

TESTIMONY
FOR
THE CHURCH.

No. 30.

BY MRS. ELLEN G. WHITE.

SEVENTH-DAY ADVENTIST
PUBLISHING ASSOCIATION,
BATTLE CREEK, MICH.

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TESTIMONY FOR THE CHURCH.

THE SERVANTS OF GOD.

God selected Abraham as his messenger, through whom to communicate light to the world. The word of God came to him, not with the presentation of flattering prospects in this life, of large salary, of great appreciation and worldly honor. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," was the divine message to Abraham. The patriarch obeyed, and "went out, not knowing whither he went," as God's light-bearer, to keep his name alive in the earth. He forsook his country, his home, his relatives, and all pleasant associations connected with his early life, to become a pilgrim and a stranger.

It is frequently more essential than many realize, that early associations should be broken up, in order that those who are to speak "in Christ's stead" may stand in a position where God can educate and qualify them for his great work. Kindred and friends often have an influence which God sees will greatly interfere with the instructions he designs to give his servants. Suggestions will be made by those who are not in close connection with Heaven that will, if heeded, turn aside from their holy work those who should be light-bearers to the world.

Before God can use him, Abraham must be separated from his former associations, that he may not be controlled by human influence, or rely upon human aid. Now that he has become connected with God, this man must henceforth dwell among strangers. His character must be peculiar, differing from all the world. He could not even explain his course of action so as to be understood by his friends; for they were idolaters. Spiritual things must be spiritually discerned; therefore his motives and his actions were beyond the comprehension of his kindred and friends.

Abraham's unquestioning obedience was one of the most striking instances of faith and reliance upon God to be found in the Sacred Record. With only the naked promise that his descendants should possess Canaan, without the least outward evidence, he followed on where God should lead, fully and sincerely complying with the conditions on his part, and confident that the Lord would faithfully perform his word. The patriarch went wherever God indicated his duty; he passed through wildernesses without terror; he went among idolatrous nations, with the one thought, "God has spoken; I am obeying his voice; he will guide, he will protect me."

Just such faith and confidence as Abraham had, the messengers of God need to-day. But many whom the Lord could use will not move onward, hearing and obeying the one Voice above all others. The connection with kindred and friends, the former habits and associations, too often have so great an influence upon God's

servants that he can give them but little instruction, can communicate to them but little knowledge of his purposes; and often after a time he sets them aside, and calls others in their place, whom he proves and tests in the same manner. The Lord would do much more for his servants, if they were wholly consecrated to him, esteeming his service above the ties of kindred, and all other earthly associations.

Ministers of the gospel have a sacred work. They have a solemn message of warning to bear to the world,—a message which will be a savor of life unto life, or of death unto death. They are God's messengers to man; and they should never lose sight of their mission or of their responsibilities. They are not like the world; they cannot be like them. If they would be true to God, they must maintain their separate, holy character. If they cease to connect with Heaven, they are in greater danger than others, and can exert a stronger influence in the wrong direction; for Satan has his eye constantly upon them, waiting for some weakness to be developed, whereby he may make a successful attack. And how he triumphs when he succeeds; for when one who is an ambassador for Christ is off his watch, through him the great adversary may secure many souls to himself.

Those who closely connect with God may not be prosperous in the things of this life; they may often be sorely tried and afflicted. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, that chosen messenger of God, was hunted like

a beast of prey by his wicked enemies. Daniel was cast into a den of lions, because he was true and unyielding in his allegiance to God. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives and friends; yet he preserved his integrity and faithfulness to God. Jeremiah would speak the words which God had put into his mouth, and his plain testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned, because he would preach Christ and him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death, because he was a faithful messenger to carry the gospel to the Gentiles. The beloved John was banished to the Isle of Patmos, "for the word of God and the testimony of Jesus Christ."

These examples of human steadfastness, in the might of divine power, are a witness to the world of the faithfulness of God's promises,—of his abiding presence and sustaining grace. As the world looks upon these humble men, it cannot discern their moral value with God. It is a work of faith to calmly repose in God in the darkest hour,—however severely tried and tempest-tossed, to feel that our Father is at the helm. The eye of faith alone can look beyond the things of time and sense to estimate the worth of eternal riches.

The great military commander conquers nations, and shakes the armies of half the world; but he dies of disappointment, and in exile. The philosopher who ranges through the universe, everywhere tracing the manifestations of

God's power, and delighting in their harmony, often fails to behold in these marvelous wonders the Hand that formed them all. "Man that is in honor, and understandeth not, is like the beasts that perish." No hope of glorious immortality lights up the future of the enemies of God. But those heroes of faith have the promise of an inheritance of greater value than any earthly riches,—an inheritance that will satisfy the longings of the soul. They may be unknown and unacknowledged of the world, but they are enrolled as citizens in the record books of Heaven. An exalted greatness, an enduring, eternal weight of glory, will be the final reward of those whom God has made heirs of all things.

Ministers of the gospel should make the truth of God the theme of study, of meditation, and of conversation. The mind that dwells much on the revealed will of God to man will become strong in the truth. Those who read and study with an earnest desire for divine light, whether they are ministers or not, will soon discover in the Scriptures a beauty and harmony which will captivate their attention, elevate their thoughts, and give them an inspiration and an energy of argument that will be powerful to convict and convert souls.

There is danger that ministers who profess to believe present truth will rest satisfied with presenting the theory only, while their own souls do not feel its sanctifying power. Some have not the love of God in the heart, softening, molding, and ennobling their lives. The psalmist declares of the good man, "His de-

light is in the law of the Lord; and in his law doth he meditate day and night." He refers to his own experience, and exclaims, "Oh, how love I thy law! It is my meditation all the day." "Mine eyes prevent the night watches, that I might meditate in thy word."

No man is qualified to stand in the sacred desk, unless he has felt the transforming influence of the truth of God upon his own soul. Then, and not till then, can he, by precept and example, rightly represent the life of Christ. But many in their labors, exalt themselves rather than their Master; and the people are converted to the minister, instead of to Jesus Christ.

I am pained to know that some who preach the present truth to-day are really unconverted men. They are not connected with God. They have a head religion, but no conversion of the heart; and these are the very ones who are the most self-confident and self-sufficient; and this self-sufficiency will stand in the way of their gaining that experience which is essential to make them effective workers in the Lord's vineyard. I wish I could arouse those who claim to be watchmen on the walls of Zion, to realize their responsibility. They should awake, and take a higher stand for God; for souls are perishing through their neglect. They must have that sincere devotion to God that will lead them to see as God sees, and take the words of warning from him and sound the alarm to those who are in peril. The Lord will not hide his truth from the faithful watchman. Those who do the will of God shall know of his doctrine.

"The wise shall understand;" but "the wicked shall do wickedly, and none of the wicked shall understand."

Said Jesus to his disciples, "Learn of me; for I am meek and lowly in heart." I would plead with those who have accepted the position of teachers, to first become humble learners, and ever to remain as pupils in the school of Christ, to receive from the Master lessons of meekness and lowliness of heart. Humility of spirit, combined with earnest activity, will result in the salvation of souls so dearly purchased by the blood of Christ. The minister may understand and believe the theory of truth, and be able to present it to others; but this is not all that is required of him. "Faith without works is dead." He needs that faith that works by love, and purifies the soul. A living faith in Christ will bring every action of the life and every emotion of the soul into harmony with God's truth and righteousness.

Fretfulness, self-exaltation, pride, passion, and every other trait of character unlike our holy Pattern, must be overcome; and then humility, meekness, and sincere gratitude to Jesus for his great salvation, will continually flow out from the pure fountain of the heart. The voice of Jesus should be heard in the message coming from the lips of his ambassador.

We must have a converted ministry. The efficiency and power attending a truly converted minister would make the hypocrites in Zion tremble, and sinners afraid. The standard of truth and holiness is trailing in the dust. If those who sound the solemn notes of warning

for this time, could realize their accountability to God, they would see the necessity for fervent prayer. When the cities were hushed in midnight slumber, when every man had gone to his own house, Christ, our example, would repair to the Mount of Olives, and there, amid the overshadowing trees, would spend the entire night in prayer. He who was himself without the taint of sin,—a treasure-house of blessing; whose voice was heard in the fourth watch of the night by the terrified disciples upon the stormy sea, in heavenly benediction; and whose word could summon the dead from their graves,—He it was who made supplication with strong crying and tears. He prayed not for himself, but for those whom he came to save. As he became a suppliant, seeking at the hand of his Father fresh supplies of strength, and coming forth refreshed and invigorated as man's substitute, he identified himself with suffering humanity, and gave them an example of the necessity of prayer.

His nature was without the taint of sin. As the Son of man, he prayed to the Father, showing that human nature requires all the divine support which man can obtain that he may be braced for duty and prepared for trial. As the Prince of life, he had power with God, and prevailed for his people. This Saviour, who prayed for those that felt no need of prayer, and wept for those that felt no need of tears, is now before the throne, to receive and present to his Father the petitions of those for whom he prayed on earth. The example of Christ is for us to follow. Prayer is a necessity in our labor

for the salvation of souls. God alone can give the increase of the seed we sow.

We fail many times because we do not realize that Christ is with us by his Spirit as truly as when, in the days of his humiliation, he moved visibly upon the earth. The lapse of time has wrought no change in his parting promise to his apostles as he was taken up from them into heaven, "Lo, I am with you always, even unto the end of the world." He has ordained that there should be a succession of men who derive authority from the first teachers of the faith for the continual preaching of Christ and him crucified. The great Teacher has delegated power to his servants, who "have this treasure in earthen vessels." Christ will superintend the work of his ambassadors, if they wait for his instruction and guidance.

Ministers who are truly Christ's representatives will be men of prayer. With an earnestness and faith that will not be denied, they will plead with God that they may be strengthened and fortified for duty and for trial, and that their lips may be sanctified by a touch of the living coal from off the altar, to speak the words of God to the people. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."

Christ said to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Who can estimate the

result of the prayers of the world's Redeemer? When Christ shall see of the travail of his soul and shall be satisfied, then will be seen and realized the value of his earnest prayers while his divinity was veiled with humanity.

Jesus pleaded, not for one only, but for all his disciples, "Father, I will that they also whom thou hast given me, be with me where I am." His eye pierced the dark veil of the future, and read the life-history of every son and daughter of Adam. He felt the burdens and sorrows of every tempest-tossed soul; and that earnest prayer included with his living disciples all his followers, to the close of time. "Neither pray I for these alone, but for them also which shall believe on me through their word." Yes; that prayer of Christ embraces even us. We should be comforted by the thought that we have a great Intercessor in the Heavens, presenting our petitions before God: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." In the hour of greatest need, when discouragement would overwhelm the soul, it is then that the watchful eye of Jesus sees we need his help. The hour of man's necessity is the hour of God's opportunity. When all human support fails, then Jesus comes to our aid, and his presence scatters the darkness, and lifts the cloud of gloom.

In their little boat upon the Sea of Galilee, amid the storm and darkness, the disciples toiled hard to reach the shore, but found all their efforts unsuccessful. As despair seizes them, Jesus is seen walking upon the foam-capped billows. Even the presence of Christ

they did not at first discern, and their terror increased, until his voice, "It is I, be not afraid," dispelled their fears, and gave them hope and joy. Then how willingly the poor, wearied disciples ceased their efforts, and trusted all to the Master.

This striking incident illustrates the experience of the followers of Christ. How often do we tug at the oars, as though our own strength and wisdom were sufficient, until we find our efforts useless. Then, with trembling hands and failing strength, we give up the work to Jesus, and confess we are unable to perform it. Our compassionate Redeemer pities our weakness; and when, in answer to the cry of faith, he takes up the work we ask him to do, how easily he accomplishes that which seemed to us so difficult.

The history of God's ancient people furnishes us with many encouraging examples of prevailing prayer. When the Amalekites came to attack the camp of Israel in the wilderness, Moses knew that his people were not prepared for the encounter. He sent Joshua with a band of soldiers to meet the enemy, while he himself, with Aaron and Hur, took his position on a hill overlooking the battle-field. There the man of God laid the case before Him who was alone able to give them the victory. With hands outstretched toward heaven, Moses prayed earnestly for the success of the armies of Israel. It was observed that while his hands were reaching upward, Israel prevailed against the foe; but when through fatigue they were allowed to fall, Amalek prevailed. Aaron and

Hur stayed up the hands of Moses, until victory, full and complete, turned upon the side of Israel, and their enemies were driven from the field.

This instance was to be a lesson to all Israel to the close of time, that God is the strength of his people. When Israel triumphed, Moses was reaching his hands toward heaven, and interceding in their behalf; so when all the Israel of God prevail, it is because the Mighty One undertakes their case, and fights their battles for them. Moses did not ask or believe that God would overcome their foes while Israel remained inactive. He marshals all his forces and sends them out as well prepared as their facilities can make them, and then he takes the whole matter to God in prayer. Moses on the mount was pleading with the Lord, while Joshua with his brave followers was below, doing his best to meet and repulse the enemies of Israel and of God.

That prayer which comes forth from an earnest, believing heart is the effectual, fervent prayer that availeth much. God does not always answer our prayers as we expect, for we may not ask what would be for our highest good; but in his infinite love and wisdom he will give us those things which we most need. Happy the minister who has a faithful Aaron and Hur to strengthen his hands when they become weary, and to hold them up by faith and prayer. Such a support is a powerful aid to the servant of Christ in his work, and will often make the cause of truth to triumph gloriously.

After the transgression of Israel in making the golden calf, Moses again goes to plead with God in behalf of his people. He has some knowledge of those who have been placed under his care; he knows the perversity of the human heart, and realizes the difficulties with which he must contend. But he has learned from experience that in order to have an influence with the people, he must first have power with God. The Lord reads the sincerity and unselfish purpose of the heart of his servant, and condescends to commune with this feeble mortal, face to face, as a man speaketh with a friend. Moses casts himself and all his burdens fully upon God, and freely pours out his soul before him. The Lord does not reprove his servant, but stoops to listen to his supplications.

Moses has a deep sense of his unworthiness, and his unfitness for the great work to which God has called him. He pleads with intense earnestness that the Lord will go with him. The answer comes, "My presence shall go with thee, and I will give thee rest." But Moses does not feel that he can stop here. He has gained much, but he longs to come still nearer to God,—to obtain a stronger assurance of his abiding presence. He has carried the burden of Israel; he has borne an overwhelming weight of responsibility; when the people sinned, he suffered keen remorse, as though himself were guilty; and now there presses upon his soul a sense of the terrible results, should God leave Israel to hardness and impenitence of heart. They would not hesitate to kill Moses, and

through their own rashness and perversity they would soon fall a prey to their enemies, and thus dishonor the name of God before the heathen. Moses presses his petition with such earnestness and fervency that the answer comes, "I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name."

Now, indeed, we would expect the prophet to cease pleading; but no, emboldened by his success, he ventures to come still nearer to God, with a holy familiarity which is almost beyond our comprehension. He now makes a request which no human being has ever made before: "I beseech thee, show me thy glory." What a petition to come from finite, mortal man! But is he repulsed? does God reprove him for presumption? No; we hear the gracious words, "I will make all my goodness to pass before thee."

The unveiled glory of God no man could look upon and live; but Moses is assured that he shall behold as much of the divine glory as he can bear, in his present, mortal state. That Hand that made the world, that holds the mountains in their places, takes this man of dust,—this man of mighty faith,—and mercifully covers him in a cleft of the rock, while the glory of God and all his goodness pass before him. Can we marvel that the "excellent glory" reflected from Omnipotence shone in Moses' face, with such brightness that the people could not look upon it? The impress of God was upon him, making him appear as one of the shining angels from the throne.

This experience,—above all else the assurance that God would hear his prayer, and that the divine presence would attend him,—was of more value to Moses as a leader than the learning of Egypt, or all his attainments in military science. No earthly power or skill or learning can supply the place of God's immediate presence. In the history of Moses we may see what intimate communion with God it is man's privilege to enjoy. To the transgressor it is a fearful thing to fall into the hands of the living God. But Moses was not afraid to be alone with the Author of that law which had been spoken with such awful grandeur from Mount Sinai; for his soul was in harmony with the will of his Maker.

Prayer is the opening of the heart to God, as to a friend. The eye of faith will discern God very near, and the suppliant may obtain a precious evidence of the divine love and care for him. But why is it that so many prayers are never answered? Says David, "I cried unto the Lord with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me." By another prophet, the Lord gives us the promise, "Ye shall seek me and find me, when ye shall search for me with all your heart." Again, he speaks of some who "have not cried unto me with their heart." Such petitions are prayers of form,—lip-service only, which the Lord does not accept.

The prayer which Nathaniel offered while he was under the fig-tree, came from a sincere heart, and it was heard and answered by the

Master. Christ said of him, "Behold an Israelite indeed, in whom is no guile." The Lord reads the hearts of all, and understands their motives and purposes. "The prayer of the upright is his delight." He will not be slow to hear those who open their hearts to him, not exalting self, but sincerely feeling their great weakness and unworthiness.

There is need of prayer,—most earnest, fervent, agonizing prayer,—such prayer as David offered when he exclaimed, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." "I have longed after thy precepts;" "I have longed for thy salvation." "My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God." "My soul breaketh for the longing that it hath unto thy judgments." This is the spirit of wrestling prayer, such as was possessed by the royal psalmist.

Daniel prayed to God, not exalting himself, or claiming any goodness: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God." This is what James calls the effectual, fervent prayer. Of Christ it is said, "And being in an agony, he prayed the more earnestly." In what contrast to this intercession by the Majesty of Heaven are the feeble, heartless prayers that are offered to God. Many are content with lip-service, and but few have a sincere, earnest, affectionate longing after God.

Communion with God imparts to the soul an intimate knowledge of his will. But many

who profess the faith know not what true conversion is. They have no experience in communion with the Father through Jesus Christ, and have never felt the power of divine grace sanctify the heart. Praying and sinning, sinning and praying, their lives are full of malice, deceit, envy, jealousy, and self-love. The prayers of this class are an abomination to God. True prayer engages the energies of the soul, and affects the life. He who thus pours out his wants before God, feels the emptiness of everything else under heaven. "All my desires are before thee," said David, "and my groaning is not hid from thee. My soul thirsteth for God, for the living God; when shall I come and appear before God?" "When I remember these things, I pour out my soul in me."

As our numbers are increasing, broader plans must be laid to meet the increasing demands of the times; but we see no special increase of fervent piety, of Christian simplicity, and earnest devotion. The church seems content to take only the first steps in conversion. They are more ready for active labor than for humble devotion,—more ready to engage in outward religious service than in the inner work of the heart. Meditation and prayer are neglected for bustle and show. Religion must begin with emptying and purifying the heart, and must be nurtured by daily prayer.

The steady progress of our work, and our increased facilities, are filling the hearts and minds of many of our people with satisfaction and pride, which we fear will take the place of the love of God in the soul. Busy activity in

the mechanical part of even the work of God may so occupy the mind that prayer shall be neglected, and self-importance and self-sufficiency, so ready to urge their way, shall take the place of true goodness, meekness, and lowliness of heart. The zealous cry may be heard, "The temple of the Lord, the temple of the Lord are these!" "Come and see my zeal for the Lord." But where are the burden-bearers? where are the fathers and mothers in Israel? Where are those who carry upon the heart the burden for souls, and who come in close sympathy with their fellow-men, ready to place themselves in any position to save them from eternal ruin?

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "Ye are," says Christ, "the light of the world." What a responsibility! There is need of fasting, humiliation, and prayer over our decaying zeal and languishing spirituality. The love of many is waxing cold. The efforts of many of our preachers are not what they should be. When some who lack the Spirit and power of God enter a new field, they commence denouncing other denominations, thinking that they can convince the people of the truth by presenting the inconsistencies of the popular churches. It may seem necessary on some occasions to speak of these things, but in general it only creates prejudice against our work, and closes the ears of many who might otherwise have listened to the truth. If these teachers were connected closely with Christ, they would have divine wisdom to know how to approach the people. They would not so soon forget the

darkness and error, the passion and prejudice, which kept themselves from the truth.

Would these teachers work with the spirit of the Master, very different results would follow. With meekness and long-suffering, gentleness and love, yet with decided earnestness, they would seek to direct those erring souls to a crucified and risen Saviour. When this is done, we shall see God moving upon the hearts of men. Says the great apostle, "We are laborers together with God." What a work for poor mortals! We are provided with spiritual weapons to fight the "good fight of faith;" but some seem to have drawn from the armory of Heaven only its thunder-bolts. How long must these defects exist?

While in the midst of a religious interest, some neglect the most important part of the work. They fail to visit and become acquainted with those who have shown an interest to present themselves night after night to listen to the explanation of the Scriptures. Conversation upon religious subjects, and earnest prayer with such at the right time, might balance many souls in the right direction. Ministers who neglect their duty in this respect are not true shepherds of the flock. At the very time when they should be most active in visiting, conversing, and praying with those interested ones, some will be employed in writing unnecessarily long letters to persons at a distance. Oh, what are we doing for the Master! When probation shall end, how many will see the opportunities they have neglected to render service to their dear Lord who died for them.

And even those who were accounted most faithful will see much more that they might have done, had not their minds been diverted by worldly surroundings.

We entreat the heralds of the gospel of Christ never to become discouraged in the work, never to consider the most hardened sinner beyond the reach of the grace of God. Such may accept the truth in the love of it, and become the salt of the earth. He who turns the hearts of men as the rivers of water are turned, can bring the most selfish, sin-hardened soul to surrender to Christ. Is aught too hard for God to do? "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

God will never place his benediction upon those who are negligent, selfish, and ease-loving,—who will not lift burdens in his cause. The "Well done" will be pronounced upon those only who have done well. Every man is to be rewarded "according as his works shall be." We want an active ministry,—men of prayer, who will wrestle with God as did Jacob, saying, "I will not let thee go, except thou bless me." If we obtain the victor's crown, we must stretch every nerve, and exercise every power. We can never be saved in inactivity. To be an idler in the Lord's vineyard is to relinquish all title to the reward of the righteous.

ADMONITIONS AND WARNINGS.

NOVEMBER 23, 1879, some things were shown me in reference to the institutions among us, and the duties and dangers of those who occupy a leading position in connection with them. I saw that these men have been raised up to do a special work as God's instruments, to be led, guided, and controlled by his Spirit. They are to answer the claims of God, and never to feel that they are their own property, and that they can employ their powers as they shall deem most profitable to themselves. Although it is their purpose to be and to do right, yet they will most surely err, unless they are constant learners in the school of Christ. Their only safety is in humbly walking with God.

Dangers beset every path, and he who comes off conqueror, will indeed have a triumphant song to sing in the city of God. Some have strong traits of character that will need to be constantly repressed. If kept under the control of the Spirit of God, these traits will be a blessing; but if not, they will prove a curse. If those who are now riding upon the wave of popularity do not become giddy, it will be a miracle of mercy. If they lean to their own wisdom, as so many thus situated have done, their wisdom will prove to be foolishness. But while they shall give themselves unselfishly to the work of God, never swerving in the least from principle, the Lord will throw about them the everlasting arms, and will prove to them a mighty helper. "Them that honor me, I will honor."

This is a dangerous age for any man who has talents which can be of value in the work of God; for Satan is constantly plying his temptations upon such a person, ever trying to fill him with pride and ambition; and when God would use him, it is too often the case that he becomes independent and self-sufficient, and feels capable of standing alone. This will be your danger, brethren, unless you live a life of constant faith and prayer. You may have a deep and abiding sense of eternal things, and that love for humanity which Christ has shown in his life. A close connection with Heaven will give the right tone to your fidelity, and will be the ground of your success. Your feeling of dependence will drive you to prayer, and your sense of duty summon you to effort. Prayer and effort, effort and prayer, will be the business of your life. You must pray as though the efficiency and praise were all due to God, and labor as though duty were all your own. If you want power, you may have it; as it is awaiting your draft upon it. Only believe in God, take him at his word, act by faith, and blessings will come.

In this matter, genius, logic, and eloquence will not avail. Those who have a humble, trusting, contrite heart, God accepts, and hears their prayer; and when God helps, all obstacles will be overcome. How many men of great natural abilities and high scholarship have failed when placed in positions of responsibility; while those of feebler intellect, with less favorable surroundings, have been wonderfully successful. The secret was, the former trusted to

themselves, while the latter united with Him who is wonderful in counsel, and mighty in working to accomplish what he will.

