

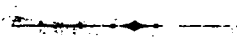
TESTIMONY

FOR

THE CHURCH,

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TESTIMONY FOR THE CHURCH.

YOUNG SABBATH-KEEPERS.

YOUNG Sabbath-keepers are given to pleasure-seeking. I saw that there is not one in twenty that knows what experimental religion is. They are constantly grasping after something to satisfy their desire for change, for amusement, and unless they are undeceived and their sensibilities aroused, so that they can say from the heart, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord," they are not worthy of him, and will come short of everlasting life. The young, generally, are in a terrible deception, and yet profess godliness. Their unconsecrated lives are a reproach to the Christian name, and their example is a snare to others. They hinder the sinner, for in nearly every respect they are no better than unbelievers. They have the word of God, but its warnings, admonitions, reproofs and corrections are unheeded, as are also the encouragements and promises to the obedient and faithful. God's promises are all on condition of humble obedience. One pattern only is given the young, and I feel alarmed as I witness everywhere, in every place, the frivolity of young men and women who profess to believe the truth. How do

their lives compare with the life of Christ? God does not seem to be in their thoughts. Their minds are filled with nonsense. Their conversation is only empty, vain talk. Their ear is keen for music, and the Devil knows what organs to excite to animate, to engross, and charm the mind, so that Christ is not desired. The spiritual longings of the soul for a growth in grace, for divine knowledge, are wanting.

I was shown that the youth must take a higher stand, and make the word of God the man of their counsel and their guide. I saw that solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs, and the popular sheet-music of the day seem congenial to their taste. The instruments of music have taken time which should be devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find at the throne of grace alone, while humbly making known his wants, and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of Satan. Satan is leading the young captive. Oh! what can I say to lead them to break his power of infatuation! He is a skillful charmer, luring on the young to perdition. Listen to the instructions from the inspired book of God. I

saw that Satan had blinded the minds of the youth, that they could not comprehend the truths of God's word. Their sensibilities were so blunted that they regard not the injunctions of the holy apostle:

“Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long upon the [new] earth.” Children who dishonor their parents, and disobey them, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the unthankful, ungrateful son or daughter. Unless such learn obedience and submission here, they will never learn the lesson hereafter, and the peace of the ransomed will never be marred by the disobedient, unruly, unsubmitive children: No commandment-breaker can inherit the kingdom of Heaven. Will all the youth please read the fifth commandment spoken by Jehovah from Sinai, and engraven with his own finger upon tables of stone? “Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.” “Children, obey your parents in all things; for this is well pleasing unto the Lord.”

I was referred to many passages of Scripture that are plain, instructing the young, showing them clearly the will of God concerning them. These plain teachings they must meet in the judgment. Yet there is not one young man

or woman in twenty who professes the present truth, who heeds these Bible teachings. They do not read the word of God enough to know its claims upon them, and yet these truths will judge them in the great day of God, when young and old will be judged according to the deeds done in the body.

Says John, "I have written unto you, young men, because ye are strong, and the word of God abideth in you; and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

This exhortation to young men extends also to young women. Their youth does not excuse them from the responsibilities resting upon them. The youth are strong. They are not worn down with the weight of years, and with cares. Their affections are ardent, and if they are withdrawn from the world, and are placed upon Christ and Heaven, doing the will of God, they will have a hope of the better life that is enduring, and they will abide forever, being crowned with glory, honor, immortality, eternal life. If the youth live to gratify the lust of the flesh, the lust of the eyes, and the pride of life, they are seeking for the things of the world, are pleasing their great adversary, and separating themselves

from the Father. And when these things that are sought after pass away, their hopes are blasted and their expectations perish. Separated from God, then will they bitterly repent their folly of serving their own pleasure, of gratifying their own desires, and for a few frivolous enjoyments, of selling a life of immortal bliss that they might have enjoyed forevermore. "Love not the world, neither the things that are in the world," says the inspired apostle. Then the warning, "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world predominates in the minds of the young. They decidedly love the world and the things that are in the world, and for this very reason the love of God finds no room in their hearts. Their pleasures are found in the world, and in the things of the world, and they are strangers to the Father and the graces of his Spirit. Frivolity and fashion, and empty, vain talking and laughing, characterize the life of the youth generally, and God is dishonored. Titus exhorts the youth to sobriety. "Young men, likewise, exhort to be sober-minded. In all things shewing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

I entreat the youth for their souls' sake to heed the exhortation of the inspired apostle. All these gracious instructions, warnings, and reproofs, will be either a savor of life unto life

or of death unto death. Many of the young are reckless in their conversation. They choose to forget that by their words they shall be justified, or by their words be condemned. Take heed to the words of our Saviour: "A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure of the heart bringeth forth evil things. But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." How little regard is paid even to the instructions of the heavenly Teacher. The word of God is either not studied at all, or if it is, its solemn truths are not heeded, and these plain truths will rise up in judgment and condemn them.

