



R. J. CHRISTIAN

TESTIMONY FOR THE CHURCH. NO. 14.

INTRODUCTION.

IN Testimony No. 13, I gave a brief sketch of our labors and trials, reaching from Dec. 19, 1866, to Oct. 21, 1867. I will, in these pages, notice the less painful experience of the past five months.

During this time I have written many personal testimonies. And for many persons whom I have met in our field of labor the past five months, I have testimonies still to write as I find time and have strength; but just what my duty is, in relation to these personal testimonies, has long been a matter of no small anxiety to me. With a few exceptions, my course has been to send them to the persons to whom they related, and leave them to dispose of them as they chose. The results have been various, as follows:

1. Some have thankfully received the testimonies, and have responded to them in a good spirit, and have profited by them. These have been willing that their brethren should see the testimonies, and have freely and fully confessed their faults.

2. Others have assented that the testimonies to them were true, and after reading them have laid them away to remain in silence, while they have made but little change in their lives. And these testimonies related more or less to the churches to which these persons belonged, who could also be benefited by them. But all this was lost in conse-

quence of these testimonies being held in private.

3. And yet others have rebelled against the testimonies. Some of these have responded in a fault-finding spirit. Some have shown bitterness, anger, and wrath, and have, for my toil and pains in writing the testimonies, turned upon us to injure us all they could. While others, in personal interviews, have held me for hours to pour into my ears and my aching heart their complaints, murmurings, and self-justifications, perhaps in a spirit of appeal to their own sympathies with weeping, in which they would lose sight of their own faults and sins. The influence of these things has been terrible upon me, and sometimes has driven me nearly to distraction. That which has followed from the conduct of these unconsecrated, unthankful persons has cost me more suffering, and has worn upon my courage and health ten times more, than all the toil of writing the testimonies.

And all this has been suffered by me, and my brethren and sisters generally have known nothing about it. They have had no just idea of the amount of wearing labor of this kind which I have had to perform, nor of the burdens and sufferings unjustly thrown upon me. I have given some personal communications in several numbers of my testimonies, which in some cases have offended because I did not give all. This, on account of their number, would be hardly possible, and would be improper, on account of some of them relating to sins which need not, and should not, be made public.

But, finally, I have decided that many of these personal testimonies should be published, as they all contain more or less reproofs and instructions

which apply to hundreds or thousands of others in similar condition. These should have the light which God has seen fit to give, which meets their cases. It is a wrong to shut it away from them by sending it to one person, or to one place, where it is kept as a light under a bushel. My convictions of duty on this point have been greatly strengthened by the following dream :

A grove of evergreens was presented before me. Several, including myself, were laboring among them. I was bidden to closely inspect the trees, and see if they were in a flourishing condition. I observed that some of them were fading, and turning yellow, as if dying. Some were dwarfed. They did not grow. Some were being bent and deformed by winds, and needed to be supported by stakes. I was carefully removing the dirt from the feeble and dying trees, to ascertain the cause of their condition. I discovered worms at the roots of some. Some had not been watered properly, and were dying with drought. The roots of others had been crowded together to their injury. My work was to explain to the workmen the different causes of the want of prosperity of all these trees. This was necessary from the fact that trees in other grounds were liable to be affected from different causes as these had been, and the knowledge of the cause of their not flourishing, and how they should be cultivated and treated, must be made known.

I have spoken freely of the case of sister Hannah More, not from a willingness to grieve the Battle Creek church, but from a sense of duty. I love that church notwithstanding their faults. I know of no church that in acts of benevolence and

general duty do so well. I present the frightful facts in this case to arouse our people everywhere to a sense of their duty. There is not one in twenty of those who have a good standing with Seventh-day Adventists who is living out the self-sacrificing principles of the word of God.

And let not their enemies, who are destitute of the first principles of the doctrine of Christ, take advantage of the fact that they are reprov'd. This is evidence that they are the lawful sons and daughters of the Lord. Those who are without chastisement, the apostle says, are bastards and not sons. Then let not these illegitimate children boast over the legal ones of the Almighty.

THE HEALTH INSTITUTE.

IN former numbers of Testimonies to the Church, I have spoken of the importance of such an institution, established by Seventh-day Adventists for the benefit of the sick, especially for the suffering and sick among us. I have spoken of the ability of our people, in point of means, to do this; and that, in view of the importance of this branch of the great work of preparation to meet the Lord in gladness of heart, our people should feel themselves called upon, according to their ability to do, to put a portion of their means into such an institution. And I have also pointed out, as they were shown to me, some of the dangers to which physicians, managers, and others, would be exposed in the prosecution of such an enterprise; and I did hope that the dangers shown me, would be avoided. In this, however, I enjoyed

hope for a time, only to suffer disappointment and grief.

