

We are having an indescribable concert. Nine are singing--Dutch or German, or French, I cannot tell which. The voices are just splendid, quite entertaining. I think it is a Sunday school excursion company.--Letter 8, 1876, p. 2. (To "Dear Husband," April 16, 1876.) [Cf: 5MR193.02] p. 1, Para. 1, [1876MS].

This is the great heart of the work, and if the body here is healthy a healthful current will be diffused through the entire body. Your father's and my influence is needed here more than in any other place. We are appreciated here. We can do more good when we are appreciated than when we are not. We never had greater influence among our people than at the present time. They all look up to us as father and mother.--Letter 46, 1876. (To "Dear Children," October 26, 1876.) [Cf: 5MR399.02] p. 1, Para. 2, [1876MS].

I wish you would send a slip of snow balls and a trumpet vine.--Letter 61, 1876. (To "Dear Lucinda," April 27, 1876.) [Cf: 5MR429.07] p. 1, Para. 3, [1876MS].

I have a special work at this time to write out the things which the Lord has shown me. . . . I have felt that I must neglect everything to get out these writings. I have not attended meetings for two weeks. While Elders Waggoner and Loughborough are here I let them do the work, and I keep all my strength for one purpose--to write. . . . I have a work to do which has been a great burden to my soul. How great, no one but the Lord knows. Again, I want time to have my mind calm and composed. I want to have time to meditate and pray while engaged in this work. . . . Oh, Lucinda, I do love Jesus. He is so near, so precious to me. Oh, pray for me Lucinda. Pray that heavenly wisdom may be given me. I want to make every move in God. I want this work got out right. I must do this work to the acceptance of God.--Letter 59, 1876. (To "Dear Sister Lucinda," April 8, 1876. [Cf: 5MR430.03] p. 1, Para. 4, [1876MS].

I am working to the very extent of my strength, . . . and my prayer is for the Lord to help strengthen and bless me in this work. He does do this or I could not do what I have done. My spirit yearns after God and I dare not trust to myself at all.--Letter 27, 1876. (To "Dear Lucinda," April 27, 1876.) [Cf: 5MR431.01] p. 1, Para. 5, [1876MS].

We cannot all labor in the same armor. . . . He [Elder Andrews] is shortening his days because he lifts the burdens all himself. He thinks no one can make a success unless his plans and ideas of carrying forward the work are exactly after his own order. . . . He believes his ideas and ways the only right way. Is it so? No. No.--Letter 49, 1876, pp. 4, 5. (To "Dear Husband," undated.) [Cf: 6MR113.01] p. 1, Para. 6, [1876MS].

You must not lift and carry any more burdens than you are now bearing. You should be laying off instead of increasing objects for which you will be solicitous. We are both descending the hill of life. Your hair is already white. Mine is growing gray fast. Our physical powers are weakening. Our mental powers will be enfeebled, I fear, with the physical.--Letter 49, 1876, p. 5. (To James White, April, 1876.) [Cf: 6MR302.01] p. 1, Para. 7, [1876MS].

I get no light in dreams or in any other way to attend campmeetings. I pray for light. I cannot go upon any other's light. God will lead me. It will do our people good to be without my labor this season. . . . [Cf: 6MR302.02] p. 1, Para. 8, [1876MS].

You are happy and cheerful. I am the same. The Lord has in His providence arranged matters that we both can work and not get in each other's way. I accept His providence and will do my work to His acceptance with His divine aid.--Letter 23, 1876, pp. 1, 2. (To James White, May 10, 1876.) [Cf: 6MR302.03] p. 2, Para. 1, [1876MS].

I am worn; your father is worn. We both work too hard. We pray that God will give us strength and wisdom to work discreetly. We dare not follow our own judgment and feel that it would be dangerous to walk in the sparks of our own kindling. God is our hope and strength. [Cf: 6MR302.04] p. 2, Para. 2, [1876MS].

We see a very great work to be done in the world and we cannot endure the thought of failing in physical strength now. I look all over the field and I see none who could fill your father's place. His head to plan and his life of experience to balance the inexperienced is very essential. God has a work for us to do and we need the help, the encouragement and confidence of our people to do this work.--Letter 41, 1876, pp. 1, 2. (To Edson and Emma White, August 24, 1876.) [Cf: 6MR302.05] p. 2, Para. 3, [1876MS].

Children's Diet Should be Carefully Controlled: The food eaten by children with whom I have become acquainted when on the cars, did not make good blood, or good tempers. These children were frail. Some had sores on the head, face, and hands. Others had sore eyes, which destroyed the beauty of their faces. Others, though suffering from no skin eruption, were afflicted with catarrh, difficulty of the throat, chills, and fever. Their parents were kept in continual worry and perplexity. [Cf: 7MR1.02] p. 2, Para. 4, [1876MS].

I noticed one boy, three years of age, who had bowel difficulty. He had considerable fever. The mother seemed to think that food would help his case, and every time he asked for food, she gave him fried chicken, bread and butter, or rich cake. Another child of about ten years was suffering from fever, and was disinclined to eat. Yet the mother urged her to eat this and that. Children, sick, complaining, and feverish, were urged to eat food unfit to be placed in any human stomach, even if in the most healthy condition. [Cf: 7MR1.03] p. 2, Para. 5, [1876MS].

These children thus injudiciously treated, were creatures of circumstance, made miserable because of the course pursued toward them by their parents, who must have been very ignorant of the laws of life and health. These laws should govern the appetites and passions of parents. Then parents will be fitted to educate their offspring. [Cf: 7MR2.01] p. 2, Para. 6, [1876MS].

We were pained to hear the mothers' fretful chiding, as they sought to hold in check the outbursts of temper exhibited by the children. But these mothers did not control themselves; how then could they expect their children, with their perverted habits, to have tranquil tempers. Both parents and children ate at irregular intervals all through the day, after eating heartily three times a day. The boy on the cars who

sold cakes, candies, nuts, and fruit, was freely patronized by the indulgent parents. [Cf: 7MR2.02] p. 2, Para. 7, [1876MS].

We felt sorry for these mothers; they had such a worn, worried look, and were pictures of discouragement. I frequently heard them relating their own sufferings and their poor childrens' ailments, and telling what the doctor had said of them from time to time. Many said that they were seeking a more healthful climate; for they and their children were always sick.--Ms 1, 1876, pp. 2, 3. ("Diet," June 12, 1876.) [Cf: 7MR2.03] p. 3, Para. 1, [1876MS].

Children Seven Years Old Can be Taught Useful Labor: Some mothers dislike the discipline it gives them patiently to teach their children how to do little duties and cultivate in them a love for these duties, which love shall grow up with them. Some think children of seven and eight years old are too young to have their tasks assigned to them in sewing, in washing dishes, in mending neatly their own garments, in making beds, and sweeping and dusting. But to let the children grow up unused to these important habits of useful labor, with the thought that they will take to it by and by, is a sad mistake. These duties neglected in childhood will be found in youth and womanhood an irksome task, and the child that with proper training might mature into a pleasant, useful woman will, by occupation, be turned into a drudge.--Ms 4, 1876, p. 14. ("Testimony to E. H. Gaskill and Wife," circa 1876.) [Cf: 7MR3.01] p. 3, Para. 2, [1876MS].

I prize my [being] all to myself unless graced with your presence.--Letter 6, 1876, p. 1. (To James White, April 13, 1876.) [Cf: 7MR230.01] p. 3, Para. 3, [1876MS].

I miss you and would love to be with you if this was the will of God.--Letter 11, 1876, p. 2. (To James White, April 20, 1876.) [Cf: 7MR230.02] p. 3, Para. 4, [1876MS].

We arrived here the evening of the fourth [July 3] about eleven o'clock. We were just in time [for the fourth of July celebration and] to witness the procession of the birds of paradise. The leader was represented as an Indian warrior, then followed the Continentals, the signers of the Declaration of Independence dressed as they dressed, powdered hair, short breeches and leggings. Some things were really interesting and some ridiculous.--Letter 33, 1876, p. 1. (To "Dear Children," July 7, 1876.) [Cf: 7MR230.03] p. 3, Para. 5, [1876MS].

"It will take a clear sense of duty to call me from this work to campmeetings. I mean to finish my writings on one book before I go anywhere. . . . The East will not see me for one year unless I feel that God calls me to go. . . . [Cf: 7MR277.03] p. 3, Para. 6, [1876MS].

"The pillar of fire is here yet. When it moves I would move also. I want to follow it. I have no will of my own; I want to do God's will. At present His will is to tarry in California and make the most of my time in writing. I shall be doing more for the cause in this than in going across the plains to attend campmeetings."--Letter 4, 1876. [Cf: 7MR277.04] p. 3, Para. 7, [1876MS].

Writing exhausted her much more than speaking, yet she relished the

work because of what it meant to her Christian experience. "I enjoy the presence of God," she wrote, "and yet my soul is continually drawn out for more of His salvation. . . . Precious subjects I am handling. The last I completed or about completed yesterday,--Jesus healing the impotent man at the pool of Bethesda. It is a great subject, the discourse of Christ, following the healing as He was accused of the Jews of Sabbath breaking."--Letter 1, 1876. [Cf: 7MR278.01] p. 3, Para. 8, [1876MS].

"The precious subjects open to my mind well. I trust in God and He helps me to write."--Letter 4, 1876. [Cf: 7MR278.02] p. 4, Para. 1, [1876MS].

A little later she added: "We feel every day a most earnest desire for a more sacred nearness to God. This is my prayer when I lie down, when I awake in the night and when I arise in the morning, Nearer my God to Thee, nearer to Thee. . . . My heart thirsts for the living God. I want to be a living channel of light to the world while I remain in it; and when my probation here closes, my warfare is ended, I shall have left a bright track heavenward. I love Jesus. I know this, and if I am permitted to dwell in His presence, Oh bliss, bliss indeed."--Letter 6, 1876. [Cf: 7MR278.03] p. 4, Para. 2, [1876MS].

"I have had a very depressed state of feelings today, unaccountably sad. I could not explain why I felt so exceedingly sad. [Cf: 7MR278.05] p. 4, Para. 3, [1876MS].

"We bowed before God at the commencement of the Sabbath. I commenced to pray and my heart went out after God. I wept and prayed and I felt the consolation of the Spirit of God. Jesus seemed so precious, so very precious to me. I laid all my burdens upon my Saviour and I was relieved."--Letter 7, 1876. [Cf: 7MR278.06] p. 4, Para. 4, [1876MS].

Her manuscripts and testimonies were usually produced during the first half of the day. By the time Elder White had been gone five weeks she had completed, in his absence, "above 200 pages . . . all copied, ready for the printers." (Letter 16a, 1876). [Cf: 7MR278.07] p. 4, Para. 5, [1876MS].

Ellen White was not only a writer; she was also a preacher. She proclaimed the advent message every Sabbath and Sunday, especially in Oakland and San Francisco. Of one public meeting she confided to her husband, [Cf: 7MR279.01] p. 4, Para. 6, [1876MS].

"I never felt more sensibly the especial help from God. . . . The hall was full. There were nearly as many outsiders as believers. I never saw so many out before. Some came and looked at first a little amused as if it was sport to hear a woman speak, and as if they were to hear some rabble that would be amusing to them, but they soon wore very serious faces and many shed tears. Most I had never seen in the hall before. I do not speak smooth things to the people."--Letter 18, 1876. [Cf: 7MR279.02] p. 4, Para. 7, [1876MS].

III. Home Life--The 1876 letters are important not only for what they tell us about Ellen White's writing and speaking, but also for what they reveal about her home life. Her permanent family of nine members was often greatly augmented by a flood of visitors. On a certain

Tuesday she commented casually, "Yesterday . . . we had sixteen to dinner." (Letter 3, 1876). Feeding a large family with frequent guests made her constantly alert as to what could be bought in the market. One letter carries this P.S.: "It is most glorious weather. Strawberries in market, peas, new potatoes, asparagus, etc." (Letter 6, 1876). [Cf: 7MR279.03] p. 4, Para. 8, [1876MS].

There were no automobiles in those days, but there were horses. When Elder White asked in one letter how the horse and wagon were, his wife responded: [Cf: 7MR279.04] p. 5, Para. 1, [1876MS].

"Both [are] in good condition, especially [the] horse who exhibited his balky propensities yesterday morning before Mary Clough. He was disposed to go every way but the one he should go. Willie will sell him for what he can get. The Tribune men have used him to carry their forms back and forth; paid three dollars each week. He has been used in drawing lumber and for different purposes, so that he has paid his way. But I am going to watch for an opportunity and interest others to get me a good team not so very expensive, but manageable, that Mary and I can use to ride out where and when we please."--Letter 4a, 1876. [Cf: 7MR279.05] p. 5, Para. 2, [1876MS].

Ellen White recognized that a time of recreation, a break in the routine, was essential to good health. She informed her husband, "I shall ride every day after dinner. My health demands it." (Letter 21, 1876). "I must stop a day or two in the week and go somewhere or my head will break down." (Letter 9, 1876). "I . . . shall take a day now and then for a change, ride or go to Healdsburg, not for their good but my own." (Letter 11, 1876). [Cf: 7MR280.01] p. 5, Para. 3, [1876MS].

One of these days of relaxation was spent in the hills above the city of Oakland. "Yesterday," she reported, "We spent in the mountains and enjoyed it very much. Sister Rice and I lay down to rest on blankets and buffaloes. When we awoke, for we slept, our children and Addie and Mary were gone. We looked for them and saw them on the high mountain peaks throwing down stones. They enjoyed climbing the mountain where they had a view of the scenery, the ocean, Golden Gate, and towns and villages. They enjoyed this much. Willie came down the mountains with flowers in his coat that Addie and May had tied in so he looked like one immense bouquet. [Cf: 7MR280.02] p. 5, Para. 4, [1876MS].

"We went up beyond Fountain farm about five miles, took our dinner and strawberries and cream which we were favored with obtaining at a farm house close by. We had a real rest. I was satisfied to ride and lie down. I had no disposition to climb. We rode about thirty miles in all."--Letter 22, 1876. [Cf: 7MR280.03] p. 5, Para. 5, [1876MS].

Another day was spent on the water, through the courtesy of one of the members of the church in San Francisco, Brother Chittendon, who owned a large sailboat. Ellen White enjoyed the occasion to the full. "Yesterday," she wrote. "Brother Chittendon took out a number of us on the water in his boat,--Sister Chittendon, Waggoner, Loughborough, and wife, Mary Clough, Edson, Emma, Frank, Willie Jones, Bro. O. B. Jones, Charles Jones, myself and the little girls. We remained on the water and beach all day. Sailed out of the Golden Gate upon the ocean. There was no wind to take us out of the harbor. Charlie employed a steam tug to take us out. One of his friends managed the steam boat. Mary and

Emma were seasick. I was not sick at all. The waves ran high and we were tossed up and down so very grandly. I was highly elevated in my feelings, but had no words to say to any one. It was grand. The spray dashing over us. The watchful captain giving his orders, the ready hands to obey. The wind was blowing strong and I never enjoyed anything so much in my life. [Cf: 7MR280.04] p. 5, Para. 6, [1876MS].

"I was today to write upon Christ walking on the sea and stilling the tempest. Oh, how this scene was impressed upon my mind. Brother Chittendon says Sister White looks just happy, but she does not say a word to any one. I was filled with awe with my own thoughts. Everything seemed so grand in that ocean, the waves running so high. The majesty of God and His works occupied my thoughts. He holds the winds in His hand, He controls the waters. Finite beings mere specks upon the broad deep waters of the Pacific were we in the sight of God, yet angels of heaven were sent from His excellent glory to guard that little sailboat that was careening over the waves. Oh the wonderful works of God! So much above our comprehension! He at one glance beholds the highest heavens and the midst of the sea. [Cf: 7MR281.01] p. 6, Para. 1, [1876MS].

"How vividly before my mind was the boat with the disciples buffeting the waves. . . . I am glad I went upon the water. I can write better than before."--Letter 5, 1876. [Cf: 7MR281.02] p. 6, Para. 2, [1876MS].

Ellen White was fascinated by anything related to nature. She was much more interested in planting her flower garden than she was in purchasing furnishings for the new home. She notified her husband, "I do not wish my mind diverted from my work to even go and select furniture." (Letter 8, 1876). But she was quite willing to take whatever time was needed for the garden. In some of her other letters we find these details: [Cf: 7MR281.03] p. 6, Para. 3, [1876MS].

"Last evening the two Marys went with me to Brooklyn for a few flower roots for our garden. Sister Grover gave us as many as we could carry."--Letter 3, 1876. [Cf: 7MR281.04] p. 6, Para. 4, [1876MS].

"We came home and I set out my things in my garden of [the] new house by moonlight and by the aid of lamplight. The two Marys tried to have me wait till morning, but I would not listen to them. We had a beautiful shower last night. I was glad then I persevered in setting out my plants."--Letter 4, 1876. [Cf: 7MR281.05] p. 6, Para. 5, [1876MS].

A week later she noted, "Our hedge is growing nicely. The things we have set out in rose bushes and a few choice shrubs are doing well." (Letter 6, 1876). [Cf: 7MR282.01] p. 6, Para. 6, [1876MS].

In one of Ellen White's letters to her friend Lucinda Hall, who was in Battle Creek at this time, appeared this request: [Cf: 7MR282.02] p. 7, Para. 1, [1876MS].

"Will you send me one of my straw hats by Frank Patten? If you could dry a few peony roots and let her take them in her trunk, and send a few slips of Queen of Prairie and a few choice seeds, as summer greens and pansy seeds, I should like some of these things so much. Send me

verbena seeds. . . . [From] our old place in the field which we sold, I wish you could send a slip of snowballs and a trumpet vine. These would take but little space and if you could send them I could have something new here which they have not."--Letter 61, 1876. [Cf: 7MR282.03] p. 7, Para. 2, [1876MS].

When she made the trip East on the train in May in the company of her niece, Mary Clough, Mrs. White took along a bouquet of California flowers. From Kansas City she reported to her children, "In this hotel all are examining our bouquet. It has lost much of its loveliness, yet sufficient remaining to be the admiration of all who look upon it. It has kept preserved in water and ice and is very nice after so long a journey." (Letter 29, 1876). [Cf: 7MR282.04] p. 7, Para. 3, [1876MS].

Somewhere in Utah or Wyoming Mrs. White took a few moments to go rock-hunting. Writing to her children from Laramie, she reports: [Cf: 7MR282.05] p. 7, Para. 4, [1876MS].

"Yesterday while waiting for a train, we got off and was looking for a stone or something as a memento. A lady said she picked up some specimens which she would give me. She gave me freely specimens of moss agate, petrified wood and bits of petrified sage. She said she had come to visit her sister who lived at the station and she would stay a week and could get all she wished. I thought it was certainly very kind and liberal of her to thus accommodate a stranger."-- Letter 28a, 1876. [Cf: 7MR282.06] p. 7, Para. 5, [1876MS].

Incidentally, Mrs. White and Miss Clough took with them enough food for the entire five-day trip from California to Kansas. In fact, they still had quite a bit left at the end of the journey. Concerning this she wrote, "Our lunch kept well. We have now two loaves of bread, the buns and brown loaf and fruit cake, oranges and lemons and jelly."-- (Letter 29, 1876). [Cf: 7MR282.07] p. 7, Para. 6, [1876MS].

The relationships between Ellen and James White were always tender and close. But at times the demands of the work in which they were engaged separated them for weeks and at times months. When a special session of the General Conference was called to convene on March 31, James White journeyed east to be present. He was filled with plans for a great expansion of the work in all its facets. Ellen remained in Oakland to continue her writing on the life of Christ. As president of the General Conference, president of the Review and Herald Publishing Association, head of the editorial staff of the *Review and Herald*, and closely linked with the newly established Battle Creek College, James was soon caught up in the interests in Battle Creek and questioned the wisdom of returning to the west even though they were now building a house there. When he expressed his feeling on the subject, she answered, "While you are so happy [in the] east, I shall never ask you to cross the plains again. If you say, Stay east, thus it shall be." (Letter 14, 1876). She suggested that they rent the new house for a brief period, and then added, "We will do exactly as you say. So advise or direct us and we will do as you say." (Letter 8, 1876). [Cf: 7MR283.03] p. 7, Para. 7, [1876MS].

Both Ellen White and her husband had strong wills, both were exceptionally gifted leaders, and each had a special and distinctive work. It is not at all surprising that they should have had differences

of opinion at times. When Elder White intimated that his wife showed a little bit too much independence, she responded: [Cf: 7MR284.01] p. 8, Para. 1, [1876MS].

"In regard to my independence, I have had no more than I should have in the matter under the circumstances. I do not receive your views or interpretation of my feelings on this matter. I understand myself much better than you understand me. But so it must be and I will say no more in reference to the matter."--Letter 25, 1876. [Cf: 7MR284.02] p. 8, Para. 2, [1876MS].

She did say a little more, however, for only four days later she apologized deeply for hurting her husband's feelings. "It grieves me," she wrote, "that I have said or written anything to grieve you. Forgive me and I will be cautious not to start any subject to annoy and distress you. We are living in a most solemn time and we cannot afford to have in our old age and 48 differences to separate our feelings. I may not view all things as you do, but I do not think it would be my place or duty to try to make you see as I see and feel as I feel. Wherein I have done this, I am sorry. [Cf: 7MR284.03] p. 8, Para. 3, [1876MS].

"I want an humble heart, a meek and quiet spirit. Wherein my feelings have been permitted to arise in any instance, it was wrong. Jesus has said, 'Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.' (Matt. 11:29). [Cf: 7MR284.04] p. 8, Para. 4, [1876MS].

"I wish that self should be hid in Jesus. I wish self to be crucified. I do not claim infallibility, or even perfection of Christian character. I am not free from mistakes and errors in my life. Had I followed my Saviour more closely, I should not have to mourn so much my unlikeness to His dear image."--Letter 27, 1876. [Cf: 7MR284.05] p. 8, Para. 5, [1876MS].

That Ellen White had a real affection for her husband is very evident. In practically every letter she sent her love along to him. At times she closed her letters with the endearing words, "Your Ellen" (e.g. Letter 6, 1876). Occasionally she reminded him that his absence was sorely felt. Only two days after he left for the East she wrote, "It takes a little time to get settled down from the excitement of your going. You may be assured that we miss you. Especially do we feel the loss of your society when we gather about the fireside evenings. We feel your absence when we sit around the social board." (Letter 1a, 1876). A little later she explained further, "We miss you . . . very much, but we are so buried up in our writing we have no time . . . to be lonesome while thus engaged; but when gathered about the fireside, then there is a great miss." (Letter 9, 1876). [Cf: 7MR285.01] p. 8, Para. 6, [1876MS].

V. The Trip East--In spite of her original intentions not to go East that summer, she joined her husband in Kansas on May 27, for the first of fourteen campmeetings they attended. The first six campmeetings, between May 27 and July 2, were held in the region from Kansas to Minnesota. Some insight into the nature of these meetings is provided by Mrs. White's description of a service conducted at Marshalltown, Iowa. [Cf: 7MR285.02] p. 9, Para. 1, [1876MS].

"Monday morning I spoke from the words of Christ to Nicodemus. "Ye must be born again." The spirit and power of God rested upon speakers and hearers. All present seemed to be deeply affected. The depth of feeling was more general than is usually seen. As I stood inviting those to come forward who wanted to fully dedicate themselves to God, sinners and backsliders, my heart was deeply affected. I felt indeed that souls were making decisions for eternity. I knew that if the eyes of those present could be opened, we should see angels of God walking through the congregation and although unseen by mortal eyes, their presence was felt. [Cf: 7MR285.03] p. 9, Para. 2, [1876MS].

"Three hundred came forward for prayers. We then gave them opportunity to express their feelings and one hundred and thirty testimonies were borne. Frequently four were on their feet at once, talking and confessing with tears their sins and their departure from God. I never saw it on this wise before. As the result of the meeting, forty-eight were baptized. All went to their homes encouraged and many were signally blessed. [Cf: 7MR286.01] p. 9, Para. 3, [1876MS].

"We are happy in this work. Many times we are disappointed in our expectations but then when we see the Lord working with our efforts, and souls coming to Christ, we forget the weariness, disappointments, and trials which we meet in connection with this work and feel honored of God to be permitted to have a part in it."--Letter 32, 1876. [Cf: 7MR286.02] p. 9, Para. 4, [1876MS].

This letter was written in mid-June while the Whites were traveling on the train. Other letters to her children were written from all kinds of places. She wrote while sitting on the bed in her tent (Letter 40, 1876), while warming herself at the stove on a cold day (Letter 41, 1876), while keeping the flies off her husband who was asleep on the settee (Letter 47, 1876), in the depot while waiting for the train (Letter 47, 1876), while sailing on a crowded ferryboat on San Francisco Bay (Letter 8, 1876), while watching a baptism (Letter 30, 1876), and while her husband was preaching (Letter 30, 1876). [Cf: 7MR286.03] p. 9, Para. 5, [1876MS].

A very delightful interlude in the busy summer was a few days in Battle Creek followed by a visit to the Centennial Exhibition in Philadelphia. They got into Battle Creek late at night on July 3. [Cf: 7MR286.04] p. 10, Para. 1, [1876MS].

