. 1, [1868MS].

I was shown that the church at Battle Creek have partaken of the spirit of the world, and become lukewarm to an alarming extent. When efforts are there made to set things in order, and bring the people up to the position God would have them occupy, a class will be affected by the labor, and will make earnest efforts to press through the darkness to the light. But many do not persevere in their efforts long enough to realize the sanctifying influence of the truth upon their hearts and lives. The cares of the world engross the mind to that degree that self-examination and secret prayer are neglected. The armor is laid off, and Satan has free access to them, benumbing their sensibilities, and causing them to be unsuspecting of his wiles. [Pamphlet 097 p. 2 para. 02] p. 89, Para. 2, [1868MS].

Some do not manifest a desire to know their true state, and escape from Satan's snares. They are sickly, and dying. They are occasionally warmed by the fire of others, yet are so nearly chilled by formality, pride, and the influence of the world, that they have no sense of their need of help. [Pamphlet 097 p. 3 para. 01] p. 89, Para. 3, [1868MS].

I was shown that those who occupy responsible positions at the head of the work should feel that a great burden rests upon them. They have an influence which tells for good or evil. It is impossible for them to occupy a neutral position. If their influence is not decidedly such as to

increase spirituality, it is of a character to decrease it. [Pamphlet 097 p. 3 para. 02] p. 89, Para. 4, [1868MS].

I was shown the cases of Brn. Aldrich and Walker. They occupy responsible positions which give them influence; and yet these brethren do not live in the light of God's countenance. They are deficient in spirituality and the Christian graces. A weight of solemn responsibility should daily rest upon them as they view the perilous times in which we live, and the corrupting influences which are teeming around us. Their only hope of being partakers of the divine nature, is to escape the corruption that is in the world. These brethren lack a deep and thorough experience in the things of God. This experience cannot be obtained without effort on their part. Their position requires them to possess earnestness and unabated diligence, so as not to be found sleeping at their post. Satan and his angels sleep not; and while Brn. A. and W. sleep, these adversaries gain special advantages, which can never be fully regained. Satan transforms himself so as to appear like a friend, and works side by side with them quite a length of time before they know that it is he. They are finally aroused to the painful fact by the enemy's being recognized by one who better knows his manner of working. [Pamphlet 097 p. 3 para. 03] p. 90, Para. 1, [1868MS].

Is this as God would have it? Oh, no! He holds these men responsible for all the mischief the enemy wrought while their understanding was so blinded that they knew not that it was he. The cause and work of God are endangered every day while these brethren neglect the warnings which have been given them, to be on their guard lest the foe find entrance and work to the disadvantage of God's people. Dear brethren, you both need a fresh conversion. [Pamphlet 097 p. 4 para. 01] p. 90, Para. 2, [1868MS].

Bro. Aldrich, you are decidedly a worldly, business man. The life of Christ's followers is a warfare upon earth, and their daily business is to watch and pray always, lest they enter into temptation. God united you to his work, and designed that you should walk in the light as he is in the light. Satan is constantly watching those who are especially connected with the cause and work of God. He knows that he will gain a decided victory if he secures the least advantage over such. Your love of approbation is great. You love office, love promotion, love to be engaged

in a large enterprise, which makes considerable show. You love to be considered a man of business, a manager; and you have not maintained humility, but have got above the simplicity of the work. It is heart work that is needed. God designed you to become a spiritual worker. It should be your anxiety to possess true godliness, to be a pattern of good works. You fail in many respects. You shun the burden of reproving wrong and seeking to have these wrongs corrected and made right. Some have received the impression that you were a man of such fine feelings, possessing so sensitive an organism, that it would be exceedingly painful for you to do this. They do not rightly estimate you, but give you credit for excelling in those qualities in which you are deficient. Did you really possess these traits of character, you would manifest an interest for the very ones who need your sympathy. Your feelings would be enlisted for the widows, the orphans, and fatherless. Your heart would be drawn out in this direction. You would not need your sympathy called out in behalf of this class; for you could not be hindered from making their case your own. [Pamphlet 097 p. 4 para. 02] p. 90, Para. 3, [1868MS].

Bro. Aldrich, unless there is a reformation in you, you are not the man for the place you now occupy. You do not obey the commandments enforced by Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," and "thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." You decidedly fail in obeying these express commands. No choice is left you to do these things if you choose to; to obey if convenient for you to obey. The injunction is positive: Thou shalt do it; and the whole duty of man is comprised in doing these positive commands. You possess pride, with a large share of selfishness. This shuts you away from doing your duty. A man that occupies your position in connection with the work and cause of God, should rid himself of every vestige of selfishness, and should imitate the unerring Pattern, whose life was devoted to doing others good, sacrificing his own ease, and pleasure, and convenience, for others good. His pure, devoted, unselfish life, is given us as a pattern for us to imitate. Did you possess that fineness of feeling which has been accredited to you, it would be exercised in this direction. You are seeking to benefit yourself, advantage yourself. Wherein do you manifest that love for your neighbors which you possess for yourself? You do not see yourself. You have a work to do,

but cannot perform it until there is a transformation of the mind, until all the powers of your body and mind are brought into subjection to God, and sanctified to him. You have a set, stubborn will, that must be subdued by grace. The Lord seeth not as man seeth. His thoughts and ways are not what blind, selfish mortals believe they are, or wish them to be. The Lord looks on the heart. The Lord selected you to fill an appointed place in his cause. He designed that your course should be onward and upward, you growing in grace and in the knowledge of the truth. Light has shone upon you and all around you; but you have not walked in it. Angels of God have their pure eyes bent upon you. They follow you. They mark your spiritual advancement, and your deficiencies. They have marked where in any instance you have favored yourself and yours in your business with that Office, and at the same time have not seen that justice was done to others who were needy. God has marked every deviation from a strict, impartial dealing with every one connected with that Office. To appear all right in the sight and opinion of others is not enough. Our acts, our works, are to bear the inspection of Him whose eyes are too pure to behold any iniquity, any deviation from a correct course. Christ is the example, the standard. If you fail to imitate Christ, your influence leads others to do the same. [Pamphlet 097 p. 5 para. 01] p. 91, Para. 1, [1868MS].

God requires you to bear fruit to his glory, to come out from the world and be separate. If your talents are buried, if your fruit is not perfect, you fail to meet the measurement of God. Do not mistake the form of godliness for the spirit and power thereof. [Pamphlet 097 p. 7 para. 01] p. 92, Para. 1, [1868MS].

I was pointed to the time when you came to Battle Creek. You designed to do your duty, but had not clear conceptions of duty. You felt an earnest desire as you entered upon your work to be faithful, but when your heart arose against health and dress reforms you were opposing that which God had shown was according to his will. You were blinded. You failed to discern any sacredness in the matter, and took a course unbecoming your position. You opposed the change of diet, and the reform dress; you ridiculed and made light of them. Because it was J. M. Aldrich who ventured to do this, others followed your example, which brought an issue upon the subject of dress reform prematurely. Your set, stubborn will would not yield to the convictions of your conscience. Your pride would be wounded. Your influence was on the

wrong side. I wish you could see it just as it was shown me. [Pamphlet 097 p. 7 para. 02] p. 93, Para. 1, [1868MS].

Bro. Aldrich, your bracing up against light led others to lightly esteem that which Heaven sanctioned. The diet and dress question was a matter of importance. Had you stood in the counsel of God you would not have been left to oppose that which God had signified was in accordance with his will. Your position gave you influence which you would not otherwise have had. Some concluded that you were in so responsible a position you would not venture to oppose the things which came from God. They thought there must be some mistake in the matter, that too much importance was attached to the diet and dress question. If God had called you to fill that position should not they have confidence in your judgment? Thus you stood directly in the way, making my work very taxing. God was working through his servants to bring the people up to the point to yield their pride, and with the spirit of humility manifest their separation from the fashions of the world, and you were working on the other hand to keep them united with the world. The speech of people had greater weight with you than any other consideration. God was seeking to unite his people on these subjects, while your influence was to keep them from the point, in a state of disunion; and great spiritual weakness was the result. Many rejected the light given, some acknowledged it but had not moral courage to manifest obedience by walking in the light. You had trifled with that light, and esteemed it as foolishness. In your house, and in the Office, before the young, it was a subject for you to jest over, and for you to ridicule, the light of God's countenance was removed from you, and you, with others, were left to take the course of your own choosing. Then followed darkness, yet at the same time some of those in darkness thought their light was never clearer. We have had but a faint sense of the length and breadth of the difficulty existing in B. C.--the prejudice, the jealousy of us, the evil surmisings, the disregard of the visions; Satan had been invited into the church, and had a powerful hold of minds. He was exulting as he saw souls walking right into his net. [Pamphlet 097 p. 8 para. 01] p. 93, Para. 2, [1868MS].

I was shown the wonderful impressions, the zeal, the earnestness, the fervor, of some. The special light that some thought they received from God, was from another source. There has not been clean work made of this matter;

and all who have failed to come out fully, and humbly acknowledge their deception and error, will be yet exposed to the deceptive power of Satan. God will prove them by bringing them over the ground again. All that counterfeit trash should be swept forever by the board. The experience of the church in this matter was sound or unsound, either from the Lord or the Devil. Christ and Satan do not work in copartnership. All that busy talking, that burden of news which was Bro. and Sr. Whites' supposed inconsistencies, was spread all through the church, and has done its work. One soul died under this delusion of the Devil. She was imbued with the spirit of hatred against us, and died in this condition. The blood of her soul is upon the church. And the probation of a number more will not be greatly lengthened; yet they are not ready. They are at ease in Zion, and are not agonizing that they may enter into the strait gate. Like many, they are seeking merely, but are not striving. Could they see their life-record, they would make most earnest efforts to discern their wrongs, in order, by humble confession to remove the stains from their characters. The little leaven leaveneth the whole lump. A thorough heart-work is necessary with many who acted their part in this work, who are so deceived by Satan. Those who felt that they were not so much out of the way after all, will yet, I saw, have to learn by bitter experience that which they were unwilling to take to heart before. Such an unfeeling, heartless, satanic spirit as was possessed by some who are naturally tender-hearted, conscientious, and pitiful, was enough to have aroused all their senses, that they had another spirit. [Pamphlet 097 p. 9 para. 01] p. 94, Para. 1, [1868MS].

I was shown that God's Spirit did not lead to that enthusiasm in reference to the Health Institute. There was a zeal, but not according to knowledge. A triumphant spirit seized the men who should have been in humility seeking the Lord. They became self-sufficient, and walked in the light of the sparks of their own kindling. A new order of things had come. The visions were no longer reliable. The reprover had become silent. Now all was peace, peace. Things were moving prosperously. Means flowed in, and the zeal of the collectors was eulogized. Responsibilities of importance were laid upon men unfitted to bear them. In a short period of time, in which Bro. Loughborough was invested with authority, and apparently prospered, he became exalted, lost sight of the simplicity of the work, and to a great extent finished his usefulness and influence where he was

known. [Pamphlet 097 p. 10 para. 01] p. 95, Para. 1, [1868MS].

Bro. Aldrich trusted to his own wisdom and judgment. He lost sight of the simplicity of the work as well as its exalted, holy character. He spread himself like a green bay-tree, but God withered his branches, and brought to naught his plans. God made the wisdom of Bro. Aldrich foolishness. He has not managed with economy and prudence. His management has increased the embarrassment of the Institute without relieving it. If Bro. Aldrich would possess a humble heart, ready to admit his errors, and confess his wrongs, he could then see clearer light. If he does not do this, darkness will envelop him, and he will be left to his own imperfect judgment. No error is a trifle, unworthy of notice or comment, be it found to exist in Bro. Aldrich, Bro. Gage, Bro. Amadon, or any of the working hands. The smallest entrance should not be allowed to the foe; for when once he is in the fort, his work of deception and injury commences. [Pamphlet 097 p. 11 para. 01] p. 95, Para. 2, [1868MS].

It is unfortunate that men so closely connected with the work as Brn. Aldrich and Walker, should possess just the turn of mind they do. They have with them a tendency to spiritual sloth, and a love to engage in worldly commerce. They are not helps to one another in the right way. Their interest is not kept awake by their association together, and strengthened by mutual zeal and devotion to the work. A mist and cloud is gathering over the Office. Things are not as God would have them. There is not a consecration to the work. Self and self-interest are too prominent. There is not that sanctified judgment exercised that should be in the management of all pertaining to the Office. There is not a nice discrimination with regard to the workers. Some have received too liberal wages, while others who have been just as faithful, have had less, though they have been more needy. [Pamphlet 097 p. 11 para. 02] p. 95, Para. 3, [1868MS].

Some have had a selfish spirit, and worked merely for wages. They had no special interest in, nor devotion to, the work, further than the wages were concerned. These have been favored, while some who possessed more moral worth, and whose influence was more healthful and saving, received but a small sum. Bro. and Sr. C. Smith have foolishly indulged their children, labored to gratify their every

desire, and remove from them all cause of discontent. It is right that this should be done to a degree; but Bro. and Sr. Smith have carried their fondness to extremes, to the injury of their children. Bro. Smith was wrong in pleading with Bro. Aldrich to increase the wages of his daughters. They received all their labor was worth. Bro. Aldrich was wrong in being influenced in this direction. It only hurt them. Some, at the same time, were performing more taxing labor, and were struggling with difficulties, who deserved an increase of wages. But these were not thought of. Brn. Aldrich and Amadon have duties to perform in making themselves acquainted with the situation of all connected with that Office. The circumstances of some may be such as to warrant decisions made in their favor. Let none in that Office say, like Cain, "Am I my brother's keeper?" You are your brother's keeper; and if there is one place above another on earth, where examples of justice, equality, compassion, and love, should be exercised, it is in the Office. [Pamphlet 097 p. 12 para. 01] p. 96, Para. 1, [1868MS].

The wages of those who act an important part in the Office should be such that in an economical use of means they need not be embarrassed. Their wages should be sufficient to enable them to set right examples in the different benevolent enterprises that arise, to entertain freely and cheerfully their share of those brethren who visit Battle Creek, and to remove the necessity of engaging in worldly commerce and speculations. [Pamphlet 097 p. 13 para. 01] p. 97, Para. 1, [1868MS].

I saw that if Brn. Aldrich and Walker continue occupying the post they do, they should devote their entire interest and energies to the work of the Office. One of them can do the work at the Office which both now do in connection with their other matters. And the work would be better done by one fully devoted to the work, than by both with their interest and time divided as it now is. God would have those who labor in the Office receive a good support. But these brethren, with their interest and time divided as it has been, have not earned all the wages they have received from the Office. I was shown that those brethren have not the just claims on the Association for favors, as Brn. Amadon and Smith, who have been connected with the work for fifteen years, and who, at its commencement, labored several years for only the most economical food and clothing. These have invested time, labor and interest, in

the cause, with very small wages. Within a few years, their wages have been gradually raised. The cause is a part of their very being. It would be like parting with life, to separate their interest from the work. If Brn. Aldrich and Walker should be favored, these should be favored much more. [Pamphlet 097 p. 13 para. 02] p. 97, Para. 2, [1868MS].

No one connected with the work should hold any worldly office, unless it be one necessary to the transaction of business among our people. The peculiar, holy character of our work is such as to separate us from the world. The acceptance of worldly offices leads to the world, which is displeasing to God. The worldly business carried on by Brn. Aldrich and Walker brings into the Office many to consult with them, and talk over business matters, which consumes their time, divides the interest in the work, and brings an influence into the Office which is worldly and corrupting, and which grieves the angels of God away from the place. As I viewed the scene, the Office, especially the counting room, it was more like a public place of worldly business, than that retirement and quiet necessary to encourage the presence of holy angels, and to properly conduct the work of God. [Pamphlet 097 p. 14 para. 01] p. 97, Para. 3, [1868MS].

When it comes to this, that the brethren will not restrain themselves in these things, if their minds are in some other business, they should be released from the Office, to engage in vocations where their minds and hearts are, and let their places be filled by those whose whole souls shall be devoted to the work. It requires the whole man for the place, and God will not accept the services of those at the Office who divide their interest and efforts between his work and their own speculations and worldly interests. The time has fully come for either a separation from these things, or a separation from the work of the Office. [Pamphlet 097 p. 14 para. 02] p. 98, Para. 1, [1868MS].

There must be greater devotion to the work, and an unselfish interest in it, if the Office be kept in a prospering condition, so that the blessing of God may attend the labor of each. The Lord needs not the services of those who have not the missionary spirit, a devotion to, and a special interest in, the work. This he has shown frequently, and again it was presented in a more clear and positive manner. God designs that all the workers in that

Office shall be instruments of righteousness, *workmen, living stones*, that emit light, that they may encourage the presence of heavenly angels. They are required, as it were, to be channels through which the spirit of truth and righteousness shall flow. There should not be a spirit of messing together to the exclusion of some; a few attached to each other, conversing with one another, walking and associating together, and neglecting and slighting others. We are all one in Christ Jesus. Yet some who have labored in that Office have partaken so largely of the spirit and influence of the world, that they act like the world. They have their likes and dislikes, and discern not excellence of character. Their conduct is not governed by the pure principles of Christianity, therefore they think only of themselves, their pleasure, and enjoyment, to the disregard of others. They are not sanctified through the truth, therefore realize not the oneness of Christ's followers the world over. Those who are most loved of God are those who possess the least self-confidence, and are adorned with a meek and quiet spirit; whose lives are pure and unselfish, and whose hearts are inclined, through the abundant measure of the spirit of Christ, to obedience, justice, purity and true holiness. [Pamphlet 097 p. 14 para. 03] p. 98, Para. 2, [1868MS].