Words and acts testify plainly what is in the heart. If vanity and pride, love of self and love of dress fill the heart, the conversation will be upon the fashions, the dress, and the appearance, but not on Christ or the kingdom of Heaven. If envious feelings dwell in the heart, the same will be manifested in words and acts. Those who measure themselves by others, and do as others do, and make no higher attainments, and excuse themselves over the wrongs and faults of others, are feeding on husks, and will remain spiritual dwarfs as long as they gratify the Devil by thus indulging their own unconsecrated feelings. Some dwell upon what they shall eat and drink, and where-withal they shall be clothed. Their hearts are

filled with these thoughts, and they flow out from the abundance of the heart, as though these things were their grand aim in life, their highest attainment. They forget the words of Christ, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The youth have their hearts filled with their own love of self, which is manifested in their desire to see their faces daguerretyped by the artist; and they will not be satisfied with being once represented, but they will sit again and again for their picture, hoping they will appear a little better, and excel all their previous efforts, and appear really more beautiful than the original. Their Lord's money is squandered in this way, and what is gained? Merely their poor shadow upon paper. The hours that ought to have been devoted to prayer, are occupied upon their own poor selves,—precious hours of probation are thus wasted. Satan is gratified to have the attention of youth attracted by anything to divert their minds from God, so that the deceiver can steal a march upon them, and they, unprepared for his attacks, be ensnared. They are not aware that the great Heavenly Artist is taking cognizance of every act, every word, and their deportment; and that even the thoughts and intents of the heart stand faithfully delineated. Every defect in the moral character stands forth revealed to the gaze of angels, and they will have the faithful picture presented to them in all its deformity at the execution of the judgment. Those vain, frivolous words are all written in the book.

Those false words are written. Those deceptive acts, with the motives concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in living characters. Every selfish act is exposed. The young generally conduct themselves as though the precious hours of probation, while mercy lingers, are one grand holiday, and that they are placed in this world merely for their own amusement, to be gratified with a continued round of excitement. Satan has been making special efforts to lead the youth to find happiness in worldly amusements, and to justify themselves in thus doing, by endeavoring to show that these amusements are harmless, innocent, and even important for health. The impression has been given by some physicians that spirituality and devotion to God are detrimental to health. This suits the adversary of souls well. There are persons with diseased imaginations who do not rightly represent the religion of Christ; such have not the pure religion of the Bible. Some are scourging themselves all through their life because of their sins; all they can see is an offended God of justice. Christ and his redeeming power, through the merits of his blood, they fail to see. Such have not faith. This class are generally those who have not well-balanced minds. Through disease transmitted to them from their parents, and an erroneous education in youth, they have imbibed wrong habits, injuring the constitution, affecting the brain, causing the moral organs to be diseased, and making it impossible for them

upon all points to think and act rationally. They have not well-balanced minds. Godliness and righteousness is not destructive to health, but is health to the body and strength to the soul. Says Peter: "He that will love life, and see good days, let him eschew evil, and do good; let him seek peace and ensue it: for the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled."

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

The words of Christ are of more worth than the opinions of all the physicians in the universe. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the first great

object,—the kingdom of Heaven, the righteousness of Christ. Other objects to be attained should be secondary to these. Satan will present the path of holiness as difficult, while those of worldly pleasures will be strewn with flowers.

In false and flattering colors will the tempter array the world with its pleasures before you. Vanity is one of the strongest traits of our depraved natures, and Satan knows that he can successfully appeal to it. He will flatter you through his agents. You may receive praise of men and women. It may gratify your vanity, foster in you pride and self-esteem, and you may think that it really is a great pity for you, with such advantages, such attractions, to come out from the world and be separate, and become a Christian, to forsake your companions, and be alike dead to their praise or censure. Satan tells you that with the advantages you possess you could to a high degree enjoy the pleasures of the world. Let such consider that the pleasures of earth will have an end, and that which they sow they shall also reap. Are personal attractions, ability, or talents, too valuable to devote to God, the author of your being? he who watches over you every moment? Are your qualifications too precious to devote to God?