Their work being always urgent, it is difficult for some to secure time for meditation and prayer; but this they should not fail to do. The blessing of Heaven, obtained by daily supplication, will be as the bread of life to the soul, and will cause them to increase in moral and spiritual strength, like a tree planted by the river of waters, whose leaf will be always green, and whose fruit will appear in due time.

Some have made a serious mistake in neglecting to attend the public worship of God. The privileges of divine service will be as beneficial to them as to others, and are fully as essential. They may be unable to avail themselves of these privileges as often as do many others. Physicians will frequently be called, upon the Sabbath, to visit the sick, and may be obliged to make it a day of exhausting labor. Such labor to relieve the suffering, was pronounced by our Saviour a work of mercy, and no violation of the Sabbath. But those who regularly devote their Sabbaths to writing or labor, making no special change, harm their own souls, give to others an example that is not worthy of imitation, and do not honor God.

Some have failed to see the real importance, not only of attending religious meetings, but also of bearing testimony for Christ and the truth. If these brethren do not obtain spiritual strength by the faithful performance of every Christian duty, thus coming into a closer and more sacred relation to their Redeemer, they will

become weak in moral power. They will surely wither spiritually, unless they change their course in this respect.

The men who have been placed in charge of our institutions occupy important and responsible positions. They cannot well be spared from their post of duty, yet they should not feel that they are indispensable. God could do without them, but they cannot do without God. These men should endeavor to work in harmony. If he fills his position honorably, each must guard the financial interests of the institution committed to his care. But these men should be exceedingly cautious that they look not alone on their own branch of the work, and labor for their own department, to the injury of other branches of equal importance.

Brethren, you are in danger of making grave mistakes in your business transactions. God warns you to be on your guard, lest you indulge a spirit of crowding one another. Be careful not to cultivate the sharper's tact; for this will not stand the test of the day of God. Shrewdness and close calculation are needed, for you have all classes to deal with; you must guard the interests of our institutions, or thousands of dollars will go into the hands of dishonest men. But let not these traits become a ruling power. Under proper control, they are essential elements in the character; and if you keep the fear of God before you, and his love in the heart, you will be safe.

It is far better to yield some advantages that might be gained, than to cultivate an avaricious spirit, and thus make it a law of nature.

Petty sharpness is unworthy of a Christian. We have been separated from the world by the great cleaver of truth. Our wrong traits of character are not always visible to ourselves, although they may be very apparent to others. But time and circumstances will surely prove us, and bring to light the gold of character, or discover the baser metal. Not one of us is known or read of all men, till the crucible of God tests us. Every base thought, every wrong action, reveals some defect in the character. These rugged traits must be brought under the chisel and hammer in God's great workshop, and the grace of God must smooth and polish, before we can be fitted for a place in the glorious temple.

God can make these brethren more precious than fine gold, even the golden wedge of Ophir, if they will yield themselves to his transforming hand. They should be determined to make the noblest use of every faculty and every opportunity. The word of God should be their study and their guide in deciding what is the highest and best in all cases. The one faultless character, the perfect pattern set before them in the gospel, should be studied with deepest interest. The one lesson most essential for them to learn is, that goodness alone gives true greatness. May God deliver us from the philosophy of worldly-wise men. Their only hope is in becoming fools, that they may be wise indeed.

The weakest follower of Christ has entered into alliance with infinite power. In many cases, God can do little with men of learning, because

they feel no need of leaning upon Him who is the source of all wisdom ; therefore, after a trial, he sets them aside for men of inferior talent, who have learned to rely upon him, whose souls are fortified by goodness, truth, and unwavering fidelity, and who will not stoop to anything that will leave a stain upon the conscience.

Brethren, if you connect your souls with God by living faith, he will make you men of power. If you trust to your own strength and wisdom, you will surely fail. It is not pleasing to God that you take so little interest in religious service. You are representative men, and as such, you exert a wider influence than persons in less prominent positions. You should ever seek first the kingdom of God and his righteousness. You should be active, interested workers in the church, cultivating your religious faculties, and keeping your own souls in the love of God. The Lord has claims upon you in this matter that you cannot lightly disregard ; you must either grow in grace or be dwarfed and crippled in spiritual things. It is not only your privilege but your duty to bear testimony for Christ when and where you can ; and by exercising the mind in this way, you will cultivate a love for sacred things.

We are in danger of regarding Christ's ministers simply as men, not recognizing them as representatives of himself. All personal considerations should be laid aside ; we must listen for the word of God through his ambassadors. Christ is ever sending messages to those who listen for his voice. On the night of our Saviour's agony in the garden of Gethsemane,

the sleeping disciples heard not the voice of Jesus ; they had a dim sense of the angel's presence, but lost the power and glory of the scene by drowsiness and stupor, and thus failed to receive the evidence which would have strengthened their souls for the terrible scenes before them. Thus the very men who most need divine instruction often fail to receive it, because they do not place themselves in communication with Heaven. Satan is ever seeking to impress and control the mind, and none of us are safe, except as we have a constant connection with God. We must momentarily receive supplies from Heaven ; and if we would be kept by the power of God, we must be obedient to all his requirements.

The condition of your bearing fruit is that you abide in the Living Vine. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned."

All your good purposes and good intentions will not enable you to withstand the test of temptation. You must be men of prayer. Your petitions must be, not faint, occasional, and fitful, but earnest, persevering, and constant. It is not necessary to be alone, or to bow upon your knees, to pray ; but in the midst of

your labor, your souls may be often uplifted to God, taking hold upon his strength; then you will be men of high and holy purpose, of noble integrity,—who will not for any consideration be swerved from truth, right, and justice.

You are pressed with urgent cares, burdens, and duties; but the greater the pressure upon you, and the heavier the burdens you have to bear, the greater your need of divine aid. Jesus will be your helper. You need constantly the Light of life to lighten your own pathway, and then its divine rays will reflect upon others. The work of God is a perfect whole, because perfect in all its parts. It is the conscientious attention to what the world calls little things that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, a wise improvement of little opportunities, a diligent cultivation of little talents, make great men in God's sight. If these little things be faithfully attended to, if these graces be in you and abound, they will make you perfect in every good work.

It is not enough to be willing to give liberally of your means to the cause of God. He calls for an unreserved consecration of all your powers. Withholding yourselves has been the mistake of your life. You may think it very difficult in your position to maintain a close connection with God; but your work will be tenfold harder if you fail to do this. Satan will beset your path with his temptations, and it is only through Christ that you can gain the victory. The same indomitable will that gives suc-

cess in intellectual pursuits is essential in the Christian course. You must be representatives of Jesus Christ. Your energy and perseverance in perfecting a Christian character should be as much greater than that displayed in any other pursuit, as the things of eternity are of more importance than temporal affairs.

If you ever achieve success in the Christian life, you must resolve that you will be men after God's own heart. The Lord wants your influence to be exerted in the church and in the world to elevate the standard of Christianity. True Christian character should be marked by a firmness of purpose, an indomitable determination, which cannot be molded or subdued by earth or hell. He who is not blind to the attraction of worldly honors, indifferent to threats, and unmoved by allurements, will be, all unexpectedly to himself, overthrown by Satan's devices.

God calls for complete and entire consecration; and anything short of this he will not accept. The more difficult your position, the more you need Jesus. The love and fear of God kept Joseph pure and untarnished in the king's court. He was exalted to great wealth, to the high honor of being next to the king; and this elevation was as sudden as it was great. It is impossible to stand upon a lofty height without danger. The tempest leaves unharmed the modest flower of the valley, while it wrestles with the lofty tree upon the mountain-top. There are many men whom God could have used with wonderful success when pressed with poverty,—he could have

made them useful here, and crowned them with glory hereafter,—but prosperity ruined them; they were dragged down to the pit, because they forgot to be humble, forgot that God was their strength, and became independent and self-sufficient.

Joseph bore the test of character in adversity, and the gold was undimmed by prosperity. He showed the same sacred regard for God's will when he stood next the throne as when in a prisoner's cell. Joseph carried his religion everywhere, and this was the secret of his unwavering fidelity. As representative men, you must have the all-pervading power of true godliness. I tell you, in the fear of God, your path is beset by dangers which you do not see and do not realize. You must hide in Jesus. You are unsafe, unless you hold the hand of Christ. You must guard against everything like presumption, and cherish that spirit that would suffer rather than sin. No victory you can gain will be so precious as that gained over self.

MORAL AND INTELLECTUAL CULTURE.

IN the view given me October 9, 1878, I was shown the position which our Sanitarium at Battle Creek should occupy, and the character and influence which should be maintained by all connected with it. This important institution has been established by the providence of God, and his blessing is indispensable to its success. The physicians are not

quacks nor infidels, but men who understand the human system and the best methods of treating diseases; men who fear God, and have an earnest interest for the moral and spiritual welfare of their patients. This interest for spiritual as well as physical good, the managers of the institution should make no effort to conceal. By a life of true Christian integrity they can give to the world an example worthy of imitation; and they should not hesitate to let it be seen that in addition to their skill in treating disease, they are continually gaining wisdom and knowledge from Christ, the greatest teacher the world has ever known. They must have this connection with the Source of all wisdom, to make their labor successful.

Truth has a power to elevate the receiver. If Bible truth exerts its sanctifying influence upon the heart and character, it will make believers more intelligent. A Christian will understand his responsibilities to God and to his fellow-men, if he is truly connected with the Lamb of God who gave his life for the world. Only by a continual improvement of the intellectual as well as the moral powers, can we hope to answer the purpose of our Creator.

God is displeased with those who are too careless or indolent to become efficient, well-informed workers. The Christian should possess more intelligence and keener discernment than the worldling. The study of God's word is continually expanding the mind and strengthening the intellect. There is nothing that will so refine and elevate the character, and give

vigor to every faculty, as the continual exercise of the mind to grasp and comprehend weighty and important truths.

The human mind becomes dwarfed and enfeebled when dealing with common-place matters only, never rising above the level of the things of time and sense to grasp the mysteries of the unseen. The understanding is gradually brought to the level of the subjects with which it is constantly familiar. The mind will contract its powers and lose its ability, if it is not exercised to acquire additional knowledge, and put to the stretch to comprehend the revelations of divine power in nature and in the Sacred Word.

But an acquaintance with facts and theories, however important they may be in themselves, is of little real value, unless put to a practical use. There is danger that those who have obtained their education principally from books will fail to realize that they are novices, so far as experimental knowledge is concerned. This is especially true of those connected with the Sanitarium. This institution needs men of thought and ability. The physicians, superintendent, matron, and helpers should be persons of culture and experience. But some fail to comprehend what is needed at such an establishment, and they plod on year after year, making no marked improvement. They seem to be stereotyped; each succeeding day is but a repetition of the past one.

The minds and hearts of these mechanical workers are impoverished. Opportunities are before them; if studious, they might obtain an education of the highest value; but they do

not appreciate their privileges. None should rest satisfied with their present education. All may be daily qualifying themselves to fill some office of trust.

It is of great importance that the one who is chosen to care for the spiritual interests of patients and helpers, be a man of sound judgment and undeviating principle,—a man who will have moral influence, who knows how to deal with minds. He should be a person of wisdom and culture, of affection as well as intelligence. He may not be thoroughly efficient in all respects at first, but he should, by earnest thought and the exercise of his abilities, qualify himself for this important work. The greatest wisdom and gentleness are needed, to serve in this position acceptably, yet with unbending integrity; for prejudice, bigotry, and error of every form and description must be met.

This place should not be filled by a man who has an irritable temper,—a sharp combativeness. Care must be taken that the religion of Christ be not made repulsive by harshness or impatience. The servant of God should seek, by meekness, gentleness, and love, rightly to represent our holy faith. While the cross must never be concealed, he should present also the Saviour's matchless love. The worker must be imbued with the spirit of Jesus, and then the treasures of the soul will be presented in words that will find their way to the hearts of those who hear. The religion of Christ, exemplified in the daily life of his followers, will exert a tenfold greater influence than the most eloquent sermons.

Intelligent, God-fearing workers can do a vast amount of good in the way of reforming those who come as invalids to be treated at the Sanitarium. Not only are these persons diseased physically, but mentally and morally. The education, the habits, and the entire life of many have been erroneous. They cannot make the great changes necessary for the adoption of correct habits, in a few days. They must have time to consider the matter, and to learn the right way. If all connected with the Sanitarium are correct representatives of the truths of health reform and of our holy faith, they are exerting an influence to mold the minds of their patients. The contrast of erroneous habits with those which are in harmony with the truth of God, has a convicting power.

Man is not what he might be, and what it is God's will that he should be. The strong power of Satan upon the human race keeps them upon a low level; but this need not be so, else Enoch could not have become so elevated and ennobled as to walk with God. Man need not cease to grow intellectually and spiritually during his lifetime. But the minds of many are so occupied with themselves and their own selfish interests as to leave no room for higher and nobler thoughts. And the standard of intellectual as well as spiritual attainments is far too low. With many, the more responsible the position they occupy, the better pleased are they with themselves; and they cherish the idea that the position gives character to the man. Few realize that they

have a constant work before them to develop forbearance, sympathy, charity, conscientiousness, and fidelity,—traits of character indispensable to those who occupy positions of responsibility. All connected with the Sanitarium should have a sacred regard for the rights of others, which is but obeying the principles of the law of God.

Some at this institution are sadly deficient in the qualities so essential to the happiness of all connected with them. The physicians, and the helpers in the various branches of the work, should carefully guard against a selfish coldness, a distant, unsocial disposition; for this will alienate the affection and confidence of the patients. Many who come to the Sanitarium are refined, sensitive people, of ready tact and keen discernment. These persons discover such defects at once, and comment upon them. Men cannot love God supremely and their neighbor as themselves, and be as cold as icebergs. They not only rob God of the love due him, but they rob their neighbor as well. Love is a plant of heavenly birth, and it must be fostered and nourished. Affectionate hearts, truthful, loving words, will make happy families, and exert an elevating influence upon all who shall come within the sphere of their influence.

Those who make the most of their privileges and opportunities will be, in the Bible sense, talented and educated men; not learned merely, but educated, in mind, in manners, in deportment. They will be refined, tender, pitiful, affectionate. This, I was shown, is what

the God of Heaven requires in the institutions at Battle Creek. God has given us powers to be used, to be developed and strengthened by education. We should reason and reflect, carefully marking the relation between cause and effect. When this is practiced, there will be, on the part of many, greater thoughtfulness and care in regard to their words and actions, that they may fully answer the purpose of God in their creation.

We should ever bear in mind that we are not only learners, but teachers in this world, fitting ourselves and others for a higher sphere of action in the future life. The measure of man's usefulness is in knowing the will of God, and in doing it. It is within our power to so improve in mind and manners that God will not be ashamed to own us. There must be a high standard at the Sanitarium. If there are men of culture, of intellectual and moral power, to be found in our ranks, they must be called to the front, to fill places in our institutions.

The physicians should not be deficient in any respect. A wide field of usefulness is open before them, and if they do not become skillful in their profession, they have only themselves to blame. They must be diligent students; and, by close application and faithful attention to details, they should become care-takers. It should be necessary for no one to follow them, to see that their work is done without mistakes.

Those who occupy responsible positions should so educate and discipline themselves that all within the sphere of their influence

may see what man can be, and what he can do, when connected with the God of wisdom and power. And why should not a man thus privileged become intellectually strong? Again and again have worldlings sneeringly asserted that those who believe present truth are weak-minded, deficient in education, without position or influence. This we know to be untrue; but is there not some reason for these assertions? Many have considered it a mark of humility to be ignorant and uncultivated. Such persons are deceived as to what constitutes true humility and Christian meekness.

DUTY TO THE POOR.

THE managers of the Sanitarium should not be governed by the principles which control other institutions of this kind, in which the leaders, acting from policy, too often pay deference to the wealthy, while the poor are neglected. The latter are frequently in great need of sympathy and counsel, which they do not always receive, although for moral worth they may stand far higher in the estimation of God than the more wealthy. The apostle James has given definite counsel with regard to the manner in which we should treat the rich and the poor:—

“For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here

in a good place; and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Although Christ was rich in the heavenly courts, yet he became poor, that we through his poverty might be made rich. Jesus honored the poor by sharing their humble condition. From the history of his life we are to learn how to treat the poor. Some carry the duty of beneficence to extremes, and really hurt the needy by doing too much for them. The poor do not always exert themselves as they should. While they are not to be neglected and left to suffer, they must be taught to help themselves.

The cause of God should not be overlooked, that the poor may receive our first attention. Christ once gave his disciples a very important lesson on this point. When Mary poured the ointment on the head of Jesus, covetous Judas made a plea in behalf of the poor, murmuring at what he considered a waste of money. But Jesus vindicated the act, saying, "Why trouble ye her? She hath wrought a good work on me. Wheresoever this gospel shall be preached, in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." By this we are taught that Christ is to be honored in the consecration of the best of our substance. Should our whole attention be directed to relieving the wants of

the poor, God's cause would be neglected. Neither will suffer, if his stewards do their duty; but the cause of Christ should come first.

The poor should be treated with as much interest and attention as the rich. The practice of honoring the rich, and slighting and neglecting the poor, is a crime in the sight of God. Those who are surrounded with all the comforts of life, or who are petted and pampered by the world because they are rich, do not feel the need of sympathy and tender consideration as do persons whose lives have been one long struggle with poverty. The latter have but little in this life to make them happy or cheerful, and they will appreciate sympathy and love. Physicians and helpers should in no case neglect this class; for by thus doing, they may neglect Christ in the person of his saints.

Our Sanitarium was erected to benefit suffering humanity, rich and poor, the world over. Many of our churches have but little interest in this institution, notwithstanding they have sufficient evidence that it is one of the instrumentalities designed of God to bring men and women under the influence of truth, and to save many souls. The churches that have the poor among them should not neglect their stewardship, and throw the burden of the poor and sick upon the Sanitarium. All the members of the several churches are responsible before God for their afflicted ones. They should bear their own burdens. If they have sick persons among them, whom they wish to be

benefited by treatment, they should, if able, send them to the Sanitarium. In doing this, they will not only be patronizing the institution which God has established, but will be helping those who need help,—caring for the poor as God requires us to do.

It was not the purpose of God that poverty should ever leave the world. The ranks of society were never to be equalized; for the diversity of condition which characterizes our race is one of the means by which God has designed to prove and develop character. Many have urged with great enthusiasm that all men should have an equal share in the temporal blessings of God; but this was not the purpose of the Creator. Christ has said that we shall have the poor always with us. The poor, as well as the rich, are the purchase of his blood; and among his professed followers, in most cases the former serve him with singleness of purpose, while the latter are constantly fastening their affections on their earthly treasures, and Christ is forgotten. The cares of this life and the greed for riches eclipse the glory of the eternal world. It would be the greatest misfortune that has ever befallen mankind, if all were to be placed upon an equality in worldly possessions.

RELIGION CONDUCTIVE TO HEALTH.

THE fear of the Lord will do more for the patrons of the Sanitarium than any other means that can be employed for the restoration

of health. Religion should in no case be kept in the background, as though detrimental to those who come to be treated. On the contrary, the fact should ever be made prominent, that the laws of God, both in nature and revelation, are "life unto those that fear them, and health to all their flesh."

Pride and fashion hold men and women in the veriest slavery to customs which are fatal to health, and even to life itself. The appetites and passions, clamoring for indulgence, trample reason and conscience under foot. This is the cruel work of Satan, and he is constantly putting forth the most determined efforts to strengthen the chains by which he has bound his victims. Those who have been all their lives indulging wrong habits do not always realize the necessity of a change. And many will persist in gratifying their desire for sinful pleasure at any cost. Let the conscience be aroused, and much is gained. Nothing but the grace of God can convict and convert the heart; here alone can the slaves of custom obtain power to break the shackles which bind them. The self-indulgent must be led to see and feel that a great moral renovation is necessary, if they would meet the claims of the divine law; the soul-temple has been defiled, and God calls upon them to arouse, and strive with all their might to win back the God-given manhood which has been sacrificed through sinful indulgence.

Divine truth can make little impression upon the intellect while the customs and habits are opposed to its principles. Those who are

willing to inform themselves concerning the effect of sinful indulgence upon the health, and who commence the work of reform, even if it be from selfish motives, place themselves, in so doing, where the truth of God may find access to their hearts. And, on the other hand, those who are reached by the presentation of Scripture truth, are then in a position where their consciences will be aroused upon the subject of health. They see and feel the necessity of breaking away from the tyrannizing habits and appetites which have ruled them so long. There are many who would receive the truths of God's word, their judgment having been convinced by the clearest evidence; but the carnal desires, clamoring for gratification, control the intellect, and they reject truth as falsehood, because it comes in collision with their lustful affections.

"The fear of the Lord is the beginning of wisdom." When men of wrong habits and sinful practices yield to the power of divine truth, the entrance of God's word gives light and understanding to the simple. There is an application of truth to the heart; and moral power, which seemed to have been paralyzed, revives. The receiver is possessed of stronger, clearer understanding than before. He has riveted his soul upon the Eternal Rock. Health improves, in the very sense of his security in Jesus Christ. Thus religion and the laws of health go hand in hand.

FAITHFUL WORKERS.

THE management of so large and important an institution as the Sanitarium necessarily involves great responsibility, both in temporal and spiritual matters. It is of the highest importance that this asylum for those who are diseased in body and mind shall be such that Jesus, the mighty Healer, can preside in their midst, and all that is done may be under the control of his Spirit. All connected with this institution should qualify themselves for the faithful discharge of their God-given responsibilities. They should attend to every little duty with as much fidelity as to matters of greater importance. All should study prayerfully how they can themselves become most useful, and make this retreat for the sick a grand success.

We do not realize with what anxiety patients with their various diseases come to the Sanitarium, all desiring help, but some doubtful and distrusting, while others are more confident that they shall be relieved. Those who have not visited the institution are watching with interest every indication of the principles which are cherished by its managers.

All who profess to be children of God should unceasingly bear in mind that they are missionaries, in their labors brought in connection with all classes of minds. There will be the refined and the coarse, the humble and the proud, the religious and the skeptical, the confiding and the suspicious, the liberal and the av-

aricious, the pure and the corrupt, the educated and the ignorant, the rich and the poor; in fact, almost every grade of character and condition will be found among the patients at the Sanitarium. Those who come to this asylum, come because they need help; and thus, whatever their station or condition, they acknowledge that they are not able to help themselves. These varied minds cannot be treated alike; yet all, whether they be rich or poor, high or low, dependent or independent, need kindness, sympathy, and love. By mutual contact, our minds should receive polish and refinement. We are dependent upon one another,—closely bound together by the ties of human brotherhood.

“Heaven forming each on other to depend,

A master, or a servant, or a friend,

Bids each on other for assistance call,

Till one man's weakness grows the strength of all.”

It is through the social relations that Christianity comes in contact with the world. Every man and woman who has tasted of the love of Christ, and has received into the heart the divine illumination, is required of God to shed light on the dark pathway of those who are unacquainted with the better way. Every worker in that Sanitarium should become a witness for Jesus. Social power, sanctified by the spirit of Christ, must be improved to win souls to the Saviour.

He who has to deal with persons differing so widely in character, disposition, and temperament, will have trials, perplexities, and collisions, even when he does his best. He may

be disgusted with the ignorance, pride, and independence which he will meet; but this should not discourage him. He should stand where he will sway, rather than be swayed. Firm as a rock to principle, with an intelligent faith, he should stand uncorrupted by surrounding influences. The people of God should not be transformed by the various influences to which they must necessarily be exposed; but they must stand up for Jesus, and by the aid of his Spirit exert a transforming power upon minds deformed by false habits and defiled by sin.

Christ is not to be hid away in the heart, and locked in as a coveted treasure, sacred and sweet, to be enjoyed solely by the possessor. We are to have Christ in our hearts as a well of water, springing up into everlasting life, refreshing all who come in contact with us. We must confess Christ openly and bravely, exhibiting in our characters his meekness, humility, and love, till men shall be charmed by the beauty of holiness. It is not the best way to preserve our religion as we bottle perfumes, lest the fragrance should escape.

The very conflicts and rebuffs we meet are to make us stronger, and give stability to our faith. We are not to be swayed, like a reed in the wind, by every passing influence. Our souls, warmed and invigorated by the truth of the gospel, and refreshed by divine grace, are to open and expand, and shed their fragrance upon others. Clad in the whole armor of righteousness, we can meet any influence and our purity remain untarnished.