If all were devoted to God in that Office, a precious light would shine forth from it, which would have a direct influence upon all who are brought in contact with it. But all need a work done for them. Some are far from God, variable, changeable, and unstable as water. Some, I saw, have no idea of sacrifice. When they desire any pleasure, or any article of dress, or any special indulgence, they do not sit down and consider whether they can do without the article, or deny themselves of the pleasure, and make a freewill offering to God. How many have considered that they were required to make some sacrifice? Although it may be of less value than that of the wealthy man in possession of his thousands, yet that which really costs self-denial would be a precious sacrifice, and an offering to God. It would be a sweet smelling savor, and come up from his altar like sweet incense. [Pamphlet 097 p. 16 para. 01] p. 99, Para. 1, [1868MS].

The youth are not authorized to do just as they please with their means, regardless of the requirements of God. With David, they should say, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me

nothing." Quite an amount of means have been expended to multiply copies of their pictures. Could all enumerate the amount given to the artist for this purpose, it would swell to quite a large sum. This is merely one way in which means are squandered. In this direction much means are invested for self-gratification, from which no profit is received. They are not clothed nor fed by this outlay. The widow and the fatherless are not relieved, the hungry are not fed, the naked are not clothed. Your stinted offerings are brought to God almost unwillingly, while, in self-gratification, means are spent lavishly. How much of the wages earned finds its way into the treasury of God to aid in the advancement of his work in saving souls? They give a mite each week, and feel that they do much. But they have no sense that they are each of them stewards of God over the little, as the wealthy over his larger possession. God has been robbed, and yourselves indulged, your pleasures consulted, your tastes gratified, without a thought that God would make close investigation of how you have used your Lord's goods. While you unhesitatingly gratify your supposed wants (which are not wants in reality), and withhold from God the offering you ought to make, he will no more accept the little pittance you hand in to the treasury, than he accepted the offering of Ananias and his wife Sapphira, who purposed to rob God in their offerings. [Pamphlet 097 p. 16 para. 02] p. 99, Para. 2, [1868MS].

The youth in Battle Creek are, as a general thing, allied to the world. But few maintain a special warfare against the internal foe. But few have an earnest, anxious desire to know and do the will of God. But few hunger and thirst after righteousness. But few know anything of the Spirit of God as a reprover or comforter. Where are the missionaries? Where are the self-denying, self-sacrificing ones? Where are the cross-bearers? Self and self-interest have swallowed up high and noble principles. Things of eternal moment bear with no special weight upon the mind. God requires you individually to come up to the point, to make an entire surrender. Ye cannot serve God and mammon. Ye cannot serve self and at the same time be servants of Christ. You must die to self, die to your love of pleasure, and learn to inquire, Will God be pleased with the objects for which I purpose to spend this means? Shall I glorify him? We are commanded, Whether we eat or drink, or whatsoever we do, to do all to the glory of God. How many have conscientiously moved from principle rather than from impulse, and obeyed this command to the letter? How many of

the youthful disciples of Battle Creek have made God their trust and portion, and have earnestly sought to know and do his will? There are many who profess to be servants of Christ in name, but they are not so in obedience. Where religious principle governs, the danger of committing important errors is small; for selfishness, which always blinds and deceives, is subordinate. The sincere desire to do others good so predominates that self is forgotten. To have firm religious principles is an inestimable treasure. It is the purest, highest, and most elevated influence mortals can possess. Such have an anchor. Every act is well considered, lest its effect be injurious to another, and lead away from Christ. The constant inquiry of the mind is, Lord, how shall I best serve and glorify thy name in the earth? how shall I conduct my life to make thy name a praise in the earth, and lead others to love, serve, and honor thee? Let me only desire and choose thy will. Let the words and example of my Redeemer be the light and strength of my heart. While I follow and trust in him, he will not leave me to perish. He shall be my crown of rejoicing. [Pamphlet 097 p. 17 para. 01] p. 100, Para. 1, [1868MS].

Bro. Aldrich, you are in an important position. If you fail to come up to the standard, others follow your example; especially the youth. Your position in regard to health and dress reforms was such as to cause the unsanctified to take shelter under your influence. Had you possessed that conscientious, fine sensibility which ought to be found in you, you would not have ventured upon the course you pursued. It would have been enough for such a mind to know that God had deigned to notice the diet and dress of his people; and how careful and circumspect would have been your words, lest you should be found fighting against God. Any thing that is of sufficient importance for God to notice, however small it may appear to those whose hearts are lifted up in pride, should at least call for respectful silence. Your regarding these things as insignificant did not make them so. God noticed them. This should have been enough for poor, proud mortals. Their will and wisdom should not be maintained against the will and wisdom of Him who is too wise to err, and too good to do us wrong. Here is the danger of exalting man in our hearts. If we get the wisdom of man before us as the wisdom of God, we are led astray by the foolishness of man's wisdom. Here is the great danger of many in Battle Creek. They have not an experience for themselves. They have not been in the habit of prayerfully considering for themselves, with

unprejudiced, unbiased judgment, questions and subjects that are new, which are liable to arise. They wait to see what Bro. Aldrich thinks. If he dissents, that is all that is needed. The evidence in their minds then is positive that it is all of no account whatever. This class is not small; yet for all their numbers are large, it does not change the fact that they are weak-minded through long yielding to the enemy, inexperienced, and will always be sickly as babes, walking by others' light, living on others' experience, feeling as others feel, acting as others act. They act as though they had not an individuality. Their identity is submerged in others. They are merely shadows of others whom they think about right. These will all fail of everlasting life unless they become sensible of their wavering character, and correct it. They will be unable to cope with the perils of the last days. They will possess no stamina to resist the Devil; for they do not know that it is he. Some one must be at their side to inform them whether it is a foe approaching, or a friend. They are not spiritual, therefore spiritual things are not discerned. They are not wise in those things which relate to the kingdom of God. None, young or old, are excusable in trusting to another to have an experience for them. Said the angel, "Cursed is man who trusteth in man, and maketh flesh his arm." A noble self-reliance is needed in the Christian experience and warfare. [Pamphlet 097 p. 18 para. 01] p. 101, Para. 1, [1868MS].

Men, women, and youth, God requires you to possess moral courage, steadiness of purpose, fortitude and perseverance, minds which will investigate, and prove, and try, for themselves before receiving or rejecting, minds that cannot take the assertions of another, but will study and weigh evidence, take it to the Lord in prayer, and flee to Him who has invited them to come. "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him." Now the condition: "But let him ask in *faith*, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man think that he shall receive anything of the Lord." This petition for wisdom is not to be a meaningless prayer, out of mind as soon as finished. It is a prayer that expresses the strong, earnest desire of the heart, arising from a conscious lack of wisdom and knowledge to determine the will of God. If, after the prayer is made to God, the answer is not immediately realized, do not become unstable and weary of

waiting. Waver not. Cling to the promise, "Faithful is he that calleth you, who also will do it." Like the importunate widow, urge your case, being firm in your purpose. Is the object important and of great consequence to you? It certainly is. Well, waver not; for your faith may be tried. If the thing you desire is valuable, it is worthy of a strong, earnest effort. You have the promise, watch and pray. Be steadfast, and the prayer will be answered; for is it not God who hath promised? If it cost you something to obtain it, the more will you prize it when obtained. You are plainly told that if you waver you need not think that you shall receive any thing of the Lord. A caution is here given not to become weary, but to rest firmly upon the promise. If you ask, he will give you liberally and upbraid not. [Pamphlet 097 p. 20 para. 01] p. 102, Para. 1, [1868MS].

Here is where many make a mistake. They waver from their purpose, and their faith fails. This is the reason they receive nothing of the Lord. God is our source of strength. None need go in darkness, stumbling along like a blind man. God hath provided light if they will accept it in his appointed way, and not choose their own way. God requires of all a diligent performance of every-day duties, and especially from those in the Office, who are engaged in a solemn, important work, and upon whom rests the more weighty responsibilities of the work, down to the least hand there employed. This can only done in looking to God for ability to enable them faithfully to perform what is right in the sight of Heaven, doing all things as though governed by unselfish motives, as if the eye of God was visible to all, looking upon all, and investigating the acts of all. [Pamphlet 097 p. 21 para. 01] p. 103, Para. 1, [1868MS].

The sin which is indulged to the greatest extent, which separates us from God and produces so many spiritual disorders, and which are contagious, is selfishness. There can be no returning to God except by self-denial. Of ourselves we can do nothing. Through God strengthening us, we can live to do good to others, and in this way shun the evil of selfishness. We need not go to heathen lands to manifest our desire to devote all to God in a useful, unselfish life. We should do this in the home circle, in the church, among those with whom we associate, and also those with whom we do business. Right in the common walks of life is where self is to be denied, and kept in

subordination. Paul could say, "I die daily." It is the daily dying to self in the little transactions of life that makes us overcomers. Forget self, in the desire to do good to others. Many, instead of faithfully performing their duty, seek rather their own pleasure, from selfish motives. There is a decided lack of love for others. God positively enjoins upon all his followers a duty to bless others with their influence and means, to seek that wisdom of him which will enable them to do all in their power to elevate the thoughts and affections of those who come within their influence. In doing for them, a sweet satisfaction will be experienced, an inward peace, which will be a sufficient reward. In a faithful discharge of life's manifold duties, actuated by high and noble motives to do others good, there is true happiness. This will bring more than an earthly reward; for every faithful, unselfish performance of duty is noticed by the angels, and shines in the life record. In Heaven none will think of self, nor seek their own pleasure; but all, from pure, genuine love, will seek the happiness of the heavenly beings around them. If we wish to enjoy heavenly society in the earth made new, we must be governed by heavenly principles here. Every act of our lives affects others for good or evil. Our influence is tending upward or downward. Our influence is felt, acted upon, and reproduced by others to a greater or less degree. If we aid others by our example in the development of good principles, we give them power from our own acts to do good. In their turn they exert the same beneficial influence upon others, and thus hundreds and thousands are affected by our unconscious influence. If we by acts strengthen or force into activity the evil powers possessed by those around us, we share their sin, and will have to render an account for the good we might have done them and did not do, because we made not God our strength, our guide, and counselor. [Pamphlet 097 p. 22 para. 01] p. 103, Para. 2, [1868MS].

I was shown that Bro. Gage has been sorely tempted. He came to the Review Office with the purpose in his heart to glorify God, and he expected to be advantaged spiritually. He thought that in thus connecting himself with the Office he could obtain a more perfect experience. This was what he needed. But the condition of the church was such that they could be of but little advantage in strengthening this dear brother. He did not see those in the Office, professing godliness, living the life of Christ. He has a reasoning mind, and could but contrast his expectations with what he

realized from the sight of his eyes, and the hearing of his ears--so much vanity, so much light, cheap talk, jesting and laughing. And those who stood in responsible positions seemed to have so little burden of the work, and so little sobriety! These things troubled and perplexed his mind. Then the coldness, the distant feelings manifested among professed Christians! He expected to find things all different. The enemy began to tempt him. When Bro. Gage saw that which appeared like selfishness in those in connection with the Office, he felt still worse. It was evident to him that there was respect of persons; that there was not fairness and equality, but partiality. He could not keep his feelings in subordination and pass along in silence. He could not feel that Bro. Aldrich was governed by pure, unselfish principles. Bro. A. allowed his own son liberal wages, while Bro. G.'s brother-in-law, who was poor, yet a good workman, trying to support his mother and sisters, received small wages. His brother's post of labor was important, and his services valuable, Bro. and Sr. Gage talked the matter over, and were sorely tempted. Bro. Gage thought, Why should it be my duty to make so much of a sacrifice as I am making, and work for so small an amount, when I could command a much larger sum? Did he see a greater depth of piety in the professed Christians at Battle Creek, which would be a help to him? Oh, no! They were, many of them, so united to the world as to be scarcely discerned from them. Did he see in the laborers in the Office and Institute a missionary spirit? a disposition to sacrifice, and deny self to advance the work and cause of God? No; but the opposite. All seemed to be on a strife to grasp all they could get. He was painfully awakened to the fact that if he did not look out for himself, no one would take the burden of his case, and look out for him. He has felt grieved with Bro. Aldrich; for he could not see justice, fairness, and equality, in his course. God is no respecter of persons; but Bro. Gage thought he could see a respecting of persons with Bro. Aldrich. At times he has been upon the point of starting immediately for the East; then he feared to take this step, and would pass along again. Bro. Gage is of an impulsive turn of mind, and he has had occasion to be sorely tried. His confidence that God was in the work, and that the cause was the Lord's, and that He stood at the helm, has been his anchor. [Pamphlet 097 p. 23 para. 01] p. 104, Para. 1, [1868MS].

I was shown that Bro. Aldrich did not possess that fineness of feeling, that sympathy for others who need his

sympathy, that God would be pleased to have him possess, and that he must cultivate, if he occupies the post he does. He has moved very blindly, and with a great lack of wisdom, and justice. Bro. C. Smith awakened the interest of Bro. Aldrich for his daughters, whose lives had been devoted principally to serving themselves. They had a good home, and none were dependent upon them for support, yet their wages were increased with no just reason for doing this. Their work was not taxing, and required no special, wearing care. Very many who are in difficult positions to obtain work because of their keeping the Sabbath, would gladly accept the place they have had, with much less wages, and fill the position better, with gratitude to God in their hearts for the privilege. In the same Office is a young disciple of Christ, whose deportment is becoming, who is attentive to his business, fills an important position, which requires much painstaking, and is very wearisome, does his business with a nicety that but few can equal, yet he has received only about the same amount of wages that Bro. Smith's daughters have averaged. This young man is trying to do his part in the support of his mother and two sisters; yet Bro. Aldrich has not been aroused to see the difference in these cases. He has not possessed that nice perception which would enable him to discern the necessities of the case of one, and the need of especial favor to aid him in his worthy object. He has not felt called out to encourage in every way possible the one who stood in need of encouragement. He has failed to place himself in his situation, and think how he would feel under similar circumstances. He wished to encourage his own boy, and allowed him large wages, when there was no special need of this in his case; for he had a good home, a father abundantly able to support him, and no special burdens were resting upon his shoulders; none were depending upon him for support. [Pamphlet 097 p. 25 para. 01] p. 106, Para. 1, [1868MS].

Again I saw that some in the type-setting department were in straitened circumstances, bearing their own weight, and loving to do good to others; to sacrifice for the cause of God. Their labor was more difficult than that of those in the folding room; but Bro. Aldrich had no special interest in these cases. He did not take the trouble to investigate, and feel as a father toward those who needed a fatherly care. He has been bound about with selfishness as with iron bands. He has received credit for fineness of feeling which he does not possess, and has deceived himself. He lacks

tender compassion. He lacks love. He lacks that fine sensibility which he should possess, and which if he did possess, he could discriminate and know how to deal justly, impartially, and in such a manner that God could approbate. I saw that God was not pleased with this management, and will not suffer such acts to pass unnoticed without reproof, in that Office. God will not let his free Spirit abide upon Bro. Aldrich while such things exist. A cloud is shutting down about the Office, not of light and mercy, but of darkness and judgment. [Pamphlet 097 p. 26 para. 01] p. 106, Para. 2, [1868MS].

I was shown that when Bro. Aldrich came to Battle Creek, a mistake was made in regard to him by those connected with the Office. Because it was known that it had been shown that he had a work to do in connection with the cause of God, great confidence was placed in him. After my husband's sickness, it seemed to come natural for those in the Office to feel that Bro. Aldrich should take the place made vacant by Bro. White's removal because of his sickness. God saw fit to connect Bro. Aldrich with his work, and, because of this, those of long experience in the work, who had been for years connected with the Office, stepped back, and left the responsibility of managing and deciding matters upon him, as they had left it with Bro. White. They ought not to have done this. They should have shared the responsibility, and Bro. Aldrich should have deferred to their judgment rather than they to his. They thought that in every particular they must give the same confidence to Bro. Aldrich they had given to Bro. White. The cases are very different. Bro. Aldrich had no experience in the printing department, and did not know the wants of the cause. Bro. White had years of experience in this work, and his experience commenced from the first rise of the message. God had brought him through privations, trials, and perils, to perfect that experience, and qualify him for the position he occupied. His connection with the humble instrument through whom God revealed his will as the necessity of the case required for the benefit of his people, gave him continual strength and clearness of judgment in regard to the management of the work. In supposing that Bro. Aldrich could be placed in the position, and fill it, as Bro. White did, was expecting too much. To rely upon his judgment, and abide by his decisions, as was the case when Bro. White stood in the Office, is trusting too much to one man of but little experience. Bro. Aldrich has not learned the ways and works

of God. He does not understand his paths. He has not been schooled in adversity and suffering, privation and trial, and realized the manifest wonderful works of God, in the blessed deliverances of God has wrought under various circumstances, which has taught him what course of action God approves, and by bitter experience in witnessing hundreds of cases who have erred, what he disproves, condemns and despises. [Pamphlet 097 p. 27 para. 01] p. 107, Para. 1, [1868MS].

Those who have long borne the burden in the Office, those who have suffered when everything waded hard, are the ones to be especially considered and favored. Those who have listened to the admonitions in special cases where selfishness was exhibited, those who have seen the management Heaven has approved, have a better knowledge, and more correct judgment, of how things should be conducted in that Office, than Bro. Aldrich can have without greater experience. They have stood back and invested Bro. A. with too much authority. They should take responsibility upon themselves more than they have, and Bro. A. should consult with them, and defer his judgment to theirs. Instead of this, Bro. Aldrich has had his own way in almost everything, although his experience has been so short. He has been set and unyielding to pursue a course which he thought best, irrespective of the judgment of those he should regard. His office invests him with no such authority. [Pamphlet 097 p. 29 para. 01] p. 108, Para. 1, [1868MS].