The young will urge that they need something to enliven and divert the mind. I saw that there was pleasure in industry, a satisfaction in pursuing a life of usefulness. Some still urge that they must have something to interest the mind, when business ceases,—

some mental occupation or amusement to which the mind can turn for relief and refreshment amid cares and wearing labor. The Christian's hope is just what is needed. Religion will prove to the believer a comforter and a sure guide to the fountain of true happiness. I saw that the young should study the word of God, and give themselves to meditation and prayer, and they will find that their spare moments cannot be better employed. Young friends, you should take time to prove your own selves, whether you are in the love of God. Be diligent to make your calling and election sure. All depends upon your course of action, whether you secure to yourselves the better life. "Wisdom's ways are ways of pleasantness, and all her paths are peace." For the young to contemplate the future abode of the righteous, the everlasting reward, is a high and ennobling theme. Dwell upon the marvelous plan of salvation, the great sacrifice made by the King of glory to prepare the way that you might be elevated through the merits of his blood, and by obedience finally be exalted to the throne of Christ. This subject should engage the noblest contemplation of the mind. To be brought into favor with God,—what a privilege! To commune with Him,—what can more elevate, refine, and exalt us above the frivolous pleasures of earth? To have our corrupt natures renovated by grace, our lustful appetites and animal propensities in subjection, and we standing forth with noble, moral independence, achieving victories

every day, will give peace of conscience which can arise alone from right doing.

I saw, young friends, that with such employment and diversion as this, you might be happy. But the reason you are restless is, you do not seek to the only true source for happiness. You are ever trying to find *out* of Christ that enjoyment which is found alone *in* him. In him are no disappointed hopes. Prayer! Oh, how is this precious privilege neglected. The reading of the word of God prepares the mind for prayer. One of the greatest reasons why you have so little disposition to draw nearer to God by prayer is, you have unfitted yourselves for this sacred work by reading fascinating stories, which have excited the imagination and aroused unholy passions. The word of God becomes distasteful, the hour of prayer is not thought of. Prayer is the strength of the Christian. When alone, he is not alone; he feels the presence of One who has said, "Lo, I am with you alway."

The young want just what they have not, namely, RELIGION. Nothing can take the place of it. Profession alone is nothing. Names are registered upon the church-books upon earth, but not in the book of life.

I saw that there is not one of the youth in twenty who knows what experimental religion is. They serve themselves, and yet profess to be servants of Christ; but unless the spell which is upon the youth is broken, they will soon realize that the portion of the transgressor is theirs. As for self-denial or sacri-

for the truth's sake, they have found an easier way above it all. As for the earnest pleadings with tears and strong cries to God for his pardoning grace, and strength from him to resist the temptations of Satan, they have found it unnecessary to be so earnest and zealous; they can get along well without. Christ, the King of glory, went often alone in the mountains and desert places to pour out his soul's request to his Father, but sinful man, in whom is no strength, thinks he can live without so much prayer.

Christ is their pattern, his life was an example of good works. A man of sorrows and acquainted with grief. He wept over Jerusalem, because they would not be saved by accepting the redemption he offered them. They would not come to him that they might have life. Compare your course of life with that of your Master, who made so great a sacrifice that you might be saved. He was a man of sorrows, acquainted with grief, frequently spending whole nights upon the damp ground in agonizing prayer. You are seeking your own pleasure. Listen to the frivolous, light and vain conversation, hear the laugh, the jesting, the joking. Is this imitating the pattern? Still listen,—is Jesus mentioned? Is the truth the theme of conversation? Are they glorying in the cross of Christ? It is this fashion, that bonnet, that dress, what that young man said, or that young lady said, or the amusements they are planning. What glee! Are angels attracted and pressing close around them to ward off the weight of darkness Satan is

pressing in upon and around them? Oh, no. See, they turn away in sorrow. I see even a tear upon the faces of these angels. Can it be that angels of God are made to weep? It is even so.