All should consider that God's claims upon them are paramount to all others. God has given to every person capabilities to improve, that he may reflect back glory to the Giver. Every day some progress should be made. If the workers leave the Sanitarium as they entered it, without making decided improvement, gaining in knowledge and spiritual strength, they have met with loss. God designs that Christians shall grow continually,—grow up into the full stature of men and women in Jesus Christ. All who do not grow stronger, and become more firmly rooted and grounded in the truth, are continually retrograding.

A special effort should be made to secure the services of conscientious, Christian workers. It was the purpose of God that a health institution should be organized and controlled exclusively by S. D. Adventists; and when unbelievers are brought in to occupy responsible positions, an influence is presiding there that will tell with great weight against the Sanitarium. God did not design that this institution should be carried on after the order of any other health institute in the land; but that it should be one of the most effectual instrumentalities in his hands of giving light to the world. It should stand forth with scientific ability, with moral and spiritual power, and as a faithful sentinel of reform in all its bearings; and all who act a part in it, should be reformers, having respect to its rules, and heeding the light of health reform now shining upon us as a people.

All can be a blessing to others, if they

will place themselves where they will correctly represent the religion of Jesus Christ. But there has been greater anxiety to make the outward appearance in every way presentable, that it may meet the minds of worldly patients, than to maintain a living connection with Heaven,—to watch and pray, that this instrumentality of God may be wholly successful in doing good to the bodies and also to the souls of men.

What can be said, and what can be done, to awaken conviction in the hearts of all connected with this important institution? How can they be led to see and feel the danger of making wrong moves, unless they daily have a living experience in the things of God? The physicians are in a position, where, should they exert an influence in accordance with their faith, they would have a molding power upon all connected with the institution. This is one of the best missionary fields in the world; and all in responsible positions should become acquainted with God, and ever be receiving light from Heaven. There has never been so important a period in the history of the Sanitarium as the present, never a time when so much was at stake. We are surrounded with the perils of the last days. Satan has come down with great power, working with all deceivableness of unrighteousness in them that perish; for he knows that his time is short. The light must now shine forth in our words and deportment with increased brightness on the path of those who are in darkness.

There are some who are not what the Lord

would have them to be. They are abrupt and harsh, and need the softening, subduing influence of the Spirit of God. It is never convenient to take up the cross, and follow in the path of self-denial; and yet this must be done. God wants all to have his grace and his Spirit to make fragrant their life. Some are too independent, too self-sufficient, and do not counsel with others as they should.

My brethren, we are living in a solemn time. An important work is to be done for our own souls and for the souls of others, or we shall meet with an infinite loss. We must be transformed by the grace of God, or we shall fail of Heaven; and through our influence, others will fail with us. Let me assure you that the struggles and conflicts which must be endured in the discharge of duty, the self-denials and sacrifices which must be made if we are faithful to Christ, are not created by him. They are not imposed by arbitrary or unnecessary command; they do not come from the severity of the life which he requires us to lead in his service. Trials would exist in greater power and number, were we to refuse obedience to Christ, and become the servants of Satan and the slaves of sin.

Jesus invites us to come to him, and he will lift the weights from our weary shoulders, and place upon us his yoke, which is easy, and his burden, which is light. The path in which he invites us to walk would never have cost us a pang, had we always walked in it. It is when we stray from the path of duty that the way becomes difficult and thorny. The sacrifices

which we must make in following Christ are only so many steps to return to the path of light, of peace and happiness. Doubts and fears grow by indulgence, and the more they are indulged, the harder are they to overcome. It is safe to let go every earthly support, and take the hand of Him who lifted up and saved the sinking disciple on the stormy sea.

God calls upon you to mingle the trusting simplicity of the child with the strength and maturity of the man. He would have you develop the true gold of character; and through the merits of Christ you can do this. My soul is burdened for those who do not feel their need of constant connection with Heaven in order to do the work devolving upon them as faithful sentinels for God.

Religion is what is needed. We must eat of the bread of life, and drink of the water of salvation. We must cherish love,—not that which is falsely called charity, which would lead us to love sin and cherish sinners; but Bible charity and Bible wisdom, that is first pure, then peaceable, easy to be entreated, full of mercy and good fruits.

There must be with all who have any influence in the Sanitarium, a conforming to God's will, a humiliation of self, an opening of the heart to the precious influence of the spirit of Christ. The gold tried in the fire represents love and faith. Many are nearly destitute of love. Self-sufficiency blinds their eyes to their great need. There is a positive necessity for a daily conversion to God,—a new, deep, and daily experience in the religious life.

There should be awakened in the hearts of the physicians, especially, a most earnest desire to have that wisdom which God alone can impart; for as soon as they become self-confident, they are left to themselves, to follow the impulses of the unsanctified heart. When I see what these physicians may become, in connection with Christ, and what they will fail to become if they do not daily connect with him, I am filled with apprehension that they will be content with reaching a worldly standard, and have no ardent longings, no hungering and thirsting for the beauty of holiness, the ornament of a meek and quiet spirit, which is in the sight of God of great price.

The peace of Christ—the peace of Christ—money cannot buy it; brilliant talent cannot command it; intellect cannot secure it: it is the gift of God. The religion of Christ—how shall I make all understand their great loss if they fail to carry its holy principles into the daily life? The meekness and lowliness of Christ is the Christian's power. It is indeed more precious than all things which genius can create, or wealth can buy. Of all things that are sought, cherished, and cultivated, there is nothing so valuable in the sight of God as a pure heart, a disposition imbued with thankfulness and peace.

If the divine harmony of truth and love, exists in the heart, it will shine forth in words and actions. The most careful cultivation of the outward proprieties and courtesies of life has not sufficient power to shut out all fretfulness, harsh judgment, and unbecoming speech.

The spirit of genuine benevolence must dwell in the heart. Love imparts grace, propriety, and comeliness of deportment, to its possessor. Love illuminates the countenance, and subdues the voice,—refines and elevates the entire man. It brings him into harmony with God; for it is a heavenly attribute.

Many are in danger of thinking that in the cares of labor, in writing and practicing as physicians, or performing the duties of the various departments, they are excusable if they lay down prayer, neglect the Sabbath, and neglect religious service. Sacred things are thus brought down to meet their convenience, while duties, denials, and crosses are left untouched. Neither physicians nor helpers should attempt to perform their work without taking time to pray. God would be the helper of all who profess to love him, if they would come to him in faith, and, with a sense of their own weakness, crave his power. When they separate from God, their wisdom will be found to be foolishness. When they are small in their own eyes, and lean heavily upon their God, then he will be the arm of their power, and success will attend their efforts; but when they allow the mind to be diverted from God, then Satan comes in and controls the thoughts and perverts the judgment.

None are in greater danger than he who feels that his mountain standeth sure. It is then that his feet will begin to slide. Temptations will come, one after another, and so imperceptible will be their influence upon the life and character, that, unless kept by divine

power, he will be corrupted by the spirit of the world, and will fail to carry out the purpose of God. All that man has, God has given him, and he who improves his abilities to God's glory, will be an instrument to do good; but we can no more live a religious life without constant prayer and the performance of religious duties, than we can have physical strength without partaking of temporal food. We must daily sit down at God's table. We must receive strength from the Living Vine, if we are nourished.

The course which some have pursued, in using worldly policy to accomplish their purposes, is not in harmony with the will of God. They see evils which need correcting, and instead of courageously meeting these things, they do not wish to bring down reproach upon their own head, and therefore throw the burden upon another, and let him meet the difficulties which they have shunned; and in too many cases the one who uses plain speech is made the great offender.

Brethren, I entreat you to move with an eye single to the glory of God. Let his power be your dependence, his grace your strength. By study of the Scriptures, and earnest prayer, seek to obtain clear conceptions of your duty, and then faithfully perform it. It is essential that you cultivate faithfulness in little things, and in thus doing, you will acquire habits of integrity in greater responsibilities. The little incidents of every-day life often pass without our notice; but it is these things that shape the character. Every event of life is

great for good or for evil. The mind needs to be trained by daily tests, that it may acquire power to stand in any difficult position. In the days of trial and of peril, you will need to be fortified to stand firmly for the right, independent of every opposing influence.

God is willing to do much for you, if you will only feel your need of him. Jesus loves you. Ever seek to walk in the light of God's wisdom; and through all the changing scenes of life, do not rest unless you know that your will is in harmony with the will of your Creator. Through faith in him you may obtain strength to resist every temptation of Satan, and thus increase in moral power with every test from God.

You may become men of responsibility and influence, if by the power of your will, united with the divine strength, you earnestly engage in the work. Exercise the mental powers, and in no case neglect the physical. Let not intellectual slothfulness close up your path to greater knowledge. Learn to reflect as well as to study, that your minds may expand, strengthen, and develop. Never think that you have learned enough, and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your life-time; every day you should be learning, and putting to practical use the knowledge gained.

You are rising in true dignity and moral worth as you practice virtue, and cherish uprightness in heart and life. Let not your character be affected by a taint of the leprosy

of selfishness. A noble soul, united with a cultivated intellect, will make you men whom God will use in positions of sacred trust.

It should be the first work of all connected with this institution to be right before God themselves, and then to stand in the strength of Christ, unaffected by the wrong influences to which they will be exposed. If they make the broad principles of the word of God the foundation of the character, they may stand wherever the Lord in his providence may call them, surrounded by any deleterious influence, and yet not be swayed from the path of right.

Many fail where they should be successful, because they do not realize how great is the influence of their words and actions. They are affected by circumstances, and seem to think that their lives are their own, and they may pursue whatever course seems most agreeable to themselves, irrespective of others. Such persons will be found self-sufficient and unreliable. They do not prayerfully consider their position and their responsibilities, and fail to realize that only by a faithful discharge of the duties of the present life, can they hope to win the future, immortal life.

If these persons would make the word of God their study and their guide, they would see that "no man liveth to himself." They would learn from the Inspired Record that God has placed a high value upon the human family. The works of his creation upon each successive day were called good, but man,

formed in the image of his Creator, was pronounced "very good." No other creature which God has made has called forth such exhibitions of his love. And when all was lost by sin, God gave his dear Son to redeem the fallen race. It was his will that they should not perish in their sins, but live to use their powers in blessing the world and honoring their Creator. Professed Christians who do not live to benefit others, follow their own perverse will rather than the will of God, and they will be called to account by the Master for their abuse of the blessings which he has given them.

Jesus, Heaven's great commander, left the royal courts to come to a world seared and marred with the curse. He took upon himself our nature, that with his human arm he might encircle the race, while with his divine arm he grasps Omnipotence, and thus links finite man to the infinite God. Our Redeemer came to the world to show how man should live in order to secure immortal life. Our Heavenly Father made an infinite sacrifice in giving his Son to die for fallen man. The price paid for our redemption should give us exalted views of what we may become through Jesus Christ.

As John beholds the height, depth, and breadth of the love of the Father toward our perishing race, he is filled with admiration and reverence. He cannot find suitable language to express this love, but he calls upon the world to behold it: "Behold what manner of love the Father hath bestowed upon

us, that we should be called the sons of God." What a value this places upon man. Through transgression, the sons of men became subjects of Satan. Through the infinite sacrifice of Christ, and faith in his name, the sons of Adam become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are granted another trial, and are placed where, through connection with Christ, they may educate, improve, and elevate themselves, that they may indeed become worthy of the name, sons of God.

Such love is without a parallel. Jesus requires that those who have been bought by the price of his own life, shall make the best use of the talents which he has given them. They are to increase in the knowledge of the divine will, and constantly improve in intellect and morals, until they shall attain to a perfection of character but little lower than that of the angels.

If those who profess to believe present truth were indeed representatives of the truth, living up to all the light which shines upon their pathway, they would constantly exert upon others an influence for good, thus leaving a bright track Heavenward for all who are brought in contact with them. But a lack of faithfulness and integrity among its professed friends is a serious hinderance to the prosperity of God's cause. Satan works through men who are under his control. The Sanitarium, the church, and other institutions at Battle Creek, have less to fear from the infidel and the open blasphemer than from in-

consistent professors of Christ. These are the Achans in the camp, who bring shame and defeat. These are the ones who keep back the blessing of God, and dishearten the zealous, self-denying workers in the cause of Christ.

In their conduct toward the patients, all should be actuated by higher motives than selfish interest. Every one should feel that this institution is one of God's instrumentalities to relieve the disease of the body, and point the sin-sick soul to Him who can heal both soul and body. In addition to the performance of the special duties assigned them, all should have an interest for the welfare of others. Selfishness is contrary to the spirit of Christianity. It is altogether satanic in its nature and development.

In one of his precious lessons to his disciples, our Saviour described God's care for his creatures in these words: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered." He who stoops to notice even the little birds, has a special care for all branches of his work. All who are employed in our institutions, are under the eye of the infinite God. He sees whether their duties are performed with strict integrity, or in a careless, dishonest manner. Angels are walking unseen through every room of these institutions. Angels are constantly ascending to Heaven, bearing up the record with joy or sadness. Every act of fidelity is registered; every act of dishonesty also is recorded; and every person is finally to be rewarded as his works have been.

CHRISTIAN INTERCOURSE.

IN their intercourse with others, all at the Sanitarium who are followers of Christ should seek to elevate the standard of Christianity. I have hesitated to speak of this, because some who are ever ready to go to extremes will conclude that it is necessary to discuss with the patients upon points of doctrine, and in the religious meetings held at the Sanitarium, to talk as they would if among their brethren in our own house of worship. Some manifest no wisdom in bearing their testimony in these little meetings designed more especially for the benefit of the patients, but rush on in their zeal, and talk of the third angel's message, or other peculiar points of our faith, while these sick people understand no more what they are talking about than if they spoke in Greek.

It may be well enough to introduce these subjects in a prayer-meeting of believers, but not where the object is to benefit those who know nothing of our faith. We should adapt our prayers and testimonies to the occasion and to the company present. Those who cannot do this are not needed in such meetings. There are themes that Christians may at any time dwell upon with profit, such as the Christian experience, the love of Christ, and the simplicity of faith; and if their own hearts are imbued with the love of Jesus, they will let it shine forth in every prayer and exhortation. Let the fruits of the sanctifying truth be seen in the life, in a godly example, and it will make

an impression that no opposing influence can counteract.

It is a shame to the Christian name, that so little stability and true godliness are seen in the lives of many who profess Christ. When brought in contact with worldly influences, they become divided in heart. They lean to the world, rather than toward Christ. Unless there is a powerful excitement to stir the feelings, one would never think, from their deportment, that they loved the truth or were Christians.

Some will acknowledge the truthfulness of what I have written, but will make no radical change; they cannot discern the deceitful workings of the carnal heart, and because of their spiritual blindness they will be seduced by influences that corrupt and ruin the soul. The spell of temptation will hold under its charm those who see and feel not their danger. At every favorable opportunity the adversary of souls will use them as his agents, and will stir every element of depravity which exists in their unsanctified natures. They will manifest a continual tendency toward that which is wrong. Appetite and passion will clamor for indulgence. The habits of years will be revealed under the strong power of Satan's temptations. If this class were many miles from any of our institutions at Battle Creek, the cause of God would be far more prosperous.

Such persons might reform, if they would have any true sense of their condition and the pernicious influence which they exert, and would make decided efforts to correct their er-

rors. But they do not meditate, or pray, or read the Scriptures as they should. They are frivolous and changeable. They are anchored nowhere. Those who would be faithful and exert a saving influence upon others, find this class a stumbling-block in their path, and their work is tenfold harder than it otherwise would be.

I have been shown that the physicians should come into a closer connection with God, and stand and work earnestly in his strength. They have a responsible part to act. Not only the lives of the patients, but their souls also, are at stake. Many who are benefited physically, may, at the same time, be greatly helped spiritually. The health of the body and also the salvation of the soul is in a great degree dependent upon the course of the physicians. It is of the utmost consequence that they are right; that they have not only scientific knowledge, but the knowledge of God's will and of God's ways. Great responsibilities rest upon them.

My brethren, you should see and feel your responsibility, and in view of it, humble your souls before God, and plead with him for wisdom. You have not realized how much the salvation of the souls of those whose bodies you are seeking to relieve from suffering, depends upon your words, your actions and deportment. You are doing work which must bear the test of the Judgment. You must guard your own souls from the sins of selfishness, self-sufficiency, and self-confidence.

You should preserve a true Christian dig-

nity, but avoid all affectation. Be strictly honest in heart and life. Let faith, like the palm-tree, strike its penetrating roots beneath the things which do appear, and bring up spiritual refreshment from the living springs of God's grace and mercy. There is a well of water which springeth up into everlasting life. You must draw your life from this hidden spring. If you divest yourselves of selfishness, and strengthen your souls by constant communion with God, you may promote the happiness of all with whom you come in contact. You will notice the neglected, inform the ignorant, encourage the oppressed and desponding, and, as far as possible, relieve the suffering. And you will not only point the way to Heaven, but will walk in that way yourselves.

Be not satisfied with superficial knowledge. Be not elated by flattery, or depressed by fault-finding. Satan will tempt you to pursue such a course that you may be admired and flattered; but you should turn away from his devices. You are servants of the living God.

Your intercourse with the sick is an exhaustive process, and would gradually dry up the very springs of life, if there were no change, no opportunity for recreation, and if angels of God did not guard and protect you. If you could see the many perils through which you are conducted safely every day by these messengers of Heaven, gratitude would spring up in your heart, and find expression from your lips. If you make God your strength, you may, under the most discouraging circumstances, attain a height and breadth of Chris-

tian perfection which you hardly think it possible to reach. Your thoughts may be elevated, you may have noble aspirations, clear perceptions of truth, and purposes of action which shall raise you above all sordid motives.

Both thought and action will be necessary, if you attain to perfection of character. While brought in contact with the world, you should be on your guard that you do not seek too ardently for the applause of men, and live for their opinion. Walk carefully, if you would walk safely; cultivate the grace of humility, and hang your helpless souls upon Christ. You may be, in every sense, men of God. In the midst of confusion and temptation in the worldly crowd, you may, with perfect sweetness, keep the independence of the soul.

If you are in daily communion with God, you will learn to place his estimate upon men, and the obligations resting upon you to bless suffering humanity will meet with a willing response. You are not your own; your Lord has sacred claims upon your supreme affections and the very highest services of your life. He has a right to use you, in your body and in your spirit, to the fullest extent of your capabilities, for his own honor and glory. Whatever crosses you may be required to bear, whatever labors or sufferings are imposed upon you by his hand, you are to accept without a murmur.

Those for whom you labor are your brethren in distress, suffering from physical disorders and the spiritual leprosy of sin. If you are any better than they, it is to be credited to the

cross of Christ. Many are without God, and without hope in the world. They are guilty, corrupt, and degraded,—enslaved by Satan's devices. Yet these are the ones whom Christ came from Heaven to redeem. They are subjects for tenderest pity, sympathy, and tireless effort; for they are on the verge of ruin. They suffer from ungratified desires, disordered passions, and the condemnation of their own consciences; they are miserable in every sense of the word, for they are losing their hold on this life, and have no prospect for the life to come.

You have an important field of labor, and you should be active and vigilant, rendering cheerful and unqualified obedience to the Master's calls. Ever bear in mind that your efforts to reform others should be made in the spirit of unwavering kindness. Nothing is ever gained by holding yourselves aloof from those whom you would help. You should keep before the minds of patients the fact that in suggesting reforms of their habits and customs you are presenting before them that which is not to ruin, but to save them; that, while yielding up what they have hitherto esteemed and loved, they are to build on a more secure foundation. While reform must be advocated with firmness and resolution, all appearance of bigotry or overbearing should be carefully shunned. Christ has given us precious lessons of patience, forbearance, and love. Rudeness is not energy; nor is domineering, heroism. The Son of God was persuasive. He was manifested to draw all men unto him. His followers must study his life more closely, and walk in the

light of his example, at whatever sacrifice to self. Reform, continual reform, must be kept before the people; and your example should enforce your teachings.

The case of Daniel was presented before me. Although he was a man of like passions with ourselves, the pen of inspiration presents him as a faultless character. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength, and wisely improve the opportunities and privileges within his reach. Daniel was an intellectual giant, yet he was continually seeking for greater knowledge, for higher attainments. Other young men had the same advantages; but they did not, like him, bend all their energies to seek wisdom,—the knowledge of God as revealed in his word and in his works. Although Daniel was one of the world's great men, he was not proud or self-sufficient. He felt the need of refreshing his soul with prayer, and each day found him in earnest supplication before God. He would not be deprived of this privilege, even when a den of lions was open to receive him if he continued to pray.

Daniel loved, feared, and obeyed God. Yet he did not flee away from the world to avoid its corrupting influence. In the providence of God, he was to be in the world, yet not of the world. With all the temptations and fascinations of court life surrounding him, he stood in the integrity of his soul, firm as a rock to principle. He made God his strength, and was not forsaken of him in his time of greatest need.

Daniel was true, noble, and generous. While he was anxious to be at peace with all men, he would not permit any power to turn him aside from the path of duty. He was willing to obey those who had rule over him, as far as he could do so consistently with truth and righteousness; but kings and decrees could not make him swerve from his allegiance to the King of kings. Daniel was but eighteen years old when brought into a heathen court in service to the king of Babylon. And because of his youth, his noble resistance of wrong and his steadfast adherence to the right are the more admirable. His noble example should bring strength to the tried and tempted, even at the present day.

A strict compliance with the Bible requirements will be a blessing, not only to the soul, but to the body. The fruit of the Spirit is not only love, joy, and peace, but temperance also. We are enjoined not to defile our bodies, for they are the temples of the Holy Ghost. The case of Daniel shows us, that, through religious principle, young men may triumph over the lust of the flesh, and remain true to God's requirements, even though it cost them a great sacrifice. What if he had made a compromise with those heathen officers, and had yielded to the pressure of the occasion by eating and drinking as was customary with the Babylonians? That one wrong step would probably have led to others, until, his connection with Heaven being severed, he would have been borne away by temptation. But while he clung to God with unwavering trust, the spirit of prophetic

power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages.

ECONOMY AND SELF-DENIAL.

ECONOMY in the outlay of means is an excellent branch of Christian wisdom. This matter is not sufficiently considered by those who occupy responsible positions in our institutions. Money is an excellent gift of God. In the hands of his children, it is food for the hungry, drink for the thirsty, and raiment for the naked; it is a defense for the oppressed, and a means of health to the sick. Means should not be needlessly or lavishly expended for the gratification of pride or ambition.

In order to meet the real wants of the people, the stern motives of religious principle must be a controlling power. When Christians and worldlings are brought together, the Christian element is not to assimilate with the unsanctified. The contrast must be kept sharp and positive between the two. They are servants of two masters. One class strive to keep the humble path of obedience to God's requirements,—the path of simplicity, meekness, and humility,—imitating the Pattern, Christ Jesus. The other class are in every way the opposite of the first. They are servants of the world, eager and ambitious to follow its fashions in extravagant dress and

in the gratification of appetite. This is the field in which Christ has given those connected with the Sanitarium their appointed work. We are not to lessen the distance between us and worldlings by coming to their standard, stepping down from the high path cast up for the ransomed of the Lord to walk in. But the charms exhibited in the Christian's life,—the principles carried out in our daily work, in holding appetite under the control of reason, maintaining simplicity in dress, and engaging in holy conversation,—will be a continual light shining upon the pathway of those whose habits are false.

There are weak and vain ones who have no depth of mind, or power of principle, who are foolish enough to be influenced and corrupted from the simplicity of the gospel by the devotees of fashion. If they see that those who profess to be reformers, are, as far as their circumstances will admit, indulging the appetite, and dressing after the customs of the world, the slaves of self-indulgence will become confirmed in their perverse habits. They conclude that they are not so far out of the way, after all, and that no great change need be made by them. The people of God should firmly uphold the standard of right, and exert an influence to correct the wrong habits of those who have been worshiping at the shrine of fashion, and break the spell which Satan has had over these poor souls. Worldlings should see a marked contrast between their own extravagance and the simplicity of reformers who are followers of Christ.

The secret of life's success is in a careful, conscientious attention to the little things. God makes the simple leaf, the tiny flower, the blade of grass, with as much care as he creates a world. The symmetrical structure of a strong, beautiful character is built up by individual acts of duty. All should learn to be faithful in the least as well as in the greatest duty. Their work cannot bear the inspection of God, unless it be found to include a faithful, diligent, economical care for the little things.

All who are connected with our institutions should have a jealous care that nothing be wasted, even if the matter does not come under the very part of the work assigned them. Every one can do something toward economizing. All should perform their work, not to win the praise of men, but in such a manner that it may bear the scrutiny of God.