I was shown that those who have been united with the Office for years, have received correct ideas in regard to how God would have things managed; it should not be according to a worldly policy. There should be no selfishness exhibited there. All engaged in the work should have a special care for the widow and fatherless, and labor unselfishly for their good, even disadvantaging themselves to advantage the needy and oppressed. Bro. White set the example the Lord had shown that all his people should imitate, in being interested in the cases of others, helping those who need help, without any profit to self, to love his neighbor as himself. Brn. Smith and Amadon have seen the course he has pursued. They have the same experience and views with himself. They have heard the commendation God has given of those who pursued this course, and the curse which God has pronounced upon those who are too much swallowed up in their own interests to

have a care for their neighbors as themselves. Brn. Smith and Amadon have had a long experience in connection with the Office. The Lord has given much light in regard to the course his people should pursue in order to glorify him. They have witnessed the special work of God, and have received his teachings, showing our duty to those around us. They have been so long united with the cause of God that it has become, as it were, a part of them. They know no other interest, and to separate them from the work, would be like parting with their life. The voice of these brethren should be heard. Their judgment is nearer in accordance with the will of God than that of Bro. Aldrich. He has much to learn before God can entrust him with all that responsibility that his brethren have given him in the things mentioned. [Pamphlet 097 p. 29 para. 02] p. 108, Para. 2, [1868MS].

Bro. Aldrich is self-caring. God has mercifully laid some affliction upon him, which has been very sore for him to bear, but in which he has not discerned the mercy of God. The affliction of his wife has had a tendency to humble the aspiring, proud spirit of Bro. Aldrich, yet he has not submitted to this with all that meekness he should have possessed to be benefited thereby. I was shown that Sr. A. possessed a fine organism, a sensitive, trusting, loving, confiding temperament, and clings to her husband, entwining her affections about him, as the tendrils of a vine about its support. True love is not a strong, fiery, impetuous passion. It is, on the contrary, an element calm and deep. It looks beyond mere externals, and is attracted by qualities alone. It is wise and discriminating, and its devotion is real and abiding. [Pamphlet 097 p. 30 para. 01] p. 109, Para. 1, [1868MS].

God tests and proves us by the common occurrences of life. It is the little things which reveal the chapters of the heart. It is the little attentions, the numerous small incidents and simple courtesies of life that make up the sum of life's happiness; and it is the neglect of kindly, encouraging, affectionate words, and the little courtesies of life, which helps compose the sum of life's wretchedness. The self-denials for the good and happiness of those around us, will be found to constitute a large share of the life record in Heaven. And the care of self irrespective of others' good and happiness, will reveal the fact that none of these things are beneath the notice of our Heavenly Father. [Pamphlet 097 p. 31 para. 01] p. 110,

Para. 1, [1868MS].

In regard to the case of Bro. Gage, I was shown that he was in need of a more thorough experience. He commenced to take the responsibilities of life too early, before he could realize the importance attached to these responsibilities. Had he waited a few years, until his mind had become more matured, he would now be far in advance of what he is. His past experience has lessened the confidence of his brethren in his judgment. Bro. Gage was young, needing parental care and instruction when he commenced life for himself. He earned his money readily, and realized not its worth, but spent it just as readily as he earned it. He did not educate himself to habits of economy. He spent means for things unnecessary. His character was not really formed. He has a quick mind, can discern readily the bearing of things, and comes to conclusions at once, hence he is in danger of not making allowance for those who cannot see and understand as readily as himself. He was not settled, with a firm religious experience when he came to Battle Creek. His mind was too boyish; yet I saw that he had, considering the errors and difficulties existing in the church in Battle Creek, pursued a praiseworthy course. The young could have been greatly injured by his influence had he not conscientiously restrained himself from engaging with them in their various enterprises for amusement. He could have helped forward many things which would have gratified the youth in their unconsecrated state, and injured his own influence. He did not do this. He sought to stand with those who were seeking to preserve their peculiar character distinct from the world. [Pamphlet 097 p. 31 para. 02] p. 110, Para. 2, [1868MS].

I was shown that Bro. Gage does not value time as he should. He spends much time with individuals, foreign from his work. If, at the close of the week, he could see the minutes and half hours spent in needless conversation with individuals who have no right to his time, he would be astonished at the time he frittered away, which was worse than lost. The example is injurious in this direction upon others in the Office. At the close of the year sum up the time idled away in needless conversation, and many minutes spent by Bro. Gage and some of the other workmen in the Office, and it would astonish all, and they would feel fearful of coming under the head of unfaithful servants. The hours are composed of minutes, the days of hours, the weeks of days. The minutes should be faithfully employed,

then the hours will tell, for they have been usefully employed; the days will bear their full weight of burden, being well filled with faithful, earnest, interested effort. There are those who apply themselves closely enough to the work, and who are compelled to bear extra burdens, and work beyond their hours, to bring up the work which has been neglected by others in consequence of the numerous calls, and the time which has not been filled with interested, faithful effort on the part of all. Patients at the Institute should not be encouraged to while away their time, or to amuse themselves in frequent visits, at the Office. It is not the place for them. [Pamphlet 097 p. 32 para. 01] p. 111, Para. 1, [1868MS].

Again, confusion is caused by children being allowed to run through the Office. Children belonging to those who are employed in the Office, should not be allowed to visit in the Office when they please. Especially should no plays be entered into, and little children's voices heard through the Office. All these things lower the dignity of the Office, and lessen the sacredness of the work. The church should have especial care not to permit their children to visit the Office, and the children of those who are engaged in the Office should not be allowed to remain in the building, and by their presence encourage other children. The confusion caused by this is all displeasing to God. There should be an entire change in almost every thing in regard to the order of matters at the Office. Sacred and common things have been placed upon the same level. [Pamphlet 097 p. 33 para. 01] p. 111, Para. 2, [1868MS].

The church in Battle Creek should not feel at liberty to visit the Office and engage in common topics of conversation. Matters are freely introduced by members of the church, who visit the Office, which have no right to be brought into the Office. In doing this they are robbing the cause of God of the time of the workmen, diverting their interest from the work, and bringing in a worldly spirit which should have no place in the Office. Members of the church should time their visits, and call upon those who labor in the Office when they are at their own homes. I saw that God had been displeased with the lax way these things have been managed. [Pamphlet 097 p. 34 para. 01] p. 112, Para. 1, [1868MS].

The Office is located in the center of a large church, and if even a portion of the church make free to call at the

Office as they have done, when it suits their convenience, and chat upon subjects as they choose, they steal minutes and hours of precious time, which belong to the cause and work of God. In thus doing, they rob God. And this is not all, but they do their part in lessening the sacredness of the work in the Office, and make that which they should seek to preserve as sacred, common. [Pamphlet 097 p. 34 para. 02] p. 112, Para. 2, [1868MS].

One will come in and interrupt a workman just a few minutes. Frequently their few minutes lengthen to half an hour. That one passes out, another comes in and spends a longer or shorter period, and thus five to twenty-five calls are heedlessly made in a day, and every one passes out of the Office, nothing bettered themselves, and yet the laborers have been hindered, their interest diverted from the work, and the precious minutes are used up, which are all needed to be devoted to the work. Sum up these minutes and it will be found hours of time are consumed, to no benefit to any one, but a decided injury to the Office. There are many business calls made which cannot be avoided. Those who have no special business, have no right to amuse themselves by diverting the attention of Brn. Aldrich, Walker, Amadon, Gage, Bacheller, Lane, or any one who is laboring in the Office. Let all remember that the Office is not a reception-room to entertain visitors. It is a place where most important business is being transacted in connection with the work and cause of God. The interest of the workmen should not be called off, for if it is, the work will be marred, and time will be stolen, which belongs to the Lord. All should labor to preserve order and quiet in the Office, and maintain the dignity and sacredness of the work. The Office is wading heavily. The world which has come in has shut the Lord out, and his prospering hand is not with the Office as it once was. Something must be done to redeem the past. [Pamphlet 097 p. 34 para. 03] p. 112, Para. 3, [1868MS].

I saw that Bro. Gage should shun the errors of the past. He should guard against imaginary wants. He has not always been willing to receive instruction from those of mature experience. He thought they did not understand him. Bro. Gage, the Lord is working for you, and will bless you, and strengthen you, in the course of right. You understand the theory of truth, and should be obtaining all the knowledge you can of God's will and work, prepared to fill a more responsible position if God requires it of you, and if he

sees you can glorify his name best in so doing. But you have yet an experience to gain. You are too easily affected by circumstances, are too impulsive. God is willing to strengthen, establish, settle you, if you will earnestly and humbly seek wisdom of him who is unerring, and who has promised you shall not seek in vain. In teaching the truth to others you are in danger of talking too strong, in a manner that your short experience will not sustain you in. You take in things at a glance, and can see the bearings of subjects readily. All are not organized as yourself, and cannot do this. You will not be prepared to patiently, calmly wait for others to weigh evidence who can not see as readily as yourself. You will be in danger of urging others too much, to see at once as you see, and feel all that zeal and necessity of action you feel. If your expectations are not realized you will be in danger of becoming discouraged and restless, and wishing a change. You must shun a disposition to censure, to bear down. Keep clear of every thing that savors of a denunciatory spirit. It is not pleasing to God for this spirit to be found in any of his servants of longer experience; but for a youth to manifest ardor and zeal is all proper if graced with humility and the inward adorning; but when a rash zeal and a denunciatory spirit are manifested by a youth who has but a few years of experience, it is most unbecoming, and positively disgusting. Nothing can destroy his influence as soon as this. Mildness, gentleness, forbearance, long-suffering, being not easily provoked, forbearing all things, hoping all things, enduring all things, is the fruit growing upon the precious plant which is of heavenly birth--Love. This plant, if it is nourished, will prove to be an evergreen. Its branches will not decay, its leaves will not wither. It is immortal, eternal, watered continually by the dews of Heaven. [Pamphlet 097 p. 35 para. 01] p. 113, Para. 1, [1868MS].

Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consists in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth,

which lives alone, and flourishes only where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, or of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed to overcome evil were the wisdom and strength of love. Suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field. Seek not for happiness, for that never is to be found by seeking for it. Go about your duty. Let faithfulness mark all your doings, and be clothed with humility. [Pamphlet 097 p. 37 para. 01] p. 114, Para. 1, [1868MS].

I was shown in regard to the Institute that Dr. Lay came there fully determined to act his part unselfishly. In the commencement of his engaging in the work at the Institute, there were many things of a discouraging nature to Dr. Lay. The position taken by Bro. Aldrich in regard to diet and dress reform, created such feelings of contempt in the minds of many for the short dress that its influence was seriously felt by Dr. Lay, and the patients whom he was trying to benefit at the Institute. Dr. Lay was seeking to bring his patients to bear the cross, which was important for their physical improvement. Bro. Aldrich took responsibilities upon him in regard to the Institute that he was not warranted to take. He pursued a course very much as though all at the Institute were in his employ, to obey his dictation. He was domineering over Dr. Lay. Bro. Aldrich thought Dr. Lay should consult him before making any move; and he did not exercise that courtesy which was due Dr. Lay. Dr. Lay struggled through discouragements at first. He did not at that time receive the respect that he

should have received. This inability to discriminate, and to respect the position of Dr. Lay, made it necessary for me to relate what had been previously shown me in his favor. This had better not have been told Dr. Lay. He is an erring mortal, like others, and he received impressions in regard to the responsibility resting upon him that were incorrect. He took upon himself more than he was capable of carrying. He could not possibly fill the positions he thought he must. He thought there was a spirit to crowd him, and felt the necessity of placing himself upon the defensive. If there had been right management in his case, much trouble might have been saved. Evils grow out of misunderstandings. Dr. Lay thought that he must stand his ground, take his position, and maintain it, or he might as well give up his office altogether. This state of things would not have been had Bro. Aldrich pursued a different course. He was not courteous as he should have been, and dealt with Dr. Lay with a hard, firm spirit, about in the same manner one cold-hearted worldling would deal with another. Dr. Lay was sensitive, and such treatment cut him to the heart. This same manner of dealing is practiced by Bro. Aldrich to quite an extent. He is unaccommodating, unyielding. If he had worked upon this principle, "Whatsoever ye would that men should do to you, do ye even so to them," far different results would appear as the fruit of such a course. "With what measure ye mete, it shall be measured to you again." Here are strong motives which should operate on minds to constrain them to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions. We are not commanded to do to ourselves what we wish others to do unto us, we are to *do unto others* what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence, and the desire for the esteem of others, may produce a well-ordered life, and, frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of vice. A selfish heart may perform generous actions, acknowledge the present truth, 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 be destitute of the savor of life, and the fruits of true holiness, being destitute of the principles of pure love. Love, love, should be cultivated. It needs cherishing, for its

influence is divine. [Pamphlet 097 p. 38 para. 01] p. 115, Para. 1, [1868MS].

Dr. Lay brought many things from Dansville which were incorrect, in regard to amusements and exercise. He heard this amusement question made so much of that he actually thought a health institution could not be conducted without these amusements. He heard so much against exercising that he was not sound in this direction. When the amusements were introduced into the Institute, some in Battle Creek manifested their superficial character. They were pleased and gratified. It just suited their frivolous turn of mind. The things which were recommended for invalids they thought were good for them; and Dr. Lay is not accountable for all the results accruing from the counsel given to his patients. Those in different churches abroad, who were unconsecrated, seized upon the first semblance of an excuse to engage in pleasure, hilarity, and folly. As soon as it was known that at the Institute established for invalids the physicians had recommended the patients to get their minds off from themselves into a more cheerful train of thought, and had arranged plays and amusements to have this effect, it went like fire in the stubble; and the young in Battle Creek and other churches thought that they had need of just such things, and the armor of righteousness was laid off by many. As they were no longer held in by bit and bridle, they engaged in these things with as much earnestness and perseverance as though everlasting life depended upon their zeal in this direction. Here was an opportunity to discern the conscientious followers of Christ from those who were self deceived. Some had not the cause of God at heart. They had not the work of true holiness wrought in the soul. They had not made God their trust, and were unstable, and only needed a wave to raise them from their feet and toss them to and fro. Such showed that they possessed but little stability and moral independence. They had not experience for themselves, and therefore walked in the sparks of others' kindling. They had not Christ in their heart, to confess to the world. They professed to be his followers, but things earthly and temporal held in subjection their frivolous, selfish hearts. [Pamphlet 097 p. 40 para. 01] p. 116, Para. 1, [1868MS].

There were others who did not seem to possess anxiety in regard to the amusement question. They felt that confidence in God, that he would make all right. Their peace of mind

was not disturbed. They decided that a prescription for invalids did not mean them, therefore would not be troubled. They decided that whatever others might do, or whatever was being done in the world, it was nothing to them; for, said they, whom have we to follow but Christ. He has left us a command to walk even as he walked. We must live as seeing him who is invisible, and do what we do heartily unto the Lord, and not unto men. [Pamphlet 097 p. 41 para. 01] p. 117, Para. 1, [1868MS].

When such things arise, character is developed. Moral worth can then be truly established. It would be no difficult thing to ascertain where those are to be found who profess godliness, yet have their pleasure and happiness in this world. Their affections are not upon things above, but upon things on the earth, where Satan reigns. They walk in darkness, and cannot love and enjoy heavenly and divine things, because they cannot discern or know them. They are alienated from the life of Christ, having their understandings darkened. The things of the Spirit are foolishness unto them. Their pursuits are according to the course of their world, and their interests and prospects are joined with the world, and with earthly things. If such can pass along with the name of Christians, yet serve both God and mammon, they are satisfied. Things will occur to reveal the hearts of these souls, who are only a weight, a burden, and curse, to the church. [Pamphlet 097 p. 42 para. 01] p. 118, Para. 1, [1868MS].

I was shown that Dr. Lay did not move with wisdom. The spirit existing in the church was such as to be no help to him, but a hindrance, and led away from God and the path of holiness. Many of the church have ascribed their state of spiritual blindness to the influence growing out of the principles taught at the Institute. This is not *all* correct. Had the church stood in the counsel of God, the Institute would have been controlled. The light of the church would have been diffused to that branch of the work, and the errors would not have existed there that did. Dr. Lay was not alone in error, and the censure should not be suffered to rest alone upon him. It was the moral darkness of the church that had the greatest influence to create the moral darkness and spiritual death in the Institute. Had the church been in a healthy condition, she could have sent a vitalizing, healthful current to this arm of the body. But the church was sickly, had not the favor of God, and enjoyed not the light of his countenance. A sickly, deathly

influence was circulated all through the living body, until the disease was apparent everywhere. Dr. Lay became exalted. He thought that he must occupy a position in the Institute similar to that occupied by Dr. Jackson at Dansville. God did not connect him with the work to be thus regarded. He took burdens upon himself that he ought not to have taken, and that were unnecessary for him to bear. He feared to yield and give up the oversight of matters lest he should lose his influence. The chief cause which led to this error on the part of Dr. Lay, was the course pursued toward him when he first engaged in his efforts for the Institute. He knew there was jealousy and prejudice existing toward him. This made him jealous and suspecting in return. His continual fear was of prejudicial influences working to injure his standing in the Institute. This was, much of it, the fruit of a diseased imagination. He was constantly wrestling with enemies which existed only in his imagination. [Pamphlet 097 p. 42 para. 02] p. 118, Para. 2, [1868MS].