High and eternal things have little weight with the youth. Angels of God are in tears as they write in the roll the words, the acts, the doings of professed Christians. Angels are hovering around that dwelling. The young are there assembled; there is the sound of vocal and instrumental music. Christians are here assembled, but what is that you hear? It is a song, a frivolous ditty, fit for the dance hall. Behold the pure angels gather the light which enshrouds them closer around them, and darkness envelops those in that dwelling. The angels are moving from the scene. Sadness is upon the countenance. Behold angels weeping. This I saw acted over a number of times, all through the ranks of Sabbath-keepers, and especially in Battle Creek. Music has occupied the hours which should be devoted to prayer. Music is the idol which many professed Sabbath-keeping Christians worship. The Devil has no objection to music, if he can make that a channel through which to gain access to the minds of youth. Anything will suit his purpose that will divert the mind from God, and engage the time which should be devoted to his service, and which will exert the strongest influence in holding the largest numbers, paralyzed by his power, with a pleasing infatuation. Music is made one of Satan's most attractive agencies

to ensnare souls ; but, when turned to a good account, it is a blessing. When abused, it leads the unconsecrated to pride, vanity, and folly. When music is allowed to take the place of devotion and prayer, it is a terrible curse. Young people assemble together to sing, and, although professed Christians, frequently dishonor God and their faith by their frivolous conversation and their choice of music. It is not congenial to their taste to make sacred music their choice. I was directed to the plain teachings of God's word, which have been passed by unnoticed. All these words of inspiration will condemn in the judgment those who have not heeded them.

The apostle Paul exhorts Timothy "by the commandment of God our Saviour and Lord Jesus Christ:" "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety ; not with braided hair, or gold, or pearls, or costly array ; but, which becometh women professing godliness, with good works."

Peter exhorts: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance ; but as he which hath called you is holy, so be ye holy in all manner of conversation ; because it is written, Be ye holy ; for I am holy." -

The inspired Paul exhorts Titus to give special instructions to the church of Christ, "that they may adorn the doctrine of God our Saviour in all things." He says: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Peter exhorts the churches to "be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." "But the end of all things is at hand; be ye therefore sober, and watch unto prayer."

Again he says, "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; having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing."

Are the youth in that position where they can give an answer to every man that asketh a reason of their hope with meekness and fear? The youth, I saw, fail greatly to understand our position. Terrible scenes are just before them, a time of trouble which will test the value of character. Those who have the truth

abiding in them will then be developed. Those who have shunned the cross, neglected the word of life, and pay adoration to their own poor selves, will be found wanting. They are ensnared by Satan, and will then learn too late that they have made a terrible mistake. The pleasures they have sought after prove bitter in the end. Said the angel, "Sacrifice all for God. Self must die. The natural desires and propensities of the unrenewed heart must be subdued." Flee to the neglected Bible; the words of inspiration are spoken to you, pass them not lightly by, for you will meet every word again, to render an account whether you have been a doer of the work, shaping your life according to the holy teachings of God's word. Holiness of heart and life are necessary.

As servants of Jesus Christ, every one who has taken his name and has enlisted in his service, must be a good soldier of the cross. They should manifest in their lives that they are dead to the world, and that their lives are hid with Christ in God.

Paul writes to his Colossian brethren as follows: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above; not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "And above all these things put on charity, which is the bond

of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

To the Ephesians he writes: "See then that ye walk circumspectly, not as fools, but as wise. Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

God can be glorified by songs of praise from a pure heart filled with love and devotion to him. When consecrated believers assemble together, their conversation will not be upon the imperfections of others, or savor of murmuring or complaint; charity, or love, the bond of perfectness, will encircle them. Their hearts, filled with love to God and their fellowmen, flow out naturally in words of affection, sympathy, and esteem for their brethren. The peace of God ruling in their hearts, their words are not vain, empty, and frivolous, but to the comfort and edification of one another. If

Christians will obey the instructions given to them by Christ and his inspired apostles, they will adorn the religion of the Bible, and save themselves much perplexity and severe trials, which they attribute to their afflictions in consequence of believing unpopular truth. This is a sad mistake. Very many of their trials are of their own creating, because they depart from the word of God. They yield to the world, place themselves upon the enemy's battle-field, and tempt the Devil to tempt them. By adhering strictly to the admonitions and instructions of God's word, prayerfully seeking to know and do his righteous will, they feel not the petty grievancies daily occurring. The gratitude dwelling in their hearts, the peace of God ruling in them, causes them to make melody in their hearts unto the Lord, and by words make mention of the debt of love and thankfulness due the dear Saviour, who so loved them as to die that they might have life. Not one who has an indwelling Saviour will dishonor him before others by producing strains from a musical instrument which call the mind from God and Heaven to light and trifling things.