Christ once gave his disciples a lesson upon economy which is worthy of careful attention. He wrought a miracle to feed the hungry thousands who had listened to his teachings; yet after all had eaten and were satisfied, he did not permit the fragments to be wasted. He who could, in their necessity, feed the vast multitude by his divine power, bade his disciples gather up the fragments, that nothing might be lost. This lesson was given as much for our benefit as for those living in Christ's day. The Son of God has a care for the necessities of temporal life. He did not neglect the broken fragments after the feast, although he could make such a feast when-

ever he chose. The workers in our institutions would do well to heed this lesson: "Gather up the fragments, that nothing be lost." This is the duty of all; and those who occupy a leading position should set the example.

Those whose hands are open to respond to the calls for means to sustain the cause of God, and to relieve the suffering and the needy, are not the ones who are found loose and lax and dilatory in their business management. They are always careful to keep their outgoes within their income. They are economical from principle; they feel it their duty to save, that they may have something to give.

Some of the workers, like the children of Israel, allow perverted appetite, and old habits of indulgence, to clamor for the victory. They long, as did ancient Israel, for the leeks and onions of Egypt. All connected with these institutions should strictly adhere to the laws of life and health, and thus give no countenance, by their example, to the wrong habits of others.

It is transgression in the little things that first leads the soul away from God. By their one sin in partaking of the forbidden fruit, Adam and Eve opened the flood-gates of woe upon the world. Some may regard that transgression as a very little thing; but we see that its consequences were anything but small. The angels in Heaven have a wider and more elevated sphere of action than we; but right with them and right with us are one and the same thing.

It is not a mean, penurious spirit that would lead the proper officers to reprove existing wrongs, and require from all the workers justice, economy, and self-denial. It is no coming down from proper dignity to guard the interests of our institutions in these matters. Those who are faithful themselves, naturally look for faithfulness in others. Strict integrity should govern the dealings of the managers, and should be enforced upon all who labor under their direction.

Men of principle need not the restriction of locks and keys; they do not need to be watched and guarded. They will deal truly and honorably at all times,—alone, with no eye upon them, as well as in public. They will not bring a stain upon their souls for any amount of gain or selfish advantage. They scorn a mean act. Although no one else might know it, they would know it themselves, and this would destroy their self-respect. Those who are not conscientious and faithful in little things would not be reformed, were there laws and restrictions and penalties upon the point.

Few have moral stamina to resist temptation, especially of the appetite, and to practice self-denial. To some it is a temptation too strong to be resisted to see others eat the third meal; and they imagine they are hungry, when the feeling is not a call of the stomach for food, but a desire of the mind that has not been fortified with firm principle, and disciplined to self-denial. The walls of self-control and self-restriction should not in a single instance be weak-

ened and broken down. Paul, the apostle to the Gentiles, says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

Those who do not overcome in little things will have no moral power to withstand greater temptations. All who seek to make honesty the ruling principle in the daily business of life, will need to be on their guard that they "covet no man's silver, or gold, or apparel." While they are content with convenient food and clothing, it will be found an easy matter to keep the heart and hands from the defilement of covetousness and dishonesty.

The habits formed in childhood and youth have more influence than any natural endowment, in making men and women intellectually great, or dwarfed and crippled; for the very best talents may, through wrong habits, become warped and enfeebled. To a great extent, the character is determined in early years. Correct, virtuous habits, formed in youth, will generally mark the course of the individual through life. In most cases, those who reverence God and honor the right, will be found to have learned this lesson before the world could stamp its images of sin upon the soul. Men and women of mature age are generally as insensible to new impressions as the hardened rock; but youth is impressible, and a right character may then be easily formed.

Those who are employed in our institu-

tions have in many respects the best advantages for the formation of correct habits. None will be placed beyond the reach of temptation; for in every character there are weak points that are in danger when assailed. Those who profess the name of Christ should not, like the self-righteous Pharisee, find great pleasure in recounting their good deeds, but all should feel the necessity of keeping the moral nature braced by constant watchfulness. Like faithful sentinels, they should guard the citadel of the soul, never feeling that they may relax their vigilance for a moment. In earnest prayer and living faith is their only safety.

Those who begin to be careless of their steps, will find that before they are aware of it, their feet are entangled in a web from which it is impossible for them to extricate themselves. It should be a fixed principle with all to be truthful and honest. Whether they are rich or poor, whether they have friends or are left alone, come what will, they should resolve in the strength of God that no influence shall lead them to commit the least wrong act. One and all should realize that upon them, individually, depends in a measure the prosperity of the institutions which God has established among us.

POSITION AND WORK OF THE SANITARIUM.

WHILE traveling in the State of Maine, not long since, we became acquainted with Sr. —, a lady who accepted the truth while at the Sanitarium. Her husband was once a wealthy manufacturer; but reverses came, and he was reduced to poverty. Sr. — lost her health, and went to our Sanitarium for treatment. There she received the present truth, which she adorns by a consistent Christian life. She has four fine, intelligent children, who are thorough health-reformers, and can tell you why they are so. Such a family can do much good in a community. They exert a strong influence in the right direction.

Many who come to the Sanitarium for treatment are brought to the knowledge of the truth, and thus are not only healed in body, but the darkened chambers of the mind are illuminated with the light of the dear Saviour's love. But how much more good might be accomplished, if all connected with that institution were first connected with the God of wisdom, and had thus become channels of light to others. The habits and customs of the world, pride of appearance, selfishness, and self-exaltation, too often intrude, and these sins of his professed followers are so offensive to God that he cannot work in power for them or through them.

Those who are unfaithful in temporal affairs will likewise be unfaithful in spiritual things. On the other hand, a neglect of

God's claims leads to neglect of the claims of humanity. Unfaithfulness is prevalent in this degenerate age; it is extending in our churches and in our institutions. Its slimy track is seen everywhere. This is one of the condemning sins of this age, and will carry thousands and tens of thousands to perdition. If those who profess the truth in our institutions at Battle Creek, were living representatives of Christ, a power would go forth from them which would be felt everywhere. Satan well knows this, and he works with all power and deceivableness of unrighteousness in them that perish, that Christ's name may not be magnified in those who profess to be his followers. My heart aches, when I see how Jesus is dishonored by the unworthy lives and defective characters of those who might be an ornament and an honor to his cause.

The temptations by which Christ was beset in the wilderness,—appetite, love of the world, and presumption,—are the three great leading allurements by which men are most frequently overcome. The managers of the Sanitarium will often be tempted to depart from the principles which should govern such an institution. But they should not vary from the right course to gratify the inclinations or minister to the depraved appetites of wealthy patients or friends. The influence of such a course is only evil. Deviations from the teachings given in lectures or through the press, have a most unfavorable effect upon the influence and morals of the institution, and will, to a great extent, counter-

act all efforts to instruct and reform the victims of depraved appetites and passions, and to lead them to the only safe refuge,—Jesus Christ.

The evil will not end here. The influence affects not only the patients, but the workers as well. When the barriers are once broken down, step after step is taken in the wrong direction. Satan presents flattering worldly prospects to those who will depart from principle and sacrifice integrity and Christian honor to gain the approbation of the ungodly. His efforts are too often successful. He gains the victory where he should meet with repulse and defeat.

Christ resisted Satan in our behalf. We have the example of our Saviour to strengthen our weak purposes and resolves; but notwithstanding this, some will fall by Satan's temptations; and they will not fall alone. Every soul that fails to obtain the victory carries others down through his influence. Those who fail to connect with God, and to receive wisdom and grace to refine and elevate their own lives, will be judged for the good they might have done but failed to perform because they were content with earthliness of mind, and friendship with the unsanctified.

All Heaven is interested in the salvation of man, and is ready to pour upon him her beneficent gifts, if he will comply with the conditions Christ has made,—“Come out from among them, and be ye separate, and touch not the unclean.”

Those who bear the responsibility at the

Sanitarium should be exceedingly guarded that the amusements shall not be of a character to lower the standard of Christianity, bringing this institution down upon a level with others, and weakening the power of true godliness in the minds of those who are connected with it. Worldly or theatrical entertainments are not essential for the prosperity of the Sanitarium or for the health of the patients. The more they have of this kind of amusements, the less will they be pleased, unless something of the kind shall be continually carried on. The mind is in a fever of unrest for something new and exciting,—the very thing it ought not to have. And if these amusements are once allowed, they are expected again, and the patients lose their relish for any simple arrangement to occupy the time. But repose, rather than excitement, is what many of the patients need.

As soon as these entertainments are introduced, the objections to theater-going are removed from many minds, and the plea that moral and high-toned scenes are to be acted at the theater, breaks down the last barrier. Those who would permit this class of amusements at the Sanitarium would better be seeking wisdom from God to lead these poor, hungry, thirsting souls to the Fountain of joy, and peace, and happiness.

When there has been a departure from the right path, it is difficult to return. Barriers have been removed, safeguards broken down. One step in the wrong direction prepares the

way for another. A single glass of wine may open the door of temptation which will lead to habits of drunkenness. A single vindictive feeling indulged may open the way to a train of feelings which will end in murder. The least deviation from right and principle will lead to separation from God, and may end in apostasy. What we do once, we more readily and naturally do again; and to go forward in a certain path, be it right or wrong, is more easy than to start. It takes less time and labor to corrupt our ways before God than to engraft upon the character habits of righteousness and truth. Whatever a man becomes accustomed to, be its influence good or evil, he finds it difficult to abandon.

The managers of the Sanitarium may as well conclude at once that they will never be able to satisfy that class of minds that can find happiness only in something new and exciting. To many persons this has been the intellectual diet during their life-time; there are mental as well as physical dyspeptics. Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they shall come to Christ, the well-spring of life. Complaints of weariness, loneliness, and dissatisfaction will then cease. Satisfying joys will give vigor to the mind, and health and vital energy to the body.

If physicians and workers flatter themselves that they are to find a panacea for the varied ills of their patients by supplying

them with a round of amusements similar to those which have been the curse of their lives, they will be disappointed. Let not these entertainments be placed in the position which the living Fountain should occupy. The hungry, thirsty soul will continue to hunger and thirst as long as it partakes of these unsatisfying pleasures. But those who drink of the living water will thirst no more for frivolous, sensual, exciting amusements. The ennobling principles of religion will strengthen the mental powers, and will destroy a taste for these gratifications.

The burden of sin, with its unrest and unsatisfied desires, lies at the very foundation of a large share of the maladies the sinner suffers. Christ is the mighty healer of the sin-sick soul. These poor afflicted ones need to have a clearer knowledge of Him whom to know aright is life eternal. They need to be patiently and kindly, yet earnestly taught how to throw open the windows of the soul and let the sunlight of God's love come in to illuminate the darkened chambers of the mind. The most exalted spiritual truths may be brought home to the heart by the things of nature. The birds of the air, the flowers of the field in their glowing beauty, the springing grain, the fruitful branches of the vine, the trees putting forth their tender buds, the glorious sunset, the crimson clouds predicting a fair morrow, the recurring seasons,—all these may teach us precious lessons of trust and faith. The imagination has

here a fruitful field in which to range. The intelligent mind may contemplate with the greatest satisfaction those lessons of divine truth which the world's Redeemer has associated with the things of nature.

Christ sharply reproved the men of his time, because they had not learned from nature the spiritual lessons which they might have learned. All things, animate and inanimate, express to man the knowledge of God. The same divine mind which is working upon the things of nature is speaking to the minds and hearts of men, and creating an inexpressible craving for something they have not. The things of the world cannot satisfy their longing. To all these thirsting souls the divine message is addressed, "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely."

The Spirit of God is continually impressing the minds of men to seek for those things which alone will give peace and rest,—the higher, holier joys of Heaven. Christ, the Lord of life and glory, gave his life to redeem man from Satan's power. Our Saviour is constantly at work, through influences seen and unseen, to attract the minds of men from the unsatisfactory pleasures of this life to the priceless treasure which may be theirs in the immortal future.

God would have his people, in words and in deportment, declare to the world that no earthly attractions or worldly possessions are

of sufficient value to compensate for the loss of the heavenly inheritance. Those who are truly children of the light and of the day will not be vain or frivolous in conversation, in dress, or in deportment, but sober, contemplative, constantly exerting an influence to attract souls to the Redeemer. The love of Christ, reflected from the cross, is pleading in behalf of the sinner, drawing him by cords of infinite love to the peace and happiness found in our Saviour. God enjoins upon all his followers to bear a living testimony in unmistakable language by their conduct, their dress and conversation, in all the pursuits of life, that the power of true godliness is profitable to all in this life and in the life to come; that this alone can satisfy the soul of the receiver.

The glory of God is displayed in his handiwork. Here are mysteries that the mind will become strong in searching out. Minds that have been amused and abused by reading fiction may in nature have an open book, and read truth in the works of God around them. All may find themes for study in the simple leaf of the forest tree, the spires of grass covering the earth with their green velvet carpet, the plants and flowers, the stately trees of the forest, the lofty mountains, the granite rocks, the restless ocean, the precious gems of light studding the heavens to make the night beautiful, the exhaustless riches of the sunlight, the solemn glories of the moon, the winter's cold, the summer's heat, the changing, recurring seasons, in per-

fect order and harmony, controlled by infinite power; here are subjects which call for deep thought, for the stretch of the imagination.

If the frivolous and pleasure-seeking will allow their minds to dwell upon the real and true, the heart can but be filled with reverence, and they will adore the God of nature. The contemplation and study of God's character as revealed in his created works, will open a field of thought that will draw the mind away from low, debasing, enervating amusements. The knowledge of God's works and ways we can only begin to obtain in this world; the study will be continued throughout eternity. God has provided for man subjects of thought which will bring into activity every faculty of the mind. We may read the character of the Creator in the heavens above and the earth beneath, filling the heart with gratitude and thanksgiving. Every nerve and sense will respond to the expressions of God's love in his marvelous works. Satan invents earthly allurements, that the carnal mind may be placed on those things which cannot elevate and refine and ennoble; its powers are thus dwarfed and crippled, and men and women who might attain to perfection of character become narrow, weak, and defective.

God designed that the Sanitarium which he had established should stand forth as a beacon of light, of warning and reproof. He would prove to the world that an institution conducted on religious principles as an asylum

for the sick, could be sustained without sacrificing its peculiar, holy character; that it could be kept free from the objectionable features that are found in other institutions of the kind. It was to be an instrumentality in his hand to bring about great reforms. Wrong habits of life should be corrected, the morals elevated, the tastes changed, the dress reformed.

Disease of every type is brought upon the body through the unhealthful fashionable style of dress; and the fact should be made prominent that a reform must take place, before treatment will effect a cure. The perverted appetite has been pampered, until disease has been produced as the sure result. The crippled, dwarfed faculties and organs cannot be strengthened and invigorated without decided reforms. And if those connected with the Sanitarium are not in every respect correct representatives of the truths of health reform, decided reformation must make them what they should be, or they must be separated from the institution.

The minds of many take so low a level that God cannot work for them or with them. The current of thought must be changed, the moral sensibilities must be aroused to feel the claims of God. The sum and substance of true religion is to own and continually acknowledge, by words, by dress, by deportment, our relationship to God. Humility should take the place of pride; sobriety, of levity; and devotion, of irreligion and careless indifference.

Those who have had many years of experience in the cause of God, should, above all others, put to the highest use the talents intrusted them by the Master. But the example of some has been too much on the side of conformity to the world, rather than of maintaining the distinct and separate character of God's peculiar people. They have had an influence to indulge rather than deny the appetite and the inclination to dress according to the world's standard. This is all in opposition to the work which God and angels are seeking to do for us as a people, to bring out, to separate, to distinguish us from the world. We should sanctify ourselves as a people, and seek strength from God to meet the demands of this time. When iniquity prevails in the world, God's people should seek to be more closely connected with Heaven. The tide of moral evil comes upon us with such power that we shall lose our balance and be swept away with the current, unless our feet stand firmly upon the rock, Christ Jesus.

The prosperity of the Sanitarium is not dependent alone upon the intelligence and knowledge of its physicians, but upon the favor of God. If it is conducted in a manner that God can bless, it will be highly successful, and will stand in advance of any other institution of the kind in the world. Great light, great knowledge, and superior privileges have been given. And in accordance with the light received and not im-

proved, and therefore not shining forth upon others, will be the condemnation.

The minds of some are being turned in the channel of unbelief. These persons think they see reason to doubt the word and the work of God, because the course of some professed Christians looks questionable to them. But does this move the foundation? We are not to make the course of others the basis of our faith. We are to imitate Christ, the perfect pattern. If any allow their hold on him to be weakened because men err, because defects are seen in the character of those who profess the truth, they will ever be on sliding sand. Their eyes must be directed to the Author and Finisher of their faith; they must strengthen their souls with the assurance of the great apostle: "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." God cannot be deceived. He reads character correctly. He weighs motives. Nothing escapes his all-seeing eye; the thoughts, the intents and purposes of the heart,—all are discerned by him.

There is no excuse for doubt or skepticism. God has made ample provision to establish the faith of all men, if they will decide from the weight of evidence. But if they wait to have every seeming objection removed before they believe, they will never be settled, rooted, and grounded in the truth. God will never remove all seeming difficulties from our path. Those who wish to doubt, may find opportunity; those who wish to be-

lieve, will find plenty of evidence upon which to base their faith. The position of some is unexplainable, even to themselves. They are drifting without an anchor, beating about in fog and uncertainty. Satan soon seizes the helm, and carries their frail bark wherever he pleases. They become subject to his will. Had these minds not listened to Satan, they would not have been deceived by his sophistry; had they been balanced on the side of God, they would not have become confused and bewildered.

God and angels are watching with intense interest the development of character, and are weighing moral worth. Those who withstand Satan's devices will come forth as gold tried in the fire. Those who are swept off their feet by the waves of temptation, imagine, as did Eve, that they are becoming wonderfully wise, outgrowing their ignorance and narrow conscientiousness; but, like her, they will find themselves sadly deceived. They have been chasing shadows, exchanging heavenly wisdom for frail human judgment. A little knowledge has made them self-conceited. A more deep and thorough knowledge of themselves, and of God would make them again sane and sensible men, and would balance them on the side of truth, of angels, and of God.

The word of God will judge every one of us at the last great day. Young men talk about science, and are wise above that which is written; they seek to explain the ways and works of God to meet their finite comprehen-

sion; but it is all a miserable failure. True science and inspiration are in perfect harmony. False science is a something independent of God. It is pretentious ignorance. This deceptive power has captivated and enslaved the minds of many, and they have chosen darkness rather than light. They have taken their position on the side of unbelief, as though it were a virtue, and the sign of a great mind, to doubt; when it is the sign of a mind too weak and narrow to perceive God in his created works. They could not fathom the mystery of his providence, should they study with all their power for a life-time. And because the works of God cannot be explained by finite minds, Satan brings his sophistry to bear upon them, and entangles them in the meshes of unbelief. If these doubting ones will come into close connection with God, he will make his purposes clear to their understanding.

Spiritual things are spiritually discerned. The carnal mind cannot comprehend these mysteries. If questioners and doubters continue to follow the great deceiver, the impressions and convictions of God's Spirit will grow less and less, the promptings of Satan more frequent, until the mind will fully submit to his control. Then that which appears to these bewildered minds as foolishness will be the power of God, and that which God regards as foolishness will be to them the strength of wisdom.

One of the great evils which has attended the quest of knowledge, the investigations of

science, is that those who engage in these researches, too often lose sight of the divine character of pure and unadulterated religion. The worldly-wise have attempted to explain upon scientific principles the influence of the Spirit of God upon the heart. The least advance in this direction will lead the soul into the mazes of skepticism. The religion of the Bible is simply the mystery of godliness; no human mind can fully understand it, and it is utterly incomprehensible to the unregenerate heart.

The Son of God compared the operations of the Holy Spirit to the wind, which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." Again, we read in the Sacred Record that the world's Redeemer rejoiced in spirit, and said, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The Saviour rejoiced that the plan of salvation is such that those who are wise in their own estimation, who are puffed up by the teachings of vain philosophy, cannot see the beauty, power, and hidden mystery of the gospel. But to all those who are of a humble heart, who have a teachable, honest, childlike desire to know and do the will of their Heavenly Father, his word is revealed as the power of God to their salvation. The operation of the Spirit of God is foolishness to the unrenewed man. The apostle Paul

says, "But if our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The success of the Sanitarium depends upon its maintaining the simplicity of godliness, and shunning the world's follies in eating, drinking, dressing, and amusements. It must be reformatory in all its principles. Let nothing be invented to satisfy the wants of the soul, and take the room and time which Christ and his service demand; for this will destroy the power of the institution as God's instrumentality to convert poor, sin-sick souls, who, ignorant of the way of life and peace, have sought for happiness in pride and vain folly.

"Standing by a purpose true," should be the position of all connected with the Sanitarium. While none should urge our faith upon the patients, or engage in religious controversy with them, our papers and publications, carefully selected, should be in sight almost everywhere. The religious element must predominate. This has been and ever will be the power of that institution. Let not our health asylum be perverted to the service of worldliness and fashion. There are hygienic institutions enough in our land that are more like an accommodating hotel than a place where the sick and suffering can obtain relief for their bodily infirmities, and the sin-sick soul can find that peace and rest in Jesus

to be found nowhere else. Let religious principles be made prominent, and kept so; let pride and popularity be discarded; let simplicity and plainness, kindness and faithfulness be seen everywhere,—then the Sanitarium will be just what God designed it should be; then the Lord will favor it.

INFLUENCE OF ASSOCIATES.

In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Every one will find companions, or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced, in their turn.

The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.

If the youth could be persuaded to associate with the pure, the thoughtful, and amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to

duty, and holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic, will soon become skeptical; he who chooses the companionship of the vile, will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners, and sitting in the seat of the scornful.

Let all who would form a right character, choose associates who are of a serious, thoughtful turn of mind, and who are religiously inclined. Those who have counted the cost, and wish to build for eternity, must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed, it will not stand the test.

A good name is more precious than gold. There is an inclination with the youth to associate with those who are inferior in mind and morals. What real happiness can a young person expect from a voluntary connection with persons who have a low standard of thoughts, feelings, and deportment? Some are debased in taste, and depraved in habits, and all who choose such companions will

follow their example. We are living in times of peril that should cause the hearts of all to fear. We see the minds of many wandering through the mazes of skepticism. The causes of this are ignorance, pride, and a defective character. Humility is a hard lesson for fallen man to learn. There is something in the human heart which rises in opposition to revealed truth, on subjects connected with God and sinners, the transgression of the divine law, and pardon through Jesus Christ.

My brethren and sisters, old and young, when you have an hour of leisure, open the Bible, and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. Remember, "Every idle word that men shall speak, they shall give account thereof in the day of Judgment." Let your words be select; this will close a door against the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. If you turn from good counsel, and choose to associate with those whom you have reason to suspect are not religiously inclined, although they profess to be Christians, you will soon become like them. You place yourself in the way of temptation, on Satan's battle-ground, and will, unless constantly guarded, be overcome by his devices. There are persons who have for

some time made a profession of religion, who are, to all intents and purposes, without God and without a sensitive conscience. They are vain and trifling; their conversation is of a low order. Courtship and marriage occupy the mind, to the exclusion of higher and nobler thoughts.

The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful, have sadly changed; they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

The young are in danger, but they are blind to discern the tendencies and result of the course they are pursuing. Many of the young are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred, in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things; and while they may keep up a dry form of

Christian duties, they have no heart in these religious exercises. All too late, these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Words and actions and motives are recorded. But how little do these light, superficial heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the work-room and in the sleeping apartment. The hidden works of darkness will be brought to light. The thoughts, the intents and purposes of the heart will stand revealed. All things are naked and open to the eyes of Him with whom we have to do.

The workers should take Jesus with them in every department of their labor. Whatever is done, should be done with exactness and thoroughness that will bear inspection. The heart should be in the work. Faithfulness is as essential in life's common duties as in those involving greater responsibility. Some may receive the idea that their work is not ennobling; but this is just as they choose to make it. They alone are capable of degrading or elevating their employment. We wish that every drone might be compelled to toil for his daily bread; for work is a blessing, not a curse. Diligent labor will keep us from many of the snares of Satan, who "finds some mischief still for idle hands to do."

None of us should be ashamed of work, however small and servile it may appear. Labor is ennobling. All who toil with head or hands are working men and working women. And all are doing their duty and honoring their religion as much while working at the wash-tub, or washing the dishes, as they are in going to meeting. While the hands are engaged in the most common labor, the mind may be elevated and ennobled by pure and holy thoughts. When any of the workers manifest a lack of respect for religious things, they should be separated from the work. Let none feel that the institution is dependent upon them.