He did not judge Dr. Byington aright. Bro. B. sought to do the best he could for the interest of the Health Institution, yet manifested too much interest for himself. Dr. Lay failed to give him credit for the burdens he did bear. He thought Bro. B. was working against him. He gathered information from different sources which became magnified in his mind, and made him very unhappy, and caused suspicion and jealousy of Bro. B. This would not have been if there had been the correct understanding, and an effort to look at everything occurring in the most favorable light. His feelings and prejudice became strong. The Spirit of God had nothing to do with these feelings, and imaginary evils. [Pamphlet 097 p. 44 para. 01] p. 119, Para. 1, [1868MS].

Bro. Byington was not in the best position for one of his ardent, active temperament. He did not possess quiet and gentleness, so important for one that is around nervous, easily-excited invalids. [Pamphlet 097 p. 44 para. 02] p. 119, Para. 2, [1868MS].

The course pursued toward Bro. B. was not correct nor just. There was a spirit possessed by Dr. Lay to exalt himself to have all think he was the man, and a fear lest others should estimate Bro. B. too highly. There was an undercurrent at work which would injure Bro. B., which was not pleasing to God. [Pamphlet 097 p. 44 para. 03] p. 119,

Para. 3, [1868MS].

In the case of Bro. Rogers, there were thoughts that he did not do all that he might; that he was more willing to inspect and have an oversight than to take hold and do, and earn the means he received. This was too much the case. Bro. Rogers had partaken much of the spirit of ease and freedom from care and responsibility which prevailed with nearly all, yet an unjust course was pursued toward Bro. Rogers. He was watched from the first with jealousy and distrust. This spirit was fast growing in that Institution. There was not love and harmony. Many forgot that with what measure they should mete, it should be measured to them again. Bro. Rogers did not manifest that interest and diligence in business which he should. He was not alone. There were others employed to labor who did not take special burdens, and feel a special interest. Care and responsibility sat very lightly upon Bro. Graham. For want of proper oversight there had been a great loss. To be faithful in the littles is one of the most important works for mortals. He that is faithful in that which is least, is faithful also in much, says the Saviour. The leaven has run through the Institute. Helpers indoors and out were grasping for wages. A most astonishing spirit of selfishness seized them. Suspicion and jealousy of one another caused disunion. There was a great lack of noble frankness with one another. Hands were discharged, and false reasons given instead of the correct one. Many knew well the reason, except the very one who ought to have known. Suspicious whisperings went from one to another, and yet the subjects of them were kept in ignorance of the true reason of dissatisfaction. All this was cruel and unchristian, and brought the displeasure of God upon all who participated in this secret whispering by the wall, this deceptive, undercurrent work. Where there is union there is strength. With this lack of union, this distrust and jealousy existing, neither physicians nor helpers could work unitedly and happily. God's blessing could not rest upon that Institute with such a state of things. Dr. Lay has not been in a condition to bring his burdens and cares to Jesus, the burdenbearer. He has been so fearful of losing his influence, that he has tried too hard to maintain his dignity. If he could have been in a great measure indifferent to these things, pursued a humble, Christian course, divested of selfishness, God would have done more to establish him in the hearts of his patients, helpers, and the church, than he could do by laboring with

all his energies his lifetime. All this fear, and trouble, and anxiety, lest he should not maintain his position, and be appreciated, has had a tendency to bring about the very result he was in his own strength seeking to hinder. [Pamphlet 097 p. 44 para. 04] p. 119, Para. 4, [1868MS].

Dr. Lay is nervous, too hurried and excitable. He must encourage calmness, slow, unhurried speech, and calm movements. All this is very important, for him to be successful as a physician. He should trust his case in the hands of God, and guard against being over-sensitive. The worriment of mind Dr. Lay has suffered to come upon him, and his care in regard to things where he should have no care, have worn him more than all the labor he has done. God lives. He should trust his case wholly in his hands. In seeking so hard to save himself in the estimation of others, he has sunk himself every time. He has felt jealous lest the minds of his patients should be turned to some other one besides himself. This feeling is all needless. The more it is indulged, the more sure will the much-to-be-feared result take place. He should be indifferent to the matter just as much as possible. [Pamphlet 097 p. 46 para. 01] p. 121, Para. 1, [1868MS].

Sister Lay has increased this feeling by her own fears and jealousies. She has made herself unhappy because she has not made it her motive to make others happy. She has looked for others to administer unto her happiness, and been exacting, while she has not been willing to administer unto others. You remained in the Institute to the injury of your entire family, as well as of the Institute. [Pamphlet 097 p. 47 para. 01] p. 121, Para. 2, [1868MS].

Sister Chamberlain's influence was needed there, but when she came she was not appreciated. Had Dr. Lay regarded her as he should, and showed her that respect which was her due, there would have been no trouble. But he felt jealous that she would assume more authority than he was willing she should. This erroneous feeling was enough to make Dr. Lay miserable, and place Sr. Chamberlain in an unenviable position. When it was decided to remove the care and burden of having the sole management of matters at the Institute from Dr. Lay, and place the burden on others, to release him, he did not feel pleased nor reconciled to the matter. He heard disrespectful speeches in regard to Sr. Chamberlain, which he could have nipped in the bud, but he assumed a stoical indifference, feeling like this: They

have taken the responsibility from me; and it does not concern me. Here Dr. Lay was at fault. He knew that the matters did concern him. Any thing which he knew would, if permitted to go on, mar the unity of the Institution, did concern him, and he knew it; but it was a wrong, jealous spirit which led him to hold his peace. This spirit has prevailed to a greater or less degree all through the Institution. Just such a woman as Sr. Chamberlain is needed there, and she should make advance steps until she can take her place by the side of any of the physicians; for she is eminently qualified for the station. She has the experience, she has the right organization, she has the vital powers, to make her an excellent physician. [Pamphlet 097 p. 47 para. 02] p. 121, Para. 3, [1868MS].

Dr. Lay, you have not conducted with prudence. I was shown that there was a spirit in that Institution to get all the means they could. An avaricious spirit was manifested by Dr. Byington, also by Dr. Lay and the helpers; a selfish spirit, that brought the frown and curse of God upon those who possessed it. It was wages, wages. There was not an unselfish devotion to the work, and laboring with an unselfish interest. There was not a burden and care taken by all there engaged to labor for the prosperity and benefit of the Institute. There was a spending of time, and but little accomplished. There was a great lack of a thorough oversight of all things pertaining to the Institute. Helpers and all seemed to have a spirit of indifference, and there were many expenses out, which need not have been had there been one to take the care who possessed energy, ambition, and forethought. The prospect of large dividends, and abundance of means coming in, led to a spirit of prodigality, which would soon have run the Institute into the ground. God wants this branch of the work to live and flourish, and all who act a part in it to possess a spirit of self-denial, a spirit entirely different from that heretofore exhibited, which has been to get just all that it was possible to get, and to advantage self, out of the Institute. [Pamphlet 097 p. 48 para. 01] p. 122, Para. 1, [1868MS].

When Dr. Lay and his wife left the Institute, a spirit of selfishness was manifested, which injured their influence in that Institute. They showed, to many minds too plainly, that they were seeking to advantage themselves, without considering the interest of the Institute. You all, father, mother, and children, exhibited a spirit of selfishness

displeasing to God. All this has not worked for your good, but for your injury. All that you invest in thus seeking your own interest, will result in loss in the end. Had you been an observer and seen another pursue the same course you pursued, you would have exclaimed against it loudly. Such things merit the displeasure of God. With such a selfish spirit as has existed in those who were in the Institute, is it surprising that God has not especially blessed the efforts there made? Will he sanction error? No, never! Selfishness in the Office, selfishness in the Institute, and yet expecting the token of God's presence, as though all things were prepared for him. Dr. Lay was distrustful, and took his case in his own hands instead of calmly waiting for, and trusting in, God to establish him in the hearts of those with whom he associated. He was constantly seeking to establish himself. He took the case in his own hands, and left the Lord no chance to do a work for him, which he was anxiously seeking to do for himself. All the Lord required of Dr. Lay was to abide in him, seek wisdom of him, to cease his forecasting and foresetting, as it were, matters with which he had nothing to do, which left him no enjoyment of the present. God required of him a child-like leaning upon his tender care, and abiding in his love. His unsettled, uneasy state of mind disqualified him to act as a physician, and was exhausting his vitality more than all his labor. Dear Bro. Lay has not understood his own heart. Selfishness has found a lodgment there, and peace, healthful, calm peace has departed. What you all lack is the element love--love to God, and love to your neighbor. The life that you now live, you do not live by faith on the Son of God. There is a lack of firm trust, a withholding, a fearfulness to resign all into the hands of God, as though he could not keep that which is committed to his trust. You are afraid some evil is designed, which will do you harm unless you assume the defensive, and commence a warfare in your own favor. The children of God are wise and powerful according to their reliance upon his wisdom and power. They are strong and happy according to their separation from the wisdom and help of man. Daniel and his companions were captives in a strange land, but God suffered not the envy and hatred of their enemies to prevail against them. The righteous have ever obtained help from God. How often have the enemies of God united their strength and wisdom to destroy the character and influence of a few simple persons who trusted in God. Because the Lord was for them none could prevail against them. Only let the followers of Christ be united in one and they will

prevail. Let them be disjoined from their idols, and be separate from the world, and the world shall not separate them from God. Christ is our present, all-sufficient Saviour. In him all fullness dwells. It is the privilege of Christians to know indeed that Christ is in them of a truth. This is the victory that overcometh the world, even our faith. All things are possible to him that believeth; and whatsoever things we desire when we pray, if we believe that we receive them we shall have them. This faith will penetrate the darkest cloud and bring rays of light and hope to the drooping, desponding soul. It is the absence of this faith and trust which brings perplexity, distressing fears, and surmisings of evil. God will do great things for his people when they put their entire trust in him. Godliness with contentment is great gain. Pure and undefiled religion will be exemplified in the life. Christ will prove a never-failing source of strength, a present help in every time of trouble. [Pamphlet 097 p. 48 para. 02] p. 122, Para. 2, [1868MS].

I was shown in the case of sister Hannah More that the neglect of her was the neglect of Jesus in her person. Had the Son of God come in the humble, unpretending manner in which he journeyed from place to place when he was upon earth, he would have met with no better reception. It is the deep principle of love that dwelt in the bosom of the humble man of Calvary, that is needed. Had the church lived in the light, they would have appreciated this humble missionary whose whole being was aglow to be engaged in her Master's service. Her very earnest interest was misconstrued. Her externals were not just such as would meet the approval of the eye of taste and fashion; for familiarity with strict economy and poverty had left its impress upon her apparel. But the hard-earned means had been exhausted as fast as earned to benefit others; to get light to those whom she hoped to lead to the cross of truth. Even the professed church of Christ, with their exalted privileges and high professions, discerned not the image of Christ in this self-denying child of God, because they were so far removed from Christ themselves that they reflected not his image. They judged by the external appearance, and took not special pains to discern the inward adorning. Here was a woman whose resources of knowledge and genuine experience in the mysteries of godliness exceeded those of any one residing at Battle Creek, and whose manner of address to the youth and children was pleasing, instructive, and salutary. She was

not harsh, but correct and sympathetic, and would have proved one of the most useful laborers in the field, to fill positions as an instructor of the youth, and an intelligent useful companion and counselor to mothers. She could reach hearts by her earnest matter-of-fact presentation of incidents in her religious life which she had devoted to the service of her Redeemer. Had the church emerged from darkness and deception into the clear light, their hearts would have been drawn out after the lonely stranger. Her prayers, her tears, her distress to see no way of usefulness open to her, have gone up to Heaven. God has heard. Talents and help the Lord offered to his people, but they were rich and increased with goods, and had need of nothing. They turned from, and rejected a most precious blessing of which they will yet feel the need. Had Elder Loughborough stood in the clear light of God, imbued with his Spirit, when this servant of Jesus, lonely, homeless, and thirsting for a work to do for her Master, was brought to his notice, spirit would have answered to spirit, as face answereth to face in a mirror, and his heart would have been drawn out after this disciple of Christ, and he would have understood her. Thus also with the church. They had been in such spiritual blindness they had lost the sound of the voice of the true Shepherd, and were following the voice of a stranger, who was leading them from the fold of Christ. [Pamphlet 097 p. 51 para. 01] p. 124, Para. 1, [1868MS].

Many look upon the great work to be accomplished for God's people, and their prayers go up to God for help in the great harvest. But like the Jewish nation, if help does not come in just the manner they have arranged, they will not receive it, but turn from that help as the Jewish nation turned from Christ, because disappointed in the manner of his appearing. Too much poverty and humility marked his advent, and in their pride they refused him who came to give them life. In this God would have the church humble their hearts, and see the great need of correcting their ways before him, lest he visit them with judgment. Pride of dress and the external adorning is made of far more importance with many who profess godliness, than the inward adorning. Had the church all humbled themselves before God, and corrected their past errors so fully as to meet the mind of God, they would not be so deficient in estimating moral excellence of character. The light of Sr. Hannah More has gone out, which now might be burning brightly to illuminate the pathway of many who are walking in the dark

paths of error and rebellion. God calls upon the church to arouse from their slumber, and with deep earnestness inquire into the grounds and causes of this self-deception among professors whose names are on the church book. Satan is deluding and cheating them in the great concern of salvation. Nothing is more treacherous than the deceitfulness of sin. It is the god of this world that deludes, and blinds, and leads to destruction. Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good. He will mingle with amusements and folly, some little improvements, and deceived souls make it an excuse that great good is to be derived by engaging in them. This is only the deceptive part. It is Satan's hellish arts masked. Beguiled souls take one step, then are prepared for the next. It is so much more pleasant to follow the inclinations of their own hearts than to stand as on the defensive, and resist the first insinuation of the wily foe, and thus shut out his in-comings. Oh! how Satan watches to see his bait taken so readily, and to see souls walking in the very path he has prepared. He does not want them to give up praying, and maintaining a form of religious duties, for he can thus make them more useful in his service. He unites his sophistry and deceptive snares with their experiences and professions, and thus advances his cause wonderfully. The hypocritical Pharisees prayed and fasted, observed the forms of godliness, while corrupt at heart. Satan stands by, taunting Christ and his angels with insults, "I have them! I have them! I have prepared my deception for them. Your blood is worthless here. Your intercessions and power and wonderful works may as well cease; I have them! They are mine! for all their high profession as subjects of Christ, for all they once enjoyed the illuminations of his presence, I will secure them to myself in the very face of Heaven, which they are talking about. It is such subjects as those that I can use to decoy others." Solomon saith, "He that trusteth in his own heart is a fool;" and there are hundreds such to be found among professors of godliness. Says the apostle, "We are not ignorant of his devices." Oh! what art, what skill, what cunning, to lead to a union with the world, to seek for happiness in the amusements of the world, under the delusive idea that some good is to be gained. And thus they walk right into the net, flattering themselves that there is no evil in the way. The affections and sympathies of such are wrought upon, which lays a foundation for their illy-built confidence that they are the children of God.

They compare themselves with others, and settle down satisfied that they are even better than many true Christians. But where is the deep love of Christ shining forth in their lives, its bright rays blessing others? where is their Bible? and how much is it studied? And where are their thoughts? upon Heaven and heavenly things? It is not natural for their minds to go forth in that direction. The study of God's word is uninteresting to them. It does not possess that which excites and fevers the mind, and the natural, unrenewed heart will prefer some other book, to the study of God's word. His attention is engrossed in self. They have no deep, earnest longings for the influence of the Spirit of God upon the mind and heart. God is not in all their thoughts. How can I have it that most of the youth in this age will come short of everlasting life? Oh! that their sound of instrumental music may cease, and they no more while away so much precious time in pleasing their own fancy. Oh! that they would devote less time to dress and vain conversation, and send forth their earnest, agonizing prayers to God, for a sound experience. There is a necessity for close self-examination, and to closely investigate in the light of God's word, Am I sound, or am I rotten at heart? Am I renewed in Christ, or am I still carnal at heart, with an outside, new dress put on? Reign yourself up to the tribunal of God, and see as in the light of God, if there be any secret sin, any iniquity, any idol you have not sacrificed. Pray, yes, pray as you have never prayed before, that you may not be deluded by Satan's devices, that you may not be given up to a heedless, careless, and vain spirit, and attend religious duties to quiet your own conscience. It is inappropriate for Christians in every age of the world to be lovers of pleasure, but how much more so now, when the scenes of this earth's history are so soon to close. Surely the foundation of your hopes of everlasting life cannot be laid too sure. The welfare of your soul, and your eternal happiness, depend upon whether your foundation is built upon Christ. While others are panting after earthly enjoyments, be ye panting after the unmistakable assurance of the love of God, earnestly, fervently crying, Who will show me how to make my calling and election sure? One of the sins that constitute one of the signs of the last days, is, that professed Christians are lovers of pleasures more than lovers of God. Deal truly with your own souls. Search carefully. How few, after a faithful examination, can look up to Heaven and say, I am not one of those thus described. I am not a lover of pleasure more than a lover of God. How

few can say, "I am dead to the world; the life I now live, is by faith on the Son of God. My life is hid with Christ in God, and when He who is my life shall appear, then shall I appear with him in glory." The love and grace of God! Oh! precious grace! more valuable than fine gold. It elevates and ennobles the spirit beyond all other principles. It sets the heart and affections upon Heaven. While those around us may be engaged in worldly vanity, pleasure-seeking, and folly, the conversation is in Heaven, from whence we look for the Savior; the soul is reaching out after God for pardon and peace, for righteousness and true holiness. His converse with God, and contemplation of things above, transforms the soul into the likeness of Christ. [Pamphlet 097 p. 53 para. 01] p. 125, Para. 1, [1868MS].