In a letter to her children Ellen White described the big fourth of July parade in Battle Creek celebrating the Centennial: [Cf: 7MR286.05] p. 10, Para. 2, [1876MS].

"We were just in time [for the fourth of July celebration and] to witness the procession of the birds of paradise. The leader was represented as an Indian warrior, then followed the Continentals, the signers of the Declaration of Independence dressed as they dressed, powdered hair, short breeches and leggings. Some things were really interesting and some ridiculous.--Letter 33, 1876. [Cf: 7MR286.06] p. 10, Para. 3, [1876MS].

Then from Battle Creek on Tuesday, July 11, she wrote her children, "We leave here Thursday for New York. Then on to the Centennial."

(Letter 34, 1876). Arriving in due course in Wilmington, Delaware, some 26 miles from Philadelphia, the Whites arranged for accommodations for themselves and their niece in the home of a "pleasant family." Fourteen dollars paid for board and room for all three of them for a full week. "Now," Mrs. White exclaimed on Sunday, July 30, "Our business is to visit [the] Centennial grounds every day, see what we can and Mary make reports. We shall take our dinner with us from our landlady." (Letter 35, 1876). [Cf: 7MR287.01] p. 10, Para. 4, [1876MS].

Actually, they were not able to spend every day at the Exhibition as church interests in Philadelphia took some of their time, but they really seem to have enjoyed themselves immensely. [Cf: 7MR287.02] p. 10, Para. 5, [1876MS].

On Wednesday, August 2, Sister White wrote: "Have been on the Centennial ground once. We are on our way today. There is much more of this than we anticipated, --representations from all parts of the world,--Swedes, Norwegians, Laplanders and some others are in life size, natural as life in their native dress. It is indeed worth seeing."--Letter 35, 1876. [Cf: 7MR287.03] p. 10, Para. 6, [1876MS].

And Elder White informed *Review and Herald* readers, "People abroad have no just idea of the greatness, gorgeousness, and perfection of the Centennial Exhibition. The newspapers can't tell it."-- *RH*, Aug. 10, 1876, p 56. [Cf: 7MR288.01] p. 10, Para. 7, [1876MS].

We can be certain that the exhibit of Adventist publications was one of the major points of interest to the Whites. (*RH*, Aug. 17, 1876, p 64). [Cf: 7MR288.02] p. 10, Para. 8, [1876MS].

The campmeeting circuit began again on August 10 and continued until October 3. During these seven and a half weeks the Whites attended eight campmeetings from Maine to Illinois. At Groveland, Massachusetts, Ellen White addressed a congregation of some 20,000 people, the largest crowd ever in her entire life. (Letter 42, 1876). [Cf: 7MR288.03] p. 10, Para. 9, [1876MS].

She was an indefatigable worker. She preached when she was sick and hoarse with a bad cold (Letter 37, 1876); She preached while suffering with a "most distressing headache" (Letter 30, 1876); She preached at five o' clock in the morning and in the middle of a disagreeably hot afternoon (*ST*, July 13, 1876), p 236). In describing one of her meetings in Maine, she states: [Cf: 7MR288.04] p. 11, Para. 1, [1876MS].

"I commenced speaking at the stand but the wind blew so hard, swaying the trees and rustling the leaves, we thought best to repair to the tent. . . . After speaking above one hour I called those forward who were unconverted and also the backsliders and those who felt that they had sins upon them that separated them from God. Before our effort closed sixty-five came forward. Deep feeling pervaded the meeting. There was much weeping, many confessions made, well wet down with tears. Parents were pleading for their children and youth were soliciting the youth to give their hearts to God. In speaking and entreating sinners, I stood upon my feet about four hours."--Letter 44, 1876. [Cf: 7MR288.05] p. 11, Para. 2, [1876MS].

Small wonder that Uriah Smith wrote, "The presence of Bro. and Sr. White constituted in a large measure the life of the meeting." (*RH*, June 29, 1876.) Small wonder, too, that Ellen White should write her son, "Your Father and Mother are worked down. I am looking old and poor for the very reason that there is no rest for us." (Letter 39, 1876). [Cf: 7MR288.06] p. 11, Para. 3, [1876MS].

Last night I visited Edson. Went to his house at seven and there remained until half past nine o'clock. I talked with him plainly but kindly, but his feelings were very strong that he had been misused. No mercy had been shown him when he left the office, although he had acknowledged his wrong. I saw that he was making no headway and we bowed in prayer. [Cf: 8MR29.01] p. 11, Para. 4, [1876MS].

I felt from the first fastened with entreaty and earnest pleading upon God. Still no break. I prayed over Edson, but his heart seemed unbroken. I then decided to spend the night in prayer for our help could come from God alone. I had prayed five times and Edson four, he coming a little nearer the point every time. The last time he broke all to pieces. He made an entire surrender to God and such earnest pleadings and entreaties I have seldom heard. He then prayed again and again, and seemed to be in agony of spirit, confessing his wrongs, broken in spirit, his tears freely mingled with his prayers. [Cf: 8MR29.02] p. 11, Para. 5, [1876MS].

The room seemed to be lighted up with the presence of God. Edson then prayed for Emma. He got his arm around her and made his prayer to God with his resolves that they would seek God daily and earnestly watch against the temptations of Satan. He put his arms around me and talked and prayed and wept. Salvation indeed had come to that house. He then accompanied [me] home. I did not sleep much last night and feel worn this morning, but very thankful that we broke through the cloud of darkness last night and obtained the victory. I was determined not to give over the struggle till victory came. I never saw Edson so deeply exercised before and so sensible to his danger and weakness. But it did seem that I must succumb to the powers of darkness. I have spent many hours in prayer to God for Edson before I visited him. . . . The Spirit of God filled the room where we were. It was indeed a light place.-- Letter 1, 1876, pp. 1, 2. (To James White, March 31, 1876.) [Cf: 8MR29.03] p. 11, Para. 6, [1876MS].

In the last vision given me your case was presented before me. . . . [Cf: 8MR34.03] p. 12, Para. 1, [1876MS].

From what has been shown me you are a transgressor of the seventh commandment. How then can your mind be in harmony with the precious Word of God, truths which cut you at every turn? If you had been betrayed into this folly unwittingly it would be more excusable, but you have not. You have been warned. You have been reprov'd and counseled. . . . [Cf: 8MR34.04] p. 12, Para. 2, [1876MS].

My soul is stirred within me. . . . I will not varnish over your case. You are in a fearful state and you need to be entirely transformed.-- Letter 52, 1876, pp. 1, 7. (To a prominent SDA minister, circa 1876.) [Cf: 8MR34.05] p. 12, Para. 3, [1876MS].

We received yours [i.e., letter] which contained the number of

pictures to be sent. They are slow in getting them out. We send from Ingelson's seven each. We sent from Lathrop's and Dunham's, six each. You will see that Lathrop has the preference. I thought that mine from Ingelson's was perfect, but I did not think yours was good. I have just received half a dozen from Lathrop's and Dunham's of mine. It is the judgment of all that this last is far better than Ingelson's. What do you think? We have a few of the small size of yours, but none yet of mine. . . . [Cf: 8MR76.01] p. 12, Para. 4, [1876MS].

Lathrop is as pleased a man as you ever saw with the pictures, especially of you. He says he will sell you the negative for five hundred dollars. Beside what we take, it will bring him that much custom. He thinks Ingelson's a flat affair. He [Lathrop] has your picture in the window for show.--Letter 1a, 1876, p. 1. (To James White, March 24, 1876.) [Cf: 8MR76.02] p. 12, Para. 5, [1876MS].

In regard to our pictures, how many shall we order? Dunham gave me mine as well as yours--one dozen each. This is liberal, I think. Everyone thinks these last [pictures] from Dunham's are perfect. What is your judgment? Lucinda's are not yet finished. No orders, he says, were left for him, but one dozen will be finished in a short time.--Letter 3, 1876, pp. 3, 4. (To James White, April 4, 1876.) [Cf: 8MR76.03] p. 12, Para. 6, [1876MS].

I have just gotten the picture Dunham has made. I do not like it. Shall not order any till you see it and send your opinion of it.--Letter 12, 1876, p. 1. (To James White, April 21, 1876.) [Cf: 8MR76.04] p. 12, Para. 7, [1876MS].

In regard to my small picture, I did sit once again, but the picture was not good. Will try it again. Mary and Willie did not get good pictures, but they will try it again.--Letter 15, 1876. (To James White, April 27, 1876.) [Cf: 8MR77.01] p. 12, Para. 8, [1876MS].

I do not think I shall ever get a picture to equal the one Dunham has made for me. He says I had better have the large one put on a small card. What do you think of this plan?--Letter 17, 1876, p. 2. (To James White, April 30, 1876.) [Cf: 8MR77.02] p. 13, Para. 1, [1876MS].

Dunham gave me one dozen of these last pictures of yours. Shall I send them to you? What do you think of them? I told him I did not like them. They did not look natural, but you can use them. If so, let me know.--Letter 21, 1876, p. 2. (To James White, May 5, 1876.) [Cf: 8MR77.03] p. 13, Para. 2, [1876MS].

Need for Getting Away From Work: I see many subjects to write out which must be done with the greatest care. I want this summer, the whole of it, to do this work in. I must stop a day or two in the week and go somewhere or my head will break down. I begrudge every moment that I feel compelled to rest. These intensely interesting subjects weary me far more to write them out than to speak upon them.--Letter 9, 1876, p. 2. (To James White, April 18, 1876.) [Cf: 8MR124.01] p. 13, Para. 3, [1876MS].

Plans to Buy a Horse and Carriage: I shall not go to any place to visit only for my own good to have a change. I shall have to rest more and I shall not go to any place if I can get along without it. I am now

seeking to get a carriage, and if this horse is not so that we can drive him, I shall get one at once that we can drive. I shall ride every day after dinner. My health demands it.--Letter 21, 1876, p. 1. (To James White, May 5, 1876.) [Cf: 8MR124.02] p. 13, Para. 4, [1876MS].

Rest After An Enjoyable Journey: Yesterday Mary Clough felt like resting; so did we all last night. Willie and Mary enjoyed the journey very much and especially the children. We are all right this morning.-- Letter 22, 1876, p. 1. (To James White, May 6, 1876.) [Cf: 8MR124.03] p. 13, Para. 5, [1876MS].

Mary Clough and I will do all we can to forward the work of my writings. I cannot see any light shining to Michigan for me. This year I feel that my work is writing. I must be secluded, stay right here, and I must not let inclination or persuasion of others shake my resolution to keep closely to my work until it is done. God will help me if I trust in Him.-- Letter 63, 1876, p. 2. (To James White, March 25, 1876.) [Cf: 9MR27.01] p. 13, Para. 6, [1876MS].

We have been having company about every day for some days back, but I try to stick to my writings and do as much each day as I dare. I cannot write but one half of a day each day. . . . [Cf: 9MR27.02] p. 13, Para. 7, [1876MS].

Mary [is] in the office, I upstairs writing, Mary Clough in the office; so you see that they must be left to their own devices. [Cf: 9MR27.03] p. 13, Para. 8, [1876MS].

I have had much freedom in prayer and sweet communion with God in my waking hours at night and early in the morning. I am gaining some strength, but find that any taxation affects me seriously, so that it takes time to recover from it. My trust [is] in God. I have confidence that He will help me in my efforts to get out the truth and light He has given me to His people. Mary is a good help. I appreciate her.-- Letter 3, 1876, pp. 1,2. (To James White, April 4, 1876.) [Cf: 9MR27.04] p. 13, Para. 9, [1876MS].

The precious subjects open to my mind well. I trust in God and He helps me to write. I am some twenty-four pages ahead of Mary. She does well with my copy. It will take a clear sense of duty to call me from this work to camp meetings. I mean to finish my writings on one book, at any rate, before I go anywhere. . . .The East will not see me for one year unless I feel that God calls me to go. He has given me my work. I will do it, if I can be left free.-- Letter 4, 1876, p. 2. (To James White, April 7, 1876.) [Cf: 9MR28.01] p. 14, Para. 1, [1876MS].

I have liberty in writing and I plead with God daily for counsel and that I may be imbued with his Spirit. I then believe that I shall have help and strength and grace to do the will of God. . . . [Cf: 9MR28.02] p. 14, Para. 2, [1876MS].

I never had such an opportunity to write in my life, and I mean to make the most of it. . . . [Cf: 9MR28.03] p. 14, Para. 3, [1876MS].

How will it do to read my manuscript to Elders Waggoner and Loughborough? If there is any wording of doctrinal points not so clear

as might be, he might discern it (W. I mean).-- *Letter 4a, 1876*, pp 1, 2. (To James White, April 8, 1876.) [Cf: 9MR28.04] p. 14, Para. 4, [1876MS].

My husband writes that an appeal is to be sent to me from the [General] Conference [Session], but I shall not be moved from that which I believe to be my duty at this time. I have a special work at this time to write out the things which the Lord has shown me. . . . [Cf: 9MR28.05] p. 14, Para. 5, [1876MS].

I have a work to do which has been a great burden to my soul. How great, no one but the Lord knows. [Cf: 9MR29.01] p. 14, Para. 6, [1876MS].

Again, I want time to have my mind calm and composed. I want to have time to meditate and pray while engaged in this work. I do not want to be wearied myself or be closely connected with our people who will divert my mind. This is a great work, and I feel like crying to God every day for His Spirit to help me to do this work all right. . . . [Cf: 9MR29.02] p. 14, Para. 7, [1876MS].

I have been getting matter ready for third form of Testimony. . . . Matter at Petaluma was needed for labor there next week. I put copy in Elder Waggoner's hand to copy. He just did a miserable job. He did not change anything or improve it at all. I prize Mary more and more every day.-- *Letter 59, 1876*, pp. 1-3. (To Lucinda Hall, April 8, 1876.) [Cf: 9MR29.03] p. 14, Para. 8, [1876MS].

It seems to me my writings are important, and I [am] so feeble, so unable to do the work with justice. I have pleaded with God to be imbued with His Holy Spirit, to be connected with heaven, that this work may be done right. I can never do this work without the special blessing of God.-- *Letter 7, 1876*, p. 2. (To James White, April 14, 1876.) [Cf: 9MR29.04] p. 14, Para. 9, [1876MS].

I have written quite a number of pages today. Mary is hard after me. She gets so enthusiastic over some subjects, she brings in the manuscript after she has copied it, to read it to me. She showed me today quite a heavy pile of manuscripts she had prepared. She viewed it quite proudly. . . . [Cf: 9MR29.05] p. 15, Para. 1, [1876MS].

I am feeling very free and peaceful. I feel the precious love of Christ in my heart. It humbles me in my own sight, while Jesus is exalted before me. Oh, how I do long for that social and mysterious connection with Jesus that elevates us above the temporal things of life. It is my anxiety to be right with God, to have His Spirit continually witnessing with me that I am indeed a child of God.-- *Letter 8, 1876*, pp. 1,2. (To James White, April 16, 1876.) [Cf: 9MR29.06] p. 15, Para. 2, [1876MS].

We went to the city Sunday night. I spoke to quite a large congregation of outsiders with acceptance, taking up the subject of the loaves and fishes with which Jesus, by His miraculous power, fed about ten thousand people--five thousand men and women and five thousand children--that were continually collecting, after the Saviour had blessed the small portion of food; Christ walking on the sea, and the Jews requiring a sign that He was the Son of God. The neighbor next to

the church near the public garden was there. Cragg, I believe his name is. They all listened with wide open eyes and some open mouths. Mary says she feels provoked that she has written out that subject before she heard me speak upon it. She will now insert some living points she heard that night. She seemed deeply interested. . . . [Cf: 9MR30.01] p. 15, Para. 3, [1876MS].

I would feel pleased to meet my brethren and sisters in camp meeting. It is just such work as I enjoy. Much better than the confinement of writing. But this will break up my work and defeat the plans of getting out my books, for I cannot do both--travel and write. Now seems to be my golden opportunity. Mary is with me, the best copyist I can ever have. Another such chance may never be mine.-- *Letter 9, 1876*, pp. 1,3. (To James White, April 18, 1876.) [Cf: 9MR30.02] p. 15, Para. 4, [1876MS].

I take great pleasure in writing out these precious subjects, and should feel I was doing wrong to break off to attend meetings anywhere or in any place. . . . [Cf: 9MR30.03] p. 15, Para. 5, [1876MS].

We think we have the presence of the Lord and His light is shining upon us. I am very free in speaking and in praying, never more so. I am very free also in writing.-- *Letter 11, 1876*, p. 2. (To James White, April 20, 1876.) [Cf: 9MR31.01] p. 15, Para. 6, [1876MS].

I have just completed quite a lengthy article on several miracles; makes some fifty pages. We have prepared about 150 pages since you left. We feel the best of satisfaction in what we have prepared.-- *Letter 12, 1876*, p. 1. (To James White, April 21, 1876.) [Cf: 9MR31.02] p. 15, Para. 7, [1876MS].

Mary has just been reading to me two articles--one [was] on the loaves and fishes, Christ walking on the water, and stating to His hearers He was the Bread of life, which caused some of His disciples to turn from Him. This takes fifty pages and comprises many subjects. I do think it the most precious matter I have ever written. Mary is just as enthusiastic over it. She thinks it is of the highest value. I am perfectly satisfied with it. [Cf: 9MR31.03] p. 15, Para. 8, [1876MS].

The other article was upon Christ going through the corn field, plucking the ears of corn, and healing the withered hand--twelve pages. If I can, with Mary's help, get out these subjects of such intense interest, I could say, "Lord, now lettest Thou Thy servant depart in peace." These writings are all I can see now. Mary's interest does not decrease at all. She is just as ardent and anxious as I am that this work shall be done now before we leave California. Interesting subjects are continually opening to my mind. These subjects I speak upon, which fastens them in Mary's mind. [Cf: 9MR31.04] p. 16, Para. 1, [1876MS].

I believe that the Lord is with us, and His Spirit will impress our hearts. Mary is only just after me. I have not subjects prepared ahead. My heart and mind are in this work, and the Lord will sustain me in doing this work. I believe the Lord will give me health. I have asked Him, and He will answer my prayer. I love the Lord. I love His cause. I love His people. I feel great peace and calmness of mind. There seems to be nothing to confuse and distract my mind, and with so much hard thinking, my mind could not be perplexed with anything without being

overtaxed.-- *Letter 13, 1876*, p. 1. (To James White, April 24, 1876.) [Cf: 9MR31.05] p. 16, Para. 2, [1876MS].

I cannot merely portion my writing to one-half the day, as some of the time my head troubles me, and then I have to rest, lie down, stop thinking, and take my time for writing when I can do so comfortably. I cannot rush business. This work must be done carefully, slowly, and accurately. The subjects we have prepared are well gotten up. They please me.-- *Letter 14, 1876*, p. 3. (To James White, April 25, 1876.) [Cf: 9MR32.01] p. 16, Para. 3, [1876MS].

We have just completed twenty pages on the parable of the Sower. This was rather a trying subject to write upon, but Mary and I have read it over this afternoon, and we pronounce it excellent, excellent. She says the subjects grow better and better, every one. She is just happy over this work.-- *Letter 15, 1876*, p. 2. (To James White, April 27, 1876.) [Cf: 9MR32.02] p. 16, Para. 4, [1876MS].

I am working to the very extent of my strength, and my prayer is for the Lord to help, strengthen, and bless me in this work. He does do this, or I could not do what I have done. My spirit yearns after God, and I dare not trust myself at all. I am glad my husband is so free. May God continue to bless him is our most earnest daily prayer. [Cf: 9MR32.03] p. 16, Para. 5, [1876MS].

We are, Mary and I, doing our uttermost to get my writings completed in the space of six weeks. If we do, is it thought it will pay for us then to come East? If not, we greatly prefer to remain and write the next volume. . . . I know the people need this book at once, and I want my mind relieved and this burden off my mind.-- *Letter 61, 1876*, p. 1. (To Lucinda Hall, April 27, 1876.) [Cf: 9MR32.04] p. 16, Para. 6, [1876MS].

I have written fifteen pages today. Mary Clough is hard after me. She has copied fifteen pages today--a good, large day's work. As soon as dinner is eaten, I go to Mary's room and she reads me what she has written while I lie on the sofa and rest. Then again at night I go to her room and she reads the rest. She delights in it all as much as myself. Mary is trying her utmost to get these books out. We have so quiet a time. Never have I had such an opportunity in my life before. I will improve it. We have written about 200 pages since you left, all copied, ready for printers. . . . [Cf: 9MR33.01] p. 17, Para. 1, [1876MS].

I feel that I am less than nothing, but Jesus is my all--my righteousness, and my wisdom, and my strength.-- *Letter 16a, 1876*, pp. 1,2. (To James White, April 27, 1876.) [Cf: 9MR33.02] p. 17, Para. 2, [1876MS].

Last night I again spoke to the people. This was my text--the words of Christ to the twelve, "Will ye also go away?" Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life" (See Matthew 6:67, 68). I had perfect freedom. I never felt more sensibly the especial help from God than while speaking. The people sat as if spellbound, wide awake, although the meeting did not close till after nine o'clock. The Spirit of God was upon me.-- *Letter 18, 1876*, pp. 1,2. (To James White, April, 1876.) [Cf: 9MR33.03] p. 17, Para. 3,

[1876MS].

I have been writing more than usual, which was too much for me. I cannot and must not write more than half a day, but I continue to step over the bounds and pay for it. My mind is on my subjects day and night. I have strong confidence in prayer. The Lord hears me and I believe in His salvation. In His strength I trust. In His strength I shall complete my writings. I cling firmly to His hand with unwavering confidence. . . . [Cf: 9MR33.04] p. 17, Para. 4, [1876MS].

I have important subjects coming in next paper on Jeremiah. My mind was urged to this by the Spirit of God. The view I had sixteen years ago was forcefully impressed on my mind. I saw that important matter was to be seen applicable to the people of God. This was in reference to testimony God had given me to bear in reproving wrong.-- *Letter 21, 1876*, pp. 1,2. (To James White, May 5, 1876.) [Cf: 9MR34.01] p. 17, Para. 5, [1876MS].

If I get my writings [Spirit of Prophecy, Vol. II] all in manuscript, my part of the work is done and I shall be relieved.-- *Letter 24, 1876*, p. 2. (To James White, May 11, 1876.) [Cf: 9MR34.02] p. 17, Para. 6, [1876MS].

We are all cheerful and comfortably located in the cars. We like our situation very much. . . . You need not send *Walks and Homes of Jesus* when you send the books I laid out.-- *Letter 27a, 1876*, p. 1. (Written en route from Oakland, California, to Kansas Camp Meeting, to Mary Clough or Mary K. White, who was in Oakland, cir. May 22, November 30, 1876.) [Cf: 9MR34.03] p. 17, Para. 7, [1876MS].

We have decided to have the printers go on my book and not transport these books across the plains again. Part of the book is here already printed. We shall not have them stereotyped, because we shall not wait to have matters of my book so very, very exact, but get out this first edition and get it in market. Then we can take time to get out a more perfect edition on Pacific Coast and have [it] stereotyped, then your father's and my life will be written and printed in the Pacific Printing Office. But we have all used our best judgment and think we had better remain here till December and complete this edition. . . . [Cf: 9MR34.04] p. 17, Para. 8, [1876MS].

Mary Clough feels that she cannot break off from this book again. She wants to see it completed. We will therefore do our utmost to accomplish this object and as soon as done, come right along.-- *Letter 45, 1876*, pp. 1, 2. (To W. C. White and wife, October 19, 1876.) [Cf: 9MR34.05] p. 18, Para. 1, [1876MS].

We are in the very worst drive and hurry getting off my volume two, *Spirit of Prophecy*. Three new forms are already printed. If we remain here four weeks longer, we shall have the book completed and [shall have] removed from my mind a great burden of care.-- *Letter 46, 1876*, p. 1. (To W. C. White and wife, October 26, 1876.) [Cf: 9MR35.01] p. 18, Para. 2, [1876MS].