Those who have long been employed in our institutions should now be responsible workers, reliable in every place, faithful to duty as the compass to the pole. Had they rightly improved their opportunities, they might now have symmetrical characters and a deep, living experience in religious things. But some of these workers have separated from God. Religion is laid aside. It is not an unwrought principle, carefully cherished wherever they go, into whatever society they are thrown, proving as an anchor to the soul. I wish all the workers carefully to consider that success in this life, and success in gaining the future life, depends largely upon faithfulness in little things. Those who long for higher responsibilities should manifest faithfulness in performing the duties just where God has placed them.

The perfection of God's work is as clearly

seen in the tiniest insect as in the king of birds. The soul of the little child who believes in Christ is as precious in his sight as are the angels about his throne. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." As God is perfect in his sphere, so man may be perfect in his sphere. Whatever the hand finds to do should be done with thoroughness and dispatch. Faithfulness and integrity in little things, the performance of little duties, and little deeds of kindness, will cheer and gladden the pathway of life; and when our work on earth is ended, every one of the little duties performed with fidelity, will be treasured as a precious gem before God.

THE TRACT SOCIETIES.

IN my last vision I was pointed back to the rise and progress of the cause of present truth. When our publishing house at Battle Creek was first established, the friends of the cause were few, and our people generally were poor. But when calls for help were made, many came nobly forward, and aided the cause by taking stock in the publishing work. The Lord was well pleased with the spirit of sacrifice manifested.

Twenty-six years have passed since then, and in the providence of God the light of truth has been shining everywhere. The beginning was small, and it was necessary that great sacrifices should be made by the early friends of the cause. At every step, great obstacles had

to be met and overcome. Our brethren who invested their means in the REVIEW Office were doing the very work which the Lord would have them do. He had given them means to be used for the very purpose of advancing his cause.

The lapse of time has brought great changes. Light has increased, and has become widespread. While the people who are anxious for truth have been calling, "Watchman, what of the night?" the answer has been given intelligently, "The morning cometh, and also the night." By a thorough investigation of the prophecies we understand where we are in this world's history; and we know for a certainty that the second coming of Christ is near. The result of these investigations must be brought before the world through the press. And as the work has enlarged and increased, greater facilities have been demanded from year to year. Improvements have gone steadily forward. It has been a cause of wonder to the world that with this unpopular truth, such prosperity should attend the work. But with increased light and confirmed truth and greater advantages in every way for the advancement of the cause, our works do not correspond with our faith.

If it was right for brethren to take stock in our publishing house when our work was small and our influence narrow, is it not of more consequence to-day, when a much larger work is going forward, and a corresponding increase of means is needed? The evidences of our position have been increasing with every year.

We have been receiving fresh assurance that we have the truth as revealed in the word of God,—that in accepting the third angel's message we have not given heed to fables, but to the "sure word of prophecy." We are now living in the full blaze of the light of Bible truth.

The Lord calls upon his people to arouse, and to show their faith by their works. In times past, when our numbers were few, when those who were able felt it their duty to take stock in our publishing house, their prayers and their alms, the fruit of persevering, self-denying effort, came before God as a sweet savor. Our brethren and sisters who have received the precious bread of life, brought to them in our publications, should be even more willing to give of their means to support the cause than were those who loved the truth in former years.

Brethren, God would bless you in showing your interest in our houses of publication by making them your property. Those who own no stock in these institutions have the privilege of investing their means in this good work. We need your sympathy, your prayers, and your means. We need your hearty co-operation. We hope that all whose hearts the Lord shall make willing, will come forward with their means to invest in these institutions. Is it indeed true that we have the last message of mercy to be given to the world? Is it true that our work will soon close? Thus saith the word of God. The end of all things is at hand. Then the warning should be sent to all parts of the earth.

Our houses of publication have become a power in the world. A great change has taken place. With our increased facilities to make the clear light shine forth to those who are in darkness, it is not now as hard as it once was to see and accept the truth. Those who first led out in the work were objects of the combined assaults of evil men and evil angels. The enmity of Satan, working through men as his instruments, was strikingly developed. On the other hand, the believers, though few in number, were earnest and zealous to vindicate the honor of God in exalting his law which had been made void, and to press back the workings of Satan revealed in every form of destructive error.

From the first, Satan has set himself against this work. He was determined to bring all his power to bear to silence and sweep from the earth those who were laboring for the advancement of light and truth. He has ever had a measure of success. Calumny and the fiercest opposition have been brought to bear to crush out the precious truth by discouraging its advocates. The great adversary has employed his hellish deceptions in various ways, and every effort made has brought to his side one or more of the professed followers of Christ. Those whose hearts are carnal, who are more in harmony with the arch deceiver than with Jesus Christ, have after a time developed their true character, and have gone to their own company.

Satan holds under his control not a few who pass as friends of the truth, and

through them he works against its advancement. He employs them to sow tares among the people of God. Thus when danger was not suspected, great evils have existed among us. But while Satan was working with all deceivableness of unrighteousness in them that perish, staunch advocates of truth have stemmed the tide of opposition, and held the word uncorrupted amid a deluge of heresies. Although the church has at times been weakened through manifold discouragements and the rebellious element they have had to meet, still the truth has shone brighter with every conflict. The energies of God's people have not been exhausted. The power of his grace has quickened, revived, and ennobled the steadfast and the true.

Again and again was ancient Israel afflicted with rebellious murmurers. These were not always persons of feeble influence. In many cases, men of renown, rulers in Israel, turned against the providential leadings of God, and fiercely set to work to tear down that which they had once zealously built up. We have seen something of this repeated many times in our experience. It is unsafe for any church to lean upon some favorite minister, to trust in an arm of flesh. God's arm alone is able to uphold all who lean upon it.

Until Christ shall appear in the clouds of heaven, with power and great glory, men will become perverse in spirit, and turn from the truth to fables. The church will yet see troublous times. She will prophesy in sackcloth. But although she must meet heresies

and persecutions, although she must battle with the infidel and the apostate, yet by the help of God she is bruising the head of Satan. The Lord will have a people as true as steel, and with faith as firm as the granite rock. They are to be his witnesses in the world, his instrumentalities to do a special, a glorious work in the day of his preparation.

The gospel message does not win a single soul to Christ, or make its way to a single heart, without wounding the head of Satan. Whenever a captive is wrenched from his grasp, delivered from his oppression, the tyrant is defeated. The publishing houses, the presses, are instrumentalities in God's hand to send out to every tongue and nation the precious light of truth. This light is reaching even to heathen lands, and is constantly making inroads upon superstition and every conceivable error.

Ministers who have preached the truth with all zeal and earnestness may apostatize, and join the ranks of our enemies; but does this turn the truth of God into a lie? "Nevertheless," says the apostle, "the foundation of God standeth sure." The faith and feelings of men may change; but the truth of God, never. The third angel's message is sounding; it is infallible.

No man can serve God without uniting against himself, evil men and evil angels. Evil spirits will be put upon the track of every soul that seeks to join the ranks of Christ; for Satan wishes to recover the prey taken from his grasp. Evil men will give themselves over

to believe strong delusions, that they may be damned. These men will put on the garments of sincerity, and deceive, if possible, the very elect.

It is as certain that we have the truth, as that God lives; and Satan, with all his arts and hellish power, cannot change the truth of God into a lie. While the great adversary will try his utmost to make of none effect the word of God, truth must go forth as a lamp that burneth.

The Lord has singled us out, and made us subjects of his marvellous mercy. Shall we be charmed with the pratings of the apostate? Shall we choose to take our stand with Satan and his host? Shall we join with the transgressors of God's law? Rather let it be our prayer, Lord, put enmity between me and the serpent. If we are not at enmity with his works of darkness, his powerful folds encircle us, and his sting is ready at any moment to be driven to our hearts. We should count him a deadly foe. We should oppose him in the name of Jesus Christ. Our work is still onward. We must battle for every inch of ground. Let all who name the name of Christ clothe themselves with the armor of righteousness.

Brethren and sisters, in behalf of our houses of publication we call upon you to take stock in these institutions. You have nothing to fear; invest your means where it will be doing good; scatter rays of light to the darkest parts of the world. There is no such thing as failure in this work. It is your privilege

and duty to do now as your brethren have done when there were but few friends of the cause of truth. Take stock in our houses of publication, that you may feel that you have an interest in them. Many invest their money in worldly speculations, and in doing this, are robbed of every dollar. We ask you to show your liberality in making investments in our publishing work. It will do you good. Your money will not be lost, but will be placed at interest, to increase your capital stock in Heaven. Christ has given all for you; what will you give for him? He asks your heart; give it to him; it is his own. He asks your intellect; give it to him; it is his own. He asks your money; give it to him; it is his own. "Ye are not your own; ye are bought with a price." God wants you and yours. Let the words of the royal psalmist express the sentiment of your hearts: "All things come of Thee, and of thine own have we given thee."

The time has come when we must know for ourselves why we believe as we do. We must stand for God and for the truth, against a reckless, unbelieving generation. The man who has once known the way of life, and has turned from the convictions of his own heart to the sophistry of Satan, will be more inaccessible and more unimpressible than he who has never tasted the love of Christ. He will be wise to do evil. He has bound himself to Satan, even against light and knowledge. I say to my brethren, Your only hope is in God. We must be clothed with Christ's righteousness, if we would withstand the prevailing impiety.

We must show our faith by our works. Let us lay up for ourselves a good foundation against the time to come, that we may lay hold on eternal life. We must labor, not in our own strength, but in the strength of our risen Lord. What will we do and dare for Jesus?

Our houses of publication are the property of all our people, and all should work to the point of raising them above embarrassment. In order to circulate our publications, they have been offered at so low a figure that but little profit could come to the Office to reproduce the same works. This has been done with the best of motives, but not with experienced and far-seeing judgment.

At the low prices of publications, the Office could not preserve a capital upon which to work. This was not fully seen and critically investigated. These low prices led people to undervalue the works, and it was not fully discerned that when once these publications were placed at a low figure it would be very difficult to bring them up to their proper value.

Our ministers have not had suitable encouragement. They must have means, in order to live. There has been a sad lack of foresight in making the low prices upon our publications, and still another in turning the profits largely into the tract and missionary societies. These matters have been carried to extremes, and there will be a reaction. In order for the tract and missionary societies to flourish, the instrumentalities to make and print books must flourish. Cripple these instrumentalities, burden the publishing houses with debt, and the tract and missionary societies will not prove a success.

There has been wrong management, not designedly, but in zeal and ardor to carry forward the missionary work. In the distribution and wide circulation of papers, tracts, and pamphlets, the instrumentalities to produce these publications have been crippled and embarrassed. There is ever danger of carrying any good work to extremes. Responsible men are in danger of becoming men of one idea, of concentrating their thoughts upon one branch of the work, to the neglect of other parts of the great field.

As a people we need to be guarded on every point. There is not the least safety for any, unless we seek wisdom of God daily, and dare not move in our own strength. Danger is always surrounding us, and great caution should be used that no one branch of the work be made a specialty, while other interests are left to suffer.

Mistakes have been made in putting down prices of publications to meet certain difficulties. These efforts must change. Those who made this move were sincere. They thought their liberality would provoke ministers and people to labor to greatly increase the demand for the publications.

Ministers and people should act nobly and liberally in dealing with our publishing houses. Instead of studying and contriving how they can obtain periodicals, tracts, and books at the lowest figure, they should seek to bring the minds of the people to see the true value of the publications. All these pennies taken from thousands of publications have caused a loss of thousands of dollars to

our Offices, when to each individual a few pennies more would scarcely have been felt.

The *Review and Herald* and the *Signs of the Times* are cheap papers, at the full price. The *Review* is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. How much better would be this plan than throwing the poor upon the mercies of the publishing house or the tract and missionary society.

The same course should be pursued toward the *Signs*. With slight variations, this paper has been increasing in interest and in moral worth as a pioneer sheet since its first establishment. These periodicals are one in interest. They are two instrumentalities in the great field to do their specific work in disseminating light in this day of God's preparation. All should engage just as earnestly to build up the one as the other.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Christ will succor those who flee to him for wisdom and strength. If they meet duty and trial with humility of soul, depending upon Jesus, his mighty angel will be round about them, and He whom they have trusted will prove an all-sufficient helper in every emergency. Those who occupy responsible positions should daily become more intimately acquainted with the excellency, the

faithfulness, and the love of Christ. They should be able to exclaim with assurance, "I know whom I have believed." These men should work as brethren, without one feeling of strife. Each should do his duty, knowing that the eye of God is searching motives and purposes, and reading the inmost feelings of the soul. The work is one. And if leading men do not let their own mind and their own feelings and ideas come in to rule and change the Lord's design, there will be the most perfect harmony between these two branches of the same work.

Our people should make greater efforts to extend the circulation of the *Review*. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the messenger of light to come into their household. Almost every family takes one or more secular papers, and these frequently contain love stories and exciting tales of villainy and murder which injure the mind of all who read them. Those who consent to do without the *Review and Herald* lose much. Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life.

Our papers should not be filled with long

discussions or long doctrinal arguments, which would weary the reader; but they should contain short and interesting doctrinal and practical articles. The price of our papers should not be made so low that no margin is left to work upon. The same interest which has been manifested to circulate the *Signs of the Times* should be shown in extending the circulation of the *Review*. If this is done, success will attend the effort.

We are upon the enchanted ground, and Satan is continually at work to rock our people to sleep in the cradle of carnal security. There is an indifference, a lack of zeal, that paralyzes all our efforts. Jesus was a zealous worker, and when his followers shall lean on him, and work as he worked, they will see and realize corresponding results. An effort must be made to place a proper value on our publications, and bring them back gradually to a proper basis. We should not be affected by the cry of speculation, money-making! We should press steadily forward, unmoved by censure, uncorrupted by applause. It will be a greater task to work back upon a proper basis than many suppose; but it must be done, in order to save our institutions from embarrassment.

Our brethren should be guarded, lest they become stereotyped in their plans and labors. They may spend time and money in preparing an exact channel, that the work must be done in just such a way or it is not done right. There is danger of being too particular. There should be greater care to avoid expense in transporting books and persons. The influence

is bad upon the cause of God. Brethren, you should move cautiously, economically, and judiciously. A great work is to be done, and our Offices are embarrassed. There are men who work faithfully in the Office at Battle Creek, who do not receive an equivalent for their labor. Justice is not done these men. In other work they could earn double the amount received here; but they conscientiously keep to their business, because they feel that God's cause needs their help.

There is a great work to be done in the day of God's preparation, in devising and executing plans for the advancement of his cause. Our publications should have a wide circulation; for they are doing a great work. There is much missionary work to be done. But I have been shown that there is danger of having this work too mechanical, so intricate and complicated that less will be accomplished than if it were more simple, direct, plain, and decided. We have neither time nor means to keep all parts of this machinery in harmonious action.

Our brethren who bear responsibilities in devising plans for carrying forward this part of the work, must keep in mind that while a certain amount of education and training is essential in order to work intelligently, there is danger of making this too great a matter. By obtaining a most thorough education in all the minutiae, and leaving vital principles out of the question, we become dry and formal workers. The hearts that God has made willing by the operations of his grace, are fitted for the work.

God wants heart-work. The unselfish purpose, the pure, elevated principle, the high and holy motive, he will accept. His grace and power will work with these efforts. All who realize that it is the work of God to prepare a people for his coming, will find in their disinterested efforts opportunities where they can do tract and missionary labor. But there may be too much means expended and too much time occupied in making matters so exact and minute that the heart-work is neglected, and a dry form preserved.

I tell you frankly that Jesus and the power of his grace are being left out of the question. Results will show that the mechanical working has taken the place of piety, humility, and holiness of heart and life. The more spiritual, devoted, and humble workers find no place where they can take hold, and therefore they stand back. The young and inexperienced learn the form, and do their work mechanically; but true love and the burden for souls is not felt. Less dwelling upon set forms, less of the mechanical, and more of the power of godliness, is essential in this solemn, fearful day of responsibilities.

There is order in Heaven; and there should be system and order upon the earth, that the work may move forward without confusion and fanaticism. Our brethren have been working to this end; but while some of our ministers continually bear the burden of souls, and ever seek to bring the people up in spiritual attainments, those who are not so conscientious, and who have not carried the cross of Christ

nor felt the value of souls as reflected from Calvary, will, in teaching and educating others in the mechanical working, become formal and powerless themselves, and bring no Saviour to the people.

Satan is ever working to have the service of God degenerate into dull form, and become powerless in saving souls. While the energy, earnestness, and efficiency of the workers become deadened by the efforts to have everything so systematic, the taxing labor that must be done by our ministers to keep this complicated machinery in motion, engrosses so much time that the spiritual work is neglected. And with so many things to run, this work requires so large an amount of means that other branches of the work will wither and die for want of due attention.

While the silent messengers of truth should be scattered like the leaves of autumn, our ministers should not make this work a form, and leave devotion and true piety out of the question. Ten truly converted, willing-minded, unselfish workers can do more in the missionary field than one hundred who confine their efforts to set forms, and preserve mechanical rules, working without deep love for souls.

Vigilant missionary work must in no case be neglected. It has done much for the salvation of souls. The success of God's work depends very much upon this; but those who do this work are to be those who are spiritual, whose letters will breathe the light and love of Jesus, and who feel the burden of the work. They should be men and women who can pray, who

have a close connection with God. The ready mind, the sanctified will and sound judgment, are needed. They will have learned of the heavenly Teacher the most successful manner of appealing to souls. They will have learned their lessons in the school of Christ. They will do their work with an eye single to the glory of God.

Without this education, all the teachings received from your instructors in regard to forms and rules, however thorough the lessons may be, will leave you still novices in the work. You must learn of Christ. You should deny self for Christ. You should put your neck under the yoke of Christ. You must carry the burden of Christ. You must feel that you are not your own, but servants of Christ, doing a work that he has enjoined upon you not for any praise or honor or glory that you shall receive, but for his own dear sake. Into all your work you should weave his grace, his love, his devotion, his zeal, his untiring perseverance, his indomitable energy, that will tell for time and for eternity.

The tract and missionary work is a good work. It is God's work. It should be in no way belittled; but there is continual danger of perverting it from its true object. Canvassers are wanted to labor in the missionary field. Persons of uncouth manners would not be fitted for this work. Men and women who possess tact, good address, keen foresight, and discriminating minds, and who feel the value of souls, are the ones who can be successful.

The work of the colporter is elevated, and

will prove a success, if he is honest, earnest, and patient, steadily pursuing the work he has undertaken. His heart must be in the work. He must rise early, and work industriously, putting to proper use the faculties God has given him. Difficulties must be met. If confronted with unceasing perseverance, they will be overcome. Much is gained by courtesy. The worker may continually be forming a symmetrical character. Great characters are made by little acts and efforts.

There is danger of not giving sufficient encouragement to our ministers. I was shown some men whom God was calling to the work of the ministry, entering the field as canvassers. This is an excellent preparation, if their object is to disseminate light, to bring the truth revealed in God's word directly to the home circle. In conversation, the way will frequently be opened to speak of the religion of the Bible. If the work is taken hold of as it should be, families will be visited, the workers will carry with them tender hearts and love for souls, and will bear, in words and deportment, the sweet fragrance of the grace of Christ, and great good will be the result. This would be an excellent experience for any who have the ministry in view.

Many are attracted into the canvassing field to sell pictures and books that do not express our faith, and do not give light to the purchaser. They are induced to do this because the financial prospects are more flattering than can be offered them as licentiates. These persons are obtaining no special fitness for the gospel minis-

try. They are not gaining that experience which would fit them for the work. They are losing time and opportunities by this kind of labor. They are not learning to bear the burden of souls, and daily obtaining a knowledge of the most successful way of winning people to the truth. These men are frequently turned aside from the convictions of the Spirit of God, and receive a worldly stamp of character, forgetting how much they owe to the Lord, who gave his life for them. They use their powers for their own selfish interests, and refuse to labor in the vineyard of the Lord.

I was alarmed as I saw the various nets of Satan woven about men whom God would use, diverting them from the work of the ministry. There will surely be a dearth of laborers, unless there is more encouragement given men to improve their ability with the purpose of becoming ministers of Christ. Satan is constantly and perseveringly presenting financial gain and worldly advantages to engage the minds and powers of men, and keep them from doing the duties essential to give them an experience in the things of God. And when he sees that men will move forward, giving themselves to the work of teaching the truth to those who are in darkness, he will do his utmost to push them to extremes in something that will weaken their influence and cause them to lose the advantage they would gain, were they balanced by the Spirit of God.

I was shown that our ministers were doing themselves great injury by carelessness in the use of their vocal organs. Their attention

was called to this important matter, and cautions and instructions were given them, by the Spirit of God. It was their duty to learn the wisest manner of using these organs. The voice, this gift of Heaven, is a powerful faculty for good, and if not perverted, would glorify God. All that was essential was to study and conscientiously follow a few simple rules. But instead of educating themselves, as they might have done by the exercise of a little common sense, they employed a professor of elocution.

As a result, many who were feeling that God had a work for them to do in teaching the truth to others, have become infatuated and crazed with elocution. All that certain ones needed was this temptation opened before them. Their interest was attracted by the novelty, and young men and some ministers were carried away with this excitement. They left their fields of labor—everything in the vineyard of the Lord was neglected—and paid their money and gave their precious time to attend a school of elocution. When they came from this drill, devotion and religion had parted company with them, and the burden of souls was laid off, as they would lay aside a garment. They had accepted Satan's suggestions, and he had led them where he chose.

Some set themselves up as teachers of elocution, who had neither discretion nor ability, and made themselves disgusting to the public, for they did not properly use what knowledge they had gained. Their performances were void of dignity or good sense; and these exploits on

their part closed the door, as far as they are known, to any influence they may have in future as men to carry the message of truth to the world.

This was Satan's device. It was well to make improvement in speaking, but to give time and money to this one branch, and absorb the mind with it, was rushing into extremes and showing great weakness.

Young men who call themselves Sabbath-keepers attach professor to their names, and abuse the community with that which they do not understand. Many thus pervert the light which God has seen fit to give them. They have not well-balanced minds. Elocution has become a by-word. It has caught up men to engage in a work that they cannot do wisely, and spoiled them for doing a work which, if they had been humbly and modestly seeking to accomplish in the fear of God, they would have made a glorious success. These youth might have been fitting for usefulness in the missionary field as canvassers and colporters, or as licentiates proving themselves for ministerial labor, doing work for time and for eternity. But they have been crazed with the thought of becoming teachers of elocution, and Satan stands and laughs that he has caught them in the net which he had laid for them.

God's servants should ever be united. They should repress and control strong traits of character, and day by day they should carefully reflect upon the nature of the life structure they are building. Are they Christian gentlemen in their daily lives? Are there seen in their lives

noble, upright deeds, which will make their building of character stand forth as a fair temple of God? As one poor timber will sink a ship, and one flaw make a chain worthless, so one demoralizing trait of character revealed in words or actions will leave its influence for evil; and if not overcome, will subvert every virtue.

Every faculty in man is a workman, that is building for time and for eternity. Day by day the structure is going up, although the possessor is not aware of it. It is a building which must stand either as a beacon of warning because of its deformity, or as a structure which God and angels will admire for its harmony with the divine Model. The mental and moral powers which God has given us do not constitute character. They are talents, which we are to improve, and which if properly improved will form a right character. A man may have precious seed in his hand, but that seed is not an orchard. The seed must be planted, before it can become a tree. The mind is the garden; the character is the fruit. God has given us our faculties to cultivate and develop. Our own course determines our character. In training these powers so that they shall harmonize and form a valuable character, we have a work which no one but ourselves can do.

Those who have sharp, rough traits of character are guilty before God if they do not, by training, repress and root out all the bitterness of their nature. The man who yields to impatience is serving Satan. "To whom ye yield yourselves servants to obey, his servants ye are

to whom ye obey." A good character is more precious in God's sight than the gold of Ophir. The Lord would have men act for time and for eternity. We have received good and bad as a legacy; and by cultivation we may make the bad worse, or the good better. Shall the bad gain the ascendancy, as with Judas, or shall the evil be purged from our souls, and the good predominate?

Principle, right, honesty, should ever be cherished. Honesty will not tarry where policy is harbored. They will never agree; one is of Baal, the other of God. The Master requires his servants to be honorable in motive and action. All greed, all avarice, must be overcome. Those who choose honesty as their companion will embody it in all their acts. To a large class, these men are not pleasing, but to God they are beautiful.