In the case of Sr. Davis, there needed to be a great work accomplished. Those who united in praying for her, needed a work done for them. Had God answered their prayers, it would have proved their ruin. In these cases of affliction, where Satan has control of the mind, before engaging in prayer there should be the most close self-examination to discover if there are not sins which need to be repented of, confessed, and forsaken. Deep humility of soul before God is necessary, and firm, humble reliance upon the merits of the blood of Christ alone. Fasting and prayer will accomplish nothing, while the heart is estranged from God by a wrong course of action. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger and speaking vanity, and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not." [Pamphlet 097 p. 57 para. 01] p. 128, Para. 1, [1868MS].

It is heart work God requires, good works springing from a

heart filled with love. Carefully and prayerfully should the above scriptures be considered, and the motives and actions investigated. The promise of God to us, is on condition of obedience; compliance with all his requirements. "Cry aloud [saith the prophet Isaiah,] spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our souls, and thou takest no knowledge?" [Pamphlet 097 p. 58 para. 01] p. 129, Para. 1, [1868MS].

A people are here addressed who make high professions, and who are in the habit of praying, and delight in religious exercises; yet there is a lack. They realize that their prayers are not answered, and their zealous, earnest efforts are not observed in Heaven, and they earnestly inquire why God makes them no returns? It is not because there is any neglect on the part of God. The difficulty is with the people professing godliness. They do not bear fruit to the glory of God. Their works are not what they should be. They are living in neglect of positive duties. Unless these are performed, God cannot answer their prayers according to his glory. In the case of offering prayers for Sr. Davis, there was a confusion of sentiment. Some were fanatical, and moved from impulse. They possessed a zeal, but not according to knowledge. Some looked at the great thing to be accomplished in this case, and began to triumph before the victory was gained. There was much of the Jehu spirit manifested: Come and see my zeal for the Lord. In the place of this self-confident assurance there should have been a spirit of humbleness, distrustful of self, and with a broken heart and contrite spirit, presenting the case to God. [Pamphlet 097 p. 58 para. 02] p. 129, Para. 2, [1868MS].

I was shown that in case of sickness, where the way is clear for the offering up of prayer for the sick, the case should be committed to God in calm faith; not with a storm of excitement. He alone is acquainted with the past life of the person, and what his future will be. He who is acquainted with the hearts of all men, knows whether the person, if raised up, would glorify his name, or dishonor him by backsliding and apostasy. All that we are required

to do is to ask God to raise them up if in accordance with his will, believing that God hears our reasons which we present, and the earnest, fervent prayers offered. If the Lord sees it will best honor him, he will answer the prayer. But to urge recovery, without submission to the will of God, is not right. [Pamphlet 097 p. 59 para. 01] p. 130, Para. 1, [1868MS].

What God promises he is able at any time to perform, and the work he gives his people to do, he is able to accomplish by them. If this people will live according to every word he has spoken, in so much every good word and promise is fulfilled toward them. If they come short of perfect obedience, the great and precious promises are afar off, and they cannot reach the fulfillment. [Pamphlet 097 p. 60 para. 01] p. 130, Para. 2, [1868MS].

All that can be done in praying for the sick is to earnestly importune God in their behalf, and rest their case in his hands, in perfect confidence. If we regard iniquity in our hearts the Lord will not hear us. The Lord can do what he will with his own. He will glorify himself in working in them and by them that wholly follow him, so that it shall be known that it is the Lord, and that their works are wrought in God. "If any man serve me, him will my Father honor." When we come to him we should pray that we might enter into, and accomplish, his purpose, and that our desires and interests might be lost in his. We should acknowledge our acceptance of his will, not praying him to concede to ours. It is better for us that God does not always answer our prayers just when we desire, and in just the manner we wish. He will do more and better for us than to accomplish all our wishes; for our wisdom is folly. We have united in earnest prayer around the sick bed of men, women and children, and have felt in regard to our earnest prayers, they were given us back from the dead. In these prayers we thought we must be positive, and if we exercised faith, we must ask for nothing less than life. We dared not say, If it would glorify God, fearing it would admit a semblance of doubt. We have interestedly and anxiously watched these cases which have been given back, as it were, from the dead. We have seen some of these, especially youth, raised to health, and forget God, become dissolute in life, causing sorrow and anguish to parents and friends. They lived not to honor and glorify God, but to curse him with their life of vice, and a shame to those who feared to pray. If their life can glorify Thee, let them live,

nevertheless not as we will, but as thou wilt. We no longer mark out a way, nor seek to bring the Lord to our wishes. Our faith can be just as firm, and more reliable, by committing the desire to the all-wise God, and trusting, with unfeverish anxiety, all in perfect confidence with him. We have the promise. We know that he hears us if we ask according to his will. Our petitions must not take the form of a command, but of intercession for God to do the things we desire of him. When the church are united they will have strength and power, but when part of them are united to the world, and many are given to covetousness, which God abhors, he cannot do much for them. Unbelief and sin shut them away from God. We are so weak that we cannot bear much spiritual prosperity, lest we should take the glory, and accredit goodness and righteousness to ourselves as the reason of the signal blessing of God, when it was all because of the great mercy and loving kindness of our compassionate Heavenly Father, and not because any good was found in us. [Pamphlet 097 p. 60 para. 02] p. 131, Para. 1, [1868MS].

There should be an influence which will be sanctifying on those around us. This saving, ennobling influence has been very feeble at Battle Creek. Friendship for the world has separated many from God, while some have mingled with, and partaken of the spirit and influence of, the world. Jesus has passed a day's journey in advance of them. They can no longer hear his voice counsel, advise, and warn them, and they follow their own wisdom and judgment. Many follow a course which appears right in their own eyes, but afterward proves to be folly. God will not allow his work to be mixed with worldly policy. Shrewd, calculating men of the world are not the men to bear leading positions in this most solemn, sacred, holy work. They must either be converted, or engage in that calling appropriate to their world-loving inclinations, which does not involve such eternal consequences. God will never enter co-partnership with worldlings. Christ gives every one his choice: Will ye have me or the world? Will you suffer reproach and shame, be peculiar, and zealous of good works, even if hated of the world, and take my name, or will you choose the esteem, the honor, the applause and profits the world has to give, and have no part in me? "Ye cannot serve God and mammon." [Pamphlet 097 p. 61 para. 01] p. 132, Para. 1, [1868MS].

Testimony for the Church at Olcott, N. Y. Dear Brethren and Sisters in Olcott: I was shown, June 12, that the love

of the world, was to a great extent taking the place of love to God. You are situated in a pleasant country, favorable to worldly prosperity. This places you where you are exposed to continual temptations of having your interest swallowed up in the world, and you engaged in laying up treasure upon the earth. Your hearts will be where your treasure is. You are situated where there are temptations to be plunging deeper and deeper into the world, and continuing to accumulate, and while thus engaged the mind has become engrossed in the cares of this life to such an extent as to shut out true godliness. But few realize the deceitfulness of riches. Those who are anxious to acquire means are so bent upon this one object as to make the religion of Christ a secondary matter. Spiritual things are not valued, and are not sought after; for the love of gain has eclipsed the heavenly treasure, and the prize of eternal life, if judged by the effort, zeal, perseverance and earnestness exhibited by these who profess to be Christians, is not half as valuable as earthly possessions. Compare the earnest effort after the things of this earth with the languid, weak, inefficient, sickly effort for spirituality and a heavenly treasure. No wonder that we experience so little of the illuminating influence from the heavenly sanctuary. Our desires are not in that direction, but mostly confined to earthly pursuits, seeking for worldly things, and neglecting the eternal, immortal. Prosperity is blinding the eyes, and deceiving the soul. God may speak, but the rubbish of earth prevents his voice from being heard. [Pamphlet 098 p. 1 para. 01] p. 132, Para. 2, [1868MS].

Our aged father Lamson has his affections upon the things of this earth when they should be removed, and he ripening up for Heaven. The life that he now lives should he live by faith on the Son of God. His affections should be on the better land. He should have less and less interest in the perishable treasures of earth, while eternal things, which are of the greatest consequence, should engage the whole man. The days of his probation are nearly ended. Oh, how little time remains to devote to God. His energies are worn, his mind broken, and at best his services must be weak, yet if given heartily and fully, are wholly acceptable to him. With your age, Bro. Lamson, has come an increase of selfishness, and a more firm, earnest love for the treasures of this poor world. [Pamphlet 098 p. 2 para. 01] p. 133, Para. 1, [1868MS].

Sr. Lamson loves this world. She is naturally selfish. She has suffered much with bodily infirmities. God has permitted this affliction to come upon Sr. Lamson, and yet would not permit Satan to take her life. God designed through the furnace of affliction to loosen her grasp upon earthly treasures. Through suffering alone could this be done. Sr. Lamson is one of that class whose system has been poisoned by drugs. She ignorantly, has made herself what she is, by taking drugs; yet God did not suffer her life to be taken. He has lengthened her years of probation and suffering that she might become sanctified through the truth, be purified, made white and tried, and through the furnace of affliction, lose her dross, and become more precious than fine gold, even than the golden wedge of Ophir. Love of the world has become so deeply rooted in the hearts of this brother and sister that it will require a severe trial to remove it. [Pamphlet 098 p. 2 para. 02] p. 133, Para. 2, [1868MS].

Dear Bro. and Sr. Lamson, you lack devotion to God. You are insane in regard to worldly things. The world has power to conform your mind to it, while the spiritual and heavenly do not bear with sufficient weight to transform the mind. [Pamphlet 098 p. 3 para. 01] p. 134, Para. 1, [1868MS].

Men and women in Olcott, who profess to be Christ's followers, why do you not follow him? Why do you exhibit such insanity to acquire a treasure of earthly gain, which misfortune can so easily remove, and neglect the riches of Heaven, the immortal, imperishable treasure? [Pamphlet 098 p. 3 para. 02] p. 134, Para. 2, [1868MS].

I was shown the cases of Bro. George Gaskill and his wife. Bro. George has good desires, but follows impulse too much. He does not move from principle, but from feeling. He needs a more thorough experience in the things of God, then will he be established, strengthened, settled. His character has been too changeable, his faith, wavering. His desires are strong enough, but he does not educate his mind to firmness of purpose. Disease has been upon him, which has been a great drawback to him, and has had an influence to becloud his intellect, that he has not clear perceptions of the exalted character of the work and truth of God. He should avoid being much in the society of unbelievers. He should come out from among them, and be separate, and the promise is, God will receive him, and will be a Father unto him. He

should seek to be in the society of those who are the most spiritual, and should seek to be benefited with their light, and strengthened by their influence. Before he is aware of it, when in the society of unbelievers, he is partaking of their spirit, thinking as they think, and acting as they act. This is all wrong. He should plant his feet firmly on the platform of eternal truth, and be strong in the strength of God. Then will he have strength to exert a good influence over others. Then, instead of being borne down by the unbelief and darkness of others, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. He too frequently goes upon the enemy's battle field unarmed. He should not be there at all, but he realizes not his weakness, and walks right into danger without the armor on. He is kept in a state of continual weakness, when he might be growing in grace, and in the knowledge of the truth. [Pamphlet 098 p. 3 para. 03] p. 134, Para. 3, [1868MS].

It is sad that he has no help at home, that his wife, who ought to be a help to him in spiritual things, is only a hindrance. She has not been converted. She has no experience in the things of God. She is in friendship with the world. "If any man love the world, the love of the Father is not in him." She is not alarmed at her perilous condition. She does not wish to reflect upon her true state before God. She is out of Christ. Her probation may close any time, yet she has no prospect of a better life. Love of the world, and love of self-enjoyment, occupy the precious minutes and hours of probation, and she is not becoming rich toward God. She dwells upon the failings of those who profess present truth. In doing this she is feeding upon husks. And when the reckoning day shall come, she will be found wanting. Living for the world, and with them she must have her portion. Now God has given her a little moment of probation. Will she improve it? Will she get ready? Or will she slight the voice of warning, reject the gracious invitation, and choose her own course of friendship with the world, and forever forfeit the approval of God? It is Christ, or the world. She cannot have Christ and the world. Which will she choose? Her will must be subdued, and she make strong efforts for salvation, or she must fail. Her influence is injurious upon others. She forms a link between some who profess the truth, and the world. Some look upon her as being a Sabbath-keeper when she is not a Christian. Her heart has no union with God's holy precepts. The position she occupies is a great hindrance to her

husband. He could be greatly helped by her, if she would yield her heart to the sanctifying influence of the truth. Life or death is hers to choose. She can live a life of obedience, and have the approbation of God, or choose a course of transgression, and have the transgressor's reward at last. [Pamphlet 098 p. 4 para. 01] p. 135, Para. 1, [1868MS].

I was shown the case of Bro. Harmon Lindsay's wife. She has a desire to do right, but has failings which cause herself and her friends much trouble. She talks too much. She lacks experience in the things of God, and will be unable to stand amid the perils of the last days, unless she is converted, and transformed by the renewing of the mind. Heart work is needed. Then the tongue will be sanctified. There is much talking which is sinful, and should be avoided. She should set a strict watch before the door of her lips, and keep her tongue as with a bridle, that her words may not work wickedness. She should cease talking of others faults, dwelling upon others' peculiarities, and discovering others' infirmities. Such conversation is censurable in any person. It is unprofitable and positively sinful. It tends only to evil. The enemy knows that if this course is pursued by Christ's professed followers, it is opening a door for him to work. [Pamphlet 098 p. 5 para. 01] p. 136, Para. 1, [1868MS].

I saw that when sisters who are given to talk get together, Satan is generally present, for he finds employment. He stands by to excite the mind, and make the most of the advantage he has gained. He knows that all this gossip, and tale-bearing, and revealing of secrets, and dissecting character, separates the soul from God. It is death to spirituality and a calm religious influence. Sr. Lindsay sins in her words greatly. She ought in her words to have an influence for good. But this sad failing has been indulged in until she does not know what she is stating herself. She talks frequently at random, and does not always state things correctly. Sometimes her words put a different construction upon things than they will bear. Sometimes there is exaggeration. Then there is misstatement. There is not an intention to misstate, but the habit has been so long cherished of much talking, and upon things that are unprofitable, that she has become careless, and reckless in her words, destroys any influence she might have for good. It is time there was an entire reform in this respect. Her society has not been prized as

it would have been had this sinful talking not been indulged in. [Pamphlet 098 p. 6 para. 01] p. 136, Para. 2, [1868MS].

Christians should be careful in regard to their words. They should never carry unfavorable reports from one of their friends to another, especially if they are aware that there is a lack of union between their mutual friends. It is cruel to hint and insinuate, as though you knew a great deal in regard to this friend or that acquaintance, that others are ignorant of. Such hints go farther, and create more unfavorable impressions, than to frankly relate the facts in an unexaggerated manner. What harm has not the church of Christ suffered from these things? The inconsistent, unguarded course of her members has made her weak as water. Confidence has been betrayed by members of the same church, and yet the guilty did not design to do mischief. The lack of wisdom in the selection of subjects of conversation has done much harm. The conversation should be upon spiritual and divine things; but it has been otherwise. If the association with Christian friends is chiefly devoted to the improvement of the mind and heart, there will be no after regrets, and they can look back on the interviews with a pleased satisfaction. But if the hours are spent in levity and vanity, and the precious time has passed off with those who unite with you in dissecting the lives and characters of others, the friendly intercourse will prove a channel of evil, and your influence will be a savor of death unto death. [Pamphlet 098 p. 7 para. 01] p. 137, Para. 1, [1868MS].

I was shown that the two cases last mentioned were in fearful danger, especially the wife of Bro. George Gaskill. She knows not, by experimental knowledge, the ways of truth. Probation is passing and she is not ready. She is acquainted with the theory of the truth, but does not conform her life unto it. Love of friendship with the world is endangering her eternal welfare. Self is yet to be subdued. The will is to be brought in subjection. God calls upon her to be zealous and repent; to leave her unbelief, to cease dwelling upon the failures of others, and perfect her own ways before God or she will fail of everlasting life. She has a Christian character to form, a soul to save or lose, and she has no time to delay the work. Now, now, now, the Spirit invites. Resist not its voice. Self-righteousness will not save her in the reckoning day. She must possess the righteousness of Christ. [Pamphlet 098 p.

7 para. 02] p. 137, Para. 2, [1868MS].

I cannot call to mind distinctly all the persons in your church shown me; but I saw that many had a great work to perform. There is too much talking by nearly all, and too little meditation and prayer. With many there is too much selfishness. The mind is devoted to self, and not to the good of others. Satan has his power upon you in a great degree. Yet there are precious lights among you, and those who are seeking to walk according to the will of God. The love of the world and pride are the great snares which are so great a hindrance to spirituality and a growth in grace. [Pamphlet 098 p. 8 para. 01] p. 138, Para. 1, [1868MS].

This world is not the Christian's heaven, but merely the workshop of God, where we are to be fitted up, to unite with sinless angels, in a holy Heaven. We should be constantly training the mind to noble, unselfish thoughts. This education is necessary to bring into exercise the powers which God has given us in such a manner as shall best glorify his name upon the earth. We are accountable for all the noble qualities which God has given us, and to put these faculties to a use he never designed we should, is showing base ingratitude to God. The service of God demands the powers of our being, and we fail of meeting the design of God unless we bring to a high state of cultivation the powers of our minds, and educate the mind to love a contemplation of heavenly things, and bring out the energies of the soul, that in exercise it should strengthen, and be enabled by right actions, operating to the glory of God. [Pamphlet 098 p. 8 para. 02] p. 138, Para. 2, [1868MS].