Letter To James White in Which Writing on the Life of Christ is Mentioned --W-13-1876--Oakland, California--April 21, 1876--Dear Husband: Mary has just been reading to me two articles, one on the

loaves and fishes, Christ walking on the water and stating to His hearers He was the bread of life, which caused some of His disciples to turn from Him. This takes fifty pages and comprises many subjects. I do think it the most precious matter I have ever written. Mary is just enthusiastic over it. She thinks it is of the highest value. I am perfectly satisfied with it. The other article was upon Christ going through the corn field plucking the ears of corn and healing the withered hand--12 pages. If I can with Mary's help get out these subjects of such intense interest, I [page -244- begins here] *Line for Line Transcript of Page From the Huss Manuscript.*--[What, John Huss, have you] not one murmuring reflection against God, not one word of bitterness on condemnation of your enemies--the heads of the nations as the shadow of death already has fallen upon you. Yet he manifested the spirit of his master Jesus Christ when he was betrayed and condemned. He did not complain and murmur at his lot. He had not preached Christ in vain himself, had tasted the powers of the world to come and he now in his last hours enjoyed a feast of heavenly peace and love. In his prison he was cheered with the prophetic glimpse of the dawn of better days that would certainly open upon the church of God on earth, and he felt the loss of his own life would indeed be seed for the church. Once in his sleep he thought he was again in his own beloved Chapel of Bethlehem. Envious priests were trying to efface the figures of Jesus Christ which he had painted upon its walls. He was filled with sorrow. But next day there came painters who restored the partially obliterated portraits so that they were more brilliant than before. Now, said these artists, let the bishops come forth; let them efface these if they can, and the crowd was filled with joy. Occupy your thoughts with your defence rather than with visions, said John Chlum to whom he had told his dream. And yet replied Huss I firmly hope that this life of Christ which I engraved on men's hearts at Bethlehem when I preached his word will not be effaced and that after I have ceased to live it will be still better shown forth by mightier preachers to the great satisfaction of the people, and to my own most sincere joy, when I shall be again permitted to announce his gospel, that is when I shall arise from the dead. [page -246- begins here] *Line for Line Transcript of Page 3 From Luther Manuscript.*--interest and that of the reformation. The elector saw what the future foreshadowed. A still darker tempest was gathering over the reformation and that nothing would satisfy Worms but the blood of Luther. He saw that his fate was sealed and a most decided and yet secret effort must be made to rescue him from the jaws of the lion. As soon as Luther left Worms an edict was procured against him to which was affixed the emperor's signature and the seal of the empire See ("Words that shook the world" 240 pages) The emperor himself had spoken and the Diet had ratified the decree. The whole body of Romanist who had no desire for light who loved darkness and the practice of iniquity rather than God's word which enjoyed purity and holiness of character, rejoiced greatly at this excommunication. The tragedy they thought was over. The reformation stood in great peril and the superstitious heard the name of Luther spoken with horror associating him with Satan incarnate whom the emperor had pointed out as Luther clothed with a monk's habit. Now was the time for the elector to act. [Cf: 9MR241.01] p. 18, Para. 3, [1876MS].

Lucinda Hall an Exception--I sleep alone. This seems to be Mary's preference, as well as mine. I can have a better opportunity for reflection and prayer. I prize my being all to myself unless graced

with your presence. I want to share my bed only with you. Lucinda is an exception. She seems to be a part of myself as I can make no other one. Mary is doing well, is devoted to the work. We are doing all we can every day. I fear sometimes I do too much, for I love the work and nothing is of sufficient interest to draw me from the work. . . . [Cf: 10MR33.05] p. 19, Para. 1, [1876MS].

I hope you will not let a thought depress you. Be of good courage. Stay your heart upon God. I am trying to do this daily. As I lay off article after article of precious matter, I feel my heart leap with hope and joy that this long, delayed work will soon be accomplished. Much love to yourself, Sister Mary, and all interested friends.--Letter 6, 1876, pp. 1,2. (To James White, April 13, 1876.) [Cf: 10MR34.01] p. 19, Para. 2, [1876MS].

James White Doing the Work of Three Men--Your father and mother are worked down. I am looking old and poor for the very reason that there is no rest for us. We work hard. Your father does the work of three men at all these meetings. I never saw a man work so energetically, so constantly as your father. God does give him more than mortal energy. If there is any place that is hard, your father takes it. We pray God that we may have strength to do the work necessary to be done in these special occasions.--Letter 39, 1876, pp. 1,2. (To W. C. White, August 17, 1876.) [Cf: 10MR34.02] p. 20, Para. 1, [1876MS].

My Confidential Companion is Gone--I was glad to hear you were having a pleasant journey. All moves well here. I take no more or as much interest in household matters as I have done. We miss Lucinda everywhere. But I must say that Mary takes her position nobly, she goes ahead like a general and you would think had been used to this kind of labor all her life. But my confidential companion is gone; not one now to counsel with, not one to converse with upon matters that everyone cannot understand, and if they did, could not help me. But I am glad Lucinda has gone with you, for I feel so much better about you; and again it is her right to see her mother and be at home some. But I miss Lucinda just as I thought I should.--Letter 63, 1876, pp. 2. (To James White, March 25, 1876.) [Cf: 10MR34.03] p. 20, Para. 2, [1876MS].

Ellen White Needs Help with Children--We thank you for your letter. We hope it will be the first of many which we shall hereafter receive. We miss you very much. We are at a loss to know what to do with our children. There is no one to look after them and you know what children are without an eye over them. . . . I am tired after writing, too much so to be troubled with their chatter and to hear them read or to prepare them work. They are worse now than orphans. I shall try to see if Sister Jones will board them; and then I am afraid they would be ruined with indulgence and playing with Bertie. Addie has no reserve or genuine modesty now. What shall I do? I am trying to get my writings off as fast as possible. I make haste slowly. . . . [Cf: 10MR35.01] p. 20, Para. 3, [1876MS].

I have enjoyed much peace of mind and sweet communion with God the last week. I have not been well; for a week back I overlabored--one week ago last Sabbath and Sunday and in private labor. But I felt such a sweet evidence that God heard me pray for Edson, that it paid me for all my burden and labor. He seems so much better than he did. Willie and he have come together by confession and tears. Lucinda, God helped

me to pray and hold on to poor deceived Edson till victory came, light broke in, and Edson surrendered to God. Praise the Lord for His merciful kindness.--Letter 58, 1876, pp. 1, 2. (To Lucinda Hall, April 6, 1876.) [Cf: 10MR35.02] p. 20, Para. 4, [1876MS].

Coming Delayed to Allow a Larger Span for Repentance--Who will say God will not do what He says He will do? "Let God be true, but every man a liar" (Romans 3:4). The Lord is coming in flaming fire to take vengeance on those sinners who know not God and obey not His gospel. And because, in His infinite mercy, He delays His coming to give the world a larger span for repentance, sinners flatter themselves [that] He will never come. [Cf: 10MR265.02] p. 21, Para. 1, [1876MS].

In the public press, in the haunts of sin, as well as in the schools of science so-called, there is one sentiment: They curl the lips with scorn and jest and ridicule at the warnings given them, and look upon the thousands who will not believe. Jests are uttered, witty paragraphs published at the expense of those who wait and look for His appearing, and [who] with fear, like Noah, prepare for the event. This is not new, but as old as sin. It is as false as the father of lies. [Cf: 10MR265.03] p. 21, Para. 2, [1876MS].

When ministers, farmers, merchants, lawyers, great men and professedly good men shall cry, Peace and safety, sudden destruction cometh. Luke reports the words of Christ, that the day of God comes as a snare--the figure of an animal prowling in the woods for prey and lo, suddenly he is entrapped in the concealed snare of the fowler.--Manuscript 5, 1876, p. 5. ("The Days of Noah," cir. 1876.) [Cf: 10MR266.01] p. 21, Para. 3, [1876MS].

The Days of Noah--Because of his holy integrity and unwavering adherence to God's commands, Noah was counted singular indeed and made himself an object of contempt and derision by answering to the claims of God without a questioning doubt. What a contrast to the prevailing unbelief and universal disregard of His law! [Cf: 10MR371.02] p. 21, Para. 4, [1876MS].

Noah was tested and tried thoroughly and yet he preserved his integrity in the face of the world--all, all against him. Thus will it be when the Son of man shall be revealed. The saved will be few, as is represented by Noah and his family. The world might have believed the warnings. God's Spirit was striving with them to lead them to faith and obedience, but their own wicked hearts turned aside the counsel of God and resisted the pleadings of infinitive love. They continued their empty ways as usual, eating, drinking, planting, and building, up to the very day Noah entered into the ark. [Cf: 10MR371.03] p. 21, Para. 5, [1876MS].

Men in Noah's day were not all absolute idolaters, but in their idolatry they professed to know God, and in the grand images they had created, their plan was to represent God before the world. The class who professed to acknowledge God were the ones who took the lead in rejecting the preaching of Noah and through their influence leading others to reject it. [Cf: 10MR372.01] p. 21, Para. 6, [1876MS].

To every one comes the time of test and trial. While Noah was warning the inhabitants of the world of the coming destruction, it was their

day of opportunity and privilege to become wise unto salvation. But Satan had control of the minds of men. They set light and truth for darkness and error. Noah seemed to them to be a fanatic. They did not humble their hearts before God but continued their occupation the same as if God had not spoken to them through His servant Noah. But Noah stood like a rock amid the pollution and wickedness surrounding him, and wavered not in his faithfulness. He stood amid the scoffs and jeers of the world, an unbending witness for God, his meekness and righteousness shining brightly in contrast to the crime and intrigue and violence surrounding him. [Cf: 10MR372.02] p. 21, Para. 7, [1876MS].

Noah connected with God, and he was strong in the strength of infinite power. For one hundred and twenty years he daily presented God's warning in regard to events which so far as human wisdom was concerned, could not take place. The world before the Flood reasoned that for centuries the laws of nature had been fixed; the recurring seasons had come and gone in regular order. Rain had never yet fallen, but a mist or dew had fallen upon the earth, causing vegetation to flourish. The rivers and brooks had never passed their boundaries, but had borne their waters safely to the great sea. Fixed decrees had kept the waters from overflowing their banks. The people did not recognize the Hand that had stayed the waters, saying, "Thus far shalt thou go, and no farther." [Cf: 10MR372.03] p. 22, Para. 1, [1876MS].

Men began to feel secure and to talk of the fixed laws of nature. They reasoned then as men reason now, as though nature was above the God of nature, that her ways were so fixed that God Himself would not or could not change them, thus making God's messages of warning of none effect because, should His word be fulfilled, the course of nature would be disturbed. The men before the Flood sought to quiet their consciences, which the Spirit of God had aroused, by arguing how impossible it was for the message of Noah to be true and a flood to deluge the world, which would turn nature out of her course. [Cf: 10MR373.01] p. 22, Para. 2, [1876MS].

The same reasoning is heard today. "Why, the world will not be destroyed by fire." The siren song is sung, "'All things continue as they were from the beginning.' No need to pay any regard to this preaching that the world's history will soon close. Why, the laws of nature show the inconsistency of this." He who is Lord of nature can employ it to serve His purpose; He is not the slave of nature. [Cf: 10MR373.02] p. 22, Para. 3, [1876MS].

They reasoned that it was not in accordance with the character of God to save Noah and his family, only eight persons in that vast world, and let all the rest be swept out of existence by the waters of the Flood. Oh, no. There were great men and good men on the earth. If they did not believe as Noah did, Noah was deceived. It could not be otherwise. Here were the philosophers, the scientific men, the learned men. All could see no consistency in this message of warning. This fanciful doctrine was an illusion of the brain. If this was the truth the wise men surely would know something about it. Would all of these learned men perish from the face of the earth and Noah be found the only one worthy of being spared? . . . [Cf: 10MR373.03] p. 22, Para. 4, [1876MS].

But the days before the Flood steal silently on as a thief in the

night. Noah is now making his last effort in warnings, entreaty, and appeal to the rejecters of God's message. With tearful eye, trembling lip, and quivering voice he makes his last entreaty for them to believe and secure a refuge in the ark. But they turn from him with impatience and contempt that he should be so egotistical as to suppose his family are the only ones right in the vast population of the earth. They have no patience with his warnings, with his strange work of building an immense boat on dry ground. Noah, they said, was insane. [Cf: 10MR374.01] p. 22, Para. 5, [1876MS].

Reason, science, and philosophy assured them Noah was a fanatic. None of the wise men and honored of the earth believed the testimony of Noah. If these great men were at ease and had no fears, why should they be troubled?--Ms. 5, 1876, pp. 1-4. ("The Days of Noah," cir. 1876.) [Cf: 10MR374.02] p. 23, Para. 1, [1876MS].

On the Train Between Ogden and Sacramento--Dear Children: We have had a trying day today. We are on the plains and the whole surface of the ground is nearly as white as snow, encrusted with alkali. We have been on the road since Sunday morning at two o'clock, five days and four nights. Everything has thus far been very favorable. [Cf: 11MR134.03] p. 23, Para. 2, [1876MS].

We have been, until today, remarkably free from dust. It has been cool and very pleasant. We have rested some and written considerable; this, with the care of our children, Addie and May, [* Addie and May Walling, Ellen White's nieces, whom she reared as her own daughters.] has taxed me considerably. Not that the children have been unusual and unmanageable. They are good children. They are universally cheerful and happy and willing to obey our expressed wishes, cheerfully. This has lightened my burden of care wonderfully. Were these children as unruly and boisterous as many children in this car, I should be indeed worn out before this time, but their innocent ways and happy laughs are contagious. We cannot be otherwise than cheerful. [Cf: 11MR134.04] p. 23, Para. 3, [1876MS].

On this train, in this car, are many wealthy families traveling with their children. One family, residents of Oakland, California, have four children, bold, quarrelsome, impolite, and generally disagreeable.--Letter 33, 1875, p. 1. (To Dear Children, Sept. 22, 1876.) [Cf: 11MR135.01] p. 23, Para. 4, [1876MS].

Near Laramie Plains, Wyoming, 1876--Dear Children: We rested well last night. Our quarters are not nearly as good as in the stateroom when we left Oakland. But we are making the best of the situation and are therefore quite comfortable. Our comfortable condition is made by the tone of our feelings within. None can but be happy, if they take the happy with them. If we are connected with heaven, the content and peace and happiness of heaven will be ours. Our slights, our neglects, our sorrows and griefs, will not, cannot, depress the heart that is borrowing its strength and serenity from heaven. I have enjoyed my breakfast this morning. Food good. I have eaten no cake, but little cheese, but little ---- [word illegible]. Love the brown bread; brown turnovers turned out their inward treasury in the oven, leaving nothing but crust for us. But we have plenty that is good beside this. [Cf: 11MR135.02] p. 23, Para. 5, [1876MS].

I feel that I am right. Praise the Lord for the evidence we have of His care and protection on this journey. Mary does all the caretaking and general matters through excellently. She is very thoughtful of my comfort, kind and attentive. [Cf: 11MR136.01] p. 24, Para. 1, [1876MS].

Yesterday while waiting for a train, we got off and were looking for a stone or something as a memento. A lady said she had picked up some specimens which she would give me. She gave me freely specimens of moss agate, petrified wood and bits of petrified sage. She said she had come to visit her sister who lived at the station, and she would stay a week and could get all she wished. I thought it was certainly very kind and liberal of her to thus accommodate a stranger.--Letter 28a, 1876, p. 1 (To Dear Children, May 24, 1876.) [Cf: 11MR136.02] p. 24, Para. 2, [1876MS].

From Omaha to Kansas City, 1876--Dear Children, Willie and Mary: We arrived at Omaha about 3:30 p.m. We were immediately put on the sleeping car for Kansas City. Had good accommodations; rested well until four. We were then obliged to leave the train. We are waiting at a hotel close by depot to take the train at ten o'clock for nearest station to Melvern, which is Barbondale Avenue. We know not how far the station will leave us from the campground, but we may find definite directions there. We have endured the journey well. I have a headache this morning, but this is nothing strange, being on the road so long. I have eaten the first warm meal this morning. Mary has eaten twice on the road. We have not taken the nearest route, but the best we could take, because tickets were not sold through. Others came the same route we have taken because it was the best and cheapest, so we have come the best way. I thought you would be relieved to hear this. We will write you as soon as we can after we get on the ground. We will not write much more now, but will get off another today.--Letter 29, 1876, p. 1. (To Willie and Mary White, May 25, 1876.) [Cf: 11MR136.03] p. 24, Para. 3, [1876MS].

On the Cars En route to Council Bluffs, Iowa, 1876--Now in Iowa: In two hours shall be at Council Bluffs. Tomorrow shall take the cars for Marshalltown, Iowa. Must travel all day tomorrow. [Cf: 11MR137.01] p. 24, Para. 4, [1876MS].

Dear Children, Willie and Mary, I thought as my letter written day before yesterday has not yet been mailed I would write a word more on the cars. [Cf: 11MR137.02] p. 24, Para. 5, [1876MS].

Yesterday we arose early and rode through miles over rough road to see the train move grandly out of the depot, leaving us behind. We then went to Brother O'brien's and waited till next morning. This was the most distressing day to us we have passed for a long time. We were all three debilitated. I very much so. [Cf: 11MR137.03] p. 24, Para. 6, [1876MS].

It is cooler today and we all feel better. We arose very early, rode to the depot six miles and took the cars at half past six and have been riding all day. It is now 5:00 p.m. [Cf: 11MR137.04] p. 24, Para. 7, [1876MS].

I find when the entire burden of labor rests on your father and

myself, we do not find time and have not strength to write even letters. But Brother [Uriah] Smith will join us in Iowa so that we shall be better able to write we hope. [Cf: 11MR137.05] p. 24, Para. 8, [1876MS].

We have had very good meetings in Kansas and Missouri, but the best was in Kansas.--Letter 31a, 1876, p. 1. (To Willie and Mary White, June 7, 1876.) [Cf: 11MR138.01] p. 25, Para. 1, [1876MS].

Criticisms of Professor Bell--In reference to Brother Bell: He may move unwisely, but it would not do to separate him from that college. Small matters may arise that need correcting in Brother Bell, but I should not make any move without [unless] most positive inconsistencies arise. Excuse me from expressing myself thus freely. You are on the ground and if you converse with Brother Bell yourself, you may learn that there are two sides to the story. There are so many ever ready at Battle Creek to load our guns. We should take nothing as sure until we are most thoroughly convinced ourselves. We believe that God will guide you in judgment. [Cf: 11MR201.03] p. 25, Para. 2, [1876MS].

We feel anxious to learn how matters stand in Battle Creek. Do not put too much confidence in Brother N. He lacks experience. He will work against his own influence. In his management in school he has some peculiar ways that injure his influence as a teacher very much. I have not conversed with Mary and Willie as to what I have written, but speak of things that I know myself from high authority.--Letter 3, 1876, pp. 2, 3. (To James White, April 4, 1876.) [Cf: 11MR201.04] p. 25, Para. 3, [1876MS].

As they reasoned in Noah's day they reason today, when the warning message is proclaimed to fear God and keep His commandments. The wrath of God is soon to fall on all the sinful and disobedient, and they will perish in the general conflagration. Professed servants of Christ who are unfaithful, who do not reverence God and with fear prepare for the terrible future event, will lull themselves to carnal security with their fallacious reasoning, as they did in Noah's day. "God is too good and too merciful [they reason] to save just a few who keep the Sabbath and believe the message of warning. The great men and the good men, the philosophers and men of wisdom would see the Sabbath and the shortness of time, if it were true." They do not believe a merciful God who made men will consume them with fire because they do not believe the warnings given. This, they reason, is not in accordance with God. . . . [Cf: 12MR207.01] p. 25, Para. 4, [1876MS].

God's love is represented in our day as being of such a character as would forbid His destroying the sinner. Men reason from their own low standard of right and justice. "Thou thoughtest that I was altogether such an one as thyself" (Ps. 50:21). They measure God by themselves. They reason as to how they would act under the circumstances and decide God would do as they imagine they would do. [Cf: 12MR207.02] p. 25, Para. 5, [1876MS].

God's goodness and long forbearance, His patience and mercy exercised to His subjects, will not hinder Him from punishing the sinner who refused to be obedient to His requirements. It is not for a man--a criminal against God's holy law, pardoned only through the great sacrifice He made in giving His Son to die for the guilty because His

law was changeless--to dictate to God. After all this effort on the part of God to preserve the sacred and exalted character of His law, if men, through the sophistry of the devil, turn the mercy and condescension of God into a curse, they must suffer the penalty. Because Christ died they consider they have liberty to transgress God's holy law that condemns the transgressor, and would complain of its strictness and its penalty as severe and unlike God. They are uttering the words Satan utters to millions, to quiet their conscience in rebellion against God. [Cf: 12MR208.01] p. 25, Para. 6, [1876MS].

In no kingdom or government is it left to the lawbreakers to say what punishment is to be executed against those who have broken the law. All we have, all the bounties of His grace which we possess, we owe to God. The aggravating character of sin against such a God cannot be estimated any more than the heavens can be measured with a span. God is a moral governor as well as a Father. He is the Lawgiver. He makes and executes His laws. Law that has no penalty is of no force. [Cf: 12MR208.02] p. 26, Para. 1, [1876MS].

The plea may be made that a loving Father would not see His children suffering the punishment of God by fire while He had the power to relieve them. But God would, for the good of His subjects and for their safety, punish the transgressor. God does not work on the plan of man. He can do infinite justice that man has no right to do before his fellow man. Noah would have displeased God to have drowned one of the scoffers and mockers that harassed him, but God drowned the vast world. Lot would have had no right to inflict punishment on his sons-in-law, but God would do it in strict justice.--Ms 5, 1876, pp. 1-3. [Cf: 12MR208.03] p. 26, Para. 2, [1876MS].

(Written May 24, 1876, near Laramie Plains, Wyoming, to "Dear Children.") We rested well last night. Our quarters are not nearly as good as in the stateroom when we left Oakland. But we are making the best of the situation and therefore are quite comfortable. Our comfortable condition is made by the tone of our feelings within. None can but be happy if they take the happy with them. If we are connected with heaven, the content and peace and happiness of heaven will be ours. Our slights, our neglects, our sorrows and griefs, will not, cannot, depress the heart that is borrowing its strength and serenity from heaven. [Cf: 14MR315.01] p. 26, Para. 3, [1876MS].

I have enjoyed my breakfast this morning. Food good. I have eaten no cake, but little cheese, but little _____. [* This word is not clearly legible in the original handwritten manuscript.] Love the brown bread; brown turnovers turned out their inward treasury in the oven, leaving nothing but crust for us. But we have plenty that is good beside this. [Cf: 14MR315.02] p. 26, Para. 4, [1876MS].

I feel that I am right. Praise the Lord for the evidence we have of His care and protection on this journey. Mary does all the caretaking, and general matters through excellently. She is very thoughtful of my comfort, kind and attentive. [Cf: 14MR315.03] p. 26, Para. 5, [1876MS].

Yesterday while waiting for a train, we got off and were looking for a stone or something as a memento. A lady said she had picked up some specimens which she would give me. She gave me freely specimens of moss

agate, petrified wood, and bits of petrified sage. She said she had come to visit her sister who lived at the station, and she would stay a week and could get all she wished. I thought it was certainly very kind and liberal of her to thus accommodate a stranger. [Cf: 14MR315.04] p. 27, Para. 1, [1876MS].

I mean to gather what choice things I can on this journey. I think we are getting along fine, and I feel that the Lord is my helper, which is the best of all. [Cf: 14MR316.01] p. 27, Para. 2, [1876MS].

Will you see that the tub sitting at [the] corner of [the] house is emptied and put in [the] cellar? See that lath and bits of wood are picked up all about the new house. If it is rented, remove the wood from [the] cellar and place the wood in a safe place, for it is precious. Brother Baker, or someone [else] can do this. There is lots of wood. It ought to take care of both the office and first new house built behind the engine house. [Cf: 14MR316.02] p. 27, Para. 3, [1876MS].

I wish the children had a sunny playhouse right by the office in a good place where they could take their messes outdoors and be happy. I merely suggest this. There was a little house with some machinery in it [that] I designed to have fixed up for them, but did not get at it. As we do not allow them to associate with other children, we must substitute things to take the place of this. [Cf: 14MR316.03] p. 27, Para. 4, [1876MS].

I purchased two pairs of white shoes of the man right under the hall where we have meetings. The largest pair I paid \$1.50 for; the other I paid \$1.25. One has an ink spot on it--the smaller pair. They are so very large I would like to have them exchanged for something some of you in the family want in the shape of shoes. [Cf: 14MR316.04] p. 27, Para. 5, [1876MS].

The children each have two pairs apiece of light shoes just as good as these which I purchased of the man under the hall. If they were right size I would keep them, but they are not, and I will take them back. He will give something else in place of them. Take Addie's everyday shoes, which are ripping, and take them to this man to get mended. I paid \$1.50 apiece for the shoes. This [man] has done poor service. He said he would mend them free of charge. [Cf: 14MR317.01] p. 27, Para. 6, [1876MS].

Did Sister Rice find the silk she wanted? Love to all the family. I hope Sister Rice will be [as] free and happy as she can under the circumstances.--Letter 28a, 1876. [Cf: 14MR317.02] p. 27, Para. 7, [1876MS].

(Written April 24, 1876, from Oakland, California, to "Dear Husband.") Mary has just been reading to me two articles--one [was] on the loaves and fishes, [and] Christ walking on the water and stating to His hearers He was the Bread of life, which caused some of His disciples to turn from him. This takes 50 pages and comprises many subjects. I do think it [is] the most precious matter I have ever written. Mary is just [as] enthusiastic over it. She thinks it is of the highest value. I am perfectly satisfied with it. [Cf: 14MR335.01] p. 27, Para. 8, [1876MS].

The other article was upon Christ going through the corn field plucking the ears of corn and healing the withered hand--12 pages. If I can with Mary's help get out these subjects of such intense interest, I could say, "Lord, now lettest Thy servant depart in peace." These writings are all I can see now. Mary's interest does not decrease at all. She is just as ardent and anxious as I am that this work shall be done now before we leave California. Interesting subjects are continually opening to my mind. These subjects I speak upon which fastens them in Mary's mind. [Cf: 14MR335.02] p. 28, Para. 1, [1876MS].