Satan is working to crowd himself in everywhere. He would put asunder very friends. There are men who are ever talking and gossiping and bearing false witness, who sow the seeds of discord, and engender strife. Heaven looks upon this class as Satan's most efficient servants. But the man who is injured is in a far less dangerous position than when fawned upon and extolled for a few of his efforts which appear successful. The commendation of apparent friends is more dangerous than reproach.

Every man who praises himself, brushes the lustre from his best efforts. A truly noble character will not stoop to resent the false accusations of enemies; every word spoken falls harmless; for it strengthens that which it can-

not overthrow. The Lord would have his people closely united with himself, the God of patience and love. All should manifest in their lives the love of Christ. Let none venture to belittle the reputation or the position of another; this is egotism. It is saying, "I am so much better and more capable than you, that God gives me the preference. You are not of much account."

Our ministers in responsible places are men whom God has accepted. No matter what their origin, no matter what their former position, whether they followed the plow, worked at the carpenter's trade, or enjoyed the discipline of a college; if God has accepted them, let every man beware of casting the slightest reflection upon them. Never speak disparagingly of any man; for he may be great in the sight of the Lord; while those who feel great may be lightly esteemed of God because of the perversity of their hearts. Our only safety is to lie low at the foot of the cross, be little in our own eyes, and trust in God; for he alone has power to make us great.

Our ministers are in danger of taking credit to themselves in the work which they do. They think God is favoring them, and they become independent and self-sufficient; then the Lord gives them up to the buffetings of Satan. In order to do God's work with acceptance, we must have the spirit of meekness, of lowliness of mind, each esteeming other better than himself. There is much at stake. The judgment and ability of all are needed now. Every man's work is of sufficient impor-

tance to demand that it be performed with care and fidelity. One man cannot do the work of all. Each has his respective place and his special work, and each should realize that the manner in which his work is done must stand the test of the Judgment.

The work before us is important and extensive. The day of God is hastening on, and all the workers in the Lord's great field should be men who are striving to become perfect, wanting in nothing, coming behind in no gift, waiting for the appearing of the Son of man in the clouds of heaven. Not one moment of our precious time should be devoted to bringing others to conform to our personal ideas and opinions. God would educate men engaged as co-laborers in this great work to the highest exercise of faith, and the development of a harmonious character.

Men have varied gifts, and some are better adapted to one branch of the work than another. What one man would fail to do, his brother minister may be strong to accomplish. The work of each in his position is important. One man's mind is not to control another. If one man stands up, feeling that no one shall influence him, that he has judgment and ability to comprehend every branch of the work, that man will fail of the grace of God.

My husband has experience and qualities that are valuable, if these can be sanctified by the grace of Christ. God will make his labors wholly acceptable if he will imitate the Pattern.

God would have Elders Haskell, Butler, Whitney, and White come close to his side. These men may have precious qualities; but unless Christ is revealed in the character, these will be no more acceptable than the offering of Cain. His offering was good in itself, but there was no Saviour in it.

LOVE OF THE WORLD.

DEAR BRETHREN AND SISTERS AT — :—
You are in a rich, beautiful country, where the bounties of God's providence have been scattered with a liberal hand; but unless they are wisely improved, these very blessings will prove a curse. Some of you are surfeited with the cares of this life, and some are becoming drunken with the spirit of the world. Your position is one of danger. Especially is this the case with the youth among you. Parents have not closely connected with God, so that they could labor intelligently, in his Spirit and power, for the conversion of their children. Continual talk will not convert them. Reproof and restraint are frequently necessary, but these are often carried too far, especially when vital godliness is not exemplified in the life of those who administer the reproof.

Our words and actions constitute the fruit we bear. A consecrated life is a daily, living sermon. But inward piety and true devotion are fast giving place to outward forms. Pure and undefiled religion is the great need of the church at —. They should make it

an individual work to draw near to God. No one can be saved by proxy; but every man or woman must work out his own salvation with fear and trembling. Satan has much more power over some who profess the truth than many realize. Self reigns in the heart instead of Christ. Self-will, self-interest, envy, and pride shut out the presence of God.

The love of God must pervade the soul, or the fruits of righteousness will not appear. It is not safe to indulge in vanity and pride, or love of power or gain. It is the worst phase of selfishness to fret and censure and complain because you have the power to do this, and those whom you abuse in this way cannot prevent you. It is selfishness that causes variance in the family circle and in the church. Unchristian hearts will think they can discern great wrongs in others where none exist, and will dwell upon little matters until they appear greatly magnified. The work of adjusting these little matters, which seem so large to some, God has left for his followers themselves to do. Let not those unhappy differences remain till they become a root of bitterness in the church, whereby many will be defiled. When Christ is in the heart it will be so softened and subdued by love for God and man that fretting, fault-finding, and contention will not exist there. The religion of Christ in the heart will gain for its possessor a complete victory over those passions that are seeking for the mastery.

Said Christ, "Seek ye first the kingdom of

God, and his righteousness, and all these [needed] things shall be added unto you." This promise will never fail. We cannot enjoy the favor of God, unless we comply with the conditions upon which his favor is bestowed. By so doing, there will come to us that peace, contentment, and wisdom that the world cannot give nor take away. If you would, as a church, secure the rich blessing of God, you must individually make him first and last and best in every thought, plan, and work. Obedience to God is the first duty of the Christian. A humble mind and a grateful heart will elevate us above petty trials and real difficulties. The less earnest, energetic, and vigilant we are in the service of the Master, the more will the mind dwell upon self, magnifying mole-hills into mountains of difficulty. We shall feel that we are abused, when no disrespect even was designed.

The burden of God's work, laid upon Moses, made him a man of power. While keeping, for so many years, the flocks of Jethro, he gained an experience that taught him true humility. But God's call found Moses, as it will find us, inefficient, hesitating, and self-distrustful. The command to deliver Israel seemed overwhelming; but in the fear of God, Moses accepted the trust. Mark the result: he did not bring the work down to his deficiency; but in the strength of God he put forth the most earnest efforts to elevate and sanctify himself for his sacred mission.

Moses would never have been prepared for his position of trust, had he waited for God to do the work for him. Light from Heaven will come to those who feel the need of it, and who seek for it as for hidden treasures. But if we sink down into a state of inactivity, willing to be controlled by Satan's power, God will not send his inspiration to us. Unless we exert to the utmost the powers which he has given us, we shall ever remain weak and inefficient. Much prayer, and the most vigorous exercise of the mind, are necessary if we would be prepared to do the work which God would intrust to us. Many never attain to the position which they might occupy, because they wait for God to do for them that which he has given them power to do for themselves. All who are fitted for usefulness in this life must be trained by the severest mental and moral discipline, and then God will assist them by combining divine power with human effort.

Many in — will fail, because they do not keep up with the advancement of the work, and do not properly represent in their daily life the sanctification of the truth. They do not, like Moses, bring their life up to meet the exalted standard. If they had done this, many more would now be added to their numbers, rejoicing in the truth. It is a fearful thing to lead souls away from Christ, by our unsanctified life. Our religion must be something more than a head religion. It must affect the heart, and then it will have a correcting influence upon the life. Wrong

habits are not overcome by a single effort. Only through long and severe struggles is self-mastered. This self-training must be taken up by the individual members of the church, and the rubbish which has accumulated around the door of the heart must be removed, ere they can serve God with singleness of purpose, adorning their profession by a well-ordered life and a godly conversation. Then, and not till then, can they teach sinners the truth, and win souls to Jesus Christ.

There are men in this church who feel that they should teach the truth to others, while they are fretful, impatient, and fault-finding in their own families. Such need that one teach them, until they become patient, God-fearing men at home. They need to learn the first principles of true religion. They should seek God with earnestness of soul; for they have been a scourge in their families, and as a desolating hail to depress and destroy their brethren. These men do not deserve the name of husband,—“house-band,”—for they do not bind the family together with the Christian love, sympathy, and true dignity of a godly life and Christ-like character.

The solemn, sacred truth,—the testing message given us of God to communicate to the world,—lays every one of us under the strongest obligation to so transform our daily life and character that the power of the truth may be well represented. We should have a continual sense of the shortness of time, and of the fearful events which proph-

ecy has declared must speedily take place. It is because these truths are not made a reality that the life is so inconsistent with the truth which we profess. Many hide in the earth talents which should be invested where they will be accumulating to return to God when he shall say, “Give an account of thy stewardship.” Moses became great, because he used his talents to do the work of God, and an increase of talents was then given him. He became eloquent, patient, self-reliant, and competent to do the greatest work ever intrusted to mortal man. This is the effect upon character whenever men give themselves to God with the whole soul, and listen for his commands that they may obey them.

Willing obedience to God’s requirements gives vital energy and power to the soul. A work enduring as the sun is done for the worker as well as for those for whom he labors. However limited the capacity of the one who engages in this work, the labor which he performs in his humble sphere will be acceptable to God.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever

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

The reason why our people have not more power is, that they profess the truth, but do not practice it. They have but little faith and trust in God. There are but few who bear the burdens connected with his work. The Lord claims the strength of brain, bone, and muscle; but it is too often withheld from him, and given to the world. The service of God is made a secondary matter, while worldly interests receive prompt attention. Thus, things of minor consequence are made important, while the requirements of God, things spiritual and eternal, are treated in an indifferent manner, as something which may be taken up at will, and let alone at pleasure. If the mind were stayed upon God, and the truth exerted a sanctifying influence upon the heart, self would be hid in Christ. If we realized the importance of the truth which we profess to believe, we would feel that we have a sacred commission to fulfill,—a responsibility involving eternal results. All temporal interests would yield to this.

Brethren in —, you do not realize your obligation to God, and the individual work he has given you to perform for him. You have the theory of the truth, but do not feel its power in the soul. The barren fig-tree flaunted its pretentious branches in the face of heaven; but when the search for fruit was made by the Redeemer, lo, there was nothing but leaves. Unless there is a thorough work wrought for you as individuals and as a church, the curse of God will as surely come upon you as it fell upon that fruitless tree.

The members of the — church possess talents which would be valuable if put to a right use. The weak man may become strong; the timid, brave; and the irresolute and undecided may become men of quick and firm decision, when they feel that God considers them of sufficient consequence to accept their labors.

Men in this church must feel that God wishes them to become laborers in his cause in any capacity. Unless they change their course, some will be found in a position similar to that of the Pharisees when Christ addressed them, "Publicans and harlots go into the kingdom of Heaven before you." Many feel secure because they profess the truth, while they do not feel its sanctifying influence upon their hearts, and do not advance in the divine life. Brethren, while you as a people profess to have light far in advance of other denominations, your works do not correspond with your profession. Many who have been

in the darkness of error, gladly accept the truth when it is opened to their understanding. Although they have spent their life in sin, yet when they come to God in penitence, and with a sense of their sinfulness, they are accepted of him. Such persons are in a more favorable position for the perfection of Christian character than are those who have had great light and have failed to improve upon it. That which leaves men and women in darkness, is their neglect to improve the light and opportunities granted them. Christ hates all vain pretense. When on earth, he ever treated with tenderness the penitent, even though they had been the chief of sinners; but his denunciations fell heavily upon all hypocrisy.

God has given to every man his work, and no one else can do that work for him. Oh that you individually would apply the eye-salve, that you might see your defects of character, and realize how God regards your love of the world, which is crowding out the love of God. Nothing can give you such power, such true self-reliance and nobility of soul, as a sense of the dignity of your work,—an assurance that you are co-laborers with God in doing good and saving souls.

The Son of God came to this world to leave an example of a perfect life. He sacrificed himself for the joy that was set before him,—the joy of seeing souls rescued from Satan's grasp, and saved in the kingdom of God. "Follow me," was Christ's command. Those who follow his example will share in the di-

vine work of doing good, and will finally enter into the joy of their Lord.

There is many a man in the humble walks of life to-day, whom the Lord might designate as he did Abraham,—“the friend of God.” Such men approve that which God approves, and condemn that which he condemns. In their presence, even the sinner feels a sense of awe, a restraint; for God is with them, and they are living epistles, known and read of all men. There is a softened tenderness, a dignity, a divine propriety in their deportment, which gives them power over the hearts of their fellow-men.

In following Christ, looking unto Him who is the author and finisher of your faith, you will feel that you are working under his eye, that you are influenced by his presence, and that he knows your motives. At every step you will humbly inquire, Will this please Jesus? Will it glorify God? Morning and evening your earnest prayers should ascend to God for his blessing and guidance. True prayer takes hold upon omnipotence, which giveth us the victory. Upon his knees the Christian obtains strength to resist temptation.

The father who is the house-band of the family, will bind his children to the throne of God by living faith. Distrusting his own strength, he hangs his helpless soul on Jesus, and takes hold of the strength of the Most High. Brethren, pray at home, in your family, night and morning; pray earnestly in your closet; and while engaged in your daily

labor, lift up the soul to God in prayer. It was thus that Enoch walked with God. The silent, fervent prayer of the soul will rise like holy incense to a throne of grace, and will be as acceptable to God as if offered in the sanctuary. To all who thus seek him, Christ becomes a present help in time of need. They will be strong in the day of trial.

The word of God is a lamp to our feet and a light to our path. "Thy word have I hid in mine heart, that I might not sin against thee." The heart preoccupied with the word of God is fortified against Satan. Those who make Christ their daily companion and familiar friend will feel that the powers of an unseen world are all around them; and by looking unto Jesus they will become assimilated to his image. By beholding, they become changed to the divine pattern; their character is softened, refined, and ennobled for the heavenly kingdom.

When a true, earnest zeal is manifested in your character and works, brethren of the — church, unbelievers will see by your deportment, and feel in your presence, that you have a peace of which they have no knowledge,—a serenity to which they are strangers. They will believe that you are working for God; for your works will be wrought in him. I was shown that this is the characteristic of a Christian. Satan has destroyed many souls by leading them to place themselves in the way of temptation. He comes to them as he came to Christ, tempting them to love the world. He tells them that they

may invest with profit in this or that enterprise, and in good faith they follow his dictation. Soon they are tempted to swerve from their integrity in order to make as good bargains for themselves as possible. Their course may be perfectly lawful, according to the world's standard of right, and yet not bear the test of the law of God. Their motives are called in question by their brethren, and they are suspected of overreaching to serve themselves; and thus is sacrificed that precious influence which should have been sacredly guarded for the benefit of the cause of God. That business which might be a financial success in the hands of a sharper who will sell his integrity for worldly gain, would be entirely inappropriate for a follower of Christ.

All such speculations are attended with unseen trials and difficulties, and are a fearful ordeal for those who engage in them. Circumstances often occur which naturally cause reflections to be cast upon the motives of these brethren; but although some things may look decidedly wrong, these should not always be considered a true test of character. Yet they often prove to be the turning-point in one's experience and destiny. The character becomes transformed by the force of circumstances under which the individual has placed himself.

I was shown that it is a dangerous experiment for our people to engage in speculation. They thereby place themselves on the enemy's ground, subject to great temptations,

disappointments, trials, and losses. Then comes a feverish unrest, a longing desire to obtain means more rapidly than present circumstances will admit. Their surroundings are accordingly changed, in hope of making more money. But frequently their expectations are not realized, and they become discouraged, and go backward rather than forward. This has been the case with some in —. They are backsliding from God. Had the Lord prospered some of our dear brethren in their speculations, it would have proved their eternal ruin. God loves his people, and he loves those who have been unfortunate. If they will learn the lessons which he designs to teach them, their defeat will in the end prove a precious victory. The love of the world has crowded out the love of Christ. When the rubbish is cleared away from the door of the heart, and it is thrown open in response to the invitation of Christ, he will come in and take possession of the soul-temple. Had these words of the apostle been more carefully regarded, much trial would have been saved :—

“Let your conversation be without covetousness ; and be content with such things as ye have ; for He hath said, I will never leave thee, nor forsake thee.” “But godliness with contentment is great gain ; for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and

hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil ; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things ; and follow after righteousnessness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”

The present is our day of trust. To every person is committed some peculiar gift or talent which is to be used to advance the Redeemer's kingdom. All God's responsible agents, from the lowliest and most obscure to those in high positions in the church, are intrusted with the Lord's goods. It is not the minister alone who can work for the salvation of souls. Those who have the smallest gifts are not excused from using the very best gifts they have ; and in so doing their talents will be increased. It is not safe to trifle with moral responsibilities, nor to despise the day of small things. God's providence proportions his trusts according to the varied capabilities of the people. None should mourn because they cannot glorify God with talents which they never possessed, and for which they are not responsible.

One great cause of weakness in the — church has been that, instead of improving their talents to the glory of God, they wrap them in a napkin and bury them in the

world. Although some may be restricted to one talent, if they will exercise that one, it will increase. God values the service according to what a man hath, and not according to what he hath not. If we perform our daily duties with fidelity and love, we shall receive the approval of the Master as if we had performed a greater work. We must cease longing to do great service, and to trade on large talents, while we have been made accountable only for small talents, and the performance of humble duties. In overlooking the small daily duties, and reaching for higher responsibilities, we utterly fail to do the very work which God has given us.

Oh that I might impress upon this church the fact that Christ has claims to their service. My brethren and sisters, have you become servants of Jesus Christ? Then if you devote the most of your time to serving yourselves, what answer will you give the Master when he shall bid you render an account of your stewardship? The talents intrusted to us are not ours, be they talents of property, of strength, or of mental ability. If we abuse any or all of these, we shall be justly condemned for our unworthy stewardship. How great are the obligations resting upon us to render to God the things that are his.

Unless this church shall arouse from their lethargy, and shake off the spirit of the world, they will mourn, when, too late, they find their opportunities and privileges lost, lost forever. The Lord sometimes tests his

people with prosperity in temporal things. But he designs that they shall make a right use of his gifts. Their property, their time, their strength, and their opportunities are all of God. For all these blessings they must account to the Giver. While want and destitution are seen among our brethren, and we withhold relief from them when our own necessities are supplied, we neglect a plain duty revealed in the word of God. He gives to us liberally that we may give to others. It is beneficence that overcomes selfishness, and ennobles and purifies the soul. Some abuse the talents given them of God; they close their eyes that they may not see the necessities of his cause, and turn away their ears that they may not hear his voice showing them their duty to feed the hungry and clothe the naked. Some who profess to be children of God seem anxious to invest their means in the world, lest it shall return to the Giver in gifts and offerings. They forget their divine mission, and if they continue to follow the dictates of their selfish hearts, and expend precious time and means to gratify their pride, God will send reverses, and they will feel pinching want because of their ingratitude. He will intrust his talents to more faithful stewards, who will acknowledge his claims upon them.

Wealth is a power with which to do good or to do evil. If it be rightly used, it becomes a source of continual gratitude, because the gifts of God are appreciated and the Giver acknowledged by using them as

God designed they should be used. Those who rob God by withholding from his cause and from the suffering poor, will meet his retributive justice. Our Heavenly Father, who has given us in trust every good gift, pities our ignorance, our frailty and hopeless condition. In order to save us from death, he freely gave his beloved Son. He claims from us all that we claim as our own. A neglect of his suffering poor is a neglect of Christ, for he tells us that the poor are his representatives on earth. Pity and benevolence shown to them are accepted of Christ as if shown to himself.

When the Lord's poor are neglected and forgotten, or greeted with cold looks and cruel words, let the guilty one bear in mind that he is neglecting Christ in the person of his saints. Our Saviour identifies his interest with that of suffering humanity. As the heart of the parent yearns with pitying tenderness over the suffering one of her little flock, so the heart of our Redeemer sympathizes with the poorest and lowliest of his earthly children. He has placed them among us to awaken in our hearts that love which he feels toward the suffering and oppressed, and he will let his judgments fall upon any one who wrongs, slights, or abuses them.

Let us consider that Jesus took all the woes and griefs, the poverty and suffering, of man into his own heart, and made them a part of his own experience. Although he was the Prince of Life, he did not take his

position with the great and honorable, but with the lowly, the oppressed, the suffering. He was the despised Nazarene. He had not where to lay his head. He became poor for our sakes, that we through his poverty might be made rich. He is now the King of glory, and should he come, crowned with majesty, millions would do him homage. All would vie with one another in bestowing honors upon him, all would plead to be found in his presence. An opportunity is now granted us to receive Christ in the person of his saints. God wants you to appreciate his gifts, and use them to his glory. I entreat you to open your hearts to true and disinterested benevolence.

Dear brethren, as a church you have sadly neglected your duty toward the children and youth. While rules and restrictions are laid upon them, great care should be taken to show them the Christ-like side of your character, and not the Satanic side. Children need constant watch-care and tender love. Bind them to your hearts, and keep the love as well as the fear of God before them. Fathers and mothers do not control their own spirit, and therefore are not fit to govern others. To restrain and caution your children is not all that is required. You have yet to learn to do justly and love mercy, as well as to walk humbly with God. Everything leaves its impress upon the youthful mind. The countenance is studied, the voice has its influence, and the deportment is closely imitated by them. Fret-

ful and peevish fathers and mothers are giving to their children lessons which, at some period in their lives, they would give all the world, were it theirs, could they unlearn. Children must see in the lives of their parents that consistency which is in accordance with their faith. By leading a consistent life, and exercising self-control, parents may mold the characters of their children.

Too many cares and burdens are brought into our families, and too little of natural simplicity and peace and happiness is cherished. There should be less care for what the outside world will say, and more thoughtful attention to the members of the family circle. There should be less display and affectation of worldly politeness, and much more tenderness and love, and cheerfulness and Christian courtesy, among the members of the household. Many need to learn how to make home attractive,—a place of enjoyment. Thankful hearts and kind looks are more valuable than wealth and luxury; and contentment with simple things will make home happy, if love is there.

Jesus, our Redeemer, walked the earth with the dignity of a king, yet he was meek and lowly of heart. He was a light and blessing in every home, because he carried cheerfulness, hope, and courage with him. Oh that we could be satisfied with less heart-longings, less striving for things difficult to obtain, wherewith to beautify our homes, while that which God values above jewels, the meek and

quiet spirit, is not cherished. The grace of simplicity, meekness, and true affection, would make a paradise of the humblest home. It is better to endure cheerfully every inconvenience than to part with peace and contentment.

You greatly need to humble your hearts before God, as you see the sad condition of your children,—without God, and without hope in the world. They do not appreciate and reverence sacred things, because common, worldly affairs have been placed on a level with eternal interests. There are youth among you whose service God will accept, if they will yield their hearts to him, and connect with him as did Daniel and his fellows. But few have a true idea of the peril surrounding the youth of to-day. It requires a great amount of moral courage, and a constant resistance of temptation, to reach a noble manhood. A character unsullied before God is rare. Many who have not the fear of God before them, and whose feet are in the broad road to death, are waiting to be the companions of your children. I wish I could make the youth see and feel their danger, especially the danger of making unhappy marriages.

A little time spent in sowing your wild oats, dear young friends, will produce a crop that will embitter your whole life; an hour of thoughtlessness,—once yielding to temptation,—may turn the whole current of your life in the wrong direction. You can have but one youth; make that useful. When once

you have passed over the ground, you can never return to rectify your mistakes. He who refuses to connect with God, and puts himself in the way of temptation, will surely fall. God is testing every youth. Many have excused their carelessness and irreverence because of the wrong example given them by more experienced professors. This should not deter any from right-doing. In the day of final accounts you will plead no such excuses as you plead now. You will be justly condemned, because you knew the way, but did not choose to walk in it.

Satan, that arch-deceiver, transforms himself into an angel of light, and comes to the youth with his specious temptations, and succeeds in winning them step by step from the path of duty. He is described as an accuser, a deceiver, a liar, a tormentor, and a murderer. "He that committeth sin is of the devil." Every transgression brings the soul into condemnation, and provokes the divine displeasure. The thoughts of the heart are discerned of God. When impure thoughts are cherished, they need not be expressed by word or act to consummate the sin and bring the soul into condemnation. Its purity is defiled, and the tempter has triumphed.

Every man is tempted when he is drawn away of his own lusts and enticed. He is turned away from the course of virtue and real good by following his own inclinations. If the youth possessed moral integrity, the strongest temptations might be presented in vain. It is Satan's act to tempt you, but your

own act to yield. It is not in the power of all Satan's host to force the tempted to transgress. There is no excuse for sin.

While some of the youth are wasting their powers in vanity and folly, others are disciplining their minds, storing up knowledge, girding on the armor to engage in life's warfare, determined to make it a success. But they cannot make life a success, however high they may attempt to climb, unless they center their affections upon God. If they will turn to the Lord with all the heart, rejecting the flatteries of those who would in the slightest degree weaken their purpose to do right, they will have strength and confidence in God.