The females who profess godliness generally fail in the direction of training the mind. They leave the mind uncontrolled, to go where it will. This is a great mistake. Many seem to have no power to think. They have not educated the mind to think; and because they have not done this, they suppose they cannot. Meditation and prayer is necessary to a growth in grace. Why there is no more stability is because of so little mental culture, so little reflection. They leave the mind in a state of inaction, and lean upon others to do the brain work, to plan, and think, and remember for you, and you will grow more and more inefficient. Some need to discipline their minds by exercise. They should force it to think. While they depend upon some one to think for them, and to solve their

difficulties, and they refuse to tax the mind with thought, the inability to remember, to look ahead and discriminate, will continue. Efforts must be made by every individual to educate the mind. [Pamphlet 098 p. 9 para. 01] p. 138, Para. 3, [1868MS].

I was shown that Bro. Charles Lindsay should seek for more spirituality. You do not possess that calm trust in God which he requires you to have. You do not train your mind to run in the channel of spirituality. You talk too much vain unnecessary talk, which injures your own soul and injures your influence. You must encourage calmness, and fortitude of mind. You are easily excited, and feel strong, and express in strong terms your likes and dislikes. You need more sweet, good religion, to have a soothing influence upon you. You have been invited to learn of Christ, who was meek and lowly of heart. Precious lesson! If well learned, it will transform the whole life. Lightness and cheap talk, is all injurious to your spiritual advancement. Perfection of character you should seek after, and let your influence tell for God in your words and acts. You need to earnestly seek the Lord, and to take a deeper draught at the fountain of truth, that its influence may sanctify your life. Your mind is on the world too much. You should have your interest in the better life than this. You have no time to lose. Make haste and improve the few hours of probation. Your wife has had too much pride and selfishness. God has been bringing her through the furnace of affliction, to remove these spots from her character. She must be very careful that the fire of affliction does not kindle upon her in vain. It should remove the dross, and bring her nearer to God, making her more spiritual. Her love of the world must die. Love of self must be overcome; and her will swallowed up in the will of God. [Pamphlet 098 p. 10 para. 01] p. 139, Para. 1, [1868MS].

I was pointed back, back in the past, and saw a blot upon the life of Horatio which he has never removed. He did not love his neighbor as himself, but disguised facts and acted a deceptive part which was very displeasing to God. He injured another, which injury has led to reckless moves on his part, and may finally result in his eternal ruin. Selfishness did this. It was a course pursued which Heaven frowns upon. Horatio, you have humble acknowledgements to make in this matter, and your soul cannot be free from guilt till you remove this wrong thoroughly. There have not

been right feelings with members of the family in regard to this wrong. It has not been viewed in its heinous character as God views it. It is not too late for wrongs to be righted. And there is no time to lose in redeeming the past, as far as it can be redeemed, lest this sin shall stand against you in the Judgment. [Pamphlet 098 p. 11 para. 01] p. 139, Para. 2, [1868MS].

I was shown that love of the world has to a great extent shut Jesus from the church. God calls for a change--a surrender of all to him. Unless the mind is educated to dwell upon religious themes, and is trained to be exercised in these things, it will be weak and feeble in this direction. It will be strong while engaged in worldly enterprises, for in this direction it has been cultivated, and has strengthened with exercise. Why it is so difficult for men and women to live religious lives is, because they do not exercise the mind unto godliness. It is trained to run in an opposite direction. Unless the mind is constantly exercised in obtaining spiritual knowledge and in seeking to understand the mystery of godliness, it is incapable of appreciating eternal things, because it has no experience in that direction. This is the reason why religion, by nearly all is considered up-hill business. [Pamphlet 098 p. 11 para. 02] p. 140, Para. 1, [1868MS].

When the heart is divided, dwelling principally upon the things of the world, but in a small degree upon the things of God, there can be no special advancement or increase of strength. That which claims the largest share of the mind, calling into exercise its powers, is worldly enterprises, therefore in this direction there is strength and power to claim more and more of the interest and affections and there is less and less reserved to devote to God. It is impossible for the soul to flourish while prayer is not a special exercise of the mind. Family or public prayer alone is not sufficient. Secret prayer is very important, when in solitude the soul is laid bare to the inspecting eye of God, and every motive is scrutinized. Secret prayer! How precious! The soul communing with God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petition. In secret prayer, the soul is free from surrounding influence, free from excitement. Calmly, and yet fervently, will it reach out after God. Secret prayer is frequently perverted, and its sweet designs lost by loud vocal prayer. Instead of the calm, quiet trust and faith in God, the soul drawn out in

low, humble tones, the voice is raised to a loud pitch, an excitement is encouraged, and secret prayer loses its softening, sacred influence. There is a storm of feeling, a storm of words, making it impossible to discern the still, small voice that speaks to the soul while engaged in its secret, true, heart-felt devotion. Secret prayer, properly carried out, is productive of great good. But prayer thought to be secret, which is made public to the entire family and neighborhood, is not secret prayer from which divine strength is received. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to answer the prayer arising from the heart. The soul holds communion with God, and gathers to itself, by calm, simple faith, divine rays of light to strengthen and sustain it to endure the conflicts of Satan. God is our tower of strength. [Pamphlet 098 p. 12 para. 01] p. 141, Para. 1, [1868MS].

Jesus has left us word, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you. I say unto all, Watch." We are waiting and watching for the Master's return, who is to bring the morning, lest coming suddenly he find us sleeping. What time is here referred to? Not the revelation of Christ in the clouds of heaven to find a people asleep. No; but his return from his ministration in the most holy, laying off his priestly attire, and clothing himself with garments of vengeance, when the mandate goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." [Pamphlet 098 p. 13 para. 01] p. 142, Para. 1, [1868MS].

When Jesus ceases to plead for man, the cases of all are decided forever. This is the time of reckoning with his servants. Those who have neglected the preparation of purity and holiness, fitting them to be waiting ones to welcome their Lord, their sun sets in gloom and darkness, and rises not again. Probation closes. Christ's intercessions cease in Heaven, and it is finally sudden upon all, and those who have neglected the purifying of their souls by obeying the truth, are found sleeping. They became weary of waiting and watching. They became indifferent in regard to the coming of their Master. They longed not for his appearing and thought there was no need

of such continued, persevering watching. They had been disappointed in their expectations, and might be again. They concluded there was time enough yet to arouse. They would be sure and not lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though his coming was yet in the distance. While their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared. If they had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted [themselves]! How earnestly would they have watched! The Master anticipated all this, and gave them timely warning in the command to watch. He distinctly states the suddenness of his coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think he will come, and defer the preparation. "Watch ye therefore; for ye know not." Yet this uncertainty, and the suddenness at last, foretold, fails to quicken our watchfulness, and arouse us from stupidity to earnest wakefulness, for our expected Master. Those not found waiting and watching, are finally surprised in their unfaithfulness. The Master has come, and instead of their being ready to open unto him immediately, they are locked in a worldly slumber, and are lost at last. [Pamphlet 098 p. 13 para. 02] p. 142, Para. 2, [1868MS].

A company was presented before me in contrast to the one described. They were waiting and watching. Their eyes were directed heavenward, and the words of their Master were upon their lips. "What I say unto you. I say unto all, Watch." "Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping." The Lord intimates a delay before the morning finally dawns. He would not have them give way to weariness, nor relax their earnest watchfulness, because the morning does not open upon them as soon as they expected. The waiting ones were represented to me as looking upward. They were encouraging one another repeating these words. [Pamphlet 098 p. 15 para. 01] p. 143, Para. 1, [1868MS].

The first and second watches are past. We are in the third

watch, waiting and watching for the Master's return. There remains but a little period of watching now. I saw some becoming weary; their eyes were directed downward, and they were engrossed with earthly things, and were unfaithful in watching. They were saying, In the first watch we expected our Master, but were disappointed. We thought surely he would come in the second watch, but that passed, and he came not. We may be again disappointed. We need not be so particular. He may not come in the following watch. We are in the third watch, and now we think it best to lay up our treasure on the earth. that we may be secure against want. Many were sleeping, stupefied with the cares of this life, allured, by the deceitfulness of riches, from their waiting, watching position. [Pamphlet 098 p. 15 para. 02] p. 143, Para. 2, [1868MS].

Angels were represented to me as looking on with intense interest to mark the appearance of the yet faithful, wearied watchers, lest they be tried too surely, and sink under the toil and hardships, made doubly severe by their brethren being diverted from their watch, and drunken with worldly cares, and beguiled by worldly prosperity. The heavenly angels grieve that those who were once watching should, by their indolence and unfaithfulness, increase the trial and burdens of those who were trying, with earnestness and perseverance, to maintain their waiting, watching positions. [Pamphlet 098 p. 16 para. 01] p. 144, Para. 1, [1868MS].

I saw that it was impossible to have the affections and interests engrossed in worldly cares, increasing their possessions, laying up treasures upon the earth, and yet be in a waiting, watching position, as our Saviour has commanded. Said the angel, "They can secure but one world. In order to acquire the heavenly treasure, they must sacrifice the earthly. They cannot have both worlds." I saw how necessary was a continuance of faithfulness in watching to escape the delusive snares of Satan. He leads those who should be waiting and watching, to take one step of advance toward the world, and they have no intention of going further, but that one step has removed them that much further from Jesus, which makes it easier to take the next, and thus step after step of advance has been made toward the world, until a profession, a name only, makes the difference between them and the world. They have lost their peculiar, holy character, and there is nothing to distinguish them from the lovers of the world around them

except their profession. Watch after watch, I saw, was in the past. Because of this should there be a lack of vigilance? Oh! no. There is the greater necessity of unceasing watchfulness for now the moments are fewer than before the passing of the first watch. Now the period of time for the waiting is necessarily shorter than at first. If we watched with unabated vigilance then, how much more need of double watchfulness in the second watch. The passing of the second watch has brought us to the third, and now it is inexcusable to relax our watching. The third watch calls for threefold earnestness. To become impatient now, would be a loss of all our earnest, persevering watching heretofore. The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have his people perish, has been the reason of so long delay. But the time of the coming of the morning to the faithful, and the night to the unfaithful, is right upon us. By thus waiting and watching, God's people are to manifest their peculiar, separate character from worldlings. By our watching positions, we are to show how truly we are strangers and pilgrims upon the earth. The difference between the lovers of the world and those who love Christ, is so plain as to be unmistakable. The world, all earnestness, interest, and ambition, to secure earthly treasure, while God's people are not conformed to the world, but transformed, showing by their earnest watching, waiting position, that their home is not in this world. They are seeking a better country, even an heavenly. [Pamphlet 098 p. 16 para. 02] p. 144, Para. 2, [1868MS].

I hope, my dear brethren and sisters, you will not pass your eye over these words without thoroughly considering their import. The men of Galilee stood looking steadfastly toward heaven, to catch, if possible a glimpse of their Saviour as he ascended. Two men in white apparel stood by them, who were heavenly angels, commissioned to comfort them for the loss of the presence of their Saviour. They inquired, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into heaven. [Pamphlet 098 p. 18 para. 01] p. 145, Para. 1, [1868MS].

God designs his people shall fix their eyes heavenward looking for the glorious appearing of our Lord and Saviour Jesus Christ. While the attention of worldlings is turned

to the various enterprises, ours should be to the Heavens, our faith reaching farther and farther into the glorious mysteries of heavenly treasures, drawing the precious, divine rays of light from the heavenly sanctuary, to shine in our hearts, as it shineth in the face of Jesus Christ. The scoffers mock the waiting, watching ones, and inquire, "Where is the promise of his coming? You have been disappointed. Engage now with us, and you will prosper in worldly things. Get gain, get money, and be honored of the world." The waiting ones are looking upward and answer, "We are watching." They turn from earthly pleasure, and from worldly fame, and from the deceitfulness of riches, and show themselves to be watching. In watching they become strong. They overcome sloth and selfishness, and love of ease. Affliction's fire kindles upon them, and the waiting time seems long. They grieve sometimes, and faith falters; but they rally again, overcome their fears and doubts, and while their eyes are directed heavenward, say to their adversaries, "I am watching, I am waiting the return of my Lord." I will glory in tribulation, in affliction, in necessities. [Pamphlet 098 p. 18 para. 02] p. 145, Para. 2, [1868MS].

The desire of our lord is that we should be so watching that when he cometh and knocketh, we may open to him immediately. A blessing is pronounced upon those servants that he finds watching. "He will gird himself, and make them sit down to meat, and will come forth and serve them." Who among us in these last days will be thus especially honored by the Master of assemblies? Are we prepared without delay to open to him immediately and welcome the Master? Watch, watch, watch. This watching and waiting, ready, all ready to welcome our Lord, has ceased with nearly all. We are not ready to open to him immediately. The love of the world has occupied our thoughts, and so filled our minds that our eyes are turned downward to the earth, but not upward. We are hurrying about, engaged in different enterprises, with zeal and earnestness, and God is forgotten, and the heavenly treasure is not valued. We are not in a waiting, watching position. The love of the world and the deceitfulness of riches eclipses our faith, and we do not long for, and love, the appearing of our Saviour. We do too much ourselves, to take care of self. We are uneasy, distrustful, and greatly lack a firm trust in God. Many worry and work, and contrive and plan, fearing they suffer need. They cannot afford time to pray, or to attend religious meetings, and in their care for

themselves, leave no chance for God to care for them. The Lord does not do much for them, for they give him no opportunity. They do too much for themselves, and believe and trust too little in God. [Pamphlet 098 p. 19 para. 01] p. 146, Para. 1, [1868MS].

The love of the world is terrible upon the Lord's people, whom he has commanded to watch and pray always, lest coming suddenly he find them sleeping. 'Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever.' [Pamphlet 098 p. 20 para. 01] p. 147, Para. 1, [1868MS].

I have been shown that God's people who profess to believe present truth, are not in a waiting, watching position. They are increasing in riches, and laying up their treasures upon the earth. They are becoming rich in worldly things, but not rich toward God. They do not believe in the shortness of time. They do not believe that the end of all things is at hand. They do not believe that Christ is at the door. They will act out all the faith that they really possess. They may profess much faith but deceive their own souls. Their works show the character of their faith. Many testify to those around them, by their works that the coming of Christ is not to be in this generation. According to their faith will be their works. Their preparations are being made to remain in this world. They are adding house to house, and land to land, and are citizens of this world. The condition of poor Lazarus feeding upon the crumbs from the rich man's table is preferable to these. If they possessed genuine faith, instead of increasing their treasures upon the earth they would be selling off, freeing themselves from the cumbersome things of earth, and transferring their treasure before them to Heaven. Then their interest and hearts will be where their treasure is. The heart of man is where is his greatest treasure. The most of those who profess to believe the truth testify that that which they value the most is in this world. For this they have care, wearing anxiety and labor. To preserve and add to their treasure is the study of their lives. They have transferred so little to Heaven that their interest is not especially exercised in that better country. They have

taken so little stock in the heavenly treasure that their minds are not attracted in that direction. Their investments have been made in the things of this world. They have taken large stock in the enterprises of this earth, and these matters involve the interest, and like the magnet draw down their souls from the heavenly and imperishable to the earthly and corruptible. Where your treasure is there will your heart be also. Selfishness girds them about as with iron bands. It is my farm, my goods, my trade, my merchandise. Even the claims of common humanity by many are disregarded. Men and women professing to be waiting and loving the appearing of their Lord, are shut up to self. The noble, the godlike, they have parted with. The love of the world, the lust of the flesh, the lust of the eyes, the pride of life, have so fastened upon men and women that they are blinded. They are corrupted by the world, and discern it not. They talk of love to God, but their fruits show not the love they express. They rob him in tithes and offerings, and the withering curse of God is upon them. The truth has been illuminating their pathway on every side. God has wrought wonderfully in the salvation of souls in their own households, but where are their offerings, presented to God in grateful thanks for all his tokens of mercy to them? Many of them are as unthankful as the brute creation. The sacrifice for man was infinite, beyond the comprehension of the strongest intellect. Yet, men who claim to be partakers of these heavenly benefits, which were brought to them with so much cost, are too thoroughly selfish to make any real sacrifice for God. The world, the world, the world, their minds are upon. In the forty-ninth psalm, we read, "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is precious, and it ceaseth forever.)" If all would bear in mind, and in a small degree appreciate, the immense sacrifice made by Christ, they would feel rebuked for their fearfulness and their supreme selfishness. "Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Because of selfishness, and love of the world, God is forgotten, and many have barrenness of soul, and cry, My leanness, my leanness. God has lent means to his people to prove them, to test the depth of their

professed love for him. Some would let go of God, and give up their heavenly treasure, rather than to decrease their earthly possessions and make a covenant with God by sacrifice. God calls for them to sacrifice; but the love of the world closes their ears, and they will not hear. [Pamphlet 098 p. 20 para. 02] p. 147, Para. 2, [1868MS].

I looked to see who of those who professed to be looking for Christ's coming, possessed the spirit of sacrificing offerings to God of their abundance. I could see a few humble, poor ones, who were stinting themselves, and casting in their mite, like the poor widow. Every such offering is accounted of God as precious treasure. But those who are acquiring means, and adding to their possessions, are far behind. They do comparatively nothing to what they might. They are withholding, and robbing God. They are fearful they shall come to want. They dare not trust God. This is one of the reasons, that as a people, we are so sickly, and so many are falling into their graves. The covetous are among us. The lovers of the world, also those who have stinted the laborer in his hire, are among us. Men who had none of this world, who were poor and dependent on their labor, have been dealt with closely and unjustly. The lover of the world has, with a hard face, and harder heart, paid over the small sum earned by hard toil, grudgingly. Just so they are dealing with their Master, whose servants they profess to be. Just in this grudging manner do they put into the treasury of God. Like the man in the parable, who had not where to bestow his goods, and the Lord cut short his unprofitable life, so will he deal with many. How difficult, in this corrupt age, to keep from growing worldly and selfish. How easy to become ungrateful to the Giver of all our mercies. Great watchfulness is needed, with much prayer, to keep the soul with all diligence. "Take ye heed, watch and pray; for ye know not when the time is." [Pamphlet 098 p. 23 para. 01] p. 149, Para. 1, [1868MS].