The health reform was a subject in which I had taken great interest, and my hopes of the prosperity of the Health Institute were high. The responsibility of speaking to my brethren and sisters in the name of the Lord, relative to it, and of their duty to furnish necessary means, I felt as no other one could feel, and watched the progress of the work with intense anxiety and interest.

When I saw those who managed and directed, running into the dangers shown me, and of which I had warned them publicly, and in private conversation and letters, a terrible burden came upon me. That which had been shown me as a place where the suffering sick among us could be helped, was one where sacrifice, hospitality, faith, and piety, should be the ruling principles. But when unqualified calls were made for large sums of money, with statements that stock taken would pay large per cent; when those brethren employed in the institution to fill their several stations, all more or less responsible, seemed more than willing to take larger wages than those were satisfied with, who filled equally important stations in the great cause of truth and reform; when I learned, with pain, that, in order to make the institution popular with those not of our faith, and to secure their patronage, a spirit of compromise was rapidly gaining ground at the Institute, which, in order to meet the unbelief of unbelievers, was manifested in the adoption of the use of Mr., Miss, and Mrs., instead of Bro. and Sister, and popular amusements, in which all could engage in a sort of comparatively innocent frolic; when I saw these things, I said,

This is not that which was shown me as an institution for the sick, which would share the signal blessing of God. This is another thing.

And yet calculations for more extensive buildings were being made, and calls for large sums of money were urged. As the thing was being managed, I could but regard the Institute, on the whole, a curse. Although some were being benefited in the point of health, the influence on the church at Battle Creek, and upon brethren and sisters who visited the Institute, was bad to such a degree as to overbalance all the good that was being done; and this influence was reaching churches in this and other States, and was terribly destructive to faith in God, and in the present truth. Several came to Battle Creek humble, devoted, confiding Christians, who went away almost infidels. The general influence of these things was creating prejudice against the health reform in very many of the most humble, the most devoted, and the best of our brethren, and was destroying faith in my testimonies and in the present truth.

It was this state of matters relative to the health reform and the Health Institute, with which other things were brought to bear, that made it my duty to speak as I did in Testimony No. 13. I well knew that that would produce a reaction and trial upon many minds. I also knew that a reaction must come sooner or later, and for the good of the Institute, and the cause generally, the sooner the better. Had matters been moving in a wrong direction, to the injury of precious souls, and the cause generally? the sooner this could be checked, and they be properly directed, the better. The further the advance, the greater the ruin, the

greater the reaction, and the greater the general discouragement. Such a check, the misdirected work must have; and there must be time to correct errors, and start again in the right direction.

The good work wrought for the church at Battle Creek last fall, the thorough reform and turning to the Lord, by physicians, helpers, and managers, at the Health Institute, and the general agreement of our brethren and sisters in all parts of the field, relative to the great object of, and the manner in which to conduct, the Health Institute, to which is added the varied experience of more than one year, not only in the wrong course, but also in a right direction, give me more confidence that the health reform and the Health Institute will prove a success, than I ever before had. I still fondly hope to see the Health Institute at Battle Creek prospering, and, in every respect, the institute shown me. But it will take time to fully correct and outgrow the errors of the past. With the blessing of God this can and will be done.

The brethren who have stood at the head of this work have appealed to our people for means, on the ground that the health reform was a part of the great work connected with the third angel's message. In this they have been right. It is a branch of the great, charitable, liberal, sacrificing, benevolent work of God. Then why should these brethren say, "Stock in the Health Institute will pay a large per cent.," "it is a good investment," "a paying thing"? Why not as well talk of stock in the Publishing Association paying a large per cent? If these are two branches of the same great, closing work of preparation for the coming of the Son of man, why not? Or why not make

them both matters of liberality? The pen and the voice that appealed to the friends of the cause in behalf of the publishing fund, held out no such inducements. Why, then, represent to wealthy, covetous Sabbath-keepers, that they may do great good by investing their means in the Health Institute, and at the same time retain the principal, and also receive large per cent. for the simple use of it? The brethren were called upon to donate for the Publishing Association, and they nobly and cheerfully sacrificed unto the Lord, following the example of the one who made the call, and the blessing of God has been upon that branch of the great work. But it is to be feared that his displeasure is upon the manner in which funds have been raised for the Health Institute, and that his blessing will not be upon that Institution to the full, till this wrong be corrected. In my appeal to the brethren in behalf of such an institution, in Testimony No. 11, page 50, I said:

“I was shown that there is no lack of means among Sabbath-keeping Adventists. At present, their greatest danger is through their accumulation of property. Some are continually increasing their cares and labors. They are overcharged, and the result is, God and the wants of his cause are nearly forgotten by them, and they are spiritually dead. They are required to sacrifice to God an offering. A sacrifice does not increase, but decreases and consumes.”