I believe that the Lord is with us and His Spirit will impress our hearts. Mary is only just after me. I have not subjects prepared ahead. My heart and mind are in this work, and the Lord will sustain me in doing this work. I believe the Lord will give me health. I have asked Him, and He will answer my prayer. I love the Lord. I love His cause. I love His people. I feel great peace and calmness of mind. There seems to be nothing to confuse and distract my mind, and with so much hard thinking my mind could not be perplexed with anything without being overtaxed. [Cf: 14MR335.03] p. 28, Para. 2, [1876MS].

I have not the least care of anything in the house. Mary White is a good general. Shew is first rate. Shew gets meals now very good with some oversight. We have not had a particle of meat in the house since you left and long before you left. We have had salmon a few times. It has been rather high. We had green peas today. There are aplenty of strawberries in market. We have had none yet, too high--25 or 30 cents a box. We had new beets and new potatoes. You need not be concerned in regard to Willie's and Mary's economy. They are just right in these matters. I think they do splendidly. Everything seems to move off smoothly and well. All the house is well taken care of. [Cf: 14MR336.01] p. 28, Para. 3, [1876MS].

I generally choose to take care of my own room, for I dare not have a hand touch my writings or run any risk of having them mislaid. [Cf: 14MR336.02] p. 28, Para. 4, [1876MS].

The children go to Sister Jones' to read every day. This is a great relief to me. [Cf: 14MR336.03] p. 28, Para. 5, [1876MS].

Frank and George are doing well. Frank does not eat butter or sugar, and his face is better. [Cf: 14MR336.04] p. 28, Para. 6, [1876MS].

We are as regular as clockwork. We arise at five. The bell for prayers rings at six. We have prayers before breakfast. We breakfast quarter after six. There is seldom any variation in our time. [Cf: 14MR336.05] p. 28, Para. 7, [1876MS].

If my eyes did not ache, I would copy this, but if you will excuse this bad scribbling, I will do better next time. I have written this by twilight and lamplight, after my day's work of writing is done. Mary, Willie, and myself are now seated at the table writing. Mary Clough is sewing. Frank is gone for the mail. George is in the office. Sister Rice is in her room. Shew has gone to bed. We are getting used to being alone, so that we do not feel lonesome as we did. I have written Adelia Van Horn. No answer yet. [Cf: 14MR336.06] p. 28, Para. 8, [1876MS].

_____ has written me a confession of his crimes. He has in act broken the seventh commandment more than once. He writes very penitent and humble. "Can the Ethiopian change his skin, or the leopard his spots?" I have not hope of this poor sinner. His wickedness is dyed in the wool, I think. [Cf: 14MR337.01] p. 29, Para. 1, [1876MS].

My mind has been exercised for some days in regard to Frankie Patten. I see no reason why she should not come. She can certainly be a help if she will, but she will not be babied here. We all have to do our part, and she will have to do hers. [Cf: 14MR337.02] p. 29, Para. 2, [1876MS].

I dreamed night before last that a number of good families came from the East--clean, noble-looking families. They were unpacking their goods and we were saying, This is what California needs, the Eastern element introduced here more thoroughly. This will have a saving influence upon California if only those come who have a mind to work and lift when the load moves hard. But those who will be affected with the weak prejudice of California against Eastern men had not better come here. But I think the very best thing for California, according to the dream, is [to] have more instead of less from the East. [Cf: 14MR337.03] p. 29, Para. 3, [1876MS].

I must stop. Good night. Be of good courage, and be just as cheerful and happy as you can. I will do the same. If you fall at your post of duty engaged in doing your work, we will not murmur. If I fall, it will be well. [Cf: 14MR337.04] p. 29, Para. 4, [1876MS].

But I anticipate no such results. Go forward in faith and hope. I will do the same. If God's blessing rests upon us, we can but be happy.-- Letter 13, 1876. [Cf: 14MR338.01] p. 29, Para. 5, [1876MS].

(Written to "Dear Husband," May 16, 1876, from Oakland, California.) It grieves me that I have said or written anything to grieve you. Forgive me and I will be cautious not to start any subject to annoy and distress you. We are living in a most solemn time and we cannot afford to have in our old age differences to separate our feelings. I may not view all things as you do, but I do not think it would be my place or duty to try to make you see as I see and feel as I feel. Wherein I have done this, I am sorry. [Cf: 20MR23.01] p. 29, Para. 6, [1876MS].

I want a humble heart, a meek and quiet spirit. Wherein my feelings have been permitted to arise in any instance, it was wrong. Jesus has said, "Learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. 11:29). [Cf: 20MR23.02] p. 29, Para. 7, [1876MS].

I wish that self should be hid in Jesus. I wish self to be crucified. I do not claim infallibility, or even perfection of Christian character. I am not free from mistakes and errors in my life. Had I followed my Saviour more closely, I should not have to mourn so much my unlikeness to His dear image. [Cf: 20MR23.03] p. 29, Para. 8, [1876MS].

Time is short, very short. Life is uncertain. We know not when our probation may close. If we walk humbly before God, He will let us end

our labors with joy. No more shall a line be traced by me or expression made in my letter to distress you. Again I say, forgive me every word or act that has grieved you. [Cf: 20MR23.04] p. 30, Para. 1, [1876MS].

I have earnestly prayed for light in reference to going east and I have now decided my work is here, to write and do those things that the Spirit of God shall dictate. I am seeking earnestly for the higher life. Mary and myself are at work as hard as we can. God in His providence has given me my work. I dare not leave it. We will pray that God may sustain you, but I see no light for me east.--Letter 27, 1876. [Cf: 20MR23.05] p. 30, Para. 2, [1876MS].

We are living in an age of intemperance. Health and life are sacrificed, by very many, to gratify their appetite for hurtful indulgences. These last days are characterized by depreciated morals and physical debility, in consequence of these indulgences and the general unwillingness to engage in physical labor. Many are suffering today from inaction and wrong habits. [Cf: ST 01-06-76 para. 01] p. 30, Para. 3, [1876MS].

The majority of the youth of this generation are fond of amusements and afraid of work. They generally lack moral courage to deny appetite and respond to the claims of duty. They have but little self-control, and become excited and passionate on the slightest occasion. Idleness and plenty of money to spend in amusements, exciting pleasures, wines, liquors and tobacco, lay the foundation for disease and ruin. Manhood and virtue are sacrificed upon the altar of lust. Very many of every age and station in life are without principle or conscience, and with spend-thrift habits are rushing into all vices, and are corrupting society, until our world is becoming a second Sodom. [Cf: ST 01-06-76 para. 02] p. 30, Para. 4, [1876MS].

Gluttonous feasting and the indulgence of narcotics and stimulants, are carried to great lengths even by the Christian world. How many close their last precious hours of probationary time, in scenes of gaiety, feasting and amusement, where serious thoughts are not allowed to enter, where the spirit of Jesus would be unwelcome! Their last precious hours are passing while their minds are benumbed with tobacco and alcoholic liquors. There are not a few who pass directly from the dens of infamy to the sleep of death; they close their life-record among the associations of dissipation and vice. What will the awakening be at the resurrection of the unjust! [Cf: ST 01-06-76 para. 03] p. 30, Para. 5, [1876MS].

The eye of the Lord is open upon every scene of debasing amusement and profane dissipation. The words and deeds of the pleasure-lovers pass directly from these halls of vice to the Book of final records. What is the life of this class worth to the world, except as a beacon of warning to those who will be warned, not to live like these men, and die as the fool dieth. The apostle thus entreats, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." [Cf: ST 01-06-76 para. 04] p. 30, Para. 6, [1876MS].

When we pursue a course of eating and drinking that lessens physical and mental vigor, or become the prey of habits that tend to the same results, we dishonor God, for we rob him of the service he claims from us. Those who acquire and indulge the unnatural appetite for tobacco, do this at the expense of health. They are destroying nervous energy, lessening vital force and sacrificing mental strength. [Cf: ST 01-06-76 para. 05] p. 31, Para. 1, [1876MS].

Those who profess to be the followers of Christ yet have this terrible sin at their door, cannot have a high appreciation of the atonement and an elevated estimate of eternal things. Minds that are clouded and partially paralyzed by narcotics, are easily overcome by temptation, and cannot enjoy communion with God. [Cf: ST 01-06-76 para. 06] p. 31, Para. 2, [1876MS].

Those who use tobacco can make but a poor plea to the liquor inebriate. Two-thirds of the drunkards in our land created an appetite for liquor by the use of tobacco. Those who claim that tobacco does not injure them, can be convinced of their mistake by depriving themselves of it for a few days; the trembling nerves, the giddy head, the irritability they feel, will prove to them that this sinful indulgence has bound them in slavery. It has overcome will power. They are in bondage to a vice that is fearful in its results. [Cf: ST 01-06-76 para. 07] p. 31, Para. 3, [1876MS].

The love of tobacco is a warring lust. Means are thereby squandered that would aid in the good work of clothing the naked, feeding the hungry, and sending the truth to poor souls out of Christ. What a record will appear when the accounts of life are balanced in the book of God! It will then appear that vast sums of money have been expended for tobacco and alcoholic liquors! For what? To ensure health and prolong life? Oh, no! To aid in the perfection of Christian character and a fitness for the society of holy angels? Oh, no! But to minister to a depraved, unnatural appetite for that which poisons and kills not only the user but those to whom he transmits his legacy of disease and imbecility. God does not propose to work a miracle to preserve our health and strength which we are daily injuring by vice and habits of hurtful indulgence. [Cf: ST 01-06-76 para. 08] p. 31, Para. 4, [1876MS].

Food prepared with condiments and spices inflames the stomach, corrupts the blood and paves the way to stronger stimulants. It induces nervous debility, impatience and lack of self-control. Tobacco and the wine-cup follow. [Cf: ST 01-06-76 para. 09] p. 31, Para. 5, [1876MS].

We have seen that the victories gained by the "Temperance Crusade" are not often permanent. In those places where the excitement ran highest and apparently the most was accomplished in closing liquor saloons and reclaiming inebriates, after the lapse of a few months, intemperance prevailed to a greater extent than before the effort to suppress it was made. [Cf: ST 01-06-76 para. 10] p. 31, Para. 6, [1876MS].

The reason of this is evident. The work is not deep and thorough. The axe is not laid at the root of the tree. The roots of intemperance lie deeper than mere liquor drinking. In order to make the temperance movement a success, the work of reform must begin at our tables. Eating flesh-meat does not increase physical, mental, or moral health, but, on

the contrary, frequently causes diseases of a very aggravating character. The use of highly seasoned meats creates an appetite for stronger stimulants such as tobacco and liquor. [Cf: ST 01-06-76 para. 11] p. 31, Para. 7, [1876MS].

The immediate results of meat-eating may be apparently to invigorate the system, but this is no reason for its being considered the best article of diet. The moderate use of brandy will have the same effect for the time being, but when its exciting influence is gone there follows a sense of languor and debility. Those who depend upon simple and nutritious food, that is comparatively unstimulating in its effects, can endure more labor in the course of months and years than the meat-eater or the liquor-drinker. They who work in the open air will feel less injury from the use of flesh-meats than those of sedentary habits, for sun and air are great helps to digestion, and do much to counteract the effect of wrong habits of eating and drinking. [Cf: ST 01-06-76 para. 12] p. 32, Para. 1, [1876MS].

All stimulants hurry the human machinery too fast, and although, for the time, activity and vigor may seem to be increased, in proportion to the irritating influence employed, there must be a reaction; a debility will follow corresponding in degree to the unnatural excitement that has been produced. [Cf: ST 01-06-76 para. 13] p. 32, Para. 2, [1876MS].

When this debility is felt, something to stimulate and tone up the system is again used to give immediate relief from disagreeable languor. Nature is gradually educated to rely upon this oft-repeated remedy, until her powers are enfeebled by being often aroused to unnatural action. All persons should become acquainted with the laws of their being. It should be an important subject of study, how to live, how to regulate labor, and how to eat and drink in reference to health. [Cf: ST 01-06-76 para. 14] p. 32, Para. 3, [1876MS].

The more simply and naturally we live the better shall we be able to resist epidemic and disease. If our habits are good and the system is not weakened by unnatural action, Nature will furnish all the stimulus that we require. [Cf: ST 01-06-76 para. 15] p. 32, Para. 4, [1876MS].

If men and women perseveringly live in accordance with the laws of life and of health, they will realize the blessed results of an entire health reform. But many make a mistake at the very commencement of their reform. They go to extremes. They carry their ideas too far. Their views in regard to healthful diet are too narrow. They have the same articles of food upon their tables, with scarcely a variation, from week to week, and from month to month. They take no pains to prepare fruits and grains in an inviting as well as healthful manner, and, after this course has been rigidly followed for a while, they decide that they cannot follow out the principles of health reform, and go back to their former manner of living. [Cf: ST 01-06-76 para. 16] p. 32, Para. 5, [1876MS].

Those who set out from impulse and pursue a radical course for a time and then go back, do great injury to the cause. Many make too great and sudden changes in their diet. As the light of health reform comes to them, conscience is aroused in regard to their eating and drinking, and in their effort to change their habits of living they do not preserve a

safe medium, but go to an extreme at once. They reduce the quantity and quality of their food. This abstemiousness reduces their strength, and really injures their health. They finally conclude that they cannot live the health reform. The real facts in the case are, they never *did* carry out its principles. Health reform as we understand it, does not consist in an impoverished diet. The table should be well provided with fruits and grains prepared in such a manner that they are not only nutritious but inviting. [Cf: ST 01-06-76 para. 17] p. 32, Para. 6, [1876MS].

Some get the idea that to adopt the health reform is to subsist upon the very cheapest food prepared with the least labor. This is not true. It is a libel on the principles of health reform. The human system must have nourishment, and all cannot relish the same dishes. So when the table is spread with the same article of food, prepared in the same way, meal after meal and day after day, some members of the family may be well satisfied and enjoying their food very much, while others may be only able to eat sparingly of one dish and the wants of the system will not be met; for it is a fact that some persons cannot relish, or be nourished by articles of food which others enjoy and thrive upon. But every person may do much towards educating the taste and appetite to relish plain and healthful food, such as graham bread and oat-meal gruel, and various vegetables, even if they are at first distasteful to them. [Cf: ST 01-06-76 para. 18] p. 33, Para. 1, [1876MS].

The rule which some recommend, is to eat whenever there is a sense of hunger, and to eat until satisfied. This course will lead to disease and numerous evils. Appetite at the present day is not generally natural, therefore is not a correct index to the wants of the system. It has been pampered and misdirected until it has become morbid and can no longer be a safe guide. Nature has been abused, her efforts crippled by wrong habits and indulgence in sinful luxuries, until taste and appetite are alike perverted. It is unnatural to have a craving for flesh-meats. It was not thus in the beginning. The appetite for meat has been made and educated by man. Our Creator has furnished us, in vegetables, grain, and fruits, all the elements of nutrition necessary to health and strength. Flesh-meats composed no part of the food of Adam and Eve before their fall. If fruits, vegetables and grains are not sufficient to meet the wants of man, then the Creator made a mistake in providing for Adam. [Cf: ST 01-06-76 para. 19] p. 33, Para. 2, [1876MS].

The habits of the age are serious obstacles to the perfecting of Christian character. Physically we are composed of what we eat, and our minds are greatly influenced by our bodies. If we subsist largely upon the flesh of animals, the animal nature is increased in like proportion. Man is sufficiently animal in his nature without cultivating those propensities by the eating of food which stimulates and excites the animal organs to activity. As these propensities are strengthened the mental and moral powers are diminished. [Cf: ST 01-06-76 para. 20] p. 33, Para. 3, [1876MS].

God did not withhold meat from the Hebrews in the wilderness simply to show his authority, but for their good, that they might preserve physical and moral strength. He knew that the use of animal food strengthens the animal passions and enfeebles the intellect. He knew that the gratification of the appetite of the Hebrews for flesh-meats,

would weaken their moral powers, and induce such an irritable disposition that the vast army would become insubordinate, that they would lose the high sense of their moral obligations, and refuse to be controlled by the wise laws of Jehovah. Violence and rebellion would exist among them, making it impossible for them to be a pure and happy people in the land of Canaan. God knew what was best for the children of Israel, therefore he deprived them in a great measure of flesh-meats. [Cf: ST 01-06-76 para. 21] p. 33, Para. 4, [1876MS].

Satan tempted them to consider this unjust and cruel. He caused them to lust after forbidden things, because he saw that through the indulgence of perverted appetite they would become carnally-minded and could be easily brought to do his will; the lower organs would be strengthened, while the intellectual and moral powers would be weakened. [Cf: ST 01-06-76 para. 22] p. 34, Para. 1, [1876MS].

Satan is no novice in the business of destroying souls. He well knows that if he can lead men and women into wrong habits of eating and drinking, he has gained, in a great degree, the control of their minds and baser passions. In the beginning man ate of the fruits of the earth, but sin brought into use the flesh of dead animals as food. This diet works directly against the spirit of true refinement and moral purity. The substance of that which is taken into the stomach, passes into the circulation, and is converted into flesh and blood. [Cf: ST 01-06-76 para. 23] p. 34, Para. 2, [1876MS].

Those who subsist largely upon flesh-meats inflame the stomach thereby, the blood becomes torpid and impure, headaches and indispositions follow. The system is filled with humors; fevers, scrofula and cancers are the consequences. Especially is this true of those who eat swine's flesh. Yet so great is the tendency to ignore these evils, that few can be brought to realize the true effects of this sort of diet upon the human system. [Cf: ST 01-06-76 para. 24] p. 34, Para. 3, [1876MS].

God requires that his people should be temperate in all things, The example of Christ, during that long fast in the wilderness, should teach his followers to repulse Satan when he comes under the guise of appetite. Then may they have influence to reform those who have been led astray by indulgence, and have lost moral power to overcome the weakness and sin that has taken possession of them. Thus may Christians secure health and happiness, in a pure, well-ordered life and a mind clear and untainted before God. By Mrs. E. G. White. [Cf: ST 01-06-76 para. 25] p. 34, Para. 4, [1876MS].

"At the age of nine years an accident happened to me which was to affect my whole life. In company with my twin sister and one of our schoolmates, I was crossing a common in the city of Portland, Maine, when a girl about thirteen years of age, also a member of our school, becoming angry at some trifle, followed us, threatening to strike us. Our parents had taught us never to contend with any one, but if we were in danger of being abused or injured, to hasten home at once. We were doing this with all speed, but the girl followed us as rapidly, with a stone in her hand. I turned my head to see how far she was behind me, and as I did so, she threw the stone and it hit me on the nose. A blinding, stunning sensation overpowered me, I fell senseless. [Cf: ST 01-06-76 para. 04] p. 34, Para. 5, [1876MS].

"When I revived and became conscious, I found myself in a merchant's store, my garments were covered with blood which was pouring from my nose and streaming over the floor. A kind stranger offered to take me home in his carriage, but I, not knowing how weak I was, told him that I preferred to walk home rather than soil his carriage with blood. Those present were not aware that I was so seriously injured, and allowed me to have my own way; but I had only walked a few rods when I grew faint and dizzy. My twin sister and my schoolmate carried me home. [Cf: ST 01-06-76 para. 05] p. 35, Para. 1, [1876MS].

"I have no recollection of any thing further for some time after the accident. My mother said that I noticed nothing but lay in a stupor for three weeks; no one but herself thought it possible for me to recover. For some reason she felt that I would live. A kind neighbor, who had been very much interested in my behalf, at one time thought me to be dying. She wished to purchase a burial robe for me, but my mother said 'Not yet,' for something told her that I would not die. [Cf: ST 01-06-76 para. 06] p. 35, Para. 2, [1876MS].

"When I again aroused to consciousness, it seemed to me that I had been asleep. I did not remember the accident and was ignorant of the cause of my illness. As I began to gain a little strength, my curiosity was aroused by overhearing those who came to visit me say 'What a pity!' 'I should not have known her,' etc. I asked for a looking-glass, and as I gazed into it, I was shocked at the change in my appearance. Every feature of my face seemed changed. The bones of my nose had been broken and caused this disfigurement. [Cf: ST 01-06-76 para. 07] p. 35, Para. 3, [1876MS].

"The idea of carrying my misfortune through life was insupportable. I could see no pleasure in my existence. I did not wish to live and I dared not die for I was unprepared. Friends often visited my parents and looked with pity upon me and advised them to prosecute the father of the girl who had, as they said, ruined me. But my mother was for peace; she said that if such a course could bring me back my health and natural looks there would be something gained, but as this was impossible, it was best not to make enemies by following such advice. [Cf: ST 01-06-76 para. 08] p. 35, Para. 4, [1876MS].

"Physicians thought that a silver wire might be put in my nose to hold it in shape. This would have been very painful, and they feared it would be of little use, as I had lost so much blood and sustained such a nervous shock that my recovery was very doubtful. Even if I revived it was their opinion I could live but a short time. I was reduced almost to a skeleton. [Cf: ST 01-06-76 para. 09] p. 35, Para. 5, [1876MS].

"At this time I began to pray the Lord to prepare me for death. When Christian friends visited the family, they would ask my mother if she had talked to me about dying. I overheard this and it roused me. I desired to become a Christian and prayed as well as I could for the forgiveness of my sins. I felt a peace of mind resulting. I loved every one and felt desirous that all should have their sins forgiven and love Jesus as I did. [Cf: ST 01-06-76 para. 10] p. 35, Para. 6, [1876MS].

"I well remember one night in winter when the snow was on the ground,

the heavens were lighted up, the sky looked red and angry, and seemed to open and shut, while the snow looked like blood. The neighbors were very much frightened. Mother took me out of bed in her arms and carried me to the window. I was happy, I thought Jesus was coming, and I longed to see him. My heart was full, I clapped my hands for joy, and thought my sufferings were ended. But I was disappointed; the singular appearance faded away from the heavens, and the next morning the sun arose the same as usual." J. W. [Cf: ST 01-06-76 para. 11] p. 36, Para. 1, [1876MS].

"I gained strength very slowly. As I became able to join in play with my young friends I was forced to learn the bitter lesson that one's personal appearance makes a difference in the treatment they receive from the majority of their companions. At the time of my misfortune, my father was absent in Georgia. When he returned he embraced my brother and sisters and then inquired for me. I, timidly shrinking back, was pointed out by my mother, but my own father did not recognize me. It was hard for him to believe that I was his little Ellen, whom he had left only a few months before a healthy, happy child. This cut my feelings deeply, but I tried to appear cheerful though my heart seemed breaking. [Cf: ST 01-13-76 para. 03] p. 36, Para. 2, [1876MS].

"Many times in those childish days, I was made to feel my misfortune keenly. My feelings were unusually sensitive and caused me great unhappiness. Often with a wounded pride, mortified and wretched in spirit, have I sought a lonely place and gloomily contemplated the trials I was daily doomed to bear. [Cf: ST 01-13-76 para. 04] p. 36, Para. 3, [1876MS].

"I had not the relief of tears, for I could not weep readily as could my twin sister, so, though my heart was heavy and ached as if it were breaking, I could not shed a tear. I often felt that it would greatly relieve me to weep away my overcharged feelings. Sometimes the kindly sympathy of friends banished my gloom and removed, for a time, the leaden weight that oppressed my heart. How vain and empty seemed the pleasures of earth to me then! How changeable the friendships of my young companions! yet these little schoolmates were not unlike a majority of the great world's people. A pretty face, a handsome dress attracts them, but let misfortune take these away and the fragile friendship grows cold or is broken. But when I turned to my Saviour, he comforted me. I sought the Lord earnestly in my trouble and received consolation, for I believed that Jesus loved even me. [Cf: ST 01-13-76 para. 05] p. 36, Para. 4, [1876MS].

"My health seemed to be completely shattered. For two years I could not breathe through my nose, and was able to attend school but little. It seemed impossible for me to study and retain what I learned. The same girl who was the cause of my misfortune, was appointed monitor by our teacher, and it was among her duties to assist me in my writing and other lessons. She always seemed sincerely sorry for the great injury she had done me, although I was careful not to remind her of it. She was tender and patient with me, and seemed sad and thoughtful as she saw me laboring, under serious disadvantages, to get an education. [Cf: ST 01-13-76 para. 06] p. 36, Para. 5, [1876MS].

"My nervous system was prostrated, and my hand trembled so that I made but little progress in writing and could get no farther than the simple

copies in coarse hand. As I endeavored to bend my mind to my studies, the letters on the page would run together, great drops of perspiration would stand upon my brow, and a faintness and giddiness would seize me. I had a bad cough, and my whole system seemed debilitated: My teachers advised me to leave school and not pursue my studies further till my health would warrant it. It was the hardest struggle of my young life to yield to my feebleness, and decide that I must give up my studies and relinquish the cherished hope of acquiring an education. [Cf: ST 01-13-76 para. 07] p. 36, Para. 6, [1876MS].

"My ambition to become a scholar had been very great, and when I pondered over my disappointed hopes, and the thought that I was to be an invalid for life, despair seized me. The future stretched out before me dark and cheerless, without one ray of light. I was unreconciled to my lot, and at times murmured against the providence of God in thus afflicting me. I concealed my troubled feelings from my family and friends, fearing that they could not understand me. This was a mistaken course, had I opened my mind to my mother, she might have instructed, soothed, and encouraged me. [Cf: ST 01-13-76 para. 08] p. 37, Para. 1, [1876MS].