The Dress Reform. An Appeal to the People in Its Behalf. We are not Spiritualists. We are Christian women, believing all that the Scriptures say concerning man's creation, his fall, his sufferings and woes on account of continued transgression, of his hope of redemption thro' Christ, and of his duty to glorify God in his body and spirit which are his, in order to be saved. We do not wear the style of dress here represented to be odd,--that we may attract notice. We do not differ from the common style of woman's

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. [Pamphlet 134 p. 1 para. 01] p. 150, Para. 1, [1868MS].

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. [Pamphlet 134 p. 2 para. 01] p. 150, Para. 2, [1868MS].

We have also looked at the fact that our course in this matter of dress will cause our friends disagreeable feelings, and have taken into the account those things which excited their feelings of prejudice against the reform dress. When among strangers, we are supposed to be Spiritualists, from the fact that some of that class adopt what is commonly called "the short dress." And the question is frequently asked, "Are you Spiritualists?" To answer this question, and to give the reader some of the reasons why we adopt so unfashionable a style of dress, is this little tract given. We are well aware that some of those who espoused the cause of Spiritualism, over the moral worth of whom a shade of uncertainty has been cast, by the extravagances and immoralities among them, have adopted the short dress, and that their zeal in so doing, under the peculiar circumstances, could but disgust the people against anything of the kind. [Pamphlet 134 p. 2 para. 02] p. 150, Para. 3, [1868MS].

How could it be otherwise? The people are shut up to fashion. They do not understand the benefits of our style of dress. And it is all the more objectionable to them as it resembles, in some respects, that worn by some doubtful Spiritualists. We most certainly bid ladies who have embraced Spiritualism a hearty welcome to all the blessings and benefits of a convenient, healthful, and (being of a

proper length, and neatly and properly fitted and made,) truly modest dress, and wish they were as consistent and right in other respects. [Pamphlet 134 p. 3 para. 01] p. 151, Para. 1, [1868MS].

In the existing state of things, the people may regard the adoption of our style of dress as a bold step on our part, showing more independence than good taste. They may censure us. They may deal in wit and sarcasm in reference to our dress. They may even utter bitter speeches on account of our course in this thing. But our work shall be, by the grace of God, to patiently labor to correct their errors, remove their prejudices, and set before them the reasons why we object to the popular style of woman's dress; also some of the reasons why we adopt ours. We object to the popular style of woman's dress, [Pamphlet 134 p. 3 para. 02] p. 151, Para. 2, [1868MS].

1. Because it is not convenient. In doing housework, in passing up and down stairs with both hands full, a third hand is needed to hold up the long skirts. See that lady passing up to her chamber with a child in her arms, and both hands full, stepping upon her long skirts, and stumbling as she goes. She finds the popular style of dress very inconvenient. But it is fashionable, and must be endured. [Pamphlet 134 p. 4 para. 01] p. 151, Para. 3, [1868MS].

If she goes into her garden to walk or to work among her flowers, to share the early, refreshing morning air, unless she holds them up with both hands, her skirts are dragging and drabbling in dirt and dew, until they are wet and muddy. Fashion attaches to her, cloth that is, in this case, used as a sort of mop. This is exceedingly inconvenient. But for the sake of fashion it must be endured. [Pamphlet 134 p. 4 para. 02] p. 152, Para. 1, [1868MS].

In walking upon the streets, in the country, in the village, or in the crowded city, her long skirts sweep the dirt and mud, and lick up tobacco spittle, and all manner of filth. Careless gentlemen sometimes step on these long dresses, and, as the ladies pass on, tear them. This is trying, and sometimes provoking; and it is not always convenient to mend and cleanse these soiled and torn garments. But they are in harmony with fashion, and all this must be endured. [Pamphlet 134 p. 4 para. 03] p. 152,

Para. 2, [1868MS].

In traveling in the cars, in the coach, and omnibus, fashionable dresses, especially when distended by hoops, are sometimes not only in the way of the wearers, but of others; and we charitably think that, were it not for the overruling power of fashion, measures would be taken to do away with their inconvenience. [Pamphlet 134 p. 5 para. 01] p. 152, Para. 3, [1868MS].

We object to the popular style of woman's dress. [Pamphlet 134 p. 5 para. 02] p. 152, Para. 4, [1868MS].

2. Because it is not healthful. To say nothing of the suicidal practice of compressing the waist so as to suppress natural respiration, inducing the habit of breathing only from the top of the lungs; and not to dwell particularly upon the custom of suspending unnecessary weight upon the hips, in consequence of too many and too long skirts, there is much that may be said relative to the unhealthfulness of the fashionable style of woman's dress; but we suggest at this time only the following: [Pamphlet 134 p. 5 para. 03] p. 152, Para. 5, [1868MS].

(a) It burdens and obstructs the free use of the lower limbs. This is contrary to the design of God in securing to woman the blessings of activity and health. [Pamphlet 134 p. 5 para. 04] p. 152, Para. 6, [1868MS].

(b) It frequently shuts her indoors when her health demands that she should enjoy exercise in the pure, invigorating air of heaven. If she goes out in the light snow, or after a shower, or in the dews of the morning or the evening, she bedrabbles her long skirts, chills the sensitive, unprotected ankles, and takes cold. 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, which may result in cough, consumption, and death. [Pamphlet 134 p. 5 para. 05] p. 153, Para. 1, [1868MS].

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's summer 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! 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. [Pamphlet 134 p. 6 para. 01] p. 153, Para. 2, [1868MS].

(c) It 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. 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. [Pamphlet 134 p. 6 para. 02] p. 153, Para. 3, [1868MS].

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. [Pamphlet 134 p. 7 para. 01] p. 154, Para. 1, [1868MS].

But the evil does not stop here. These fashionable mothers transmit their diseases to their feeble offspring. And they clothe their feeble little girls as unhealthfully as they clothe themselves, and soon bring them to the condition of invalids, or, which is preferable in many cases, to the grave. Thus fashion fills our cemeteries with many short

graves, and the houses of the slaves of fashion with invalids. Must this sad state of things continue? [Pamphlet 134 p. 7 para. 02] p. 154, Para. 2, [1868MS].

We object to the fashionable style of woman's dress. [Pamphlet 134 p. 8 para. 01] p. 154, Para. 3, [1868MS].

3. Because, under certain circumstances, it is, to say the least, not the most modest, on account of exposures of the female form. This evil is greatly aggravated by the wearing of hoops. Ladies with long dresses, especially if distended with hoops, as they go up and down stairs, as they pass up the narrow door-way of the coach and the omnibus, or as they raise their skirts, to clear the mud of the streets, sometimes expose the form to that degree as to put modesty to the blush. [Pamphlet 134 p. 8 para. 02] p. 154, Para. 4, [1868MS].

Having noticed some of the wrongs of the popular style of woman's dress, we now wish to show in reference to the reform dress that, [Pamphlet 134 p. 8 para. 03] p. 154, Para. 5, [1868MS].

1. *It is convenient.* 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. [Pamphlet 134 p. 8 para. 04] p. 155, Para. 1, [1868MS].

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. [Pamphlet 134 p. 9 para. 01] p. 155, Para. 2, [1868MS].

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. [Pamphlet 134 p. 9 para. 02] p. 155, Para. 3, [1868MS].

2. *It is healthful.* 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. [Pamphlet 134 p. 9 para. 03] p. 155, Para. 4, [1868MS].

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, the lungs, and a hundred other diseases. [Pamphlet 134 p. 10 para. 01] p. 155, Para. 5, [1868MS].

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. If they would dress their daughters properly, they might live to enjoy health, and to bless others. [Pamphlet 134 p. 10 para. 02] p. 156, Para. 1, [1868MS].

Christian Mother: Why not clothe your daughter as comfortably and as properly as you do your son? In the cold

and storms of winter, his limbs and feet are clad with lined pants, drawers, woolen socks, and thick boots. This is as it should be; but your daughter is dressed in reference to fashion, not health, nor comfort. Her shoes are light, and her stockings thin. True, her skirts are short, but her limbs are nearly naked, covered by only a thin, flannel stocking reaching to her muslin drawers. Her limbs and feet are chilled, while her brother's are warm. His limbs are protected by from three to five thicknesses; hers by only one. Is she the feeble? Then she needs the greater care. Is she indoors more, and, therefore, less protected against cold and storm? Then she needs double care. But as she is dressed, there is nothing to hope for the future relative to her health but habitual cold feet, a congested brain, headache, disease of the liver and lungs, and an early grave. [Pamphlet 134 p. 11 para. 01] p. 156, Para. 2, [1868MS].

Her dress may be nearly long enough; but let it sit loosely and comfortably. Then clothe her limbs and feet as comfortably, as wisely, and as well, as you do those of your boy; and let her go out and enjoy exercise in the open air, and live to enjoy health and happiness. [Pamphlet 134 p. 11 para. 02] p. 157, Para. 1, [1868MS].

3. *It is modest.* Yes, we think it is the most modest and becoming style of dress worn by woman. If the reader thinks otherwise, will he please turn to the first page, and again examine the figure there represented, and then tell us wherein this style of dress is faulty or 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. [Pamphlet 134 p. 11 para. 03] p. 157, Para. 2, [1868MS].

It is true that this style of dress exposes her feet. And why should she 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 distended by hoops, giving her the appearance of a haystack, or a Dutch churn. [Pamphlet 134 p. 12 para. 01] p. 157, Para. 3, [1868MS].

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. [Pamphlet 134 p. 12 para. 02] p. 157, Para. 4, [1868MS].

What style of dress can be neater, more modest, and more becoming girls from the ages of five to fourteen years than ours? Stand those girls of fashion beside these, and then say which appears the more comfortable, more modest, and more becoming. The fashionable style is not as long as ours; yet no one laughs at those who follow that style, for wearing a short dress. Their limbs are nearly naked, while modesty and health clothe the limbs of the others. Fashion and false modesty look upon these girls who have their limbs clad in reference to comfort, modesty, and health, with horror, but smile upon those whose dresses are quite as short, and whose limbs are uncomfortably, immodestly, and unhealthfully exposed. Here come the cross and the reproach, for simply doing right, in the face of the tyrant--Fashion. God help us to have the moral courage to do right, and to labor patiently and humbly in the great cause of reform. [Pamphlet 134 p. 13 para. 01] p. 157, Para. 5, [1868MS].

In behalf of my sisters who adopt the reform dress, Ellen G. White. *Greenville, Montcalm Co., Mich.* [Pamphlet 134 p. 13 para. 02] p. 158, Para. 1, [1868MS].

A Few Suggestions. 1. We recommend the reform dress to all. We urge it upon none. When Christian women see the wrongs of the fashionable style, and the benefits of ours, and put it on from a sense of duty, and have the moral courage to wear it anywhere and everywhere, then will they feel at home in it, and enjoy a satisfaction and blessing in trying to do right. [Pamphlet 134 p. 13 para. 03] p. 158, Para. 2, [1868MS].

2. But those who adopt the reform dress should ever bear in mind the fact that the power of fashion is terrible; and that in meeting this tyrant, they need wisdom, humility, and patience,--wisdom to speak and act so as not to offend

the slaves of fashion unnecessarily; and humility and patience to endure their frowns, their slight, and their reproachful speeches. [Pamphlet 134 p. 14 para. 01] p. 158, Para. 3, [1868MS].

3. In view of existing prejudices against the reform dress, it becomes our duty in adopting it to avoid all those things which make it unnecessarily objectionable. It should reach to within eight or nine inches from the floor. The skirt of the dress should not be distended as with hoops. It should be as full as the long dress. With a proper amount of light skirts, the dress will fall properly and gracefully about the limbs. [Pamphlet 134 p. 14 para. 02] p. 158, Para. 4, [1868MS].

Anything eight or nine inches from the floor is not the reform dress. It should be cut by an approved pattern, and fitted and made by directions from one who has experience in this style of dress. [Pamphlet 134 p. 14 para. 03] p. 159, Para. 1, [1868MS].

4. Taste should be manifested as to colors. Uniformity in this respect, with those who adopt this style of dress, is desirable so far as convenient. Complexion, however, may be taken into the account. Modest colors should be sought for. When figured colors are used, those that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided. And a fantastic taste in putting on different colors, is bad, such as white sleeves and pants with a dark dress. Shawls and bonnets are not in as good taste with the reform dress, as sacks and hats, and caps in winter. [Pamphlet 134 p. 14 para. 04] p. 159, Para. 2, [1868MS].

5. And be right yourselves. Secure and maintain, in all the duties and walks of life, the heavenly adorning. The apostle speaks to the point: [Pamphlet 134 p. 15 para. 01] p. 159, Para. 3, [1868MS].

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek

and quiet spirit, which is in the sight of God of great price." 1 Pet. iii, 1-4. [Pamphlet 134 p. 15 para. 02] p. 159, Para. 4, [1868MS].

My dear sisters: Such an ornament, such a course of life and conduct, will give you influence for good on earth, and be prized in Heaven. Unless you can obtain and maintain this, I entreat you to lay off the reform dress. Do not disgrace it with a want, on your part, of neatness, cleanliness, taste, order, sobriety, meekness, propriety, modesty, and devotion to your families and to your God. Be a recommendation and an ornament to the reform dress, and let that be a recommendation and an ornament to you. E. G. W. [Pamphlet 134 p. 15 para. 03] p. 159, Para. 5, [1868MS].

THE HEALTH REFORMER

July 1, 1868 Exercise for Invalids.--Invalids should have out-door exercise. That class of invalids, who have made themselves such by sedentary habits, or constant mental labor, should have a change. It is bad counsel that tells these persons to refrain from physical exercise. The brain-weary ones should, in a great degree, let the mental powers rest, while they, and also those whose habits of life have been sedentary, should stir the physical energies. A part of the prescription for every such patient should be light physical labor, pleasant employment out of doors. [The Health Reformer 07-01-68 para. 01] p. 160, Para. 1, [1868MS].

To merely engage in simple plays for amusement, cannot satisfy the conscientious, but will leave the impression upon the mind of the invalid that his life is useless. And if his life has been active, and he has taken pleasure in doing good, the influence of such amusements upon him will be bad. Let this class of sufferers have pleasant employment out of doors, suited to their several conditions, both as to the nature of the work, and the time they should be engaged in it. Let those who are able to take a light, well-polished hoe, and for a suitable number of hours, or minutes, institute a war of extermination upon unwelcome weeds among vegetables and small fruits. Let others, more feeble, use the garden trowel, rake, or hoe, a few moments each day among the plants and flowers, and let them feel that every weed they pull up they do some good. What if the sun does burn the face and hands brown? The sun

and the air will do them more good than water baths can do without these blessings. [The Health Reformer 07-01-68 para. 02] p. 160, Para. 2, [1868MS].

Some who have broken down because of too much brain-labor, and not enough physical exercise, feel disinclined to enjoy out-door exercise. If they cease brain-work, they do not wish to do anything. And it is difficult for these to recover health, for the reason that it is nearly impossible to control their minds. Their active minds, when not otherwise engaged, will be dwelling upon themselves. The imagination is diseased, and they often think themselves in a deplorable condition when they are not. Give such suitable employment, and let them feel that their lives are not useless, but that they are doing some good, although it be but little, and they will be far less inclined to dwell upon themselves. Pleasing out-door labor is the grand remedy for such. Let their time be divided. Let them spend a portion of each day in pleasant in-door occupations, a portion out in the air and sunshine, working among vegetables, fruits, flowers and plants, and a portion in rest. This doing system is a great blessing to both body and mind. While doing something, the mind is diverted from self, and has something to do besides chasing after symptoms, aches and pains. And physical exercise will bring into use muscles and nerves that have been inactive, and have become weak for want of use. As these invalids exercise and strengthen their feeble, flabby muscles, the brain becomes less inclined to wearing activity. The work now becomes better divided between the organs of the system. [The Health Reformer 07-01-68 para. 03] p. 160, Para. 3, [1868MS].

I have noticed that those who have broken down because of too much brain labor, as they commence to improve, feel a special desire to engage in mental labor. They seem anxious to engage again in head-work. If such could be made to see that this is the wrong kind of employment; that healthful labor in the open air and in household duties, is what they need to give firmness to the muscles and healthful tone to the mind, they would no longer be anxious for that kind of labor which wearies the brain and gives no strength to the muscles or nerves of the body. [The Health Reformer 07-01-68 para. 04] p. 160, Para. 4, [1868MS].

Indolence is a great evil. Men, women and youth, by dwelling upon themselves, think they are in a much worse

condition than they really are. They nurse their ailments, and think of them, and talk of them, until their usefulness seems to be at an end. Many have passed into the grave when they might have lived, and ought to have lived. Their imagination was diseased. Had they resisted the disposition to yield to infirmities and be overcome by them; had they summoned to their aid the powers of the will, they might have lived to bless the world with their influence. [The Health Reformer 07-01-68 para. 05] p. 161, Para. 1, [1868MS].