My view of this matter of means was a “sacrifice to God, an offering;” and I never received any other idea. But, if the principal is to be held good by stockholders, and they are to draw a certain per cent., where is the decrease, or the con-

suming sacrifice? And how are the dangers of those Sabbath-keepers who are accumulating property, decreased by the present plan of holding stock in the Institute? Their dangers are only increased. And here is an additional excuse for their covetousness. In investing in stock in the Institute, held as a matter of sale and purchase like any other property, they do not sacrifice. As large per cent. is held out as an inducement, the spirit of gain, not sacrifice, leads them to invest so largely in the stock of the Institute that they have but little or nothing to give, to sustain other branches of the work still more important. God requires of these close, covetous, worldly persons, a sacrifice for suffering humanity. He calls on them to let their worldly possessions decrease for the sake of those afflicted ones who believe in Jesus and the present truth. They should have a chance to act in full view of the decisions of the final Judgment, as described in the following burning words of the King of kings:

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

unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal.” Matt. xxv, 34-46.

Again, on pp. 51-53 of Test. No. 11, I said:

“There is a liberal supply of means among our people to carry forward this great enterprise without any embarrassment, if all will feel the importance of the work. All should feel a special interest in sustaining this enterprise; and especially those who have means should invest in it. A suitable home should be fitted up for the reception of invalids, that they may, through the use of proper means, and the blessing of God, be relieved of their infirmities, and learn how to take care of themselves, and thus prevent sickness.

“Many who profess the truth are growing close and covetous. They need to be alarmed for themselves. They have so much of their treasure upon the earth, that their hearts are on their treasure.

They have much the largest share of their treasure in this world, and but little in Heaven; therefore their hearts and affections are placed on earthly possessions, instead of on the heavenly inheritance. There is now a good object before them where they can use their means for the benefit of suffering humanity, and also for the advancement of the truth. This enterprise should never be left to struggle in poverty. These stewards to whom God has entrusted means should now come up to the work and use their means to the glory of God. Those who through covetousness withhold their means, will find it will prove to them a curse rather than a blessing."

In what I have been shown, and what I have said, I received no other idea, and designed to give no other, than that the raising of funds for this branch of the work was to be a matter of liberality, the same as for the support of other branches of the great work. And although the change from the present plan to one that can be fully approved of the Lord, may be attended with difficulties, and require labor and time to bring it about, yet I think it can be done with little loss of stock already taken, and will result in a decided increase of capital donated, to be used in a proper manner to relieve suffering humanity.

Many have taken stock who are not able to donate it. Some of these are suffering for the very money they have invested in stock. As I travel from State to State, I find afflicted ones standing on the very verge of the grave, who should go to the Institute for a while, but cannot for want of the very means they have in Institute stock. These should not have a dollar invested

there. One case, in Vermont, I will mention. As early as 1850 this brother was a Sabbath-keeper, and began at that date to liberally donate to the several enterprises that have been undertaken to advance the cause, until he became reduced in property. Yet when the urgent, unqualified call came for the Institute, he took stock to the amount of one hundred dollars. At the meeting at West Enosburgh he introduced the case of his wife, who is very feeble, who can be helped, and must be helped soon, if ever. He also stated his circumstances, and that if he could command the one hundred dollars then in the Institute; he could send his wife there to be treated. But as it was he could not. We replied that he should never have invested a dollar in the Institute; that there was a wrong in the matter which we could not help; and there the matter dropped. I do not hesitate to say that this sister should be treated a few weeks at least, at the Institute, free from charge. They are able to do but little more than to pay fare to and from Battle Creek.

The friends of humanity, of truth and holiness, should act in reference to the Institute on the plan of sacrifice and liberality. I have \$500 in stock in the Institute, which I wish to donate, and if my husband succeeds well with his anticipated book, he will give \$500 more. Will those who approve this plan please address us at Greenville, Montcalm Co., Michigan, and state the sums they wish to donate, or to be held as the stock in the Publishing Association is held? When this is done, then let the donations come in as needed; let the sums, small and large, come in. Let expenditures of means be made judiciously. Let

charges for patients be as reasonable as possible. Let brethren donate to partly pay the expenses at the Institute, of suffering, worthy poor in their midst. Let the feeble ones be led out, as they can bear it, to cultivate the beautifully-situated acres owned by the Institute. Let them not do this with the narrow idea of pay, but with the liberal idea that the expense of the purchase of them was a matter of benevolence for their good. Let their labor be a part of their prescription, as much as the taking of baths. Oh! yes, let benevolence, charity, humanity, sacrifice for others' good, be the ruling idea with physicians, managers, helpers, patients, and with all the friends of Jesus, far and near, instead of wages, good investment, a paying thing, stock that will pay. Let the love of Christ, love of souls, sympathy for suffering humanity, rule and govern all we say and do relative to the Health Institute.