"After I had struggled with this unreconciled spirit for days the tempter came under a new guise and increased my distress by condemning me for having allowed such rebellious thoughts to take possession of my mind. My conscience was perplexed, and I knew no way to extricate myself from the labyrinth in which I was wandering. [Cf: ST 01-13-76 para. 09] p. 37, Para. 2, [1876MS].

"The happy confidence in the Saviour's love that I had enjoyed during my illness, was gone. I had lost the blessed consciousness that I was a child of God, and felt that the hopes of my heart had deceived me. It was my determination not to again put confidence in my feelings, until I knew for a certainty that the Lord had pardoned my sins. [Cf: ST 01-13-76 para. 10] p. 37, Para. 3, [1876MS].

"At times my sense of guilt and responsibility to God lay so heavy upon my soul, that I could not sleep but lay awake for hours, thinking of my lost condition and what was best for me to do. The consequences of my unfortunate accident again assumed gigantic proportions in my mind. I seemed to be cut off from all chance of earthly happiness, and doomed to continual disappointment and mortification. I was even pained by the tender sympathy of my friends, for my pride rebelled against being in a condition to excite their pity. My prospect of worldly enjoyment was blighted, and Heaven seemed closed against me. [Cf: ST 01-13-76 para. 11] p. 37, Para. 4, [1876MS].

"I had the highest reverence for Christians and ministers of the gospel, but religion seemed too holy and sacred for me to obtain. A strange inconceivable anguish bore me down until I felt that I could no longer live beneath the burden. I locked my secret agony within my heart, and did not seek the advice of experienced Christians as I should have done. [Cf: ST 01-13-76 para. 12] p. 37, Para. 5, [1876MS].

"No one conversed with me on the subject of my soul's salvation, and no one prayed with me. I felt that Christians were so far removed from me, so much nobler and purer than myself, that I dared not approach them on the subject that engrossed my thoughts, for I was ashamed to

reveal the lost and wretched condition of my heart." J. W. [Cf: ST 01-13-76 para. 13] p. 37, Para. 6, [1876MS].

"In March, 1840, Eld. Wm. Miller visited Portland, Me., and gave his first course of lectures on the second coming of Christ. These lectures produced a great sensation, and the Christian church, on Casco street, that Eld. Miller occupied, was crowded day and night. No wild excitement attended these meetings, but a deep solemnity pervaded the minds of those who heard his discourses. Not only was there manifested a great interest in the city, but the country people flocked in day after day, bringing their lunch-baskets, and remaining from morning until the close of the evening meeting. [Cf: ST 01-20-76 para. 03] p. 38, Para. 1, [1876MS].

"Eld. Miller dwelt upon the prophecies, reasoning from Bible history, that the end of the world was near. In company with my friends I attended these meetings and listened to the strange doctrines of the preacher. Four years previous to this, on my way to school, I had picked up a scrap of paper containing an account of a man in England, who was preaching that the earth would be consumed in about thirty years from that time. I took this paper home and read it to the family. [Cf: ST 01-20-76 para. 04] p. 38, Para. 2, [1876MS].

"In contemplating the event predicted, a great terror seized me; for the time seemed so short for the conversion and salvation of the world. I had been taught that a temporal millennium would take place prior to the coming of Christ in the clouds of heaven. Such a deep impression was made upon my mind by the little paragraph on the waste scrap of paper, that I could scarcely sleep for several nights, and prayed continually to be ready when Jesus came. [Cf: ST 01-20-76 para. 05] p. 38, Para. 3, [1876MS].

"But now I was listening to the most solemn and powerful sermons to the effect that Christ was coming in 1843, only a few short years in the future. The preacher traced down the prophecies with a keen exactitude that struck conviction to the hearts of his hearers. He dwelt upon the prophetic periods, and piled up proof to strengthen his position. Then his solemn and powerful appeals and admonitions to those who were unprepared, held the crowds as if spellbound. [Cf: ST 01-20-76 para. 06] p. 38, Para. 4, [1876MS].

"Special meetings were appointed where sinners might have an opportunity to seek their Saviour and prepare for the fearful events soon to take place. Terrible conviction spread through the entire city. Prayer meetings were established, and there was a general awakening among the various denominations, for they all felt more or less the influence that proceeded from the teaching of the near coming of Christ. [Cf: ST 01-20-76 para. 07] p. 38, Para. 5, [1876MS].

"When sinners were invited forward to the anxious seats, hundreds responded to the call, and I, among the rest, pressed through the crowd and took my humble place with the seekers. But there was a hopeless feeling in my heart that I could never become worthy to be called a child of God. A lack of confidence in myself and a conviction that it would be impossible to make any one understand my feelings, prevented me from seeking advice and aid from my Christian friends. Thus I wandered needlessly in darkness and despair, while they, not

penetrating my peculiar reserve, were entirely ignorant of my true state. [Cf: ST 01-20-76 para. 08] p. 38, Para. 6, [1876MS].

"One evening my brother Robert and myself were returning from a meeting where we had listened to a most impressive discourse on the approaching reign of Christ upon the earth, followed by an earnest and solemn appeal to Christians and sinners, urging them to prepare for the Judgment and the coming of the Lord. My soul had been stirred within me by what I had heard. And so deep was the sense of conviction in my heart, that I feared the Lord would not spare me to reach home. [Cf: ST 01-20-76 para. 09] p. 39, Para. 1, [1876MS].

"These words kept ringing in my ears, The great day of the Lord is at hand! Who shall be able to stand when he appeareth! The language of my heart was, 'Spare me, O Lord, through the night! Take me not away in my sins, pity me, save me!' For the first time, I tried to explain my feelings to my brother Robert, who was two years older than myself; I told him that I dared not rest nor sleep until I knew that God had pardoned my sins. [Cf: ST 01-20-76 para. 10] p. 39, Para. 2, [1876MS].

"My brother made no immediate response, but the cause of his silence was soon apparent to me; he was weeping in sympathy with my distress. This encouraged me to confide in him still more, to tell him that I had coveted death in the days when life seemed so heavy a burden for me to bear; but now the thought that I might die in my present sinful state and be eternally lost, filled me with inexpressible terror. I asked him if he thought God would spare my life through that one night, if I spent it agonizing in prayer to him. He answered, 'I think he will if you ask him with faith, and I will pray for you and for myself. Ellen, we must never forget the words we have heard this night. [Cf: ST 01-20-76 para. 11] p. 39, Para. 3, [1876MS].

"Arriving home. I spent the most of the long hours of darkness in prayer and tears. One special reason that prompted me to conceal my feelings from my friends, was that I very much dreaded a word of discouragement. My hope was so small, and my faith so weak, that I feared if another took a similar view of my condition, it would plunge me into absolute despair. Yet how I longed to have some one tell me what I should do to be saved, what steps to take to meet my Saviour and give myself entirely up to the Lord. I regarded it a great thing to be a Christian, and felt that it required some peculiar effort on my part. [Cf: ST 01-20-76 para. 12] p. 39, Para. 4, [1876MS].

"For months my mind remained in this condition. I had usually attended the Methodist meetings with my parents; but since becoming interested in the soon appearing of Christ, I had attended the meetings on Casco street. The following summer my parents went to the Methodist Campmeeting at Burton, Me., taking me with them. I was fully resolved to seek the Lord in earnest there, and obtain, if possible, the pardon of my sins. There was a great longing in my heart for the Christians hope and the peace that comes of believing. [Cf: ST 01-20-76 para. 13] p. 39, Para. 5, [1876MS].

"Some things at this campmeeting perplexed me exceedingly. I could not understand the exercises of many persons during the conference meetings at the stand and in the tents. They shouted at the top of their voices, clapped their hands, and appeared greatly excited. Quite a number fell,

through exhaustion it appeared to me, but those present said they were sanctified to God, and this wonderful manifestation was the power of the Almighty upon them. After lying motionless for a time, these persons would rise and again talk and shout as before. [Cf: ST 01-20-76 para. 14] p. 39, Para. 6, [1876MS].

"In some of the tents, meetings were continued through the night, by those who were praying for freedom from sin and the sanctification of the Spirit of God. Quite a number became sick in consequence of the excitement and loss of sleep, and were obliged to leave the ground. These singular manifestations brought no relief to me, but rather increased my discouragement. I despaired of ever becoming a Christian if, in order to obtain the blessing, it was necessary for me to be exercised as these people were. I was terrified by such peculiar demonstrations, and at a loss to understand them." J. W. [Cf: ST 01-20-76 para. 15] p. 40, Para. 1, [1876MS].

"At length I was greatly relieved while listening to a discourse from the words, 'I will go in unto the king,' 'and if I perish, I perish.' In his remarks the speaker referred to those who were wavering between hope and fear, longing to be saved from their sins and receive the pardoning love of Christ, yet held in doubt and bondage by timidity and fear of failure. He counseled such ones to surrender themselves to God and venture upon his mercy without delay. They would find a gracious Saviour ready to present to them the scepter of mercy even as Ahasuerus offered to Esther the signal of his favor. All that was required of the sinner, trembling in the presence of his Lord, was to put forth the hand of faith and touch the scepter of his grace. That touch ensured pardon and peace. [Cf: ST 01-27-76 para. 02] p. 40, Para. 2, [1876MS].

"Those who were waiting to make themselves more worthy of divine favor, before they dared venture to claim the promises, were making a fatal mistake. Jesus alone cleanses from sin, he only can forgive our transgressions. He has pledged himself to listen to the petition and grant the prayer of those who come to him in faith. Many had a vague idea that they must make some wonderful effort in order to gain the favor of God. But all self-dependence is vain. It is only by connection with Jesus through faith that the sinner becomes a hopeful, believing child of God. [Cf: ST 01-27-76 para. 03] p. 40, Para. 3, [1876MS].

"These words comforted me and gave me views of what I must do to be saved. Soon after this I passed into a tent where the people were praying and shouting, some confessing their sins and crying for mercy, while others were rejoicing in their new-found happiness. My attention was attracted to a little girl who seemed to be in great distress. Her face would pale and flush by turns, as though she were passing through a severe conflict. [Cf: ST 01-27-76 para. 04] p. 40, Para. 4, [1876MS].

"Tightly clasped in her arms was a pretty little parasol, occasionally she would loosen her hold of it for a moment as if about to let it fall, then her grasp would tighten upon it again; all the time she seemed to be regarding it with a peculiar fascination. At last she cried out, 'Dear Jesus, I want to love thee and go to Heaven! Take away my sins! I give myself to thee, parasol and all.' She threw herself into her mother's arms weeping and exclaiming, 'Ma, I am so happy, for Jesus loves me and I love him better than my parasol or anything else!'

[Cf: ST 01-27-76 para. 05] p. 40, Para. 5, [1876MS].

"The face of the child was fairly radiant, she had surrendered her little all. In her childish experience she had fought the battle and won the victory. There was much weeping and rejoicing in the tent. The mother was deeply moved and very joyful that the Lord had added her dear child as a lamb to his fold. She explained to those present that her little daughter had received the parasol as a present not long before. She was very much delighted with it, and had kept it in her hands most of the time, even taking it to bed with her. [Cf: ST 01-27-76 para. 06] p. 41, Para. 1, [1876MS].

"During the meeting her tender heart had been moved to seek the Saviour, she had heard that nothing must be withheld from Jesus, that nothing short of an entire surrender of ourselves and all we have would be acceptable with him. The little parasol was the child's earthly treasure upon which her heart was set, and, in the struggle to give it up to the Lord, she had passed through a trial keener perhaps than that of the mature Christian, who sacrifices this world's treasures for the sake of Christ. [Cf: ST 01-27-76 para. 07] p. 41, Para. 2, [1876MS].

"It was afterwards explained to the little girl, that since she had relinquished her parasol to Jesus, and it no longer stood between herself and her love for him, it was right for her to retain and use it in a proper manner. [Cf: ST 01-27-76 para. 08] p. 41, Para. 3, [1876MS].

"Many times in after life that little incident has been brought to my mind. When I saw men and women holding desperately to the riches and vanity of earth, yet anxiously praying for the love of Christ, I would think, 'How hard it is to give up the parasol!' Yet Jesus gave up Heaven for our sake, and became poor that we, through his poverty and humiliation, might secure eternal riches. [Cf: ST 01-27-76 para. 09] p. 41, Para. 4, [1876MS].

"I now began to see my way more clearly, and the darkness began to pass away. I saw that, in my despair of at once attaining to the perfection of Christian character, I had scarcely dared to make the trial of serving God. I now earnestly sought the pardon of my sins and strove to give myself entirely to the Lord. But my mind was often in great distress for I did not experience the spiritual ecstasy that I considered would be the evidence of my acceptance with God, and dared not believe myself converted without it. How much I needed instruction concerning the simplicity of faith. [Cf: ST 01-27-76 para. 10] p. 41, Para. 5, [1876MS].

"While bowed at the altar with others who were seeking the Lord, all the language of my heart was, 'Help, Jesus, save me or I perish! I will never cease to entreat till my prayer is heard and my sins forgiven!' I felt my needy, helpless condition as never before. As I knelt and prayed, suddenly my burden left me and my heart was light. At first a feeling of alarm came over me and I tried to resume my load of distress again. It seemed to me that I had no right to feel joyous and happy. But Jesus seemed very near me, I felt able to come to him with all my griefs, misfortunes and trials, even as the needy ones came to him for relief when he was upon earth. There was a surety in my heart that he understood my peculiar trials and sympathized with me. I can never

forget this precious assurance of the pitying tenderness of Jesus toward one so unworthy of his notice. I learned more of the divine character of Christ in the short period when bowed among the praying ones than ever before. [Cf: ST 01-27-76 para. 11] p. 41, Para. 6, [1876MS].

"One of the mothers in Israel came to me and said, 'Dear child, have you found Jesus?' I was about to answer, 'Yes,' when she exclaimed, 'Indeed you have, his peace is with you, I can see it in your face!' Again and again I said to myself, 'Can this be religion? Am I not mistaken?' It seemed too much for me to claim, too exalted a privilege. But I felt that the Saviour had blessed me and pardoned my sins, though I was too timid to openly confess it. [Cf: ST 01-27-76 para. 12] p. 42, Para. 1, [1876MS].

"Soon after this the meeting came to a close and we started for home. My mind was full of the sermons, exhortations and prayers we had heard. Everything in nature seemed changed. During the meeting, clouds and rain prevailed a greater part of the time and my feelings had been in harmony with the weather. Now the sun shone bright and clear and flooded the earth with light and warmth. The trees and grass were a fresher green, the sky a deeper blue. The earth seemed to smile under the peace of God. So the rays of the Sun of righteousness had penetrated the clouds and darkness of my mind, and dispelled its gloom. [Cf: ST 01-27-76 para. 13] p. 42, Para. 2, [1876MS].

"It seemed to me that every one must be at peace with God and animated by his Spirit. Everything my eyes rested upon seemed to have undergone a change. The trees were more beautiful, and the birds sang sweeter than ever before; they seemed to be praising the Creator in their songs. I did not care to talk, for fear this happiness might pass away, and I should lose the precious evidence of Jesus' love for me. [Cf: ST 01-27-76 para. 14] p. 42, Para. 3, [1876MS].

"As we neared our home in Portland, we passed men at work upon the street. They were conversing upon ordinary topics with each other, but my ears were deaf to everything but the praise of God, and their words came to me as grateful thanks and glad hosannas. Turning to my mother, I said, 'Why, these men are all praising God, and they haven't been to the campmeeting.' I did not then understand why the tears gathered in my mother's eyes, and a tender smile lit up her face, as she listened to my simple words, that recalled a similar experience of her own. [Cf: ST 01-27-76 para. 15] p. 42, Para. 4, [1876MS].

"My mother was a great lover of flowers, and took great pleasure in cultivating them, and thus making her home attractive and pleasant for her children. But our garden had never before looked so lovely to me as upon the day of our return. I recognized an expression of the love of Jesus in every shrub, bud, and flower. These things of beauty seemed to speak in mute language of the love of God. [Cf: ST 01-27-76 para. 16] p. 42, Para. 5, [1876MS].

"There was a beautiful pink flower in the garden called the rose of Sharon. I remember approaching it and touching the delicate petals reverently; they seemed to possess a sacredness in my eyes. My heart overflowed with tenderness and love for these beautiful creations of God. I could see divine perfection in the flowers that adorned the

earth. God tended them, and his all-seeing eye was upon them. He had, made them and called them good. 'Ah,' thought I, 'If he so loves and cares for the flowers that he has decked with beauty, how much more tenderly will he guard the children who are formed in his image.' I repeated softly to myself, 'I am a child of God, his loving care is around me, I will be obedient and in no way displease him, but will praise his dear name and love him always.' [Cf: ST 01-27-76 para. 17] p. 42, Para. 6, [1876MS].

"My life appeared to me in a different light. The affliction that had darkened my childhood seemed to have been dealt me in mercy for my good, to turn my heart away from the world and its unsatisfying pleasures and incline it towards the enduring attractions of Heaven. [Cf: ST 01-27-76 para. 18] p. 43, Para. 1, [1876MS].

"Soon after our return from the campmeeting, I, with several others, was taken into the church on probation. My mind was very much exercised on the subject of baptism. Young as I was, I could see but one mode of baptism authorized by the Scriptures, and that was immersion. My sisters tried in vain to convince me that sprinkling was Bible baptism. The Methodist minister consented to immerse the candidates if they conscientiously preferred that method, although he intimated that sprinkling would be equally acceptable with God. [Cf: ST 01-27-76 para. 19] p. 43, Para. 2, [1876MS].

"Finally the day was appointed for us to receive this solemn ordinance. Although usually enjoying, at this time, a great peace, I frequently feared that I was not a true Christian, and was harassed by perplexing doubts as to my conversion. It was a windy day when we, twelve in number, were baptized, walking down into the sea. The waves ran high and dashed upon the shore, but in taking up this heavy cross, my peace was like a river. When I arose from the water, my strength was nearly gone for the power of the Lord rested upon me. I felt that henceforth I was not of this world, but had risen from the watery grave into a newness of life. [Cf: ST 01-27-76 para. 20] p. 43, Para. 3, [1876MS].

"My cousin Hannah made confession of her faith at the same time that I did. She wished to be baptized by immersion, but her father, who was not a Christian, would not consent to this although we urged him to do so. So she knelt before the altar and had a few drops of water sprinkled upon her head. As I witnessed the ceremony, my heart rejoiced that I had not submitted to receive sprinkling for baptism, feeling confident that there was no scripture to sustain it. [Cf: ST 01-27-76 para. 21] p. 43, Para. 4, [1876MS].

"The same day in the afternoon, I was received into the church in full membership. A young woman, arrived at the age of maturity, stood by my side and was also a candidate for admission to the church with myself. My mind was peaceful and happy till I noticed the gold rings glittering upon this sister's fingers, and the large showy ear-rings in her ears. I then observed that her bonnet was adorned with artificial flowers and trimmed with costly ribbons, arranged in bows and puffs. My joy was dampened by this display of vanity in one who professed to be a follower of the meek and lowly Jesus. [Cf: ST 01-27-76 para. 22] p. 43, Para. 5, [1876MS].

"I expected that the minister would give some whispered reproof or advice to this sister, but he was apparently regardless of her showy apparel and no rebuke was administered. We both received the right hand of fellowship. The hand decorated with jewels was clasped by the representative of Christ, and both our names were registered upon the church book." J. W. [Cf: ST 01-27-76 para. 23] p. 44, Para. 1, [1876MS].

"I can now look back upon my youthful experience and see how near I came to making a fatal mistake. I had read many of the religious biographies of children who had possessed numberless virtues and lived faultless lives. I had conceived a great admiration for the paragons of perfection there represented. But far from encouraging me in my efforts to become a Christian, these books were as stumblingblocks to my feet. I despaired of ever attaining to the perfection of the youthful characters in those stories who lived the lives of saints and were free from all the doubts, and sins, and weaknesses under which I staggered. [Cf: ST 02-03-76 para. 04] p. 44, Para. 2, [1876MS].

"Their faultless lives were followed by a premature but happy death, and the biographers tacitly intimated that they were too pure and good for earth, therefore, God in his divine pity had removed them from its uncongenial atmosphere. The similarity of these avowedly true histories seemed to point the fact to my youthful mind, that they really presented a correct picture of a child's Christian life. [Cf: ST 02-03-76 para. 05] p. 44, Para. 3, [1876MS].

"I repeated to myself again and again, 'If that is true, I can never be a Christian. I can never hope to be like those children,' and was driven by this thought to discouragement and almost to despair. But when I learned that I could come to Jesus just as I was, that the Saviour had come to ransom just such unworthy sinners, then light broke upon my darkness, and I could claim the promises of God. [Cf: ST 02-03-76 para. 06] p. 44, Para. 4, [1876MS].

"Later experience has convinced me that these biographies of immaculate children mislead the young. They extol the amiable qualities of their characters, and suppress their faults and failures. If they were represented as struggling with temptations, occasionally vanquished, yet triumphing over their trials in the end, if they were represented as subject to human frailties, and beset by ordinary temptations, then children would see that they had experienced like trials with themselves, yet had conquered through the grace of God. Such examples would give them fresh courage to renew their efforts to serve the Lord, hoping to triumph as those before them had done. [Cf: ST 02-03-76 para. 07] p. 44, Para. 5, [1876MS].

"But the sober realities and errors of the young Christian's life were vigorously kept out of sight, while the virtues were so exaggerated as to lift them from above the common level of ordinary children, who naturally despair of ever reaching such excellence and therefore give up the effort, in many cases, and gradually sink into a state of indifference. [Cf: ST 02-03-76 para. 08] p. 44, Para. 6, [1876MS].

"I again became very anxious to attend school and make another trial to obtain an education. But upon attempting to resume my studies my health rapidly failed, and it became apparent that if I persisted in

attending school it would be at the expense of my life. I had found it difficult to enjoy religion in a large female seminary, surrounded by influences calculated to attract the mind and lead it from God. [Cf: ST 02-03-76 para. 09] p. 44, Para. 7, [1876MS].

"I felt a constant dissatisfaction with myself and my Christian attainments, and did not continually realize a lively sense of the mercy and love of God. Feelings of discouragement would come over me, and this caused me great anxiety of mind. I heard much in regard to sanctification, but had no defined idea in regard to it. This blessing seemed away beyond my reach, a state of purity my heart could never know. The manner in which it was preached and taught made it appear a human impossibility. [Cf: ST 02-03-76 para. 10] p. 45, Para. 1, [1876MS].

"In June, 1842, Elder Wm. Miller gave his second course of lectures in the Casco street church, in Portland, I felt it a great privilege to attend these lectures, for I had fallen under discouragements and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. The different denominations, with a very few exceptions, closed the doors of their churches against Elder Miller. Many discourses from the different pulpits sought to expose the alleged fanatical errors of the lecturer. But crowds of anxious listeners attended his meetings while many were unable to enter the house, which was literally packed. [Cf: ST 02-03-76 para. 11] p. 45, Para. 2, [1876MS].

"The congregations were unusually quiet and attentive. His manner of preaching was not flowery or oratorical, but he dealt in plain and startling facts that roused his hearers from the apathy in which they had been locked. He substantiated his statements and theories by Scripture as he progressed. A convincing power attended his words that seemed to stamp them as the language of truth. [Cf: ST 02-03-76 para. 12] p. 45, Para. 3, [1876MS].

"He was courteous and sympathetic. When every seat in the house was full, and the platform and places about the pulpit seemed crowded, I have seen him leave the desk and walk down the aisle, and take some feeble old man or woman by the hand and find a seat for them, then return and resume his discourse. He was indeed rightly called Father Miller, for he had a watchful care over those who came under his ministrations, was affectionate in his manner, of genial and tender heart. [Cf: ST 02-03-76 para. 13] p. 45, Para. 4, [1876MS].

"He was a very interesting speaker, and his exhortations, both to professed Christians and the impenitent, were appropriate and powerful. Sometimes a solemnity so marked as to be painful, pervaded his meetings. A sense of the impending crisis of human events impressed the minds of the listening crowds. Many yielded to the conviction of the Spirit of God. Gray-haired men and aged women, with trembling steps, sought the anxious-seats. Those in the strength of maturity, the youth and children, were deeply stirred. Groans and the voice of weeping and of praising God were mingled together at the altar of prayer. [Cf: ST 02-03-76 para. 14] p. 45, Para. 5, [1876MS].

"I believed the solemn words spoken by the servant of God, and my heart was aggrieved when they were opposed or made the subject of jest.

I attended the meetings on Casco street quite frequently, and believed that Jesus was soon to come in the clouds of Heaven; but my great anxiety was to be ready to meet him. My mind constantly dwelt upon the subject of holiness of heart, I longed above all things to obtain this great blessing, and feel that I was entirely accepted of God. [Cf: ST 02-03-76 para. 15] p. 45, Para. 6, [1876MS].

"Among the Methodists I had heard much in regard to sanctification, I had seen people lose their physical strength under the influence of strong mental excitement, and had heard this pronounced to be the evidence of sanctification. But I could not comprehend what was necessary in order to be fully consecrated to God. My Christian friends said to me, 'Believe in Jesus now! Believe that he accepts you now!' This I tried to do but found it impossible to believe that I had received a blessing which, it seemed to me, should electrify my whole being. I wondered at my own hardness of heart in being unable to experience the exaltation of spirit that others manifested. It seemed to me that I was different from them, and forever shut out from the perfect joy of holiness of heart. [Cf: ST 02-03-76 para. 16] p. 46, Para. 1, [1876MS].