Females neglect to exercise their limbs in walking. Riding cannot take the place of walking. Many that are very feeble can walk if they only think so. They have not the disposition, and you will hear them plead, "Oh! I cannot walk. It puts me out of breath, I have a pain in my side, a pain in my back." Dear sisters, I wish you did not have these infirmities. But I know that yielding to them, and giving up to an inactive life, will not free you from them. Try to exercise moderately at first. Have rules to govern you. Walk! yes, walk! if you possibly can, walk! Try it a short distance at first, you that think walking is impossible. You will no doubt become weary. Your side may ache, your back give you pain, but this should not frighten you. Your limbs may feel weak. And no wonder when you have not used them much more than as if you had no limbs. You think you must take your seat in the carriage for a horse to draw you, if it is but for a few rods. If you would only walk, and possess a perseverance in the matter, you could accomplish much in the direction of recovery. Your sleep would be sweeter. At every trial, go a little farther. Do not go dragging yourself along as though weights were attached to your limbs. Do not employ your hands to hold up long, trailing dresses, or to hold a parasol. Let the motion of your arms assist you in walking. Walk with a cheerful mind. And as you walk, look at the beauties of nature, listen to the sweet songsters whose melody warbles forth in praises to their Creator. Be inspired by their happy gratitude. See all that you can that is beautiful, and good, and joyful, and let it enliven your steps, and live in your thoughts through the day. [The Health Reformer 07-01-68 para. 06] p. 161, Para. 2, [1868MS].

Continue this exercise, and let no one dissuade you from it. Use the limbs God has given you, and look to Him for strength to use them. You may pray for strength day after day, and yet realize no change until you exercise the

strength you already have. Give the Lord a chance to do something for you, by beginning the work for yourself. Every day you will realize a change for the better, notwithstanding you feel a sense of weariness. Sleep will bring you all right again, and you can increase your effort, until you, who cannot now walk a few rods from your boarding place, or from home to church, may walk one mile, and perhaps two, without injury. [The Health Reformer 07-01-68 para. 07] p. 161, Para. 3, [1868MS].

As I have labored to impress upon females the necessity of walking, some have received my ideas, and determined to carry them out at once. And the first effort they walked, perhaps half a mile, became exhausted and really suffered so much that they decided that walking was not best for them. These went to an extreme. They could not bear so much walking at first without injury. Some are ever disposed to go to extremes. They can never come up to the mark, and then be content to stop. They go beyond. They fail to make the best use of the reason Heaven has granted them. [The Health Reformer 07-01-68 para. 08] p. 162, Para. 1, [1868MS].

I close by saying to the afflicted invalid, who has become such by reason of too much mental and too little physical labor, unless your case be such as to positively forbid it, you need physical, out-door, cheerful, useful, happy, well-directed exercise. Let no one deprive you of it, for your life is in it. In the matter "make haste slowly." [The Health Reformer 07-01-68 para. 09] p. 162, Para. 2, [1868MS].

After writing the above, I turned to a leaf of Moore's *Rural New-Yorker*, which lay on the carpet near me, and read the following: [The Health Reformer 07-01-68 para. 10] p. 162, Para. 3, [1868MS].

["Right living."--"To love and to labor is the sum of living, and yet how many think they live who neither labor nor love."] [The Health Reformer 07-01-68 para. 11] p. 162, Para. 4, [1868MS].

["What a gem-thought it is, set in this quaint old Saxon! The first part of the sentence is a beautiful text for one's life, while the other is an equally sad commentary on the 'Living' of a great portion of humanity! And are not these twain, the loving and the laboring, the one 'Royal

Law' of the Bible, and do they not bring with them their 'Own Exceeding Great Reward?' Ye who seek after happiness, behold, here is the *KEY!*] [The Health Reformer 07-01-68 para. 12] p. 162, Para. 5, [1868MS].

["This sitting down, folding up one's hands, and moping away one's life in vain yearning after affection, will never do you any good. Just step out of yourself, and live *for* and *in* others. Go out with a brave spirit into the world, and minister to the wants of humanity. Everywhere hands are reaching out to you for help; everywhere bleeding hearts are needing the balm of sympathy and tenderness. The little children want your smile, the old people want some *comforting* word; and the strongest and the best have their hours of weakness and of need!"] [The Health Reformer 07-01-68 para. 13] p. 162, Para. 6, [1868MS].

["So don't sit still, we pray you, for this is not living. But 'Whatsoever your hand findeth to do, do it with your might,' with a true, honest heart and purpose; and no matter how heavy may be the darkness of the night through which you are walking, the morning will rise, the flowers will blossom, and the birds sing about you."-- *Arthur's Magazine*. Ellen G. White. *Greenville, Montcalm Co., Mich.*, June 21, 1868. [The Health Reformer 07-01-68 para. 14] p. 162, Para. 7, [1868MS].

August 1, 1868 The Dress Reform.--An Appeal to the People in its Behalf. By Mrs. E. G. White.--We do not wear the style of dress here represented, to be odd,--that we may attract notice. We do not differ from the common style of woman's 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 08-01-68 para. 01] p. 162, Para. 8, [1868MS].

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 08-01-68 para. 02] p. 163, Para. 1, [1868MS].

We have also looked at the fact that our course in this matter of dress will cost our friends disagreeable feelings, and have taken into the account those things which excited their feelings of prejudice against the reform dress. When among strangers we are supposed to be Spiritualists, from the fact that some of that class adopt what is commonly called "the short dress." And the question is frequently asked, "Are you Spiritualists?" To answer this question, and to give the reader some of the reasons why we adopt so unfashionable a style of dress, is this article presented. We are well aware that some of those who espoused the cause of Spiritualism, over the moral worth of whom a shade of uncertainty has been cast, by the extravagances and immoralities among them, have adopted the short dress, and that their zeal in so doing, under the peculiar circumstances, could but disgust the people against anything of the kind. [The Health Reformer 08-01-68 para. 03] p. 163, Para. 2, [1868MS].

How could it be otherwise? The people are shut up to fashion. They do not understand the benefits of our style of dress. And it is all the more objectionable to them as it resembles in some respects that worn by some doubtful Spiritualists. We most certainly bid ladies who have embraced Spiritualism a hearty welcome to all the blessings and benefits of a convenient, healthful, and (being of a proper length, and neatly and properly fitted and made) truly modest dress, and wish they were as consistent and right in other respects. [The Health Reformer 08-01-68 para. 04] p. 163, Para. 3, [1868MS].

In the existing state of things the people may regard the adoption of our style of dress as a bold step on our part, showing more independence than good taste. They may censure us. They may deal in wit and sarcasm in reference to our dress. They may even utter bitter speeches on account of our course in this thing. But our work shall be, by the grace of God, to patiently labor to correct their errors, remove their prejudices, and set before them the reasons why we object to the popular style of woman's dress, also some of the reasons why we adopt ours. We object to the popular style of woman's dress, [The Health Reformer 08-01-

68 para. 05] p. 163, Para. 4, [1868MS].

1. Because it is not convenient. In doing housework, in passing up and down stairs with both hands full, a third hand is needed to hold up the long skirts. See that lady passing up to her chamber with a child in her arms, and both hands full, stepping upon her long skirts, and stumbling as she goes. She finds the popular style of dress very inconvenient. But it is fashionable, and must be endured. [The Health Reformer 08-01-68 para. 06] p. 163, Para. 5, [1868MS].

If she goes into her garden to walk or to work among her flowers, to share the early, refreshing, morning air, unless she holds them up with both hands, her skirts are dragging and drabbling in dirt and dew, until they are wet and muddy. Fashion attaches to her, cloth that is, in this case, used as a sort of mop. This is exceedingly inconvenient. But for the sake of fashion it must be endured. [The Health Reformer 08-01-68 para. 07] p. 164, Para. 1, [1868MS].

In walking upon the streets, in the country, in the village, or in the crowded city, her long skirts sweep the dirt and mud, and lick up tobacco spittle, and all manner of filth. Careless gentlemen sometimes step on these long dresses, and, as the ladies pass on, tear them. This is trying, and sometimes provoking; and it is not always convenient to mend and cleanse these soiled and torn garments. But they are in harmony with fashion, and all this must be endured. [The Health Reformer 08-01-68 para. 08] p. 164, Para. 2, [1868MS].

In traveling on the cars, in the coach and omnibus, fashionable dresses, especially when distended by hoops, are sometimes not only in the way of the wearers, but of others; and we charitably think that were it not for the overruling power of fashion, measures would be taken to do away with their inconvenience. [The Health Reformer 08-01-68 para. 09] p. 164, Para. 3, [1868MS].

We object to the popular style of woman's dress, [The Health Reformer 08-01-68 para. 10] p. 164, Para. 4, [1868MS].

2. Because it is not healthful. To say nothing of the suicidal practice of compressing the waist, so as to

suppress natural respiration, inducing the habit of breathing only from the top of the lungs; and not to dwell particularly upon the custom of suspending unnecessary weight upon the hips, in consequence of too many and too long skirts, there is much that may be said relative to the unhealthfulness of the fashionable style of woman's dress; but we suggest at this time only the following: [The Health Reformer 08-01-68 para. 11] p. 164, Para. 5, [1868MS].

(a) It burdens and obstructs the free use of the lower limbs. This is contrary to the design of God in securing to woman the blessings of activity and health. [The Health Reformer 08-01-68 para. 12] p. 164, Para. 6, [1868MS].

(b) It frequently shuts her indoors when her health demands that she should enjoy exercise in the pure, invigorating air of heaven. If she goes in the light snow, or after a shower, or in the dews of the morning or the evening, she bedrabbles her long skirts, chills the sensitive, unprotected ankles, and takes cold, 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, which may result in cough, consumption, and death. [The Health Reformer 08-01-68 para. 13] p. 164, Para. 7, [1868MS].

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's summer 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! 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 Health Reformer 08-01-68 para. 14] p. 164, Para. 8, [1868MS].

(c) It 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. 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, determines the blood to the lungs and brain, and produces congestion. [The Health Reformer 08-01-68 para. 15] p. 165, Para. 1, [1868MS].

The limbs and feet have large veins, 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 08-01-68 para. 16] p. 165, Para. 2, [1868MS].

But the evil does not stop here. These fashionable mothers transmit their diseases to their feeble offspring. And they clothe their feeble little girls as unhealthfully as they clothe themselves, and soon bring them to the condition of invalids, or which is preferable in many cases, to the grave. Thus fashion fills our cemeteries with many short graves, and the houses of the slaves of fashion with invalids. O God, must this state of things continue? [The Health Reformer 08-01-68 para. 17] p. 165, Para. 3, [1868MS].

We object to the fashionable style of woman's dress, [The Health Reformer 08-01-68 para. 18] p. 165, Para. 4, [1868MS].

3. Because, under certain circumstances, it is, to say the least, not the most modest, on account of exposures of the female form. This evil is greatly aggravated by the wearing of hoops. Ladies with long dresses, especially if distended with hoops, as they go up and down stairs, as they pass up

the narrow door-way of the coach and the omnibus, or as they raise their skirts, to clear the mud of the streets, sometimes expose the form to that degree as to put modesty to the blush. (*To be continued.*) [The Health Reformer 08-01-68 para. 19] p. 165, Para. 5, [1868MS].

September 1, 1868 The Dress Reform.--An Appeal to the People in its Behalf. (*Concluded from last month.*) Having noticed some of the wrongs of the popular style of woman's dress, we now wish to show in reference to the reform dress that-- [The Health Reformer 09-01-68 para. 01] p. 166, Para. 1, [1868MS].

1. *It is convenient.* 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 09-01-68 para. 02] p. 166, Para. 2, [1868MS].

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 portion 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 09-01-68 para. 03] p. 166, Para. 3, [1868MS].

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 09-01-68 para. 04] p. 166, Para. 4, [1868MS].

2. *It is healthful.* 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 09-01-68 para. 05] p. 166, Para. 5, [1868MS].

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 09-01-68 para. 06] p. 166, Para. 6, [1868MS].

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. If they would dress their daughters properly, they might live to enjoy health, and to bless others. [The Health Reformer 09-01-68 para. 07] p. 166, Para. 7, [1868MS].

Christian Mother: Why not clothe your daughter as comfortably and as properly as you do your son? In the cold and storms of winter, his limbs and feet are clad with lined pants, drawers, woolen socks, and thick boots. This is as it should be; but your daughter is dressed in reference to fashion, not health nor comfort. Her shoes are light, and her stockings thin. True, her skirts are short, but her limbs are nearly naked, covered by only a thin, flannel stocking reaching to her muslin drawers. Her limbs and feet are chilled, while her brother's are warm. His limbs are protected by from three to five thicknesses;

hers, by only one. Is she the feeble? Then she needs the greater care. Is she indoors more, and, therefore, less protected against cold and storm? Then she needs double care. But as she is dressed, there is nothing to hope for the future relative to her health but habitual cold feet, a congested brain, headache, disease of the liver and lungs, and an early grave. [The Health Reformer 09-01-68 para. 08] p. 167, Para. 1, [1868MS].

Her dress may be nearly long enough; but let it sit loosely and comfortably. Then clothe her limbs and feet as comfortably, as wisely, and as well, as you do those of your boy; and let her go out, and enjoy exercise in the open air, and live to enjoy health and happiness. [The Health Reformer 09-01-68 para. 09] p. 167, Para. 2, [1868MS].

3. *It is modest.* Yes, we think it is the most modest and becoming style of dress worn by woman. If the reader thinks otherwise, will he please refer again to the illustration, and then tell us wherein this style of dress is faulty or 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 09-01-68 para. 10] p. 167, Para. 3, [1868MS].

It is true that this style of dress exposes her feet. And why should she be ashamed of her well-clad feet, any more than men are of theirs? It is of no use for her to conceal the fact that she has feet. This was a settled fact long before the use of trailing skirts distended by hoops, giving her the appearance of a haystack, or a Dutch churn. [The Health Reformer 09-01-68 para. 11] p. 167, Para. 4, [1868MS].

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 09-01-68 para. 12] p. 167, Para. 5, [1868MS].

What style of dress can be neater, more becoming girls from the ages of five to fourteen years, than ours? Stand those girls of fashion beside these, and then say which appears most comfortable, most modest, and most becoming. The fashionable style is not as long as ours, yet no one laughs at those who follow that style for wearing a short dress. Their limbs are nearly naked, while modesty and health clothe the limbs of the others. Fashion and false modesty look upon these girls who have their limbs clad in reference to comfort, modesty, and health, with horror, but smile upon those whose dresses are quite as short, and whose limbs are uncomfortably, immodestly, and unhealthfully exposed. Here come the cross and the reproach, for simply doing right, in the face of the tyrant--Fashion. God help us to have the moral courage to do right, and to labor patiently and humbly in the great cause of reform. [The Health Reformer 09-01-68 para. 13] p. 167, Para. 6, [1868MS].

In behalf of my sisters who adopt the reform dress, Ellen G. White. *Greenville, Montcalm Co., Mich.* [The Health Reformer 09-01-68 para. 14] p. 168, Para. 1, [1868MS].

A Few Suggestions. 1. We recommend the reform dress to all. We urge it upon none. When Christian women see the wrongs of the fashionable style, and the benefits of ours, and put it on from a sense of duty, and have the moral courage to wear it anywhere and everywhere, then will they feel at home in it, and enjoy a satisfaction and blessing in trying to do right. [The Health Reformer 09-01-68 para. 15] p. 168, Para. 2, [1868MS].

2. But those who adopt the reform dress should ever bear in mind the fact that the power of fashion is terrible; and that in meeting this tyrant, they need wisdom, humility, and patience,--wisdom to speak and act so as not to offend the slaves of fashion unnecessarily; and humility and patience to endure their frowns, their slight, and their reproachful speeches. [The Health Reformer 09-01-68 para. 16] p. 168, Para. 3, [1868MS].

3. In view of existing prejudices against the reform dress, it becomes our duty in adopting it to avoid all

those things which make it unnecessarily objectionable. It should reach to within eight or nine inches from the floor. The skirt of the dress should not be distended as with hoops. It should be as full as the long dress. With a proper amount of light skirts, the dress will fall properly and gracefully about the limbs. [The Health Reformer 09-01-68 para. 17] p. 168, Para. 4, [1868MS].

Anything eight or nine inches from the floor is not the reform dress. It should be cut by an approved pattern, and fitted and made by directions from one who has experience in this style of dress. [The Health Reformer 09-01-68 para. 18] p. 168, Para. 5, [1868MS].

4. Taste should be manifested as to colors. Uniformity in this respect, with those who adopt this style of dress, is desirable so far as convenient. Complexion, however, may be taken into the account. Modest colors should be sought for. When figured colors are used, those that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided. And a fantastic taste in putting on different colors, is bad, such as white sleeves and pants with a dark dress. Shawls and bonnets are not in as good taste with the reform dress, as sacks and hats, and caps in winter. [The Health Reformer 09-01-68 para. 19] p. 168, Para. 6, [1868MS].

5. And be right yourselves. Secure and maintain, in all the duties and walks of life, the heavenly adorning. The apostle speaks to the point: [The Health Reformer 09-01-68 para. 20] p. 168, Para. 7, [1868MS].

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii, 1-4. [The Health Reformer 09-01-68 para. 21] p. 169, Para. 1, [1868MS].

My dear sisters: Such an ornament, such a course of life and conduct, will give you influence for good on earth, and be prized in Heaven. Unless you can obtain and maintain

this, I entreat you to lay off the reform dress. Do not disgrace it with a want, on your part, of neatness, cleanliness, taste, order, sobriety, meekness, propriety, modesty, and devotion to your families and to your God. Be a recommendation and an ornament to the reform dress, and let that be a recommendation and an ornament to you. E. G. W. [The Health Reformer 09-01-68 para. 22] p. 169, Para. 2, [1868MS].