Why should a Christian physician, who is believing, expecting, looking, waiting, and longing for the coming and kingdom of Christ, when sickness and death will no longer have power over the saints, expect more pay for his services than the Christian editor, or the Christian minister? He may say that his work is more wearing. That is yet to be proved. Let him work as he can endure it, and not violate the laws of life which he teaches to his patients. There are no good reasons why he should overwork and receive large pay for it, more than the minister or the editor. Let all who act a part in the Institute and receive pay for their services, act on the same liberal principle. No one should be suffered to remain as helper in the Institute who does it simply for pay. There are

those of ability, who, for the love of Christ, his cause, and the suffering followers of their Master, will faithfully and cheerfully fill stations in that Institute, with a spirit of sacrifice. Those who have not this spirit should remove and give place to those who have it.

As nearly as I am able to judge, one-half of the afflicted among our people who should spend weeks or months at the Institute, are not able to pay the entire expenses of the journey and to tarry at the Institute. Shall poverty keep these friends of our Lord from the blessings he has so bountifully provided? Shall these be left to struggle on with the double burden of feebleness and poverty? The wealthy feeble ones, who have all the comforts and conveniences of life, and are able to hire their hard work done, may, with care, rest, by informing themselves, and home practice, receive and enjoy a very comfortable state of health without going to the Institute. But what can that poor, feeble brother or sister do to recover health. They may do something; but poverty drives them to labor beyond what they are really able to do. They have not even all the comforts of life; and as for conveniences in house-room, furniture, means of taking baths, and good ventilation, they do not have them. Perhaps their only room is occupied by a cook-stove, winter and summer; and it may be that all the books they have in the house, excepting the Bible, you can hold between your thumb and finger. They have no money to buy books, that they may read and learn how to live. These dear brethren are the very ones who need help. Many of them are humble Christians. They may have faults, and

some of these may reach far back, and be the cause of their present poverty and misery. And yet they may be living up to duty better than we who have the means of self-improvement, and to improve the condition of others. These must be patiently taught and cheerfully helped.

But they must be willing and anxious to be taught. They must cherish a spirit of gratitude to God and their brethren for the help they receive. Such persons generally have no just ideas of the real expenses of treatment, board, room, fuel, &c., &c., at a Health Institute. They do not realize the magnitude of the great work of present truth and reform, and the many calls for the liberality of our people. They may not be aware that the numbers of our poor are many times larger than the numbers of our rich. And they may not also feel the force of the frightful fact that a majority of these wealthy ones are holding on to their riches, and are on the sure road to perdition.

These poor, afflicted persons, should be taught that when they murmur at their lot, and against the wealthy on account of their covetousness, they commit a great sin in the sight of Heaven. They should first understand that their sickness and poverty are their misfortunes, most generally by reason of their own sins, follies, and wrongs; and if the Lord puts it into the hearts and minds of his people to help them, it should inspire in them feelings of humble gratitude to God and his people. They should do all in their power to help themselves. If they have relatives who can and will help them to the Institute, they should have the privilege.

And in view of the many poor and afflicted ones who must be objects of the charity of the Institute, more or less, the lack of funds, and the want of accommodations at the present time, the stay of such at the Institute must be brief. They should come there with the idea of obtaining, as fast and as far as possible, a practical knowledge of what they must do, and what they must not do, to recover health and live healthfully. The lectures, while at the Institute, and good books from which to learn how to live at home, must be the main reliance of such. They may find some relief during a few weeks spent at the Institute, but more at home, carrying out the same principles. They must not come to the Institute relying on the physicians to cure them in a few weeks, but to learn so to live as to give nature a chance to work the cure. This may commence during a few weeks' stay at the Institute, and yet require years to complete the work by correct habits at home.

A man may spend all that he has in this world at a Health Institute, and find great relief. He may then return to his family and to his old habits of life, and in a few weeks or months be in a worse condition of health than ever before. He has gained nothing. He has spent his limited means for nothing. The object of the health reform and the Health Institute is not, like a dose of "Pain Killer" or "Instant Relief," to quiet the pains of to-day. No, indeed! Its great object is to teach the people how to live so as to give nature a chance to remove and resist disease.

To the afflicted among our people I wish to say, Be not discouraged. God has not forsaken

his people and his cause. Make known your state of health and your ability to meet the expenses of a stay at the Institute, to Dr. H. S. Lay, Battle Creek, Mich. Are you diseased, running down, feeble, then do not delay till your case is hopeless. Write immediately. But I must say again to the poor, at present but little can be done to help you, on account of capital already raised being invested in material and a partly erected building, where it can do no one any good. Do all you possibly can yourself, and others will help you some.