The young are required in whatsoever they do, in word or deed, to do all in the name of the Lord Jesus, giving thanks to God and the Father by him. I saw that but few of the youth understand what it comprises to be Christians, to be Christ-like. They will have to learn the truths of God's word before they can conform their lives to the pattern. There is not one young person in twenty who has experienced

in their lives that separation from the world which God requires of them in order to become members of his family, children of the heavenly King. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

What a promise is here made upon condition of obedience. Do you have to cut loose from friends and relatives in deciding to obey the elevated truths of God's word? Well, take courage, God has made provision for you, his arms are opened to receive you. Come out from among them and be separate, and touch not the unclean, and he will receive you. He promises to be a father unto you. Oh, what a relationship is this! higher and holier than any earthly ties. If you make the sacrifice, if you have to forsake father, mother, sisters, brothers, wife and children, for Christ's sake, you will not be friendless. God adopts you into his family; you become members of the royal household; sons and daughters of the heavenly King who rules in the Heaven of heavens. Can you desire a more exalted position than is here promised? Is it not enough? Said the angel, "What could God do for the children of men more than he has already done? If such love, such exalted promises, are not appreciated, could God devise anything higher, anything richer and more lofty? All has been done for the salvation of man that God could do, and yet the

hearts of the children of men have become hardened. Because of the multiplicity of the blessings God has surrounded them with, they receive them as common things and forget their gracious Benefactor."

I saw that Satan was a vigilant foe, intent upon his purpose of leading the youth to a course of action entirely contrary to that which God would approve. He well knows that there is no class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one-half that influence upon the young in communities that the youth, devoted to God, can have upon their associates. They ought to feel that a responsibility is resting upon them, to do all they can to save their fellow mortals, even at a sacrifice of their pleasure and natural desires. Time, and even means, if required, should be consecrated to God, and these professing godliness should feel the danger those are in who are out of Christ. Soon their probation will close. These who might have had influence in saving souls, had they stood in the counsel of God, yet failed to do their duty through selfishness, indolence, or because they were ashamed of the cross of Christ, will not only lose their own souls, but the blood of poor sinners will be found in their garments. Such will have to render an account for the good that they could have done had they been consecrated to God, but did not do because of their unfaithfulness. Those who have really

tasted the sweets of redeeming love will not rest, cannot rest, until those with whom they associate are made acquainted with the plan of salvation. Young men and women should inquire, "Lord, what wilt thou have me to do? How can I honor and glorify thy name upon the earth?" Souls are perishing all around us, and yet where is the burden the youth bear to win souls to Christ. Those who attend school could have influence; but who names the name of Christ, and who do you see in earnest conversation, pleading with tender earnestness with their companions to forsake the ways of sin and choose the path of holiness?

I was shown that this is the course the believing young should take, but they do not; it is more congenial to their feelings to unite with the sinner in sport and pleasure. I saw that the young have a wide sphere of usefulness, but they see it not. If they would now exert their powers of mind in seeking ways to approach perishing sinners, that they might make known to them the path of holiness, and by prayer and entreaty win even one soul to Christ, what a noble enterprise! One soul to praise God through eternity! One soul to enjoy happiness and everlasting life! One gem in their crown to shine as a star forever and ever! But even more than one can be brought to turn from error to truth, from sin to holiness. Says God, by the prophet, "And they that turn many to righteousness shall shine as the stars forever and ever." Then those who engage with Christ and angels in

the work of saving perishing souls, are richly rewarded in the kingdom of Heaven.

I saw that many souls might be saved if the young were where they ought to be, devoted to God and to the truth; but the young generally occupy a position where constant labor must be bestowed upon *them*, or they will become of the world themselves. They are a source of constant anxiety, of heartache. Tears flow on their account, and agonizing prayers are wrung from the hearts of parents in their behalf. They move on, reckless of the pain their course of action causes. They plant thorns in the breasts of those who would die to save them, and have them become what God designed they should, through the merits of the blood of Christ.

The youth exercise their ability to work out this or that nice piece of art, but feel not that God requires them to turn their talents to a better account, that of adorning their profession, and seeking to save souls for whom Christ died. One such soul saved is of more value than worlds. Gold and earthly treasure can bear no comparison to the salvation of even one poor soul.