Those who love society frequently indulge this trait until it becomes an overruling passion. To dress, to visit places of amusement, to laugh and chat upon subjects altogether lighter than vanity,—this is the object of their lives. They cannot endure to read the Bible and contemplate heavenly things. They are miserable unless there is something to excite. They have not within them the power to be happy, but they depend for happiness upon the company of other youth as thoughtless and reckless as themselves. The powers which might be turned to noble purposes, they give to folly and mental dissipation.

The youth who finds joy and happiness in reading the word of God, and in the hour of prayer, is constantly refreshed by draughts from the fountain of life. He will attain a height of moral excellence, and a breadth

of thought of which others cannot conceive. Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Those who thus connect their souls with God, are acknowledged by him as his sons and daughters. They are constantly reaching higher and still higher, obtaining clearer views of God and of eternity, until the Lord makes them channels of light and wisdom to the world.

Some of the youth in — are in a hardened state of sin; they are coarse, uncourteous, rough, and rebellious. They have had great light, and have rejected it. If they now choose the way of peace, they must do so from principle rather than from feeling. Sin and holiness can make no compromise. The Bible contains no sanction of ungodliness, no sweet words of forbearance and charity for the persistently impenitent. Jesus came to draw all men unto himself, and his followers must walk in the light of his glorious example, at whatever sacrifice of ease or reputation, at whatever peril of property or life. In this way only can they fight the good fight of faith.

A pearl of great price is offered to the youth. They may sell all and buy this pearl, or they may refuse it, to their own infinite loss. Heaven may be attained by all who will comply with the conditions laid down in the word of God. Our Redeemer was obedient unto death; he gave himself an offering for sin. "Ye are redeemed with the

precious blood of Christ, as of a lamb without blemish." "The blood of Jesus Christ cleanseth us from all sin." Young friends, you may form earnest purposes in your own strength, you may flatter yourselves that you can pursue a straight-forward course without yielding the heart to the controlling influence of the Spirit of God; but you are not thus made happy. Your restless spirit needs change, and thirsts for pleasure in amusement and hilarity, and the society of your young associates. You are hewing out to yourselves broken cisterns which contain no water. A deceptive power controls your mind and actions. Happiness is to be found only in repentance toward God and faith toward our Lord Jesus Christ; for your heart is filled with rebellion; it breathes forth in your words. Your selfish prayers and religious forms may soothe the conscience, but they only increase your peril. Your nature is unrenewed.

The precious blood of Jesus is the fountain prepared to cleanse the soul from the defilement of sin. When you determine to take him as your friend, a new and enduring light will shine from the cross of Christ. A true sense of the sacrifice and intercession of the dear Saviour will break the heart that has become hardened in sin; and love, thankfulness, and humility will come into the soul. The surrender of the heart to Jesus subdues the rebel into a penitent, and then the language of the obedient soul is, "Old things have passed away, and, behold, all things

have become new." This is the true religion of the Bible. Everything short of this is a deception.

The youth have not realized that freedom and light can be retained only through self-denial, constant watchfulness and prayer, with a continual reliance upon the merits of the blood of Christ. When the Holy Spirit is breathing upon the soul, the will and the powers of the man must respond to its influence. Those who abide in Jesus will be happy, cheerful, and joyful in God. A subdued gentleness will mark the voice, reverence for spiritual and eternal things will be expressed in the actions, and music, joyful music, will echo from the lips; for it is wafted from the throne of God. This is the mystery of godliness, not easily explained, but none the less felt and enjoyed. A stubborn and rebellious heart can close its doors to all the sweet influences of the grace of God, and all the joy in the Holy Ghost. But the ways of wisdom are ways of pleasantness, and all her paths are peace. The more closely we are connected with Christ, the more will our words and actions show the subduing, transforming power of his grace.

I appeal to the youth at — to consider their ways, and change their course of action before it shall be too late. Some of you pride yourselves on your capabilities; but the more valuable the talents intrusted to your keeping, the greater will be your condemnation, if these gifts of Heaven are employed in the service of Satan. God can

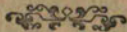
do without you; but you cannot do without God. It is you who will suffer without Jesus. The commands of God are as briars and thorns to some of the youth in —. Their knowledge of the truth makes it hard for them to indulge in sinful pleasures, for they cannot altogether put out of the mind the claims of God upon them. There is a feeling of impatience at the restraint which is thus imposed. They try to get away from this admonitory voice, but they find themselves kicking against the pricks, piercing themselves through with many sorrows. Oh that they would come to the fountain of living waters before they shall have grieved away the Spirit of God for the last time!

A few words more to the church-members. Said Christ, "If any man will come after me, let him deny himself, and take up his cross, and follow me." We are not to make crosses for ourselves, by wearing sackcloth, by pinching our bodies, or by denying ourselves wholesome, nourishing food. We are not to shut ourselves in monasteries, away from the world, and do no good to our fellow-beings, thinking this is the cross of Christ; neither are we required to unnecessarily expose health and life, nor go mourning up the hill of Christian life, feeling it a sin to be cheerful, contented, happy, and joyful. These are all self-made crosses, but not the cross of Christ.

To bear the cross of Christ is to control our sinful passions, to practice Christian courtesy even when it is inconvenient to do so, to see the wants of the needy and dis-

tressed, and to deny ourselves in order to relieve them, to open our hearts and our doors to the homeless orphan, although it may tax our means and our patience. Such children are younger members of God's family, and are to receive love and care and to be brought up in the nurture and admonition of the Lord. This is a cross, which, if lifted and cheerfully borne for Christ, will prove a diadem of glory in the kingdom of God.

Brethren, for Christ's sake fill up your life with good works, even though the world do not appreciate your efforts, and give you no credit. This is self-denial. Selfishness is the most galling yoke the members of the church ever placed upon their necks; but there is much of it cherished by those who profess to be Christ's followers. All you have belongs to God. Be guarded, lest you selfishly hoard the bounties he has given you for the widow and the fatherless. Christ left his glory, his honor, his high command, and for our sakes became poor, that we through his poverty might be made rich. Now the question comes home, What will we individually do for Jesus, who gave his life for a ruined world?



SIMPLICITY OF DRESS.

IN his sermon on the mount, Christ exhorts his followers not to allow their minds to be absorbed in earthly things. He plainly says, "Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

These words are full of meaning. They were applicable in the days of Christ, and they are applicable in our day. Jesus here contrasts the natural simplicity of the flowers of the field with the artificial adorning of raiment. He declares that the glory of Solomon could not bear comparison with one of the flowers in natural loveliness. Here is a lesson for all who desire to know and to do the will of God. Jesus has noticed the devotion and care given to dress, and has cautioned, yea, commanded us, not to bestow too much thought upon it. It is important that we give careful heed to his words. Solomon was so engrossed with thoughts of outward display, that he failed to elevate his mind by a constant connection with the God of wisdom. Perfection and beauty of character were overlooked in his attempt to obtain outward beauty. He sold his honor and integrity

of character in seeking to glorify himself before the world, and finally became a despot, supporting his extravagance by a grinding taxation upon the people. He first became corrupt at heart, then he apostatized from God, and finally became a worshiper of idols.

As we see our sisters departing from simplicity in dress, and cultivating a love for the fashions of the world, we feel troubled. By taking steps in this direction, they are separating themselves from God and neglecting the inward adorning. They should not feel at liberty to spend their God-given time in the unnecessary ornamentation of their clothing. How much better were it employed in searching the Scriptures, thus obtaining a thorough knowledge of the prophecies and of the practical lessons of Christ.

As Christians, we ought not to engage in any employment upon which we cannot conscientiously ask the blessing of the Lord. Do you, my sisters, in the needless work you put upon your garments, feel a clear conscience? Can you, while perplexing the mind over ruffles, and bows, and ribbons, be uplifting the soul to God in prayer that he will bless your efforts? The time spent in this way might be devoted to doing good to others, and to cultivating your own minds.

Many of our sisters are persons of good ability, and if their talents were used to the glory of God, they would be successful in winning many souls to Christ. Will they not be responsible for the souls they might have saved had not extravagance in dress and the cares of

this world so crippled and dwarfed their God-given powers that they felt no burden of the work? Satan invented the fashions, in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else.

The duties devolving upon mothers to bring up their children in the nurture and admonition of the Lord cannot be discharged while they continue their present manner of dress. They have no time to pray or to search the Scriptures that they may understand the truth and teach it to their children. It is not only the privilege, but the duty, of every one to increase daily in the knowledge of God and the truth. But Satan's object is gained if he can invent anything which shall so attract the mind that this cannot be the case. The reason why so many are not desirous of attending prayer-meeting and of engaging in religious exercises, is because their minds are devoted to other things. They are conforming to the world in the matter of dress; and while they are so doing, souls whom they might have helped by letting their light shine in good works, are strengthened in their unbelief by the inconsistent course of these professed Christians.

God would be pleased to see our sisters clad in neat, simple apparel, and earnestly engaged in the work of the Lord. They are not deficient in ability, and if they would put to a right use the talents they already have, their efficiency would be greatly increased. If they would devote the time they now spend in needless work to searching the word of God and

explaining it to others, their own minds would be enriched with gems of truth, and they would be strengthened and ennobled by the effort made to understand the reasons of our faith. Were our sisters conscientious Bible Christians, seeking to improve every opportunity to enlighten others, we would see scores of souls embracing the truth through their self-sacrificing endeavors alone. Sisters, in the day when the accounts of all are balanced, will you feel a pleasure in reviewing your life, or will you feel that the beauty of the outward man was sought, while the inward beauty of the soul was almost entirely neglected?

Have not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The apostle has given most explicit directions on this point: "I will therefore . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Here the Lord, through his apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others.

Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress. Many look upon these injunctions as too old-fashioned

to be worthy of notice; but He who gave them to his disciples understood the dangers from the love of dress in our time, and sent to us the note of warning. Will we heed the warning, and be wise? Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress, when it should be returned to God, the giver.

The plain, neat dress of the poorer class often appears in marked contrast with the attire of their more wealthy sisters, and this difference frequently causes a feeling of embarrassment on the part of the poor. Some try to imitate their more wealthy sisters, and will frill, and ruffle, and trim goods of an inferior quality, so as to approach as near as possible to them in dress. Poor girls, receiving but two dollars a week for their work, will expend every cent to dress like others who are not obliged to earn their own living. These youth have nothing to put into the treasury of God. And their time is so thoroughly occupied in making their dress as fashionable as that of their sisters, that they have no time for the improvement of the mind, for the study of God's word, for secret prayer, or for the prayer-meeting. The mind is entirely taken up with planning how to appear as well as their sisters. To accomplish this end, physical, mental, and moral health are sacrificed. Happiness and the favor of God are laid upon the altar of fashion.

Many will not attend the service of God upon the Sabbath, because their dress would appear so unlike that of their Christian sisters in style and adornment. Will my sisters consider these things as they are, and will they fully realize the weight of their influence upon others? By walking in a forbidden path themselves, they lead others in the same way of disobedience and backsliding. Christian simplicity is sacrificed to outward display. My sisters, how shall we change all this? How shall we recover ourselves from the snare of Satan, and break the chains that have bound us in slavery to fashion? How shall we recover our wasted opportunities? how bring our powers into healthful, vigorous action? There is only one way, and that is to make the Bible our rule of life. All should work earnestly to do good to others, watch unto prayer, take up the long-neglected cross, and heed the warnings and injunctions of Him who has said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

My Christian sisters, face the mirror, the law of God, and test your course of action by the first four commandments. These explicitly define our duty to God. He claims the undivided affections; and anything which tends to absorb the mind and divert it from God assumes the form of an idol. The true and living God is crowded out of the thoughts and heart, and the soul-temple is defiled by the worship of other gods before the Lord. "Thou shalt have no other gods before me," says the commandment. Let us search the heart, compare

the life and character with the statutes and precepts of Jehovah, and then seek diligently to correct our errors.

The last six commandments specify the duties of man to his fellow-men. Here are brought to view solemn obligations which are trampled upon every day by professed commandment-keepers. Those who have been enlightened by the grace of God, who have been adopted into the royal family, ought not always to be children in the work of the Lord. If they wisely improve upon the grace given, their capacity will increase, and their knowledge become more extensive, and they will be intrusted with a still greater measure of divine power. In putting forth earnest, well-directed efforts to bring their fellow-men to a knowledge of the truth, they will become strong in the Lord; and for working righteousness on the earth, they will receive the reward of eternal life in the kingdom of Heaven. This is the privilege of our sisters. And when we see them using God's time and money in needless display of dress, we can but warn them that they are breaking, not only the first four, but the last six commandments. They do not make God the supreme object of their worship, neither do they love their neighbor as themselves.

Christ is our example. We must keep the Pattern continually before us, and contemplate the infinite sacrifice which has been made to redeem us from the thralldom of sin. As we look into the mirror, if we find ourselves condemned, let us not venture farther in trans-

gression, but face right about and wash our robes of character in the blood of the Lamb, that they may be spotless. Let us cry as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." Those to whom God has intrusted time and means that they might be a blessing to humanity, but who have squandered these gifts needlessly upon themselves and their children, will have a fearful account to meet at the bar of God.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." The unbelieving world will soon have something to think of besides their dress and appearance; and as their minds are torn from these things by distress and perplexity, they have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the Strong Hold. Their hearts will fail them with repining and fear. They have not made God their refuge, and he will not be their consolation. He will laugh at their calamity, and mock when their fear cometh.

Those among Sabbath-keepers who have yielded to the influence of the world, are to be tested. The perils of the last days are upon us, and a trial is before the professed people of God which many have not anticipated. The genuineness of their faith will be proved. Many have united with worldlings in pride, vanity, and pleasure-seeking, flattering themselves that they could do this and still be Christians. But

it is such indulgences that separate them from God, and make them children of the world. Christ has given us no such example. Those only who deny self, and live a life of sobriety, humility, and holiness, are true followers of Jesus; and such cannot enjoy the society of the lovers of the world.

Many dress like the world, in order to have an influence over unbelievers; but here they make a sad mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction plain between the Christian and the worldling. The words, the dress, the actions, should tell for God. Then a holy influence will be shed upon all around them, and even unbelievers will take knowledge of them that they have been with Jesus. If any wish to have their influence tell in favor of truth, let them live out their profession, and thus imitate the humble Pattern.

Pride, ignorance, and folly are constant companions. The Lord is displeased with the pride manifested among his professed people. He is dishonored by their conformity to the unhealthful, immodest, and expensive fashions of this degenerate age.

Fashion rules the world. And she is a tyrannical mistress, often compelling her devotees to submit to the greatest inconvenience and discomfort. Fashion taxes without reason, and collects without mercy. She has a fascinating power, and stands ready to criticize and ridicule the poor, if they do not follow in her wake at any cost, even the sacrifice of life itself. Satan

triumphs that his devices succeed so well, and Death laughs at the health-destroying folly and blind zeal of the worshipers at fashion's shrine.

To protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health, the dress reform was introduced among us. It was not designed to be a yoke of bondage, but a blessing; not to increase labor, but to save labor; not to add to the expense of dress, but to save expense. It would distinguish God's people from the world, and thus serve as a barrier against its fashions and follies. He who knows the end from the beginning, who understands our nature and our needs,—our compassionate Redeemer,—saw our dangers and difficulties, and condescended to give us timely warning and instruction concerning our habits of life, even in the proper selection of food and clothing.

Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented. The amount of physical suffering created by unnatural and unhealthful dress cannot be estimated. Many have become life-long invalids through their compliance with the demands of fashion. Displacements and deformities, cancers and other terrible diseases, are among the evils resulting from fashionable dress.

Many a style of dress that was inappropriate and even ridiculous has been generally adopted because it was the fashion. Among these per-

nicious fashions were the large hoops, which frequently caused indecent exposure of the person. In contrast with this was presented a neat, modest, becoming dress, which would dispense with the hoops and the trailing skirts, and provide for the proper clothing of the limbs. But dress reform comprised more than shortening the dress and clothing the limbs. It included every article of dress upon the person. It lifted the weights from the hips, by suspending the skirts from the shoulders. It removed the tight corsets, which compress the lungs, the stomach, and other internal organs, induce curvature of the spine, and an almost countless train of diseases. Dress reform proper provided for the protection and development of every part of the body.

To those who consistently adopted the reform dress, appreciating its advantages, and cheerfully taking their position in opposition to pride and fashion, it proved a blessing. When properly made, it was a becoming and consistent dress, and recommended itself to persons of candid mind, even among those not of our faith.

The questions may be asked, "Why has this dress been laid aside? and for what reason has dress reform ceased to be advocated?" The reasons for this change I will here briefly state. While many of our sisters accepted this reform from principle, others opposed the simple, healthful style of dress which it advocated. It required much labor to introduce this reform among our people. It was not enough to present before our sisters the advantages of such a dress, and to convince them that it would

meet the approval of God. Fashion had so strong a hold upon them that they were slow to break away from its control, even to obey the dictates of reason and conscience. And many who professed to accept the reform made no change in their wrong habits of dress, except in shortening the skirts and clothing the limbs.

Nor was this all. Some who adopted the reform were not content to show by example the advantages of the dress, giving, when asked, their reasons for adopting it, and letting the matter rest there. They sought to control others' conscience by their own. If they wore it, others must put it on. They forgot that none were to be compelled to wear the reform dress.

It was not my duty to urge the subject upon my sisters. After presenting it before them as it had been shown me, I left them to their own conscience. Reformatory action is always attended with sacrifice. It demands that love of ease, selfish interests, and the lust of ambition be held in subjection to the principles of right. Whoever has the courage to reform must encounter obstacles. He will be opposed by the conservatism of those whose business or pleasure brings them in contact with the votaries of fashion, and who will lose caste by the change.

Much unhappy feeling was created by those who were constantly urging the reform dress upon their sisters. With extremists, this reform seemed to constitute the sum and substance of their religion. It was the theme of conversation and the burden of their hearts; and their minds were thus diverted from God and the truth. They failed to cherish the spirit

of Christ, and manifested a great lack of true courtesy. Instead of prizing the dress for its real advantages, they seemed to be proud of its singularity. Perhaps no question has ever come up among us which has caused such a development of character as has the dress reform.

While many of the young adopted this dress, some endeavored to shun the cross by indulging in extra trimmings, thus making it a curse rather than a blessing. To those who put it on reluctantly, from a sense of duty, it became a grievous yoke. Still others, who were apparently the most zealous reformers, manifested a sad lack of order and neatness in their dress. It was not made according to the approved pattern. Some would have a variety suit,—dress of one material, sacque of another, and pants of still another. Others wore the skirt very long, so that only about an inch of the pants could be seen, thus making the dress ill-proportioned and out of taste. These grotesque and untidy costumes disgusted many who would have been pleased with the reform dress proper.

Some were greatly troubled that I did not make the dress a test question, and still others, because I advised those who had unbelieving husbands or children not to adopt the reform dress, as it might lead to unhappiness that would counteract all the good to be derived from its use. For years I carried the burden of this work, and labored to establish uniformity of dress among our sisters.

In a vision given me at Battle Creek, Jan. 3, 1875, I was shown the state of things which I have here represented, and that the wide di-

versity in dress was an injury to the cause of truth. That which would have proved a blessing, if uniformly adopted and properly worn, had been made a reproach, and in some cases, even a disgrace.

Some who wore the dress sighed over it as a heavy burden. The language of their hearts was, "Anything but this. If we felt free to lay off this peculiar style, we would willingly adopt a plain, untrimmed dress of ordinary length. The limbs could be as warmly clothed as before, and we could secure all the physical benefits, with less effort. It requires much labor to prepare the reform dress in a proper manner." Murmuring and complaining were fast destroying vital godliness.

I had no burden of testimony on the subject of dress. I made no reference to it in any way, either to advocate or to condemn. It was the Lord's purpose to prove his professed people, and reveal the motives of their hearts. At the camp-meetings, I seldom had anything to say upon the subject. I avoided all questions, and answered no letters.

One year ago the subject of dress was again presented before me. I saw that our sisters were departing from the simplicity of the gospel. The very ones who had felt that the reform dress required unnecessary labor, and who claimed that they would not be influenced by the spirit of the world, had now taken up the fashions they once condemned. Their dresses were arranged with all the unnecessary adornments of worldlings, in a manner unbecoming to Christians, and entirely at variance with our faith.

Thus has been developed the pride of heart indulged by a people who profess to have come out from the world, and to be separate. Inspiration declares that the friendship of the world is enmity with God. Yet his professed people have expended their God-given time and means upon the altar of fashion.

Our people have been steadily retrograding in the work of reform. Wisdom and judgment have seemed paralyzed. Selfishness and love of display have been corrupting the heart and deteriorating the character. There is a growing disposition to sacrifice health and the favor of God upon the altar of ever-changing, never-satisfying fashion.

There is no style of dress more appropriate to be worn at the Sanitarium than the reform dress. The idea entertained by some, that it would detract from the dignity or usefulness of that institution is a mistake. It is just such a dress as one would expect to find there, and should not have been discarded. In this suit, the helpers could perform their work with far less effort than is now required. Such a dress would preach its own sermon to the devotees of fashion. The contrast between their own unhealthful, be-ruffled, trailing garments and the reform dress, properly represented, suggestive as it is of convenience and ease in using the limbs, would have been most instructive. Many of the patients would have made greater improvement, had they accepted the dress reform.

We regret that any influence should have been brought to bear against this neat, modest,

healthful dress. The natural heart is ever pleading in favor of worldly customs, and any influence tells with tenfold power when exerted in the wrong direction.

While none were compelled to adopt the reform dress, our people could and should have appreciated its advantages, and accepted it as a blessing. The evil results of an opposite course may now be seen. At the Sanitarium, physicians and helpers have greatly departed from the Lord's instructions in regard to dress. Simplicity is now rare. Instead of neat, unadorned apparel, which the pen of Inspiration has prescribed, almost every style of fashionable dress may be seen. Here, as elsewhere, the very ones who complained of the labor required to prepare the reform dress, have now gone to great extremes in needless adornment. All this involves so much time and labor that many are obliged to hire their work done, at twice what it would have cost had the garments been made in simplicity, as becometh women professing godliness. The making of these fashionable dresses frequently costs more than the dress itself. And double the value of the material is often expended for the trimmings. Here pride and vanity are displayed; and a great lack of true principle is seen. If they would be content with plain, simple clothing, many who are dependent on their weekly earnings could do the most of their own sewing. But this is now impossible, and the dress-maker's bill takes from their small wages a considerable sum.

God designed the reform dress as a barrier

to prevent the hearts of our sisters from becoming alienated from him by following the fashions of the world. Those who removed that barrier did not take upon themselves the burden to avert the dangers which must follow. Some in responsible positions have exerted an influence in favor of worldly customs, and entirely at variance with the Bible standard. They have done their part in bringing about the present state of worldliness and backsliding.

God has been testing his people. He allowed the testimony concerning dress to become silent, that our sisters might follow their own inclination, and thus develop the real pride existing in their hearts. It was to prevent the present state of worldliness that the reform dress was recommended. Many scorned the idea that this dress was necessary to preserve them from following the fashions. The Lord has permitted them to prove that pride was cherished in their hearts, and that this was just what they would do. And it is now shown that they needed the restriction which the reform dress imposed.

If all our sisters would adopt a simple, unadorned dress, of modest length, the uniformity thus established would be far more pleasing to God, and would exert a more salutary influence on the world, than the diversity presented four years since. As our sisters would not generally accept the reform dress as it should be worn, another, less objectionable style is now presented. It is free from needless trimmings, free from the looped-up, tied-back over-skirts. It consists of a plain sacque or loose-fitting basque,

and skirt, the latter short enough to avoid the mud and filth of the streets. The material should be free from large plaids and figures, and plain in color. The same attention should be given to the clothing of the limbs as with the short dress.

Will my sisters accept this style of dress, and refuse to imitate the fashions that are devised by Satan, and continually changing? No one can tell what freak fashion will take next. Worldlings whose only care is, what shall we eat? and what shall we wear? should not be our criterion.

Some have said, "After I wear out this dress, I will make the next more plain." Now, if conformity to the fashions of the world is right and pleasing to God, where is the need of making a change at all? But if it is wrong, is it best to continue in the wrong any longer than is positively necessary to make the change? Right here we would remind you of the zeal and earnestness, the skill and perseverance, you manifested in preparing your dress according to the fashion. Would it not be praiseworthy to manifest at least an equal earnestness to make it conform to the Bible standard? Precious, God-given time and means were used in fashioning those garments; and now what are you willing to sacrifice, to correct the wrong example you have been giving to others?