"My ideas concerning justification and sanctification were confused. These two states were presented to my mind as separate and distinct from each other. Yet I failed to comprehend the difference or understand the meaning of the terms, and all the explanations of the preachers increased my difficulties. I was unable to claim the blessing for myself, and wondered if it was only to be found among the Methodists, and if, in attending the Advent meetings, I was not shutting myself away from that which I desired above all else, the sanctifying Spirit of God. [Cf: ST 02-03-76 para. 17] p. 46, Para. 2, [1876MS].

"Still, I observed that some of those who pretended to be sanctified, manifested a bitter spirit when the subject of the soon coming of Christ was introduced; this did not seem to me a manifestation of the holiness which they professed. I could not understand why ministers from the pulpit should so oppose the doctrine that Christ's second coming as near at hand. Reformation had followed the preaching of this belief and many of the most devoted ministers and laymen had received it as the truth. It seemed to me that those who sincerely loved Jesus would be ready to accept the tidings of his coming, and rejoice that it was near at hand." J. W. [Cf: ST 02-03-76 para. 18] p. 46, Para. 3, [1876MS].

I felt that I could only claim what they called justification. In the word of God I read that without holiness no man should see God. Then there was some higher attainment that I must reach before I could be sure of eternal life. I studied over the subject continually, for I believed that Christ was soon to come, and feared he would find me unprepared to meet him. Words of condemnation rang in my ears day and night, and my constant cry to God was, What shall I do to be saved? In my mind the justice of God eclipsed his mercy and love. [Cf: ST 02-10-76 para. 01] p. 46, Para. 4, [1876MS].

I had been taught to believe in an eternally burning hell, and the horrifying thought was ever before me that my sins were too great to be forgiven, and that I should be forever lost. The frightful descriptions

that I had heard of souls lost in perdition sank deep into my mind. Ministers in the pulpit drew vivid pictures of the condition of the damned. They taught that God never proposed to save any but the sanctified. The eye of God was upon us always, every sin was registered and would meet its just punishment. God himself was keeping the books with the exactitude of infinite wisdom, and every sin we committed was faithfully recorded against us. [Cf: ST 02-10-76 para. 02] p. 46, Para. 5, [1876MS].

The devil was represented as eager to seize upon his prey and bear us to the lowest depths of anguish, there to exult over our sufferings in the horrors of an eternally burning hell, where, after the tortures of thousands upon thousands of years, the fiery billows would roll to the surface the writhing victims, who would shriek, "How long, O Lord, how long?" Then the answer would thunder down the abyss, "Through all eternity!" Again the molten waves would engulf the lost, carrying them down into the depths of an ever restless sea of fire. [Cf: ST 02-10-76 para. 03] p. 47, Para. 1, [1876MS].

While listening to these terrible descriptions, my imagination would be so wrought upon that the perspiration would start from every pore, and it was difficult to suppress a cry of anguish, for I seemed to already feel the pains of perdition. Then the minister would dwell upon the uncertainty of life. One moment we might be here, and the next in hell, or one moment on earth, and the next in Heaven. Would we choose the lake of fire and the company of demons, or the bliss of Heaven with angels for our companions. Would we hear the voice of wailing and the cursing of lost souls through all eternity, or sing the songs of Jesus before the throne. [Cf: ST 02-10-76 para. 04] p. 47, Para. 2, [1876MS].

Our Heavenly Father was presented before my mind as a tyrant, who delighted in the agonies of the condemned; not the tender, pitying Friend of sinners who loves his creatures with a love past all understanding, and desires them to be saved in his kingdom. [Cf: ST 02-10-76 para. 05] p. 47, Para. 3, [1876MS].

My feelings were very sensitive. I dreaded giving pain to any living creature. When I saw animals ill-treated my heart ached for them. Perhaps my sympathies were more easily excited by suffering, because I myself had been the victim of thoughtless cruelty, resulting in the injury that had darkened my childhood. But when the thought took possession of my mind that God delighted in the torture of his creatures, who were formed in his image, a wall of darkness seemed to separate me from him. When I reflected that the Creator of the universe would plunge the wicked into hell, there to burn through the ceaseless rounds of eternity, my heart sank with fear, and I despaired that so cruel and tyrannical a being would ever condescend to save me from the doom of sin. [Cf: ST 02-10-76 para. 06] p. 47, Para. 4, [1876MS].

I thought that the fate of the condemned sinner would be mine, to endure the flames of hell forever, even as long as God himself existed. This impression deepened upon my mind until I feared that I should lose my reason. I would look upon the dumb beasts with envy, because they had no soul to be punished after death. Many times the wish arose that I had never been born. [Cf: ST 02-10-76 para. 07] p. 47, Para. 5, [1876MS].

Total darkness settled upon me and there seemed no way out of the shadows. Could the truth have been presented to me as I now understand it, my despondency would have taken flight at once, much perplexity and sorrow would have been spared me. If the love of God had been dwelt upon more and his stern justice less, the beauty and glory of his character would have inspired me with a deep and earnest love for my Creator. [Cf: ST 02-10-76 para. 08] p. 47, Para. 6, [1876MS].

I have since thought that many inmates of the lunatic asylums were brought there by experiences similar to my own. Their tender consciences have been stricken with a sense of sin, and their trembling faith dared not claim the promised pardon of God. They have listened to descriptions of the orthodox hell until it has seemed to curdle the very blood in their veins, and burnt an impression on the tablets of their memory. Waking or sleeping, the frightful picture has ever been before them, until reality has become lost in imagination, and they see only the wreathing flames of a fabulous hell and hear only the shrieking of the damned. Reason has become dethroned and the brain is filled with the wild phantasy of a terrible dream. Those who teach the doctrine of an eternal hell, would do well to look more closely after their authority for so cruel a belief. [Cf: ST 02-10-76 para. 09] p. 48, Para. 1, [1876MS].

I had never prayed in public, and had only spoken a few timid words in prayer meeting. It was now impressed upon me that I should seek God in prayer at our small social meetings. This I dared not do, fearful of becoming confused, and failing to express my thoughts. But the duty was impressed upon my mind so forcibly that when I attempted to pray in secret I seemed to be mocking God, because I had failed to obey his will. Despair overwhelmed me, and for three long weeks no ray of light pierced the gloom that encompassed me about. [Cf: ST 02-10-76 para. 10] p. 48, Para. 2, [1876MS].

My sufferings of mind were intense. Sometimes for a whole night I would not dare to close my eyes, but would wait until my twin sister was fast asleep, then quietly leave my bed and kneel upon the floor, praying silently with a dumb agony that cannot be described. The horrors of an eternally burning hell were ever before me. I knew that it was impossible for me to live long in this state, and I dared not die and meet the terrible fate of the sinner. With what envy did I regard those who realized their acceptance with God. How precious did the Christian's hope seem to my agonized soul. [Cf: ST 02-10-76 para. 11] p. 48, Para. 3, [1876MS].

I frequently remained bowed in prayer nearly all night, groaning and trembling with inexpressible anguish and hopelessness that passes all description. Lord have mercy! was my plea, and, like the poor publican, I dared not lift my eyes to Heaven but bowed my face upon the floor. I became very much reduced in flesh and strength, yet kept my suffering and despair to myself. [Cf: ST 02-10-76 para. 12] p. 48, Para. 4, [1876MS].

While in this state of despondency, I had a dream that made a powerful impression upon my mind, but in no wise lifted the veil of melancholy that darkened my life. I dreamed that I saw a temple, to which many people were flocking. Only those who took refuge in that temple would

be saved when time should close. All who remained outside would be forever lost. The multitudes without who were going about their various ways, were deriding and ridiculing those who were entering the temple, and told them that this plan of safety was a cunning deception, that in fact there was no danger whatever to avoid. They even laid hold of some to prevent them from hastening within the walls. [Cf: ST 02-10-76 para. 13] p. 48, Para. 5, [1876MS].

Fearing to be laughed at and ridiculed, I thought best to wait until the multitude were dispersed or until I could enter unobserved by them. But the numbers increased instead of diminishing, and fearful of being too late, I hastily left my home and pressed through the crowd. In my anxiety to reach the temple I did not notice or care for the throng that surrounded me. On entering the building I saw that the vast temple was supported by one immense pillar, and to this was tied a Lamb all mangled and bleeding. We who were present seemed to know that this Lamb had been torn and bruised on our account. All who entered the temple must come before it and confess their sins. [Cf: ST 02-10-76 para. 14] p. 49, Para. 1, [1876MS].

Just before the Lamb, were elevated seats upon which sat a company of people looking very happy. The light of Heaven seemed to shine upon their faces and they praised God and sang songs of glad thanksgiving that seemed to be like the music of the angels. These were they who had come before the Lamb, confessed their sins, been pardoned, and were now waiting in glad expectation of some joyful event. [Cf: ST 02-10-76 para. 15] p. 49, Para. 2, [1876MS].

Even after having entered the building, a fear came over me, and a sense of shame that I must humiliate myself before these people. But I seemed compelled to move forward, and was slowly making my way around the pillar in order to face the Lamb, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of night. [Cf: ST 02-10-76 para. 16] p. 49, Para. 3, [1876MS].

I awoke in agony of mind and could hardly convince myself that I had been dreaming. It seemed to me that my doom was fixed, that the Spirit of the Lord had left me never to return. My despondency deepened if that were possible. Soon after this I had another dream. I seemed to be sitting in abject despair with my face in my hands, reflecting like this: If Jesus were upon earth I would go to him, throw myself at his feet and tell him all my sufferings. He would not turn away from me, he would have mercy upon me, and I should love and serve him always. Just then the door opened, and a person of beautiful form and countenance entered. He looked upon me pitifully and said, "Do you wish to see Jesus? He is here and you can see him if you desire to do so. Take everything you possess and follow me." [Cf: ST 02-10-76 para. 17] p. 49, Para. 4, [1876MS].

I heard this with unspeakable joy, and gladly gathered up all my little possessions, every treasured trinket, and followed my guide. He led me to a steep and apparently frail stairway. As I commenced to ascend the steps, he cautioned me to keep my eyes fixed upward, lest I should grow dizzy and fall. Many others who were climbing up the steep

ascent fell before gaining the top. [Cf: ST 02-10-76 para. 18] p. 49, Para. 5, [1876MS].

Finally we reached the last step and stood before a door. Here my guide directed me to leave all the things that I had brought with me. I cheerfully laid them down, he then opened the door and bade me enter. In a moment I stood before Jesus. There was no mistaking that beautiful countenance; to no other could belong such a radiant expression of benevolence and majesty. As his gaze rested upon me I knew at once that he was acquainted with every circumstance of my life and all my inner thoughts and feelings. [Cf: ST 02-10-76 para. 19] p. 49, Para. 6, [1876MS].

I tried to shield myself from his gaze, feeling unable to endure his searching eyes, but he drew near with a smile, and, laying his hand upon my head, said, "Fear not." The sound of his sweet voice thrilled my heart with a happiness it had never before experienced, I was too joyful to utter a word, but, overcome with ineffable happiness sank prostrate at his feet. While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of Heaven. At length my strength returned and I arose. The loving eyes of Jesus were still upon me, and his smile filled my soul with gladness. His presence filled me with a holy reverence and an inexpressible love. My guide now opened the door, and we both passed out. He bade me take up again all the things I had left without. This done, he handed me a green cord coiled up closely, this he directed me to place next my heart, and when I wished to see Jesus take it from my bosom and stretch it to the utmost. He cautioned me not to let it remain coiled for any length of time, lest it should become knotted and difficult to straighten. I placed the cord near my heart and joyfully descended the narrow stairs, praising the Lord as I went, and joyfully telling all whom I met where they could find Jesus. This dream gave me hope. The green cord represented faith to my mind, and the beauty and simplicity of trusting in God began to dawn upon my benighted soul. [Cf: ST 02-10-76 para. 20] p. 50, Para. 1, [1876MS].

I now confided all my sorrows and perplexities to my mother. She tenderly sympathized with and encouraged me, advising me to go for counsel to Bro. Stockman who then preached the Advent doctrine in Portland. I had great confidence in him, for he was a devoted servant of Christ. Upon hearing my story, he placed his hands affectionately upon my head, saying with tears in his eyes, "Ellen, you are only a child. Yours is a most singular experience for one of your tender age. Jesus must be preparing you for some special work." [Cf: ST 02-24-76 para. 01] p. 50, Para. 2, [1876MS].

He then told me that even if I were a person of mature years and thus harassed with doubt and despair, he should tell me that he *knew* there was hope for me, through the love of Jesus. The very agony of mind I had suffered was positive evidence that the Spirit of the Lord was striving with me. He said that when the sinner becomes hardened in guilt he does not realize the enormity of his transgressions, but flatters himself that he is about right and in no particular danger. The Spirit of the Lord leaves him and he becomes careless and indifferent or recklessly defiant. This good man told me of the love of God for his erring children, that instead of rejoicing in their destruction he longed to draw them to himself in simple faith and

trust. He dwelt upon the great love of Christ and the plan of redemption. [Cf: ST 02-24-76 para. 02] p. 50, Para. 3, [1876MS].

He spoke of my early misfortune, and said it was indeed a grievous one, but he bade me believe that the hand of a loving Father had not been withdrawn from me; that in the future life, when the mist that then darkened my mind had vanished, I would discern the wisdom of the providence which had seemed so cruel and mysterious. Jesus said to his disciples, "What I do thou knowest not now, but thou shalt know hereafter." In the great future we should no longer see as through a glass darkly, but come face to face with the great beauties of divine love. [Cf: ST 02-24-76 para. 03] p. 50, Para. 4, [1876MS].

"Go free, Ellen," said he with tears in his eyes, "Return to your home trusting in Jesus, for he will not withhold his love from any true seeker." He then prayed earnestly for me, and it seemed that God would certainly regard the prayer of this saint, even if my humble petitions were unheard. I was much relieved in mind. My wretched slavery of doubt and fear departed as I listened to the wise and tender counsel of this teacher in Israel. I went away from his presence comforted and encouraged. [Cf: ST 02-24-76 para. 04] p. 51, Para. 1, [1876MS].

During the few minutes in which I received instruction from Bro. Stockman, I had obtained more knowledge on the subject of God's love and pitying tenderness, than from all the sermons and exhortations to which I had ever listened. I returned home and again went before the Lord, promising to do and suffer any thing he might require of me, if only the smiles of Jesus might illumine my heart. The same duty was presented to me that had troubled my mind before, to take up my cross among the assembled people of God. An opportunity was not long wanting; there was a prayer meeting that evening which I attended. [Cf: ST 02-24-76 para. 05] p. 51, Para. 2, [1876MS].

I bowed trembling during the prayers that were offered. After a few had prayed, I lifted up my voice in prayer before I was aware of it, and, in that moment the precious promises of God appeared to me like so many precious pearls that were to be received only for the asking. As I prayed, the burden and agony of soul that I had endured so long, left me, and the blessing of the Lord descended upon me like the gentle dew. I praised God from the depths of my heart. Everything seemed shut out from me but Jesus and his glory, and I lost consciousness of what was passing around me. [Cf: ST 02-24-76 para. 06] p. 51, Para. 3, [1876MS].

When I again awoke to realization, I found myself cared for in the house of my uncle where we had assembled for the prayer meeting. Neither my uncle nor aunt enjoyed religion, although the former once made a profession but had since backslidden. I was told that he had been greatly disturbed while the power of God rested upon me in so special a manner, and had walked the floor, sorely troubled and distressed in his mind. When I was first struck down, some of those present were greatly alarmed, and were about to run for a physician, thinking that some sudden and dangerous indisposition had attacked me, but my mother bade them let me alone, for it was plain to her, and to the other experienced Christians, that it was the wondrous power of God that had prostrated me. [Cf: ST 02-24-76 para. 07] p. 51, Para. 4, [1876MS].

The next day I had recovered sufficiently to go home, but a great change had taken place in my mind. It seemed to me that I could hardly be the same person that left my father's house the previous evening. This passage was continually in my thoughts: "The Lord is my shepherd, I shall not want." My heart was full of happiness as I softly repeated these words. [Cf: ST 02-24-76 para. 08] p. 51, Para. 5, [1876MS].

Faith now took possession of my heart. I felt an inexpressible love for God, and had the witness of his Spirit that my sins were pardoned. My views of the Father were changed, I now looked upon him as a kind and tender parent, rather than a stern tyrant compelling men to a blind obedience. My heart went out towards him in a deep and fervent love. Obedience to his will seemed a joy, it was a pleasure to be in his service. My path was radiant before me, no shadow clouded the light that revealed to me the perfect will of God. I felt the assurance of an indwelling Saviour, and realized the truth of what Christ had said: "He that followeth me shall not walk in darkness, but shall have the light of life." [Cf: ST 02-24-76 para. 09] p. 52, Para. 1, [1876MS].

Everything in nature seemed to possess a glory, and seemed to reflect the loving smiles of God. My peace and happiness was in such marked contrast with my former gloom and anguish that it seemed to me as if my soul had been rescued from hell and transported to Heaven. I could even praise God for the misfortune that had been the trial of my life, for it had been the means of concentrating my thoughts upon eternity. Naturally proud and ambitious, I might not have been inclined to give my heart to Jesus had it not been for the sore affliction that had cut me off, in a manner, from the triumphs and vanities of the world. [Cf: ST 02-24-76 para. 10] p. 52, Para. 2, [1876MS].

For six months not a shadow clouded my mind, nor did I neglect one known duty. My whole endeavor was to do the will of God and keep Jesus and Heaven continually in my mind. I was surprised and enraptured with the clear views now presented to my mind of the atonement and the work of Jesus Christ. I will not attempt to farther explain the exercises of my mind, suffice it to say that old things had passed away, and behold, all things had become new. There was not a cloud to mar my perfect bliss. I longed to tell the story of Jesus' love, but felt no disposition to engage in common conversation with any one. My heart was so filled with love to God and the peace that passeth understanding, that I loved to meditate and to pray. [Cf: ST 02-24-76 para. 11] p. 52, Para. 3, [1876MS].

The night after receiving so great a blessing I attended the Advent meeting. When the time arrived for the followers of Christ to speak in his favor, I could not remain silent, but rose and related my experience. Not a thought had entered my mind of what I should say; but the simple story of Jesus' love to me fell from my lips with perfect freedom, and my heart was so happy to be liberated from its thralldom of dark despair that I lost sight of the people about me and seemed to be alone with God. I found no difficulty in expressing my peace and happiness, except for the tears of gratitude that choked my utterance, as I told of the wondrous love that Jesus had shown for me. [Cf: ST 02-24-76 para. 12] p. 52, Para. 4, [1876MS].

Brother Stockman was present. He had so recently seen me in deep

despair, and had endeavored to encourage me and inspire me with hope, that the remarkable change in my appearance and feelings touched his heart and he wept aloud, rejoicing with me and praising God for this proof of his tender mercy and lovingkindness. My heart was so overflowing with joy that I wanted to tell others how much the Lord had done for me. [Cf: ST 02-24-76 para. 13] p. 52, Para. 5, [1876MS].

I occasionally attended the Christian church, where Elder Brown was pastor. During a conference meeting I was invited to relate my experience, which was considered a marked one, and I felt not only great freedom of expression, but happiness in telling my simple story of the love of Jesus and the joy of being accepted by God. I told of my wonderful deliverance from the bondage of doubt and despair, and the joy that I experienced in the hope of salvation. As I spoke in simple language with subdued heart and tearful eyes, my soul seemed drawn toward Heaven in an ecstasy of thanksgiving. The melting power of the Lord came upon the assembled people. Many were weeping and others praising God. [Cf: ST 02-24-76 para. 14] p. 53, Para. 1, [1876MS].

Sinners were invited to arise for prayers, and many responded to the call. My heart was so thankful to God for the unspeakable blessing he had given me, that I longed to have others participate in this sacred joy. My mind was deeply interested for those who might be suffering under a sense of the Lord's displeasure and the burden of sin. While relating my experience, I felt that no one could resist the evidence of God's pardoning love that had wrought such a wonderful change in me. The reality of true conversion seemed so plain to me that I felt like helping my young friends into the light, and at every opportunity exerted my influence toward this end. [Cf: ST 02-24-76 para. 15] p. 53, Para. 2, [1876MS].

I arranged meetings with my young friends, some of whom were considerably older than myself, and a few were married persons. A number of them were vain and thoughtless, my experience sounded to them like an idle tale, and they did not heed my entreaties. But I felt that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. I spent several entire nights in earnest prayer for those whom I had sought out and brought together for the purpose of laboring and praying with them. [Cf: ST 02-24-76 para. 16] p. 53, Para. 3, [1876MS].

Some of these had met together with us from curiosity to hear what I had to say, others thought me beside myself to be so persistent in my efforts, especially when they manifested no concern on their own part. But at every one of our little meetings I continued to exhort and pray for each one separately, until my labors were crowned with success, and every one had yielded to Jesus, acknowledging the merits of his pardoning love. Every one was converted to God. [Cf: ST 02-24-76 para. 17] p. 53, Para. 4, [1876MS].

Night after night in my dreams I seemed to be laboring for the salvation of souls. At such times special cases were presented to my mind, which I afterwards sought out and prayed with. In every instance but one these persons yielded themselves to the Lord. Some of our more formal brethren feared that I was too zealous and solicitous for the conversion of souls, but time seemed to me so short that it behooved all who had a hope of a blessed immortality, and looked for the soon

coming of Christ, to labor without ceasing for those who were still in their sins and standing on the awful brink of ruin. [Cf: ST 02-24-76 para. 18] p. 53, Para. 5, [1876MS].

True I was very young, but the plan of salvation was so clear to my mind, and my personal experience had been so marked, that, upon carefully considering the matter, I knew it was my duty to continue my efforts for the salvation of precious souls, and to pray and confess Christ at every opportunity. I offered my entire being to the service of my Master. Let come what would, I determined to please God, and live as one who expected the Saviour to come and reward the faithful. I felt like a little child coming to God as to my father and asking him what he would have me to do. Then as my duty was made plain to me, it was my greatest happiness to perform it. Peculiar trials sometimes beset me. Those older in experience than myself endeavored to hold me back and cool the ardor of my faith, but with the smiles of Jesus brightening my life, and the love of God in my heart, I went on my way with a joyful spirit. [Cf: ST 02-24-76 para. 19] p. 54, Para. 1, [1876MS].

As I look back upon my early life, and recall my youthful experience, my brother, the confidant of my hopes and fears, the earnest sympathizer with me in my Christian experience, comes to my mind with a flood of tender memories. He was one of those to whom sin presents but few temptations. Naturally devotional, he never sought the society of the young and gay, but chose rather the company of Christians, whose conversation would instruct him in the way of life. His manner was serious beyond his years, he was gentle and peaceful, and his mind was filled with thoughts upon religion. His life was pointed at, by those who knew him, as a pattern to the youth, a living example of the grace and beauty of true Christianity. [Cf: ST 03-02-76 para. 01] p. 54, Para. 2, [1876MS].

My father's family still occasionally attended the Methodist church and also the class-meetings held in private houses. One evening my brother Robert and myself went to class-meeting. The Methodist presiding elder was present. When it came my brother's turn, he spoke with great humility, yet with clearness, of the necessity for a complete fitness to meet our Saviour, when he should come in the clouds of heaven with power and great glory. While speaking, a heavenly light irradiated his usually pale countenance. He seemed to be carried in spirit above present surroundings, and spoke as if in the presence of Jesus. When I was called upon to speak, I arose, free in spirit, with a heart full of love and peace. In my simple way I told the story of my great suffering under the conviction of sin, how that I had at length received the blessing I had sought so long, an entire conformity to the will of God; that I rejoiced in the tidings of the soon coming of my Redeemer to take his children home. [Cf: ST 03-02-76 para. 02] p. 54, Para. 3, [1876MS].

I expected, in my simplicity, that my Methodist brethren and sisters would understand my feelings and rejoice with me. But I was disappointed; several sisters groaned and moved their chairs noisily, turning their backs upon me. I could not think what I had said to offend them. I spoke very briefly, feeling the chilling influence of their disapprobation. After I ceased speaking, Elder B--asked me if it would not be more pleasant to live a long life of usefulness here, doing others good, than for Jesus to come speedily and destroy poor

sinner. I replied that I longed for the coming of Jesus. Then sin would have an end, and we should enjoy sanctification forever, with no devil to tempt and lead us astray. [Cf: ST 03-02-76 para. 03] p. 54, Para. 4, [1876MS].

He then inquired if I would not rather die peacefully upon my bed than to pass through the pain of being changed, while living, from mortality to immortality. My answer was that I wished for Jesus to come and take his children; that I was willing to live or die as God willed; that I could easily endure all the pain that could be borne in a moment, in the twinkling of an eye; that I desired the wheels of time to roll swiftly round, and bring the welcome day when these vile bodies should be changed, and fashioned like unto Christ's glorious body. I also stated that when I lived nearest to the Lord, then I most earnestly longed for his appearing. Here some present seemed to be greatly displeased. [Cf: ST 03-02-76 para. 04] p. 55, Para. 1, [1876MS].