SKETCH OF EXPERIENCE

FROM OCTOBER 21, 1867, TO FEBRUARY 1, 1868.

Our labor had just closed with the Battle Creek Church, and, notwithstanding we were much worn, we had been so refreshed in spirits as we witnessed the good result, that we cheerfully joined Bro. J. N. Andrews in the long journey to Maine. On the way we held a meeting at Roosevelt, N. Y. Testimony No. 13 was doing its work, and those brethren who had taken part in the general disaffection were beginning to see things in their true light. This meeting was one of hard labor, in which pointed testimonies were given. Confessions were made, followed by a general turning to the Lord on the part of backsliders and sinners.

Our labors in Maine commenced with the Conference at Norridgewock, the first of November. The meeting was large. My husband and myself, as usual, bore a plain and pointed testimony in favor of truth, and proper discipline, and against

the different forms of error, confusion, fanaticism and disorder, naturally growing out of a want of proper discipline. This testimony was especially applicable to the condition of things in Maine. Disorderly spirits who professed to observe the Sabbath, were in rebellion, and labored to diffuse the disaffection through the Conference. Satan helped them, and they succeeded to some extent. The details are too painful and of too little general importance to give.

It may be enough to say at this time, that in consequence of this spirit of rebellion, fault-finding, and in some a sort of babyish jealousy, murmuring and complaining, our work in Maine, which might have been done in two weeks, required seven weeks of the most laborious, trying and disagreeable toil. Five weeks were lost, yes, worse than lost to the cause in Maine; and our people in other portions of New England, New York and Ohio, were deprived of five general meetings in consequence of our being held in Maine. But as we left that state we were comforted with the fact that all had confessed their rebellion, and that a few had been led to seek the Lord and embrace the truth. The following, relative to Ministers, Order and Organization, has a more special application to the condition of things in Maine.

MINISTERS, ORDER AND ORGANIZATION.

Some ministers have fallen into the error that they cannot have liberty in speaking unless they raise their voices to a high pitch, and talk loud and fast. They should understand that noise, and

loud, hurried speaking, are not evidence of the presence of the power of God. It is not the power of the voice that makes the lasting impression.

Ministers should be Bible students. They should thoroughly furnish themselves with the evidences of our faith and hope, and then, with full control of the voice and their feelings, present these evidences in such a manner that the people can calmly weigh them, and decide upon the evidences presented. And as ministers feel the force of the arguments they present in form of solemn, testing truth, they will not lack feeling, but will have zeal and earnestness according to knowledge. The Spirit of God will sanctify to their own souls the truths they present to others, and they will be watered while they themselves water others. I saw that some of our ministers do not understand how to preserve their strength so as to be able to perform the greatest amount of labor without exhausting it.

Ministers should not pray so loud, and long, as to exhaust the strength. It is not necessary to weary the throat and lungs in prayer. God's ear is ever open to hear the heart-felt petitions of his humble servants, and he does not require them to wear out the organs of speech in addressing him. It is the perfect trust, the firm reliance, the steady drawing upon the promises of God, the simple faith that he is, and that he is a rewarder of all those who diligently seek him, that prevails with God.

Ministers should discipline themselves, and learn how to perform the greatest amount of labor in the brief period allotted them, and yet preserve a good degree of strength, so that if an extra effort

should be required, they may have a reserve of vital force, sufficient for the occasion, to draw upon, which they can employ without injuring themselves. Sometimes all the strength they have is needed to put forth effort at a given point, when, if they have previously exhausted their fund of strength, and cannot command the power to make this effort, all they have done is lost. At times all the mental and physical energies may be drawn upon to make the very strongest stand, to array evidences in the clearest light, and set them before the people in the most pointed manner, and urge them home by the strongest appeals.

As souls are about on the point of leaving the enemy's ranks, and are coming upon the Lord's side, the contest is the most severe, and close. Satan and his angels are unwilling to yield one of their men, who has served under his banner of darkness, to take their position under the blood-stained banner of Prince Immanuel.

Opposing armies were presented before me who had endured a painful struggle in battle. The victory was gained by neither. At length the loyal realize that their strength and force is wearing away, and they are unable to silence their enemies unless they make a charge upon them, and obtain their instruments of warfare. It is then, at the risk of their lives, that they draw upon all their powers, and rush upon the foe. It is a fearful struggle; but victory is gained, the strongholds are taken. If at the critical period the army is so weak through exhaustion that it is impossible to make the last charge, and batter down the enemy's fortifications, the whole struggle of days,

weeks, and even months, is lost, and many lives sacrificed, with nothing gained.