Young men and young women, I saw that God has a work for you to do; take up your cross and follow Christ, or you are unworthy of him. While you remain in listless indifference, how can you tell what is the will of God concerning you? and how do you expect to be saved, unless as faithful servants you do your Lord's will? Those who possess eternal life will all have *done well*. The King of

glory will exalt them to his right hand, while he says to them, "Well done, good and faithful servants." How can you tell how many souls you might save from ruin, if, instead of studying your own pleasure, you were seeking what work you could do in the vineyard of your Master? How many souls have these gatherings for conversation and the practice of music been the means of saving? If you cannot point to one soul thus saved, turn, oh! turn to a new course of action. Begin to pray for souls; get near to Christ, close to his bleeding side. Let a meek and quiet spirit adorn your lives, and let your earnest, broken, humble petitions ascend to him for wisdom, that you may have success in not only saving your own soul, but the souls of others. *Pray more than you sing.* Do you not stand in need of prayer more than singing? God calls upon you to work, young men and women; work for him. Make an entire change in your course of action. You can do a work that those who minister in word and doctrine cannot do. You can reach a class the minister cannot affect.

RECREATION FOR CHRISTIANS.

I WAS shown that Sabbath-keepers as a people labor too hard, without allowing themselves change, or periods of rest. Recreation is needful to those who are engaged in physical labor, yet still more essential for those whose labors are principally mental.

I was shown that it is not essential to our salvation, nor for the glory of God, for us to keep the mind laboring, even upon religious themes, constantly and excessively. There are amusements which we cannot approve, because Heaven condemns them,—such as dancing, card-playing, chess, checkers, &c. These amusements open the door for great evil. Their tendencies are not beneficial, but their influence upon the mind is to excite and produce in some minds a passion for those plays which lead to gambling, and dissolute lives. All such plays should be condemned by Christians. Something should be substituted in the place of these amusements. Something can be invented, perfectly harmless.

I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger of our children partaking of evil influences, and becoming corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand you have their happiness and best good in view.

Let families unite together and leave their occupations which have taxed them physically and mentally, and make an excursion out of the cities and villages a few miles into the country, by the side of a fine lake, or in a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, and spread their table under

the shade of some tree, or under the canopy of heaven, provided with the very best fruits and grains. The ride, the exercise, and the scenery, will quicken the appetite, and they can come around a repast which kings might envy.

Parents and children on such occasions should feel as free as air from care, labors, or perplexities. Parents should become children with their children, making it as happy as possible for them. Let the whole day be given to recreation. Exercise of the muscles in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty resting upon them to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor with new zeal. And such have gained much, for they are better prepared to resist disease.

I saw that but few have a realizing sense of the constant, wearing labor upon the brains of those who are bearing the responsibilities of the work in the Office. Confined day after day, and week after week, within doors, a constant strain upon the mental powers is surely undermining the constitutions of these men, and lessening their hold on life. These brethren are in danger of breaking suddenly. They are not immortal, and without a change they must wear out and be lost to the work.

Precious gifts we have in Brn. Smith, Aldrich, and Amadon. We cannot afford to have them ruin their health through close con-

finement and incessant toil. Where can we find men to supply their places, with their experience? Two of these brethren have been fourteen years connected with the work in the Office, laboring earnestly, conscientiously, and unselfishly, for the advancement of the cause of God.

These brethren have had scarcely any variation or change, except what fevers and sickness have given them. They should have a change frequently; should devote a day wholly to recreation with their families, who are almost entirely deprived of their society. All may not be able to leave the work at a time, but they should so arrange their work that one or two may leave, leaving others to supply their places, and then give others the same opportunity they have had.

I also saw that these brethren, Aldrich, Amadon, and Smith, should, as a religious duty, take care of the health and strength which God has given them. God does not require them to become martyrs just now to his cause. They will obtain no reward for making this sacrifice, for God wants them to live. Their lives can better, far better, serve the cause of present truth, than their death.

I saw that if either of these brethren should be suddenly prostrated by disease, no one should regard it as a direct judgment from the Lord. It will only be the sure result of the violation of nature's laws. They should take heed to the warning given them, lest they transgress and have to suffer the heavy penalty.