When Elder B--addressed others in the class he expressed great joy in anticipating the temporal millennium of a thousand years, when the earth would be filled with the knowledge of the Lord as the waters cover the sea. He longed to see this glorious period ushered in, and appeared to be in an ecstasy over the expected event. After the meeting closed I was conscious of being treated with marked coldness by those who had formerly been kind and friendly to me. My brother and I returned home feeling sad that we should be so misunderstood by our brethren, and that the subject of the near coming of Jesus should awaken such bitter antagonism in their breasts. [Cf: ST 03-02-76 para. 05] p. 55, Para. 2, [1876MS].

Yet we were thankful that we could discern the precious light, and rejoice in looking for the coming of the Lord. On the way we talked seriously concerning the evidences of our new faith and hope. "Ellen," said Robert, "are we deceived? Is this hope of Christ's soon appearing upon earth a heresy, that ministers and professors of religion oppose it so bitterly? They say that Jesus will not come for thousands and thousands of years. If they even approach the truth, then the world cannot come to an end in our day." [Cf: ST 03-02-76 para. 06] p. 55, Para. 3, [1876MS].

I dared not give unbelief a moment's encouragement, but quickly replied, "I have not a doubt but that the doctrine preached by Wm. Miller is the truth. What power attends his words, what conviction is carried home to the sinner's heart." [Cf: ST 03-02-76 para. 07] p. 55, Para. 4, [1876MS].

We talked the matter over candidly, as we walked along, and decided that it was our duty and privilege to look for our Saviour's coming, that it would be safest to make ready for his appearing and be prepared to meet him with joy. If he did come, what would be the prospect of those who were now saying, "My Lord delayeth his coming," and had no desire for his appearance? We wondered how ministers dared to quiet the fears of sinners and backsliders by saying peace, peace, while the message of warning was being given by a few faithful souls all over the land. The period seemed very solemn to us, we felt that we had no time to lose. [Cf: ST 03-02-76 para. 08] p. 55, Para. 5, [1876MS].

Said Robert, " A tree is known by its fruits. What has this belief

done for us? It has convinced us that we were not ready for the coming of the Lord, that we must become pure in heart or we cannot meet our Saviour in peace. It has aroused us to seek for new strength and grace from God. What has it done for you, Ellen? Would you be what you are now if you had never heard the doctrine of Christ's soon coming? What hope has inspired your heart, what peace, joy, and love has it given you. And for me, it has done everything. I love Jesus, and all Christians. I love the prayer meeting. I find great joy in reading my Bible and in prayer. If this precious faith has done so great a work for us, will it not do as much for all those who will believe it, and earnestly long for the appearing of the Lord?" [Cf: ST 03-02-76 para. 09] p. 55, Para. 6, [1876MS].

We both felt strengthened by this conversation, and resolved that we would not be turned from our honest convictions of truth, and the blessed hope of Christ's soon coming in the clouds of heaven. Not long after this we again attended the class-meeting. We really wanted an opportunity to speak of the precious love of God that animated our souls. I wished particularly to tell of the Lord's goodness and mercy to me. So great a change had been wrought in me that it seemed my duty to improve every opportunity of testifying to the unsurpassed love of my Saviour. [Cf: ST 03-02-76 para. 10] p. 56, Para. 1, [1876MS].

When my turn came to speak, I stated the evidences I enjoyed of Jesus' love, and that I looked forward with glad expectation to meeting my Redeemer soon. The belief that Christ's coming was near had stirred my soul to seek most earnestly for the sanctification of the Spirit of God. Here the class-leader interrupted me, saying, "You received sanctification through Methodism, through *Methodism*, sister, not through an erroneous theory." My heart was full of love and happiness, but I felt that I must confess the truth, that it was not through Methodism my heart had received its new blessing. But by the stirring truths I had heard concerning the personal appearance of Jesus, I had found peace and joy and perfect love. Thus I finished my testimony, the last that I was to bear in class with my Methodist brethren. [Cf: ST 03-02-76 para. 11] p. 56, Para. 2, [1876MS].

Robert then spoke in his meek way, yet in so clear and touching a manner that some wept and were much moved; but others coughed dissentingly and seemed quite uneasy: After leaving the class-room, we again talked over our faith, and marveled that our Christian brethren and sisters could so illy endure to have a word spoken in reference to our Saviour's coming. We thought if they loved Jesus as they should, it would not be so great an annoyance to hear of his second advent, but, on the contrary, they would hail the news with great joy. [Cf: ST 03-02-76 para. 12] p. 56, Para. 3, [1876MS].

We were convinced that we ought no longer to attend the Methodist class-meeting. The hope of the glorious appearing of Christ filled our souls, and would find expression when we rose to speak. This seemed to kindle the ire of those present against the two humble children who dared, in the face of opposition, to speak of the faith that had filled their hearts with peace and happiness. It was evident that we could have no freedom in the class-meeting, for our simple testimony provoked sneers and taunts that reached our ears at the close of the meeting from brethren and sisters whom we had respected and loved. [Cf: ST 03-02-76 para. 13] p. 56, Para. 4, [1876MS].

Meetings of the Adventists were held at this time in Beethoven Hall. My father, with his family, attended them quite regularly, for we greatly prized the privilege of hearing the doctrine of Christ's personal and soon appearing upon earth. The period of the second advent was thought to be in the year 1843. The time seemed so short in which souls could be saved, that I resolved to do all that was in my power to lead sinners into the light of truth. But it seemed impossible for me, so young, and in feeble health, to do much in the great work. [Cf: ST 03-09-76 para. 01] p. 57, Para. 1, [1876MS].

There were three sisters of us at home, Sarah, who was several years the oldest, my twin sister Elizabeth, and myself. We talked the matter over among ourselves, and decided to earn what money we could and spend it in buying books and tracts to distribute gratuitously among the people. This was the best we could do, and we did this little gladly. I could earn only twenty-five cents a day, but my dress was plain, I spent nothing for needless ornaments, or ribbons, for vain display appeared sinful in my eyes; so I had ever a little fund in store with which to purchase suitable books. These were placed in the hands of experienced persons to send abroad. [Cf: ST 03-09-76 para. 02] p. 57, Para. 2, [1876MS].

Every leaf of this printed matter seemed precious in my eyes, for they were as messages of light to the world, bidding them to prepare for the great event near at hand. Day after day I have sat in bed propped up with pillows, performing my allotted task with trembling fingers; how carefully would I lay aside the precious bits of silver taken in return, and which was to be expended in reading matter that might enlighten and arouse those who were in darkness. I had no temptation to lay out my earnings for my own personal gratification, for the salvation of souls was the burden of my mind, and my heart ached for those who flattered themselves they were living in security, while the message of warning was being given to the world. My constant thought was, What can I, a child, do to help on the work of God and save poor sinners from destruction. [Cf: ST 03-09-76 para. 03] p. 57, Para. 3, [1876MS].

One day I was listening to a conversion between my mother and a sister, in reference to a discourse which they had recently heard, to the effect that the soul had not natural immortality. Some of the minister's proof texts were repeated. Among them I remember these impressed me very forcibly: [Cf: ST 03-09-76 para. 04] p. 57, Para. 4, [1876MS].

"The soul that sinneth it shall die." "A living dog is better than a dead lion, for the living know that they shall die; but the dead know not anything." "Which in his times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords; who *only* hath immortality, dwelling in the light which no man can approach unto." "To them who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life." "Why," said my mother, after quoting the foregoing passage, "should they seek for what they already have?" [Cf: ST 03-09-76 para. 05] p. 57, Para. 5, [1876MS].

I listened to these new ideas with an intense and painful interest. When alone with my mother, I inquired if she really believed that the

soul was not immortal? Her reply was she feared we had been in error on that subject as well as upon some others." [Cf: ST 03-09-76 para. 06] p. 57, Para. 6, [1876MS].

"But mother," said I, "Do you really believe that the soul sleeps in the grave until the resurrection? Do you think that the Christian, when he dies, does not go immediately to Heaven, nor the sinner to hell?" [Cf: ST 03-09-76 para. 07] p. 58, Para. 1, [1876MS].

She answered, "The Bible gives us no proof that there is an eternally burning hell. If there is such a place, it should be mentioned in the Sacred Book." [Cf: ST 03-09-76 para. 08] p. 58, Para. 2, [1876MS].

"Why, mother!" cried I, in astonishment, "This is strange talk for you! If you believe this strange theory, do not let any one know of it, for I fear that sinners would gather security from this belief and never desire to seek the Lord." [Cf: ST 03-09-76 para. 09] p. 58, Para. 3, [1876MS].

"If this is sound Bible truth," she replied, "instead of preventing the salvation of sinners, it will be a means of winning them to Christ. If the love of God will not induce the rebel to yield, the terrors of an eternal hell will not drive him to repentance. Besides it does not seem a proper way to win souls to Jesus, by appealing to one of the lowest attributes of the mind, abject fear. The love of Jesus attracts, it will subdue the hardest heart." [Cf: ST 03-09-76 para. 10] p. 58, Para. 4, [1876MS].

It was some months after this conversation before I heard of anything farther concerning this doctrine; but I had, during this time, thought much upon the subject. When I heard it preached I believed it to be the truth. From the time that light in regard to the sleep of the dead dawned upon my mind, the mystery that had enshrouded the resurrection vanished, and the great event itself assumed a new and sublime importance. My mind had often been disturbed by its efforts to reconcile the immediate reward or punishment of the dead, with the undoubted fact of a future resurrection and Judgment. If the soul, at death, entered upon eternal happiness or misery, where was the need of a resurrection of the poor mouldered body? [Cf: ST 03-09-76 para. 11] p. 58, Para. 5, [1876MS].

But this new and beautiful faith taught me the reason that inspired writers had dwelt so much upon the resurrection of the body, it was because the entire being was slumbering in the grave. I could now clearly perceive the fallacy of our former position on this question. The confusion and uselessness of a final Judgment, after the souls of the departed had already been judged once and appointed to their lot, was very apparent to me now. I saw that the hope of the bereaved was in looking forward to the glorious day when the Lifegiver shall break the fetters of the tomb, and the righteous dead shall arise and leave their prison house, to be clothed with glorious immortal life. [Cf: ST 03-09-76 para. 12] p. 58, Para. 6, [1876MS].

Our family were all interested in the doctrine of the Lord's soon coming. My father had long been considered one of the pillars of the Methodist church where he lived, and the whole family had been active members, but we made no secret of our new belief, although we did not

urge it upon others on inappropriate occasions, or manifest any antagonism toward our church. However, the Methodist minister made us a special visit, and took the occasion to inform us that our faith and Methodism could not agree. He did not inquire our reasons for believing as we did, nor make any reference to the Bible in order to convince us of our error; but he stated that we had adopted a new and strange belief that the Methodist church could not accept. [Cf: ST 03-09-76 para. 13] p. 58, Para. 7, [1876MS].

My father replied that he must be mistaken in calling this a new and strange doctrine, that Christ himself had preached his second advent to his disciples. He had said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." [Cf: ST 03-09-76 para. 14] p. 59, Para. 1, [1876MS].

When he was taken up to Heaven before their eyes and a cloud received him out of their sight, as his faithful followers stood gazing after their vanishing Lord, "Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." [Cf: ST 03-09-76 para. 15] p. 59, Para. 2, [1876MS].

"And," said my father, warming with his subject, "the inspired Paul wrote a letter to encourage his brethren in Thessalonica, saying, 'And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.' 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.'" [Cf: ST 03-09-76 para. 16] p. 59, Para. 3, [1876MS].

"This is high authority for our faith. Jesus and his apostles dwell upon the event of the second advent with joy and triumph; and the holy angels proclaim that Christ who has ascended up into Heaven shall come again. This is our offense, believing the word of Jesus and his disciples. This is a very old doctrine, and bears no taint of heresy." [Cf: ST 03-09-76 para. 17] p. 59, Para. 4, [1876MS].

The minister did not attempt to refer to a single text that would prove us in error, but excused himself on the plea of a want of time. He advised us to quietly withdraw from the church and avoid the publicity of a trial. We were aware that others of our brethren were meeting with similar treatment, for a like cause, and we did not wish it understood that we were ashamed to acknowledge our faith, or were unable to sustain it by Scripture; so my parents insisted that they should be acquainted with the reason for this request. [Cf: ST 03-09-76

para. 18] p. 59, Para. 5, [1876MS].

The only answer to this was an evasive declaration that we had walked contrary to the rules of the church, and the best course would be to voluntarily withdraw from it to save a trial. We answered that we preferred a regular trial, and demanded to know what sin was charged to us, as we were conscious of no wrong in looking for and loving the appearing of the Saviour. [Cf: ST 03-09-76 para. 19] p. 60, Para. 1, [1876MS].

Not long after, we were notified to be present at a meeting to be held in the vestry of the church. There were but few present. The influence of my father and his family was such that our opposers had no desire to present our cases before a large number of the congregation. The single charge preferred was that we had walked contrary to their rules. Upon our asking what rules we had violated, it was stated, after a little hesitation, that we had attended other meetings and had neglected to meet regularly with our class. We stated that a portion of the family had been in the country for some time past, that none who remained in the city had been absent from class-meeting more than a few weeks, and they were morally compelled to remain away because the testimonies they bore met with such marked disapprobation. If the hope of their Saviour's soon coming was mentioned, a feeling of displeasure was manifested against them, and they were conscious of arousing a bitter spirit of antagonism. We also reminded them that certain persons who had not attended class-meeting for a year were yet held in good standing. [Cf: ST 03-09-76 para. 20] p. 60, Para. 2, [1876MS].

It was asked if we would confess that we had departed from their rules, and if we would also agree to conform to them in future. We answered that we dared not yield our faith nor deny the sacred truth of God; that we could not forego the hope of the soon coming of our Redeemer; that after the manner which they called heresy we must continue to worship the Lord. My father in his defense received the blessing of God, and we all left the vestry with free spirits and happy in the consciousness of right and the approving smile of Jesus. We felt the assurance that God was on our side, and he was stronger than all that were against us. [Cf: ST 03-09-76 para. 21] p. 60, Para. 3, [1876MS].

The next Sunday, at the commencement of love-feast, Elder B----- read off our names, seven in number, as discontinued from the church. He stated that we were not expelled on account of any wrong or immoral conduct, that we were of unblemished character and enviable reputation; but we had been guilty of walking contrary to the rules of the Methodist church. He also declared that a door was now open and all who were guilty of a similar breach of the rules, would be dealt with in like manner. [Cf: ST 03-09-76 para. 22] p. 60, Para. 4, [1876MS].

At this time there were many in the church who waited for the appearing of the Saviour, and this implied threat was made for the purpose of frightening them into subjection. In some cases this policy brought about the desired result, and the favor of God was sold for a place in the Methodist church. Many believed, but dared not confess their faith lest they should be turned out of the synagogue. But some left soon afterward and joined the company of those who were looking for the Saviour. [Cf: ST 03-09-76 para. 23] p. 60, Para. 5, [1876MS].

At this time the words of the prophet were exceedingly precious: "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." [Cf: ST 03-09-76 para. 24] p. 61, Para. 1, [1876MS].

For six months not a cloud intervened between me and my Saviour. Whenever there was a proper opportunity I bore my testimony, and was greatly blessed. At times the Spirit of the Lord rested upon me with such power that my strength was taken from me. This was a trial to some who had come out from the formal churches, and remarks were often made that grieved me much. Many could not believe that one could be so overpowered by the Spirit of God as to lose all strength. My position was exceedingly painful. I began to reason with myself whether I was not justified in withholding my testimony in meeting, and thus restrain my feelings when there was such an opposition in the hearts of some who were older in years and experience than myself. [Cf: ST 03-16-76 para. 01] p. 61, Para. 2, [1876MS].

I reasoned that repressing my testimony would not hinder me from faithfully living out my religion. I adopted this plan of silence for a time. I often felt strongly impressed that it was my duty to speak in meeting, but refrained from doing so, and was sensible of having grieved the Spirit of God. Sometimes I even remained away from meetings that I knew would be attended by those who were annoyed by my testimony. I shrank from offending my brethren; but in this I allowed the fear of men to break up that interrupted communion with God which had blessed my heart for so many months. [Cf: ST 03-16-76 para. 02] p. 61, Para. 3, [1876MS].

We had appointed evening prayer meetings in different localities of the city to accommodate all who wished to attend them. The family who had been most forward in opposing me attended one of these. Upon this occasion, while those assembled were engaged in prayer, the Spirit of the Lord came upon the meeting, and one of the members of this family was prostrated as one dead. His relatives stood weeping around him, rubbing his hands and applying restoratives. At length he gained sufficient strength to praise God, and quieted their fears by shouting with triumph over the marked evidence he had received of the power of the Lord upon him. This young man was unable to return home that night. [Cf: ST 03-16-76 para. 03] p. 61, Para. 4, [1876MS].

This was believed by the family to be a demonstration of the Spirit of God, but did not convince them that it was the same divine power that rested upon me at times, robbing me of my natural strength, and filling my soul with the unbounded peace and love of Jesus. They were free to say that not a doubt could be entertained of my sincerity and perfect honesty, but they considered me deceived in taking that for the power of the Lord which was only the result of my own over-wrought feelings. [Cf: ST 03-16-76 para. 04] p. 61, Para. 5, [1876MS].

My mind was in great perplexity, in consequence of this opposition, and, as the time drew near for our regular meeting, I was in doubt whether or not it was best for me to attend it. For some days previous I had been in great distress on account of the feeling manifested towards me. Finally I decided not to go, and thus escape the criticism

of my brethren. In trying to pray I repeated these words again and again, "Lord, what will thou have me to do?" The answer that came to my heart seemed to bid me trust in my Heavenly Father and wait patiently to know his will. I yielded myself to the Lord with the simple trust of a little child, remembering that he had promised that those who follow him shall not walk in darkness. [Cf: ST 03-16-76 para. 05] p. 61, Para. 6, [1876MS].

My duty impelled me to go to the meeting. I went with the full assurance in my mind that all would be well. While we were bowed before the Lord, my heart was drawn out in prayer and filled with a peace that only Christ can give. My soul rejoiced in the love of the Saviour, and my physical strength left me. With childlike faith I could only say, "Heaven is my home, and Christ my Redeemer." [Cf: ST 03-16-76 para. 06] p. 62, Para. 1, [1876MS].

One of the same family whom I have mentioned as being opposed to the manifestations of the power of God upon me, stated on this occasion, that he considered I was under an excitement which he thought it my duty to resist, but instead of doing so he thought I encouraged it, as a mark of God's favor. His doubts and opposition did not affect me at this time, for I seemed shut in with the Lord, and lifted above all outward influence. But he had scarcely stopped speaking when a strong man, a devoted and humble Christian, was struck down by the power of God before his eyes, and the room was filled with the Holy Spirit. [Cf: ST 03-16-76 para. 07] p. 62, Para. 2, [1876MS].

Upon recovering sufficiently, I was very happy in bearing my testimony for Jesus, and in telling of his love for me. I confessed my lack of faith in the promises of God, and that I had checked the promptings of his Spirit from fear of men, but that, notwithstanding my distrust, he had bestowed upon me unlooked for evidence of his love and sustaining grace. H----- P-----, the brother who had opposed me, rose, and with many tears, confessed his error in regard to me, that his feelings had been all wrong. He humbly asked my forgiveness. Said he, "Sister Ellen, I will never again lay a straw in your way. God has shown me the coldness and stubbornness of my heart, and he has broken it by the evidence of his power. I have been very wrong. When sister Ellen seemed so happy I would think, Why don't I feel like that? Why don't brother R----- receive some such evidence? for I felt that he was a devoted Christian, yet no such power had fallen upon him. I offered a silent prayer that, if this was the holy influence of God, brother R----- might experience it this evening. [Cf: ST 03-16-76 para. 08] p. 62, Para. 3, [1876MS].

"Almost as the desire went up from my heart, brother R----- fell, prostrated by the power of God, crying, 'Let the Lord work!' My heart is convinced that I have been warring against the Holy Spirit, but I will grieve it no more by stubborn unbelief. Welcome, light! Welcome, Jesus! I have been backslidden and hardened, feeling offended if any one praised God and manifested a fullness of joy in his love; but now my feelings are changed, my opposition is at an end, Jesus has opened my eyes, and I may yet shout his praises myself. I have said bitter and cutting things of sister Ellen, that I sorrow over now, and pray for her forgiveness as well as all who are present." [Cf: ST 03-16-76 para. 09] p. 62, Para. 4, [1876MS].

Brother R----- then bore his testimony. His face was lighted with the glory of Heaven, as he praised the Lord for the wonders he had wrought that night. Said he, "This place is awfully solemn because of the presence of the Most High. Sister Ellen, in future you will have our help and sustaining sympathies, instead of the cruel opposition that has been shown you. We have been blind to the manifestations of God's Holy Spirit." [Cf: ST 03-16-76 para. 10] p. 63, Para. 1, [1876MS].

There had never been a question as to my perfect sincerity, but many had thought me young and impressible, and that it was my duty to restrain my feelings, which they regarded as the effect of excitement. But all the opposers were now brought to see their mistake and confess that the work was indeed of the Lord. In a prayer meeting soon after, H----- P-----, the brother who had confessed that he was wrong in his opposition, experienced the power of God in so great a degree that his countenance shone with a heavenly light, and he fell helpless to the floor. When his strength returned, he again acknowledged that he had been ignorantly warring against the Spirit of the Lord in cherishing the feeling he had against me. [Cf: ST 03-16-76 para. 11] p. 63, Para. 2, [1876MS].

In another prayer-meeting still another member of the same family was exercised in a similar manner and bore the same testimony. A few weeks after, while the large family of brother P----- were engaged in prayer at their own house, the Spirit of God swept through the room and prostrated the kneeling suppliants. My father came in soon after and found them all, both parents and children, helpless under the power of the Lord. [Cf: ST 03-16-76 para. 12] p. 63, Para. 3, [1876MS].

Cold formality began to melt before the mighty influence of the Most High. All who had opposed me, confessed that they had grieved the Holy Spirit by so doing, and they united in sympathy with me and in love for the Saviour. My heart was glad that divine mercy had smoothed the path for my feet to tread, and rewarded my faith and trust so bounteously. Unity and peace now dwelt among our people who were looking forward toward the coming of the Lord. [Cf: ST 03-16-76 para. 13] p. 63, Para. 4, [1876MS].

How carefully and tremblingly did we approach the time of expectation. We sought, as a people, with solemn earnestness to purify our lives that we might be ready to meet the Saviour at his coming. Notwithstanding the opposition of ministers and churches, Beethoven Hall, in the city of Portland, was nightly crowded, and especially was there a large congregation on Sundays. Elder Stockman was a man of deep piety. He was in feeble health, yet when he stood before the people he seemed to be lifted above physical infirmity, and his face was lighted with the consciousness that he was teaching the sacred truth of God. [Cf: ST 03-23-76 para. 01] p. 63, Para. 5, [1876MS].

There was a solemn, searching power in his words that struck home to many hearts. He sometimes expressed a fervent desire to live until he should welcome the Saviour coming in the clouds of heaven. Under his ministration, the Spirit of God convicted many sinners, and brought them into the fold of Christ. Meetings were still held at private houses in different parts of the city with the best results. Believers were encouraged to work for their friends and relatives, and conversions were multiplying day by day. [Cf: ST 03-23-76 para. 02] p.

63, Para. 6, [1876MS].

In the district where my father's family properly belonged, these evening meetings were held at the house of a sea captain. He made no profession of religion, but his wife was a sincere lover of the truth. Finally the captain became convicted through the influence of the meetings, professed Christ and embraced the belief that he was soon coming to the world. [Cf: ST 03-23-76 para. 03] p. 64, Para. 1, [1876MS].

All classes flocked to the meetings at Beethoven Hall. Rich and poor, high and low, ministers and laymen were all, from various causes, anxious to hear for themselves the doctrine of the second advent. The crowd was such that fears were expressed that the floor might give way beneath its heavy load; but the builder, upon being consulted, quieted such apprehensions and established confidence in regard to the strength of the building. [Cf: ST 03-23-76 para. 04] p. 64, Para. 2, [1876MS].

Many came who, finding no room to stand, went away disappointed. The order of the meetings was simple; usually a short and pointed discourse was given, then liberty was granted for general exhortation. There was usually the most perfect stillness possible for so large a crowd. The Lord held the spirit of opposition in check, while his servants explained the reasons of their faith. [Cf: ST 03-23-76 para. 05] p. 64, Para. 3, [1876MS].

Sometimes the instrument was feeble but the Spirit of God gave weight and power to his truth. The presence of the holy angels was felt in the assembly, and numbers were daily being added to the little band of believers. [Cf: ST 03-23-76 para. 06] p. 64, Para. 4, [1876MS].

On one occasion, while Elder Stockman was preaching, Elder Brown, a Christian Baptist minister, whose name has been mentioned before in this narrative, was sitting in the desk listening to the sermon with intense interest. He became deeply moved, suddenly his countenance grew pale as the dead, he reeled in his chair, and Elder Stockman caught him in his arms just as he was falling to the floor, and laid him on the sofa behind the desk, where he lay powerless until the discourse was finished. [Cf: ST 03-23-76 para. 07] p. 64, Para. 5, [1876MS].