A similar work is before us. People are convinced that we have the truth, and yet they are held as with iron bands. They dare not risk the consequences of taking their position on the side of truth. Many are in the valley of decision, where special, close and pointed appeals are necessary to move them to lay down the weapons of their warfare, and take their position on the Lord's side. Just at this critical period, Satan throws the strongest bands around these souls. If the servants of God are at this period all exhausted, their fund of physical and mental strength expended, they think they can do no more, and frequently leave the field entirely, to commence operations in a new field. And all, or nearly all, the time, means and labor have been spent for naught. Yes, it is worse than if they never had commenced the work in that place, for the people, after they have been brought to the point of decision, have been deeply convicted by the Spirit of God, and are left to lose their interest, and decide against these evidences, cannot again be brought where their minds will be agitated upon the subject as easily as before. They have in many cases made their final decision.

If ministers would preserve a reserve force, and at the very point where everything seemed to move the hardest, then make the more earnest efforts, the strongest appeals, the closer applications, and, like valiant soldiers, at the critical moment make the charge upon the enemy, they would gain the victory. Souls would have strength to break

the bands of Satan, and make their decisions for life everlasting.

Well-directed labor at the right time will make a long-tried effort successful. when to leave the labor even for a few days, will in many cases cause an entire failure. Ministers must give themselves as missionaries to the work, and learn how to make their efforts to the very best advantage.

I have been shown that some ministers at the very commencement of a series of meetings become very zealous, take on burdens which God does not require them to bear, exhaust their strength in singing, and in long, loud praying, and in loud talking, and then are worn out and must go home to rest. What was done in that effort? Literally nothing. They had spirit, zeal, a feeling, but lacked understanding. They manifested no wise generalship. They rode upon the chariot of feeling, and there was not one victory gained against the enemy. His stronghold was not taken.

I was shown that ministers of Jesus Christ should discipline themselves for the warfare. Greater wisdom is required in generalship in the work of God than is required of the generals engaged in national battles. Ministers of God's choosing are engaged in a great work. They are warring not merely against men, but Satan and his angels. Wise generalship is required here. They must become Bible students, give themselves wholly to the work, and when they commence labor in a place they should be able to give the reasons of our faith, not in a boisterous manner, not with a perfect storm, but with meekness and fear. The power which will convince, will be strong ar-

guments presented in meekness and in the fear of God.

Able ministers of Jesus Christ are required for the work in these last days of peril. Able in word and doctrine, acquainted with the Scriptures, and understanding the reasons of our faith. I was directed to these scriptures, the meaning of which has not been realized by some ministers: "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

The man of God, the minister of Jesus Christ, is required to be thoroughly furnished unto all good works. A pompous minister, all dignity, is not needed for this good work. But decorum is necessary in the desk. A minister of Jesus Christ should not be regardless of his attitude. If he is the representative of Jesus Christ, his deportment, his attitude, his gestures, should be of that character which will not strike the beholder with disgust. The ministers of Christ should possess refinement. All uncouth manners, attitudes and gestures should be discarded, and they should encourage in themselves humble dignity of bearing. They should be clothed fitting the dignity of their

position. Their speech should be in every respect solemn and well chosen.

I was shown that to make irreverent, coarse expressions, relate anecdotes to amuse, present illustrations that are comical to create a laugh, is all wrong. Sarcasm and playing upon the words of an opponent are all out of God's order. Ministers should not feel that they can make no improvement in voice or manners; much can be done. The voice can be cultivated so that quite lengthy speaking will not injure the speaking organs. Ministers should love order, and discipline themselves, and then they can successfully discipline the church of God and teach them to work harmoniously as a well-drilled company of soldiers.

If discipline and order is necessary for successful action on the battle field, the same order is as much more needful in the warfare in which we are engaged, to that degree that the object to be gained is of greater value and more elevated in character, than the warfare of opposing forces upon the battle field. In this conflict in which we are engaged, eternal consequences are at stake. Angels work harmoniously. Perfect order characterizes all their movements.

The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity of harmonious action, and are disorderly, undisciplined and disorganized in our course of action, angels who are thoroughly organized, and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction and disorganization.

All who desire the co-operation of the heavenly messengers, must work in unison with them to the same end. If they have the unction from on high, their efforts will be to encourage order, discipline and union of action. Then can the angels of God co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization and disorder. All these evils are the result of the work of Satan to weaken our forces, and destroy courage, and successful action.

Satan well knows that success can only attend order and harmonious action. He well knows that every thing connected with Heaven is in perfect order. Subjection and thorough discipline mark the movements of the angelic host. Satan's studied efforts are to lead professed Christians just as far from Heaven's arrangement as he can. Therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to the spirituality of God's people; that the only safety for them is to each pursue his or her own course, and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, and are feared as popery, a restriction of right and liberty.

These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say so. They are amenable to no man. I was shown that it is Satan's especial work to lead men to feel that it is God's order for them to strike out for themselves,

and choose their own course, independent of their brethren.