I saw that these brethren could benefit the cause of God by attending as often as practicable Convocation Meetings, at a distance from the place of their confinement and labor. It is impossible for their minds to be enlivened and invigorated as God would have them, to pursue the work so important, which requires healthy nerves and brain, while they are incessantly confined at the Office.

I was shown that it would be a benefit to the cause at large for these men, standing at the head of the work at Battle Creek, to become acquainted with their brethren abroad by associating with them in meeting. It will give the brethren abroad confidence in those who are bearing the responsibilities of the work, and will relieve the brethren bearing these burdens, of the taxation upon the brain, and will make them better acquainted with the progress of the work and the wants of the cause. It will enliven their hopes, renew their faith, and increase their courage. Time thus taken will not be lost, but be spent to the very best advantage. These brethren have qualities making them capable of enjoying social life to the highest degree. They would enjoy the society of brethren abroad at their homes, and would benefit and be benefited by interchange of thought and views. Especially do I appeal to Bro. Smith to change his course of life. He cannot exercise as others in the Office can. Indoor, sedentary employment, is preparing him for a sudden breakdown. He cannot always do as he has done. He must have more life in the open air, having periods

of light labor, of some special nature, or exercise of a pleasant, recreative character. Such confinement as he has imposed upon himself would break down the constitution of the strongest animal. It is cruel, it is wicked, a sin against himself, which I raise my voice in warning against. Bro. Smith, more of your time must be spent in the open air, riding, or in pleasant exercise, or you must die, your wife become a widow, and your children who love you so much become orphans. Bro. Smith is qualified to edify others in the exposition of the word. He can serve the cause of God, and be benefited himself, by making efforts to get out to the large gatherings of Sabbath-keepers, and let his testimony be borne to the edification of those who are privileged to hear him. This change would bring him more out of doors, and in the open air. His blood flows sluggishly through his veins for want of the electrifying air of heaven. He has done his part in the work at the Office well, but still he has needed the assistance of the electricity of pure air and sunlight out of doors, to make his work still more spiritual and enlivening.

June 5, 1863, I was shown the necessity of my husband's preserving his strength and health, for God had yet a great work for us to do. In his providence we had obtained an experience in this work from its very commencement, and thus our labors would be of greater account to his cause. I saw that my husband's constant and excessive labor was exhausting his fund of strength, which God

would have him preserve. If he continued to overtask his physical and mental energies as he had been doing, he would be reaching down into the future, and using up his future resources of strength, and exhausting the capital, and would break down prematurely, and the cause of God be deprived of his labor. He was much of the time performing labor connected with the Office which others might do ; also business transactions which he should avoid. God would have us both reserve our strength to be used when he especially required it, and do that work which others could not do, and for which he has raised us up, preserved our lives, and given us a valuable experience, to be a benefit to his people.

I did not make this public, because it was given especially to us. If this caution had been fully heeded, the affliction under which my husband has been a great sufferer would have been saved. The work of God seemed urgent, and to allow of no relaxation or separation from it. My husband seemed compelled to constant, wearing labor. His anxiety for his brethren liable to the draft, and to meet the rebellion in Iowa, kept the mind constantly strained, and the physical energies were utterly exhausted. Instead of having relief, burdens never pressed heavier ; and care, instead of lessening, was trebled. But there certainly was a way of escape, or God would not have given the caution he did, or else would have caused that he should not break down under such taxation. I saw that had he not been especially sustained by God he

would have realized the prostration of his physical and mental powers much sooner than he did.

When God speaks, he means what he says. When he cautions, it becomes those noticed to take heed. Why I now speak publicly is because the same caution which was given my husband has been given some connected with the Office. They, I saw, were just as liable to be stricken down unless they change their course of action as was my husband. I am not willing that others should suffer as he has done. But that which is the most to be dreaded is, to be lost for a time to the cause and work of God, when the help and influence of all are so much needed.

Those connected with the Office cannot endure, by considerable, the amount of care and labor that my husband has borne for years. They have not the constitution, the capital to draw upon, which my husband has had. They can never endure the perplexities, and the constant, wearing labor which has come upon him, and which he has borne for twenty years. I cannot endure the thought that one in the Office should sacrifice strength and health, through excessive labor, and their usefulness prematurely end, and they be unable to work in the vineyard of the Lord. It is not merely the gatherers of the fruit that are the essential laborers, but all who assist in digging about the plants, watering, pruning, and lifting up the drooping, trailing vines, and leading their tendrils to entwine about the true trellis, the

sure support. None of these workmen can be spared.