It is a shame to our sisters to so forget their holy character and their duty to God as to imitate the fashions of the world. There is no excuse for us except the perversity of our own hearts. We do not extend our influence by

such a course. It is so inconsistent with our profession of faith that it makes us ridiculous in the eyes of worldlings.

Many a soul who was convinced of the truth has been led to decide against it by the pride and love of the world displayed by our sisters. The doctrine preached seemed clear and harmonious, and the hearers felt that a heavy cross must be lifted by them in taking the truth. When these persons have seen our sisters making so much display in dress, they have said, "This people dress fully as much as we do. They cannot really believe what they profess; and after all, they must be deceived. If they really thought that Christ was soon coming, and the case of every soul to be decided for eternal life or death, they could not devote time and money to dress according to the existing fashions." How little did those professedly believing sisters know of the sermon their dress was preaching!

Our words, our actions, our dress, are daily, living preachers, gathering with Christ, or scattering abroad. This is no trivial matter, to be passed off with a jest. The subject of dress demands serious reflection and much prayer. Many unbelievers have felt that they were not doing right in permitting themselves to be slaves of fashion; but when they see some who make a high profession of godliness dressing as worldlings dress, enjoying trivial society, they decide that there can be no wrong in such a course.

"We are," said the inspired apostle, "made a spectacle unto the world, and to angels, and

to men." All Heaven is marking the daily influence which the professed followers of Christ exert upon the world. My sisters, your dress is telling either in favor of Christ and the sacred truth or in favor of the world. Which is it? Remember we must all answer to God for the influence we exert.

We would not by any means encourage carelessness in dress. Let the attire be appropriate and becoming. If only a ten-cent calico is worn, it should be kept neat and cleanly. If there are no ruffles, the wearer can not only save something in making it herself, but she can save quite a little sum in washing and ironing it herself. Families bind heavy burdens upon themselves by dressing their children in accordance with the fashion. What a waste of time! The little ones would look very inviting if clothed in a dress without a ruffle or ornament, but kept sweet and cleanly. It is such a trifle to wash and iron this style of dress that it is not felt to be a burden.

Why will our sisters rob God of the service due him, rob his treasury of money which they should give to his cause, to serve the fashions of this age? The first and best thoughts are given to dress, time is squandered, and money wasted. The culture of the mind and heart is neglected. The character is considered of less importance than the dress. The ornament of a meek and quiet spirit is of infinite value; and it is the wickedest of folly to waste in frivolous pursuits our opportunities to secure this precious adorning of the soul.

Sisters, we may do a noble work for God if

we will. Woman does not know her power. God did not design that her capabilities should be all absorbed upon the questions of what shall I eat? and what shall I drink? and wherewithal shall I be clothed? There is a higher purpose for woman,—a grander destiny. She should develop and cultivate her powers; for God can employ them in the great work of saving souls from eternal ruin.

Upon Sunday the popular churches appear more like a theater than a place for the worship of God. Every style of fashionable dress is displayed there. The poor have not courage to enter those houses of worship. The following remarks were made in my hearing by an attendant at one of those fashionable churches: "It affords such a fine opportunity for studying the fashions. I can see the effect of different styles of dress; and, do you know, I gain great benefit in my business by watching the effect of various dresses on different forms and different complexions. Did you notice that grand trail and that lovely hat? I know just how they were made. I have been taking lessons all day, which I shall put to a practical use."

Not one word was said of Christ or of the sermon preached. How, thought I, can Jesus regard that company, with their display of ornaments and extravagant dress? What dishonor is shown to the house of God! Were Christ upon earth, and should he visit such churches, would he not drive out those desecrators of his Father's house?

But the greatest evil is the influence upon

the children and youth. Almost as soon as they come into the world, they are subjected to fashion's demands. Little children hear more of dress than of their salvation. They see their mothers more earnestly consulting the fashion-plates than the Bible. More visits are made to the dry-goods dealer and the milliner than to the church. The outward display of dress is made of greater consequence than the adornment of the character. Sharp reprimands are called forth for soiling the fine clothing, and the mind becomes peevish and irritable under continual restraint.

A deformed character does not disturb the mother as much as a soiled dress. The child hears more of dress than of virtue; for the mother is more familiar with fashion than with her Saviour. Her example too often surrounds the young with a poisonous atmosphere. Vice, disguised in fashion's garb, intrudes itself among the children.

Simplicity of dress will make a sensible woman appear to the best advantage. We judge of an individual's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire.

There is an ornament that will never perish, that will promote the happiness of all around us in this life, and will shine with undimmed lustre in the immortal future. It is the adorning of a meek and lowly spirit. God has bidden us to wear the richest dress upon the soul.

By every look into the mirror, the worshipers of fashion should be reminded of the neglected soul. Every hour squandered over the toilet should reprove them for leaving the intellect to lie waste. Then there might be a reformation that would elevate and ennoble all the aims and purposes of life. Instead of seeking golden ornaments for the exterior, an earnest effort would be put forth to secure that wisdom which is of more value than fine gold, yea, which is more precious than rubies.

Those who worship at fashion's altar have but little force of character and but little physical energy. They live for no great purpose, and their lives accomplish no worthy end. We meet everywhere women whose whole mind and heart are absorbed in their love of dress and display. The soul of womanhood is dwarfed and belittled, and her thoughts are centered upon her poor, despicable self. As a fashionably dressed young lady was passing several gentlemen on the street, one of them made some inquiries in regard to her. The answer was, "She makes a pretty ornament in her father's house, but otherwise she is of no use." It is deplorable that those who profess to be Christ's disciples should think it a fine thing to imitate the dress and manners of these useless ornaments.

Peter gives valuable instruction concerning the dress of Christian women: "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 cor-

ruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." All that we urge is compliance with the injunctions of God's word. Are we Bible readers, and followers of Bible teachings? Will we obey God, or conform to the customs of the world? Will we serve God or mammon? Can we expect to enjoy peace of mind and the approval of God, while walking directly contrary to the teachings of his word?

The apostle Paul exhorts Christians not to be conformed to the world, but to be transformed by the renewing of the mind, "that ye may prove what is that good, and acceptable, and perfect will of God." Many who profess to be children of God feel no scruples against conforming to the customs of the world in the wearing of gold and pearls and costly array. Those who are too conscientious to wear these things are regarded as narrow-minded, superstitious, and even fanatical. But it is God who condescends to give us these instructions; they are the declarations of Infinite Wisdom; and those who disregard them, do so at their own peril and loss. Those who cling to the ornaments forbidden in God's word, cherish pride and vanity in the heart. They desire to attract attention. Their dress says, Look at me; admire me. Thus the vanity inherent in human nature is steadily increasing by indulgence. When the mind is fixed upon pleasing God alone, all the needless embellishments of the person disappear.

The apostle places the outward adorning in direct contrast with a meek and quiet spirit, and then testifies of the comparative value of the latter,—“in the sight of God of great price.” There is a decided contradiction between the love of outward adorning and the grace of meekness,—the quiet spirit. It is only when we seek in all things to conform to the will of God that peace and joy will reign in the soul.

The love of dress endangers the morals, and makes woman the opposite of the Christian lady characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer, and awakens base passions in the heart of the beholder. God sees that the ruin of the character is frequently preceded by the indulgence of pride and vanity in dress. He sees that the costly apparel stifles the desire to do good.

The more means persons expend in dress, the less they can have to feed the hungry and clothe the naked; and the streams of beneficence which should be constantly flowing are dried up. Every dollar saved by denying one's self of useless ornaments, may be given to the needy, or may be placed in the Lord's treasury, to sustain the gospel, to send missionaries to foreign countries, to multiply publications to carry rays of light to souls in the darkness of error. Every dollar used unnecessarily deprives the spender of a precious opportunity to do good.

My sister, how much time have you spent on needless trimming,—time for which you must render an account to God? How much

money expended to please your fancy, and win the admiration of hearts as vain as your own? It was God's money. How much good you might have done with it! And what a loss have you sustained in this life, and in the future, immortal life, by not doing this! Every soul will be judged according to the deeds done in the body. God reads purposes and motives. Every work and every secret thing is open to his all-seeing eye. No thought, word, or action escapes his notice. He knows whether we love and glorify him, or please and exalt ourselves. He knows whether we set our affections upon things above, where Christ sitteth at the right hand of God, or upon things earthly, sensual, and devilish.

When you place a useless or extravagant article of clothing upon your person, you are withholding from the naked. When you spread your tables with a needless variety of costly food, you are neglecting to feed the hungry. How stands your record, professed Christian? Do not, I beseech you, lay out in foolish and hurtful indulgences that which God requires in his treasury, and the portion which should be given to the poor. Let us not clothe ourselves with costly apparel, but, like women professing godliness, with good works. Let not the cry of the widow and the fatherless go up to Heaven against us. Let not the blood of souls be found on our garments. Let not precious probationary time be squandered in cherishing pride of heart. Are there no poor to be visited? no dim eyes for whom you can read the word of God? no desponding, discour-

aged ones that need your words of comfort and your prayers?

As God has prospered you, has not the indulgence of pride and vanity been steadily increasing? While you are devoting precious time to the study of dress, the inward adorning is neglected; there is no growth in grace. Instead of becoming more heavenly-minded, you are becoming more and more earthly-minded. Foolish and hurtful lusts, groveling appetites, becloud your sense of sacred things. Why will not every one who professes to love Jesus flee from those soul-destroying indulgences? The world is crazy after show and fashion and pleasure. Licentiousness is steadily and fearfully on the increase. Why will not Christians be true to their high profession?

Christ is ashamed of his professed followers. Wherein do we bear any resemblance to him? Wherein does our dress conform to the Bible requirements? I do not want the sins of the people upon me, and I will give the trumpet a certain sound. For years I have borne a plain and decided testimony upon this subject, in print and upon the speaker's stand. I have not shunned to declare the whole counsel of God. I must be clear of the blood of all. The fact that worldliness and pride bear almost universal sway, is no excuse for one Christian to do as others do. God hath said, "Thou shalt not follow a multitude to do evil."

Do not, my sisters, trifle longer with your own souls and with God. I have been shown that the main cause of your backsliding is your love of dress. This leads to the neglect of

grave responsibilities, and you find yourselves with scarcely a spark of the love of God in your hearts. Without delay, renounce the cause of your backsliding, because it is sin against your own soul and against God. Be not hardened by the deceitfulness of sin. Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God. I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline. If there is a continuance, in face of warnings and appeals and entreaties, to still follow the perverse will, it may be regarded as proof that the heart is in no way assimilated to Christ. Self and only self is the object of adoration, and one such professed Christian will lead many away from God.

There is a terrible sin upon us as a people, that we have permitted our church-members to dress in a manner inconsistent with their faith. We must arise at once, and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized.



PURE EDUCATION.

EDUCATION comprises more than a knowledge of books. Proper education includes not only mental discipline, but that training which will secure sound morals and correct deportment. We have had many fears that those who take students into their houses, will not realize their responsibility, and will neglect to exert a proper influence over these youth. Thus students will fail to obtain all the benefit which they might receive at the College. The question too often arises, "Am I my brother's keeper?" What care, what burden or responsibility should I have for the students who occupy rooms in our house? I answer, The very same interest that you have for your own children.

Says Christ, "Love one another as I have loved you." The souls of the youth that are brought under your roof are as precious in the eyes of the Lord as are the souls of your own dear children. When young men and young women are separated from the softening, subduing influences of the home circle, it is the duty of those who have the care of them to make home influences for them. In this they would supply a great lack, and would be doing a work for God as verily as the minister in the desk. To throw around these students an influence which would preserve them from temptations to immorality, and lead them to Jesus, is a work which Heaven would approve. Grave responsibilities rest upon those who reside at the great center of the work, where

are important interests to be sustained. Those who choose their homes at Battle Creek should be men and women of faith, of wisdom, and of prayer.

Hundreds of youth of various dispositions and of different education are associated in the school, and great care as well as much patience is required to balance in the right direction minds that have been warped by bad management. Some have never been disciplined, and others have been governed too much, and have felt, when away from the vigilant hands that held the reins of control, perhaps too tightly, that they were free to do as they pleased. They despise the very thought of restraint. These varying elements brought together in our College, bring care, burdens, and weighty responsibility, not only upon teachers, but on the entire church.

The students at our College are exposed to manifold temptations. They will be brought in contact with individuals of almost every stamp of mind and morals. Those who have any religious experience are censurable if they do not place themselves in a position to resist every evil influence. But many choose to follow inclination. They do not consider that they must make or mar their own happiness. It is in their own power to so improve their time and opportunities as to develop a character that will make them happy and useful.

The youth who reside at Battle Creek are in constant danger, because they do not connect with Heaven. If they would be true to

their profession, they might be living missionaries for God. By manifesting Christian interest, sympathy, and love, they might greatly benefit the youth who come to Battle Creek from other places. An earnest effort should be made to keep these strangers from choosing superficial, frivolous, pleasure-seeking associates. This class exert a demoralizing influence upon the College, upon the Sanitarium, and upon the Office of publication. Our numbers are constantly increasing, and vigilance and zeal to keep the fort are steadily decreasing. If they will open their eyes, all may see where these things are tending.

Many move to Battle Creek to give their children the advantages of the College, and at the same time do not feel their own responsibility in making this move. They do not realize that something more is to be considered than their own selfish interest; that they may be a hindrance instead of a blessing, unless they come with the full purpose to do good as well as to get good. None need to lose their spirituality in coming to Battle Creek. It is not in the power of any to lead us astray from the path cast up for the ransomed of the Lord to walk in, if we will follow Christ. No one is compelled to copy the errors of professed Christians. If he sees the mistakes and faults of others, he will be responsible before God and before his fellow-men if he does not set a better example. But some make the faults of others an excuse for their own defects of character, and even copy the very objectionable traits which they condemn. Such persons

strengthen those of whom they complain as pursuing an unchristian course. With their eyes open, they walk into the enemy's snare. Not a few in Battle Creek have pursued this course. Some have come to the place where our institutions are located, with the selfish motive of making money. This class will be no help to the youth, either by précept or example.

The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than to redouble their own efforts to guard and control their children. Thus they cast upon those who feel the responsibility a tremendous burden. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work at Battle Creek, when the evils have been caused by just such a course as these parents themselves have pursued.

Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended, and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen

by indulgence. If parents would do their duty, we would see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from him to perceive the devices of Satan and to resist his snares.

In this age of the world, children should have strict watch-care. They should be advised and restrained. Eli was cursed of God, because he did not promptly and decidedly restrain his wicked sons. There are parents at Battle Creek who are doing no better than did Eli. They are afraid to control their children. They see them serving Satan with a high hand, and pass it by as a disagreeable necessity, which must be endured because it cannot be cured.

Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in, and at whose house they spend their evenings. Some children deceive their parents with falsehoods to avoid exposure of their wrong course. There are those who seek the society of corrupt companions, and secretly visit saloons and other forbidden places of resort in the city. There are students who visit the billiard-rooms, and who engage in card-playing, flattering themselves that there is no danger. Since their object is merely amusement, they feel perfectly safe. It is not the lower grade alone who do this. Some who have been carefully reared, and educated to look upon such things with abhorrence, are venturing upon the forbidden ground.

The young should be controlled by firm principle, that they may rightly improve the powers

which God has given them. But youth follow impulse so much and so blindly, without reference to principle, that they are constantly in danger. Since they cannot always have the guidance and protection of parents and guardians, they need to be trained to self-reliance and self-control. They must be taught to think and act from conscientious principle.

Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body as well as the mind must have exercise. There is the greatest need of temperance in amusements, as in every other pursuit. The character of these amusements should be carefully and thoroughly considered. Every youth should ask himself, What influence will these amusements have on physical, mental, and moral health? Will my mind become so infatuated as to forget God? shall I cease to have his glory before me?

Card-playing should be prohibited. The associations and tendencies are dangerous. The prince of the powers of darkness presides in the gaming-room and wherever there is card-playing. Evil angels are familiar guests in these places. There is nothing in such amusements beneficial to soul or body. There is nothing to strengthen the intellect, nothing to store it with valuable ideas for future use. The conversation is upon trivial and degrading subjects. There is heard the unseemly jest, the low, vile talk, which demeans and destroys the true dignity of manhood. These games are the most senseless, useless, unprofitable, and dangerous

employments the youth can have. Those who engage in card-playing become intensely excited, and soon lose all relish for useful and elevating occupations. Expertness in handling cards will soon lead to a desire to put this knowledge and tact to some use for personal benefit. A small sum is staked, and then a larger, until a thirst for gaming is acquired, which leads to certain ruin. How many has this pernicious amusement led to every sinful practice, to poverty, to prison, to murder, and to the gallows! And yet many parents do not see the terrible gulf of ruin that is yawning for our youth.

Among the most dangerous resorts for pleasure is the theater. Instead of being a school of morality and virtue, as is so often claimed, it is the very hot-bed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes, deprave the imagination, and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life, than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement.

There are modes of recreation which are highly beneficial to both mind and body. An

enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit.

The great God, whose glory shines from the heavens, and whose divine hand upholds millions of worlds, is our Father. We have only to love him, trust in him, as little children in faith and confidence, and he will accept us as his sons and daughters, and we shall be heirs to all the inexpressible glory of the eternal world. All the meek will be guide in judgment, the meek will he teach his way. If we will walk in obedience to his will, learn cheerfully and diligently the lessons of his providence, by-and-by he will say, Child, come home to the heavenly mansions I have prepared for you.

ACCOUNTABLE TO GOD.

WE are accountable to God for the wise improvement of every mental faculty and every physical power. Who can measure his responsibility? We must render an account for the influence which we exert. That which seems to us to be a small defect in our character, will be reproduced in others in a greater degree and thus the influence we have exerted for evil may be increased and perpetuated.

Let none venture to speak lightly of the cautions given by those whose duty it is to guard

their moral and spiritual welfare. The words may seem to be of little consequence, producing only a momentary impression on the minds of the hearers. But this is not all. In many cases, these words find a response in the unsanctified hearts of youth who have never submitted to caution or restraint. The influence of a thoughtless word may affect a soul's eternal destiny. Every person is exerting an influence upon the lives of others. We must be either as a light to brighten and cheer their path, or as a desolating tempest to destroy. We are either leading our associates upward to happiness and immortal life, or downward to sorrow and eternal ruin. No man will perish alone in his iniquity. However contracted may be one's sphere of influence, it is exerted either for good or for evil. One man upon his death-bed exclaimed, "Gather up my influence, and bury it with me." Could this be done? No, no; like the thistle-seed it had been borne everywhere, and had taken root and yielded an abundant harvest.

There are few who form evil habits deliberately. By frequent repetition of wrong acts, habits are formed unconsciously, and become so firmly established that the most persistent effort is required to effect a change. We should never be slow in breaking up a sinful habit. Unless evil habits are conquered, they will conquer us, and destroy our happiness. There are many poor creatures, now miserable, disappointed, and degraded, a curse to all around them, who might have been useful and happy men, had they but improved their opportunities.

Many youth waste the precious hours of life in idle day-dreaming. Such persons have not much force of character, or strength of principle. Many drift about, the sport of every changing circumstance. They are ever looking to others for sympathy, vainly depending upon others for happiness. All who pursue this course will wreck their hopes, both for this life and for the life to come.

Young persons who are thrown into one another's society may make their association a blessing or a curse. They may edify, bless, and strengthen one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert only a demoralizing influence.

Jesus will be the helper of all who put their trust in him. Those who are connected with Christ have happiness at their command. They follow in the path where their Saviour leads, for his sake crucifying self, with the affections and lusts. These persons have built their hopes on Christ, and the storms of earth are powerless to sweep them from the sure foundation.

It rests with yourselves, young men and young women, whether you will become persons of trust, of integrity and real usefulness. You should be ready and resolute to take your stand for the right, under all circumstances. Our wrong habits cannot be taken to Heaven with us, and unless overcome here, they will shut us out of the abode of the righteous. Bad habits, when opposed, will offer the most vigorous resistance; but if the warfare is kept up, with

energy and perseverance, they may be conquered.

In order to form correct habits, we should seek the company of persons of sound moral and religious influence. We should constantly bear in mind that we may be fitting to inhabit the heavenly courts. The precious hours of probation are granted that we may remove every defect from the character; and we should seek to do this, not only that we may obtain the future life, but that we may be useful here. Young men and young women should regard a good character as a capital of more value than gold or silver or stocks. It will be unaffected by panics and failures, and will bring rich returns when earthly possessions are swept away. The youth need a higher, nobler view of the value of Christian character. Sin blinds the eyes and defiles the heart. Integrity, firmness, perseverance, are qualities which all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible,—a power which makes him strong to do good, strong to resist evil, strong to bear adversity. It is here that true excellence of character shines forth with the greatest luster.

Strength of character consists of two things,—power of will, and power of self-control. Many youth mistake strong, uncontrolled passions for strength of character. But the truth is, that he who is mastered by his passions is a weak man. The real greatness and nobility of the man is measured by the strong feelings which he subdues, not by the power of the feelings that subdue him. The strongest man

is he who, while sensitive to abuse, will yet restrain passion and forgive his enemies. Such men are true heroes.

Many have such meager ideas of what they may become, that they will ever remain dwarfed and narrow, when, if they would improve the powers which God has given them, they might develop a noble character, and exert an influence that would win souls to Christ. Knowledge is power; but intellectual ability, without goodness of heart, is a power for evil.

God has given us our intellectual and moral powers; but to a great extent every person is the architect of his own character. Every day the structure is going up. The word of God warns us to take heed how we build,—to see that our building is founded upon the Eternal Rock. The time is coming when our work will stand revealed just as it is. Now is the time for all to cultivate the powers which God has given them, that they may form characters for usefulness here, and for the higher life hereafter.

Every act of life, however unimportant, has its influence in forming the character. A good character is more precious than worldly possessions; and the work of forming it is the noblest in which men can engage.

Characters formed by circumstance are changeable and discordant,—a mass of contraries. Their possessors have no high aim or purpose in life. They have no ennobling influence upon the character of others. They are purposeless and powerless.

The little span of life allotted us here should be wisely improved. God would have his church a living, devoted, working church. But our people as a body are far from this now. God calls for strong, brave souls, for active, living Christians, who are following the true Pattern, and who will exert a decided influence for God and the right. The Lord has committed to us, as a sacred trust, most important and solemn truths, and we should show their influence upon our lives and characters.

THE FACTS IN THE CASE.

We call attention to the article, commencing on page 99, headed, *The Tract Societies*. We wish to particularly notice the point in the article treated on page 100, relative to the brethren and sisters taking stock in the Seventh-day Adventist Publishing Association located at Battle Creek, Michigan. May the article be read with care, and may all those who have taken but little or no stock in the Association, who are able to do so, come nobly and liberally up to the work, and thus relieve the REVIEW Office from its present embarrassment. The facts in the case are here given:—

1. The value of all the property of the Association, including real estate, personal, and the value of its lists of subscribers and copyrights of books, is not less than \$180,000.
2. The Association owes not less than \$65,000.
3. This leaves, after debts are paid, \$115,000.
4. The entire sum given in stock and donations is \$35,000.

5. This showing proves the faithfulness and sacrifices of those who have toiled at the REVIEW Office for limited pay. For each dollar taken in stock, or donated to the Association, we can show two dollars earned.

The publishing houses of other young and small denominations are never self-sustaining, and large sums are raised annually by their patrons and friends, to make up the deficiency. But this Office, notwithstanding it has borne burdens for all our other institutions, and has been a succorer of the Health Institute, the College, the Pacific Press, and the Tract Society, can now show three dollars for one raised by its patrons and friends.

But it is a shame that our oldest publishing house should pay interest on \$65,000. This interest money, amounting to about \$4,000 annually, is needed to do justice to the faithful men and women who toil early and late, by being properly divided among them in raising their wages to living rates.

We appeal to those of our brethren who have taken but little or no stock in the Association to now come forward to our help. You are a large class compared with the devoted and self-sacrificing few who took stock liberally at an early date in our history, before calls were made for other institutions. Not one-fifth of our brethren and sisters, who are able to take shares at \$10.00 each, all the way from one to twenty, have taken as much as one share. There are no reasons why stock to the amount of \$75,000 should not be taken during the year 1881.

Read carefully and prayerfully pages 99-124, and in the fear of God act a liberal part for the benefit of our publishing houses, which are the right arm of our strength.

J. W.