I was pointed to the children of Israel. Very soon after leaving Egypt they were organized and most thoroughly disciplined. God had in his special providence qualified Moses to stand at the head of the armies of Israel. He had been a mighty warrior to lead the armies of the Egyptians in their warfares. His generalship could not be surpassed by any man.

The Lord designated a special family of the tribe of the Levites to bear the sacred ark. He did not leave his holy tabernacle to be borne indiscriminately by any tribe who might choose. He was so particular as to specify the order he would have observed in bearing the sacred ark. When it was for the good of the people, and for the glory of God that they should pitch their tents in a certain place, God signified his will to them by the pillar of cloud resting directly over the tabernacle, and there it remained until he would have them journey again.

In all their journeyings they were required to observe perfect order. Every tribe bore a standard with the sign of their father's house upon it. And every tribe was required to pitch under their own standard. And when the ark moved, the armies journeyed, the different tribes marching in order, under their own standards. The Levites were designated by the Lord as the tribe in the midst of whom he placed the sacred ark to be borne by them. Moses and Aaron marching just in front of the ark. The sons of Aaron were to march near them, each bearing trumpets. They were to receive directions from Moses, which they

were to signify to the people by speaking through these trumpets. These trumpets gave special sounds which the people understood, and directed their movements accordingly.

A special signal was first given by the trumpeters to call the attention of the people. Then all were to be attentive and obey the certain sound of the trumpets. There was no confusion of sound in the voices of the trumpets, therefore there was no excuse for confusion in movements. The head officer over each company gave definite directions in regard to the movements they were required to make. None who gave attention were left in ignorance of what they were required to do. If any failed to comply with the requirements God gave to Moses, and Moses to the people, they were punished with death. They had no excuse to offer that they knew not the nature of these requirements, for they would only prove themselves willingly ignorant, and would receive the just punishment for their transgression. If they did not know the will of God concerning them, it was their own fault. They had all the benefits of the knowledge imparted that others of the people had, therefore the sin of not knowing, not understanding, when they had all the opportunity, was in the sight of God regarded the same as if they did hear, and then transgressed.

The Lord designated a special family of the tribe of Levi to bear the ark. And the Levites were to bear the tabernacle and all its furniture. These were specially appointed of God to engage in the work of setting up and taking down the tabernacle. And if any man from curiosity, or from lack of order, got out of his place, and

touched any part of the sanctuary, or furniture, or even came nigh any of the workmen, they should be put to death. God did not leave his holy tabernacle to be borne, and erected, and taken down, indiscriminately, by any tribe who might choose the office. Proper persons were chosen to the office who could appreciate the sacredness of the work in which they were engaged. And these men appointed of God were directed to impress upon the people the especial sacredness of the ark and all that appertained thereunto, lest they should look upon these things without realizing their holiness, and should be cut off from Israel. All things pertaining to the most holy were to be looked upon with reverence.

The travels of the children of Israel are faithfully described. Also the deliverance God wrought for them, their perfect organization and special order, their sin in murmuring against Moses, and thus against God, their transgressions, their rebellions, their punishments, their carcasses strewn in the wilderness, because of their unwillingness to submit to God's wise arrangements. This faithful picture is hung up before us, as a warning to show their example of disobedience lest we fall like them.

“But with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them : as it is written : The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication as some of them committed, and fell in one day three and twenty thou-

sand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall."

Has God changed from a God of order? No, he is the same God in the present dispensation as in the former. Paul says, "God is not the author of confusion, but of peace." He is as particular now as then. And he designs that we should learn lessons of order and organization from the perfect order he instituted in the days of Moses, for the benefit of the children of Israel.

I will now resume the sketch of incidents, and perhaps I cannot better give an idea of our labors up to the Vermont meeting than by copying a letter which I wrote to our son at Battle Creek, Dec. 27, 1867.

"MY DEAR SON EDSON: I am now seated at the desk of Bro. D. T. Bourdeau, at West Enosburgh, Vt. After our meeting had closed at Topsham, Me., I was exceedingly weary. While packing my trunk, I nearly fainted from weariness. The last work I did there, was to call Bro. Howland's family together, and have a special interview with them. I spoke to this dear family, giving words of exhortation and comfort, and of correction and counsel to one connected with the family. All I said, was fully received, followed by confession, weeping, and great relief to Bro.

and Sr. Howland. This is crossing work for me, and wears me much.

“ After we were seated in the cars, I lay down, and rested about one hour. We had an appointment that evening at Westbrook, Me., to meet the brethren from Portland and the region round about. We made our home with the kind family of Bro. Martin. I was not able to sit up during the afternoon. Being urged to attend the meeting in the evening, I went to the school-house, feeling that I had not strength to stand and address the people. The house was filled with deeply-interested listeners.