The brethren in the Office feel that they cannot leave the work for a few days for a change, for recreation ; but it is a mistake. They can, and should do so. How much better to leave for a few days, even if there is not as much work accomplished, than to be prostrated by disease and be separated from the work for months, and perhaps never be able to engage in it again?

My husband thought it wrong for him to spend time in social enjoyment. He could not afford to rest. He thought the work in the Office would suffer if he should. But after the blow fell upon him, causing physical and mental prostration, the work had to be carried on without him. I saw that these brethren engaged in the responsible labor in the Office should work upon a different plan, make their arrangements to have change. If more help is needed, obtain it; and let relief come to these who are suffering with constant confinement and with brain labor. They should attend Convocation Meetings. They need to throw off care, share the hospitality of their brethren, enjoy their society and the blessings of the meetings. They will thus receive fresh thoughts, and their wearied energies will be awakened to new life, and they will return to the work far better qualified to perform their part, for they better understand the wants of the cause.

Brethren abroad, are you asleep to this matter? Must your hearts be made faint by

another of God's workmen, whom you love, falling. These men are the property of the church. Will you suffer them to die under the burdens? I appeal to you to advise a different order of things. I pray that God may never allow the bitter experience to come to any one of the brethren in the Office that has come upon us. Especially do I commend Bro. Smith to your care. Shall he die for want of air,—the vitalizing air of heaven. The course he is pursuing is really shortening his life. Through confinement in-doors his blood is becoming foul and sluggish, the liver is deranged, the action of the heart is not right. Unless he works a change for himself, nature will take the work into her hands. She will make a grand attempt to relieve the system by expelling the impurities from the blood. She will summon all the vital powers to work, and the whole organism will be deranged, and all this may end in paralysis or apoplexy. If he should ever recover from this crisis, his loss of time is great; but the probabilities of recovery are very small.

If Bro. Smith cannot be aroused, I advise you, brethren, who have an interest in the cause of present truth, to take him as Luther was taken by his friends, and carry him away from his work.

Since writing the above I learn that most of Thoughts on the Revelation was written in the night, after his day's work was done. This was the course which my husband pursued; I protest against such suicide. The brethren whom I have mentioned, who are so

confined in the Office, in attending meetings and taking periods of recreation are serving the cause of God. They are preserving themselves in the best conditions of physical health and mental strength to devote themselves to the work. They should not be left to feel crippled because they are not earning wages. Their wages should go on, and they be free. They are doing a great work.

THE REFORM DRESS.

IN answer to letters of inquiry from many sisters relative to the proper length of the dress, I would say, that we have in our part of the State of Michigan adopted the uniform length of about nine inches from the floor. I take this opportunity to answer these inquiries in order to save the time in answering many letters.

I should have spoken before, but have waited to see something definite on this point in the Health Reformer. I would earnestly recommend uniformity in length, and would say that nine inches as nearly accords with my views of the matter as I am able to express in inches.

As I travel from place to place, I do not find the Reform Dress rightly represented, and am made to feel the necessity of something more definite being said, that there may be uniform action in this matter. This style of dress is unpopular, and for this reason neatness and taste should be used by those who adopt it. I have once spoken upon this point,

yet some fail to follow the advice given. There should be uniformity as to the length of the Reform Dress among Sabbath-keepers.

Those who make themselves peculiar by adopting this dress should not think for a moment that it is unnecessary to show order, taste and neatness. Our sisters, before putting on the Reform Dress, should obtain patterns of the pants and sack worn with the dress. It is a great injury to the Dress Reform to have persons introduce into a community a style which in every particular needs reforming before it can rightly represent the Reform Dress. Wait, sisters, till you can put on the dress right.

In some places there exists great opposition to the short dress. But when I see some dresses worn by the sisters I do not wonder that people are disgusted, and condemn the dress. Where the dress is represented as it should be, all candid people are constrained to admit that it is modest and convenient. In some churches I have seen all kinds of reform dresses, and yet not one answering the description presented before me. Some appear with white muslin pants, white sleeves, dark delaine dress and a sleeveless sack of the same description as the dress. Some appear with a calico dress and pants cut after their own fashioning, not after "the pattern," without starch, or stiffening to give them form, and they cling close to the limbs. There is certainly nothing in *these* dresses manifesting taste or order. Such a dress would not recommend itself to the good judgment of sensible-