“ Bro. Andrews opened the meeting, and spoke a short time; your father followed him with remarks. I arose, and had spoken but a few words, when I felt my strength renewed. All my feebleness seemed to leave me. I spoke about one hour with perfect freedom. I felt inexpressible gratitude for this help from God at the very time I so much needed it. I also spoke to the people, Wednesday evening, nearly two hours, upon the health and dress reforms, with freedom. To have my strength so unexpectedly renewed, when I had felt completely exhausted before these two meetings, has been a matter of great encouragement to me.

“ We enjoyed our visit with the family of Bro. Martin, and we hope to see their dear children giving their hearts to Christ, and with their parents war the Christian warfare, and wear the crown of immortality when the victory shall be gained.

“ Thursday, we went into Portland again, and took dinner with the family of Bro. Gowell. We

had a special interview with them, which we hope will result in good to them. We feel a deep interest for the wife of Bro. Gowell. This mother's heart has been torn by seeing her children in affliction and in death, and lain in the silent grave. It is well with the sleepers. May the mother yet seek all the truth, and lay up a treasure in Heaven, that, when the Life-giver shall come to bring the captives from the great prison-house of death, father, mother, and children may meet, and the broken links of the family chain may be re-united, no more to be severed.

“ Bro. Gowell took us to the cars in his carriage. We had just time to get on the train before it started. We rode five hours, and found Bro. A. W. Smith at the Manchester depot, waiting to take us to his home in that city. Here we expected to find rest one night; but, lo! quite a number were waiting to receive us. They had come nine miles from Amherst to spend the evening with us. We had a very pleasant interview, profitable, we hope, to all. Retired about ten. Early next morning, we left the comfortable, hospitable home of Bro. Smith, to pursue our journey to Washington. It was a slow, tedious route. We stepped off the cars at Hillsborough, and found a team waiting to take us twelve miles to Washington. Bro. Colby had a sleigh and blankets, and we rode quite comfortably, until within a few miles. There was not snow enough to make good sleighing. The wind arose when within two miles, and blew the falling sleet in our faces and eyes, producing pain, and chilling us almost to freezing. We were brought under shelter at last at the good home of Bro. C. K. Farnsworth. They did every-

thing they could for our comfort, and everything was arranged so that we could rest as much as possible. That was but little, I can assure you.

“Sabbath, your father spoke in the forenoon, and, after an intermission of about twenty minutes, I spoke, bearing a testimony of reproof for several who were using tobacco, also to Bro. Ball, who had been strengthening the hands of our enemies against us, holding the visions up to ridicule, publishing bitter things against us in the Crisis, from Boston, and the Hope of Israel, the paper issued from Iowa.

“The meeting for the evening was appointed at Bro. Farnsworth’s. The church was present, and your father there requested Bro. Ball to state his objections to the visions and give an opportunity to answer them. Thus the evening was spent, and Bro. Ball manifested much stiffness and opposition. Some things he admitted himself satisfied upon, but held his position quite firmly. Bro. Andrews and your father talked plainly, explaining matters which he had misunderstood, and condemning his unrighteous course toward the Sabbath-keeping Adventists. We all felt that we had done the best we could that day, to weaken the forces of the enemy. Our meeting held until past ten.

“The next morning, we attended meetings again in the meeting-house. Your father spoke in the morning. But just before he spoke, the enemy tried what he could do by making a poor, weak brother feel that he had a most astonishing burden for the church. He walked the slip back and forth, talked, and groaned, and cried, and had a terrible something upon him, which nobody seemed to understand. We were trying to bring those

who professed the truth to see their state of dreadful darkness and backsliding before God, and to make humble confessions of the same, thus returning unto the Lord with sincere repentance, that he might return unto them, and heal their backslidings. Satan sought to hinder the work by pushing in this poor, distracted soul, to disgust those who wished to move understandingly. I arose, and bore a plain testimony to this man. He had taken no food for two days, and Satan had deceived him, and pushed him over the mark.

“Then your father preached. We had a few moments intermission, and then I tried to speak upon the health and dress reforms, and bore a plain testimony to individuals for standing in the way of the young and of unbelievers. God helped me to say plain things to Bro. Ball, and to tell him in the name of the Lord what he had been doing. He was affected considerably.

“Again we held evening meeting at Bro. Farnsworth’s. It was a stormy time during the meetings, yet Bro. Ball did not remain away from one meeting. The same subject was resumed, the investigation of the course he had pursued. If ever the Lord helped a man talk, he helped Bro. Andrews that night. He dwelt upon the subject of suffering for Christ’s sake. The case of Moses was mentioned, who refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward. He showed that this is one of many instances where the reproach of Christ was es-