He then arose, his face still pale, but shining with light from the Son of righteousness, and gave a very impressive testimony. He seemed to receive holy unction from above. He was usually slow of speech, with a solemn manner, entirely free from excitement. But on this occasion, his solemn, measured words carried with them a new power, as he warned sinners and his brother ministers to put away unbelief, prejudice and cold formality, and, like the noble Bereans, search the sacred writings, comparing scripture with scripture to ascertain if these things are not true. He entreated the ministers present not to feel themselves injured by the direct and searching manner in which Elder Stockman had presented the solemn subject that interested all minds. [Cf: ST 03-23-76 para. 08] p. 64, Para. 6, [1876MS].

Said he, "We want to reach the people, we want sinners to be convicted and become truly repentant to God before it is too late for them to be saved, lest they shall take up the lamentation, "The harvest is past, the summer is ended, and we are not saved." Brethren in the ministry

say that our arrows hit them, will they please stand aside from between us and the people, and let us reach the hearts of sinners? If they make themselves a target for our aim they have no reason to complain of the wounds they receive. Stand aside brethren and you will not get hit!" [Cf: ST 03-23-76 para. 09] p. 64, Para. 7, [1876MS].

He related his own experience with such simplicity and candor, that many who had been greatly prejudiced were affected to tears. The Spirit of God was felt in his words and seen upon his countenance. With a holy exaltation he boldly declared that he had taken the Word of God as his counsellor, that his doubts had been swept away and his faith confirmed. With sanctified earnestness he invited his brother ministers, church members, sinners and infidels to examine the Bible for themselves and let no man turn them from their purpose of ascertaining what was the truth. [Cf: ST 03-23-76 para. 10] p. 65, Para. 1, [1876MS].

Elder Brown neither then nor afterwards severed his connection with the Christian Baptist church, but was looked upon with great reverence and respect by his people. After he finished speaking, those who desired the prayers of the people of God were invited to rise. Hundreds responded to the call. The sea captain who had been recently converted, sprang to his feet with tears raining down his cheeks. He was unable to express his feelings in words, and stood for a moment the picture of mute thanksgiving; then he involuntarily raised his hat, and swung it above his head with the free movement of an old sailor, and in the abandonment of his joy, shouted, "Hurrah for God! I've enlisted in his crew, he is my captain! Hurrah for Jesus Christ!" He sat down overpowered by the intensity of his emotions, his face glowing with the radiance of love and peace. [Cf: ST 03-23-76 para. 11] p. 65, Para. 2, [1876MS].

His singular testimony, so characteristic of the bluff mariner, was not received with laughter, for the Spirit of God that animated the speaker lent his extraordinary words a strange solemnity that was felt through all that dense crowd. [Cf: ST 03-23-76 para. 12] p. 65, Para. 3, [1876MS].

Others followed with their testimonies. The voice of Bro. Abbot rung through the hall in notes of warning to the world. He repeated the evidences of the soon coming of Christ, and in sacred silence that vast crowd listened to his stirring words. The Holy Spirit rested upon the assembly. Heaven and earth seemed to approach each other. The meeting lasted until a late hour of the night. The power of the Lord was felt upon young, old, and middle aged. Some Methodists and Baptists who were present seemed to fully unite with the spirit of the meeting. [Cf: ST 03-23-76 para. 13] p. 65, Para. 4, [1876MS].

As we returned to our homes by various ways, a voice praising God would reach us from one direction, and, as if in response, voices from another and still another quarter, shouted, "Glory to God, the Lord reigneth!" Men sought their homes with praises upon their lips, and the glad sound rang out upon the still night air. No one who attended these meetings can ever forget those scenes of deepest interest. [Cf: ST 03-23-76 para. 14] p. 65, Para. 5, [1876MS].

Those who sincerely love Jesus can appreciate the feelings of those

who watched with the most intense interest for the coming of their Saviour. The point of expectation was nearing. The time when we hoped to meet him was close at hand. We approached this hour with a calm solemnity. The true believers rested in a sweet communion with God, an earnest of the peace that was to be theirs in the bright hereafter. Those who experienced this hope and trust can never forget those precious hours of waiting. [Cf: ST 03-23-76 para. 15] p. 66, Para. 1, [1876MS].

Worldly business was for the most part laid aside for a few weeks. We carefully scrutinized every thought and emotion of our hearts as if upon our death-beds and in a few hours to close our eyes forever upon earthly scenes. There was no making of "ascension robes" for the great event; we felt the need of internal evidence that we were prepared to meet Christ, and our white robes were purity of soul, character cleansed from sin by the atoning blood of our Saviour. [Cf: ST 03-23-76 para. 16] p. 66, Para. 2, [1876MS].

But the time of expectation passed. This was the first close test brought to bear upon those who believed and hoped that Jesus would come in the clouds of heaven. The disappointment of God's waiting people was great. The scoffers were triumphant and winning the weak and cowardly to their ranks. Some who had appeared to possess true faith seemed to have been influenced only by fear, and now their courage returned with the passing of the time and they boldly united with the scoffers declaring they had never been duped to really believe the doctrine of Miller, who was a mad fanatic. Others, naturally yielding or vacillating, quietly deserted the cause. I thought if Christ had surely come, what would have become of these weak and changing ones? Where would have been their robes of righteousness? They professed to love and long for the coming of Jesus, but when he failed to appear they seemed greatly relieved and went back to a state of carelessness and disregard of true religion. [Cf: ST 03-23-76 para. 17] p. 66, Para. 3, [1876MS].

We were perplexed and disappointed, yet we did not renounce our faith. Many still clung to the hope that Jesus would not long delay his coming; the Word of the Lord was sure, it could not fail. We felt that we had done our duty, we had lived up to our precious faith, we were disappointed but not discouraged; the signs of the times denoted that the end of all things was near at hand, we must watch and hold ourselves in readiness for the coming of the Master at any time. We must wait with hope and trust, not neglecting the assembling of ourselves together for instruction, encouragement and comfort, that our light might shine forth into the darkness of the world. [Cf: ST 03-23-76 para. 18] p. 66, Para. 4, [1876MS].

Wm. Miller's calculation of the time was so simple and plain that even the children could understand it. From the date of the decree of the King of Persia, found in Ezra 7, which was given in 457 before Christ, the 2300 years of Dan. 8:14 must terminate with 1843. Accordingly we looked to the end of this year for the coming of the Lord. We were sadly disappointed when the year entirely passed away and the Saviour had not come. [Cf: ST 03-30-76 para. 01] p. 66, Para. 5, [1876MS].

It was not at first perceived that if the decree did not go forth at the beginning of the year 457 B.C. the 2300 years would not be

completed at the close of 1843. But it was ascertained that the decree was given near the close of the year 457, B.C., and therefore the prophetic period must reach to the fall of the year 1844. Therefore the vision of time did not tarry, though it had seemed to do so. We learned to rest upon the language of the prophet, "For the vision is yet for an appointed time, but at the end it shall speak and not lie. Though it tarry, wait for it; because it will surely come, it will not tarry." [Cf: ST 03-30-76 para. 02] p. 67, Para. 1, [1876MS].

God tested and proved his people by the passing of the time in 1843. The mistake made in reckoning the prophetic periods was not at once discovered even by learned men who opposed the views of those who were looking for Christ's coming. These profound scholars declared that Mr. Miller was right in his calculation of the time, though they disputed him in regard to the event that would crown that period. But they, with the waiting people of God, were in a common error on the question of time. [Cf: ST 03-30-76 para. 03] p. 67, Para. 2, [1876MS].

We fully believe that God, in his wisdom, designed that his people should meet with a disappointment, which was well calculated to reveal hearts and develop the true characters of those who had professed to look for and rejoice in the coming of the Lord. Those who embraced the first angel's message (See Rev. 14:6, 7) through fear of the wrath of God's judgments, not because they loved the truth and desired an inheritance in the kingdom of Heaven, now appeared in their true light. They were among the first to ridicule the disappointed ones who sincerely longed for and loved the appearing of Jesus. This most searching test of God revealed the true characters of those who would shirk responsibility and stigma by denying their faith in the hour of trial. [Cf: ST 03-30-76 para. 04] p. 67, Para. 3, [1876MS].

Those who had been disappointed were not left in darkness; for in searching the prophetic periods with earnest prayers, the error was discovered, and the tracing of the prophetic pencil down through the tarrying time. In the joyful expectation of the coming of Christ, the apparent tarrying of the vision had not been taken into account, and was a sad and unlooked for surprise. Yet this very trial was highly necessary to develop and strengthen the sincere believers in the truth. [Cf: ST 03-30-76 para. 05] p. 67, Para. 4, [1876MS].

Our hopes now centered on the coming of the Lord in 1844. This was also the time for the message of the second angel, who, flying through the midst of heaven, cried, "Babylon is fallen, is fallen, that great city!" Many left the churches in obedience to the message of the second angel. Near its close the Midnight Cry was given, "Behold, the bridegroom cometh, go ye out to meet him!" In every part of the land light was being given concerning this message, and the cry aroused thousands. It went from city to city, from village to village, and into the remote country regions. It reached the learned and talented, as well as the obscure and humble. [Cf: ST 03-30-76 para. 06] p. 67, Para. 5, [1876MS].

This was the happiest year of my life. My heart was full of glad expectation. I felt great pity and anxiety for those who were in discouragement and had no hope in Jesus. As a people, we united in earnest prayer for true inward experience and the unmistakable evidence of our acceptance with God. [Cf: ST 03-30-76 para. 07] p. 67, Para. 6,

[1876MS].

We needed unbounded patience, for the scoffers were many. We were frequently greeted by scornful allusions to our former disappointment. "You are not gone up yet; when do you expect to go up?" and similar sarcasms were often vented upon us by our worldly acquaintances, and even by some professed Christians, who accepted the Bible yet failed to learn its great and important truths. Their blinded eyes seemed to see but a vague and distant meaning in the solemn warning that "God hath appointed a day in the which he will judge the world," and that the saints will be caught up together to meet the Lord in the air. [Cf: ST 03-30-76 para. 08] p. 68, Para. 1, [1876MS].

The formal churches used every means to prevent the belief in Christ's soon coming from spreading. No liberty was granted in their meetings to those who dared to mention a hope of the soon coming of Christ. Professed lovers of Jesus scornfully rejected the tidings that their best friend was soon to visit them. They were excited and angered against those who proclaimed the news of his coming and rejoiced that they should speedily behold him in his glory. [Cf: ST 03-30-76 para. 09] p. 68, Para. 2, [1876MS].

Every moment seemed precious and of the utmost importance to me. I felt that we were doing work for eternity, and that the careless and uninterested were in the greatest peril. My faith was unclouded, and I appropriated the precious promises of Jesus to myself. He had said to his disciples, "Ask, and ye shall receive." I firmly believed that whatever I asked in accordance with the will of God would certainly be granted to me. I sank in humility at the feet of Jesus with my heart in harmony with the divine will. [Cf: ST 03-30-76 para. 10] p. 68, Para. 3, [1876MS].

I often visited families and engaged in earnest prayer with those who were oppressed by fears and despondency. My faith was so strong that I never doubted for a moment that God would answer my prayers, and without a single exception the blessing and peace of Jesus rested upon us in answer to our humble petitions, and the hearts of the despairing ones were made joyful by light and hope. [Cf: ST 03-30-76 para. 11] p. 68, Para. 4, [1876MS].

With diligent searching of hearts and humble confessions we came prayerfully up to the time of expectation. Every morning we felt that it was our first business to secure the evidence that our lives were right before God. We realized that if we were not advancing in holiness we were sure to retrograde. Our interest for each other increased; we prayed much with and for one another. We assembled in the orchards and groves to commune with God and offer up our petitions to him, feeling more nearly in his presence when surrounded by his natural works. The joys of salvation were more necessary to us than our food and drink. If clouds obscured our minds we dared not rest or sleep till they were swept away by the consciousness of our acceptance with the Lord. [Cf: ST 03-30-76 para. 12] p. 68, Para. 5, [1876MS].

My health was very poor, my lungs were seriously affected, and my voice failed me. The Spirit of God often rested upon me with great power and my frail body could scarcely endure the weight of glory that flooded my soul. The name of Jesus filled me with rapture, I seemed to

breathe in the atmosphere of Heaven. I rejoiced in the prospect of soon meeting my Redeemer and living in the light of his countenance forever. [Cf: ST 03-30-76 para. 13] p. 68, Para. 6, [1876MS].

The waiting people of God approached the hour when they fondly hoped their joy would be complete in the coming of the Saviour. But the time again passed unheralded by the advent of Jesus. Mortality still clung to us, the effects of the curse were all around us. It was hard to take up the vexing cares of life that we thought had been laid down forever. It was a bitter disappointment that fell upon the little flock whose faith had been so strong and whose hope had been so high. But we were surprised that we felt so free in the Lord, and were so strongly sustained by his strength and grace. [Cf: ST 03-30-76 para. 14] p. 69, Para. 1, [1876MS].

The experience of the former year was, however, repeated to a greater extent. A large class renounced their faith. Some, who had been very confident, were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah they complained of God and chose death rather than life. Those who had built their faith upon the evidence of others and not upon the Word of God were now as ready to exchange their views again. The hypocrites, who had hoped to deceive the Almighty as well as themselves, with their counterfeit penitence and devotion, now felt relieved from impending danger, and launched into open opposition to the cause they had lately professed to love. [Cf: ST 03-30-76 para. 15] p. 69, Para. 2, [1876MS].

The weak and the wicked united in declaring that there could be no more fears or expectations now. The time had passed, the Lord had not come, and the world would remain the same for thousands of years. This second great test revealed a mass of worthless drift that had been drawn into the strong current of the Advent faith, and been borne along for a time with the true believers and earnest workers. [Cf: ST 03-30-76 para. 16] p. 69, Para. 3, [1876MS].

We are living in the last days. John exclaims: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." Jesus Christ is the only refuge in these perilous times. Satan is at work in secrecy and darkness. Cunningly he draws away the followers of Christ from the cross, and brings them into self-indulgence and wickedness. [Cf: ST 04-20-76 para. 01] p. 69, Para. 4, [1876MS].

Satan is opposed to everything that will strengthen the cause of Christ and weaken his own power. He is diligently laying plans to undermine the work of God. He never rests for a moment when he sees that the right is gaining the ascendancy. He has legions of evil angels that he sends to every point where light from Heaven is shining upon the people. Here he stations his pickets to seize every unguarded man, woman, or child, and pass them over to his service. [Cf: ST 04-20-76 para. 02] p. 69, Para. 5, [1876MS].

It is Satan's plan to weaken the faith of God's people in the testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the testimonies, once believed, are doubted, and given up, Satan knows the

deceived ones will not stop at this, but he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction. [Cf: ST 04-20-76 para. 03] p. 69, Para. 6, [1876MS].

Very many do not realize that God holds them accountable for every advantage gained by the foe who is admitted to the fort. The desolation and ruin following lays at the door of the unfaithful sentinels, who, by their neglect, become agents in the hands of the adversary to win souls to destruction. Men professing this faith should seek wisdom and guidance of God and not trust in their own judgment and knowledge. They should, like Solomon, earnestly pray for faith and light, and he will give them freely of his abundant supply. [Cf: ST 04-20-76 para. 04] p. 70, Para. 1, [1876MS].

God would have his work done intelligently, not in a hap-hazard manner. He would have it done with faith and careful exactitude, that he may place the sign of his approval upon it. Those who love him and walk with fear and humility before him, he will bless, and guide, and connect them with Heaven. If the workers rely upon him he will give them wisdom and correct their infirmities, so that they will be able to do the work of the Lord with perfection. [Cf: ST 04-20-76 para. 05] p. 70, Para. 2, [1876MS].

Our good works alone will not save any of us, but we cannot be saved without good works. And after we have done all that we can do, in the name and strength of Jesus we are to say, "We are unprofitable servants." We are not to think we have made great sacrifices and should receive great reward for our feeble services. [Cf: ST 04-20-76 para. 06] p. 70, Para. 3, [1876MS].

We must put on the armor and be prepared to successfully resist all the attacks of Satan. His malignity and cruel power is not sufficiently estimated. When he finds himself foiled upon one point, he assumes new ground and fresh tactics, and tries again, working wonders in order to deceive and destroy the children of men. The youth should be carefully warned against his power, and patiently and prayerfully directed how to endure the trials sure to come upon them in this life. They should be led to cling to the Word of God and give attention to counsel and advice. [Cf: ST 04-20-76 para. 07] p. 70, Para. 4, [1876MS].

The Saviour of the world offers to the erring the gift of eternal life. He watches for a response to his offers of love and forgiveness with a more tender compassion than that which moves the heart of an earthly parent to forgive a wayward, repenting, suffering son. He cries after the wanderer, Return unto me and I will return unto you. If the sinner still refuses to heed the voice of mercy which calls after him with tender, pitying love, his soul will be left in darkness. [Cf: ST 04-20-76 para. 08] p. 70, Para. 5, [1876MS].

But if he neglects the opportunity presented him and goes on in his evil course, the wrath of God will, in an unexpected moment, break forth upon him. Those who, being often reprov'd, harden their hearts, shall be suddenly destroyed, and that without remedy. The fear of the Lord is the beginning of wisdom. It lays at the foundation of a proper education. Those who, having a favorable opportunity, have failed to learn this first great lesson, are not only disqualified for service in the cause of God, but are a positive injury to the community in which

they live. [Cf: ST 04-20-76 para. 09] p. 70, Para. 6, [1876MS].

Living faith in the merits of a crucified Redeemer will carry men through the fiery furnace of affliction and trial. The form of the Fourth will be with them in the fierce heat of the furnace, which will not leave even the smell of fire upon their garments. Children should be encouraged to become Bible students and have firm religious principles that will stand the test of the perils sure to be experienced by all those who live upon earth during the last days, in the closing history of the world. [Cf: ST 04-20-76 para. 10] p. 71, Para. 1, [1876MS].

In this sinful world of ours, truth and falsehood are so mixed that one is not always clearly discerned from the other. But why has one who professes the truth so little strength? Because he understands not his own ignorance and his own weakness. If he knew this, if he was distrustful of himself, he would feel the importance of Divine help to preserve him from the wiles of the enemy. [Cf: ST 04-20-76 para. 11] p. 71, Para. 2, [1876MS].

We need to be active, working Christians, unselfish in heart and life, having an eye single to the glory of God. Oh! what wrecks of weakness we meet everywhere! Silent lips, and fruitless lives! This is the result of falling under temptation. Nothing mars the peace of the soul like sinful unbelief. [Cf: ST 04-20-76 para. 12] p. 71, Para. 3, [1876MS].

Christ asks for all. It will not do to withhold anything. He has purchased us with an infinite price, and he requires that all we have shall be yielded to him a willing offering. If we are fully consecrated to him in heart and life, faith will take the place of doubts, and confidence the place of distrust and unbelief. By Mrs. E. G. White. [Cf: ST 04-20-76 para. 13] p. 71, Para. 4, [1876MS].

We were disappointed but not disheartened. We resolved to submit patiently to the process of purifying that God deemed needful for us; to refrain from murmuring at the trying ordeal by which the Lord was purging us from the dross and refining us like gold in the furnace. We resolved to wait with patient hope for the Saviour to redeem his tried and faithful ones. [Cf: ST 04-20-76 para. 01] p. 71, Para. 5, [1876MS].

We believe that the preaching of definite time was of God. It was this that led men to search the Bible diligently, discovering truths they had not before perceived. Jonah was sent of God to proclaim in the streets of Nineveh that within forty days the city would be overthrown; but God accepted the humiliation of the Ninevites and extended their period of probation. Yet the message that Jonah brought was sent of God, and Nineveh was tested according to his will. The world looked upon our hope as a delusion and our disappointment its consequent failure, but though we were mistaken in the event that was to occur at that period, there was no failure in reality of the vision that seemed to tarry. [Cf: ST 04-20-76 para. 02] p. 71, Para. 6, [1876MS].

The words of the Saviour in the parable of the wicked servant applies very forcibly to those who ridicule the near coming of the Son of man. "But and if that servant say in his heart, My lord delayeth his coming;

and shall begin to beat the men servants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." [Cf: ST 04-20-76 para. 03] p. 71, Para. 7, [1876MS].

We found everywhere the scoffers which Peter says shall come in the last days, "walking after their own lusts, and saying, Where is the promise of his coming? For since the Fathers fell asleep, all things continue as they were from the beginning of the creation." But those who had looked for the coming of the Lord were not without comfort, they had obtained valuable knowledge in the searching of the Word. The plan of salvation was plainer to their understanding. Every day they discovered new beauties in its sacred pages and a wonderful harmony running through all, one scripture explaining another and no word used in vain. [Cf: ST 04-20-76 para. 04] p. 72, Para. 1, [1876MS].

Our disappointment was not so great as that of the disciples. When the Son of man rode triumphantly into Jerusalem they expected him to be crowned king. The people flocked from all the region about and cried, "Hosanna to the Son of David!" And Jesus, when the priests and elders besought him to still the multitude, declared that if they should hold their peace even the stones would cry out, for prophecy must be fulfilled. Yet in a few days these very disciples saw their beloved Master, whom they believed would reign on David's throne, stretched upon the cruel cross above the mocking, taunting Pharisees. Their high hopes were drowned in bitter disappointment, and the darkness of death closed about them. [Cf: ST 04-20-76 para. 05] p. 72, Para. 2, [1876MS].

Yet Christ was true to his promises. Sweet was the consolation he gave his people, rich the reward of the true and faithful. [Cf: ST 04-20-76 para. 06] p. 72, Para. 3, [1876MS].

Wm. Miller and those who were in union with him supposed that the cleansing of the sanctuary, spoken of in Dan. 8:14, meant the purifying of the earth prior to its becoming the abode of the saints. This was to take place at the advent of Christ, therefore we looked for that event at the end of the 2300 days, or years. But after our disappointment the Scriptures were carefully searched with prayer and earnest thought, and after a period of suspense as to our true position, light poured in upon our darkness; doubt and uncertainty was swept away. [Cf: ST 04-20-76 para. 07] p. 72, Para. 4, [1876MS].

Instead of the prophecy of Dan. 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in Heaven, the finishing of the atonement, and the preparing of the people to abide the day of his coming. [Cf: ST 04-20-76 para. 08] p. 72, Para. 5, [1876MS].

I might give a more detailed explanation of the passing of the time as considered in the light of prophecy, but it is not in the legitimate province of these articles to do so. I merely designed to give as brief an account as possible of these important events with which my life was so closely interwoven that they cannot consistently be omitted from these pages. I would, however, refer those readers who desire further information, to works on this subject, published at the Signs Office.

[Cf: ST 04-20-76 para. 09] p. 72, Para. 6, [1876MS].

I now return to my personal history from which I have necessarily digressed: [Cf: ST 04-20-76 para. 10] p. 73, Para. 1, [1876MS].

After the passing of the time in 1844, my health rapidly failed, I could only speak in a whisper or broken tone of voice. One physician stated that my disease was dropsical consumption, he pronounced my right lung decayed and the left one considerably diseased, while the heart was seriously affected. He thought that I could live but a short time, and might die suddenly at any time. It was very difficult for me to breathe when lying down, and at night I was bolstered in almost a sitting posture, and was frequently wakened by coughing and bleeding at the lungs. [Cf: ST 04-20-76 para. 11] p. 73, Para. 2, [1876MS].

About this time, while visiting a dear sister in Christ, whose heart was knit with mine, the first vision was given to me. There were but five of us, all women, kneeling quietly in the morning at the family altar, when this event transpired. Space forbids me from entering into a detailed account of the wonders of these visions, which would of themselves, fill volumes; but when the book is published, of which these hasty articles will be the basis, it will contain a full relation of the views that God has seen fit to reveal to me. In order to record in these sketches some of the most stirring incidents in my busy life, I shall be obliged to pass lightly over, or altogether omit a great share of that which would no doubt be of great interest to the readers. Many facts for which there is not room in the columns of this paper will soon appear in the volume of my life spoken of above. [Cf: ST 04-20-76 para. 12] p. 73, Para. 3, [1876MS].

I related this vision to the believers in Portland, who had full confidence that these manifestations were of God. A power attended them that could only emanate from the divine. A solemn sense of eternal interests was constantly upon me. An unspeakable awe filled me, that I, so young and feeble, should be chosen as the instrument by which God would give light to his people. While under the power of the Lord I was so inexpressibly happy, seeming to be surrounded by radiant angels in the glorious courts of Heaven, where all is peace and joy, that it was a sad and bitter change to wake up to the unsatisfying realities of mortal life. [Cf: ST 04-20-76 para. 13] p. 73, Para. 4, [1876MS].

In a second vision, which soon followed the first, I was shown the trials through which I must pass, and that it was my duty to go and relate to others the things that God had revealed to me. It was shown me that my labors would meet with great opposition, and that my heart would be wrought with anguish, but that the grace of God would be sufficient to sustain me through all. The teaching of this vision troubled me exceedingly, for it pointed that my duty was to go out among the people and teach the truth. [Cf: ST 04-20-76 para. 14] p. 73, Para. 5, [1876MS].

My health was so poor that I was in actual bodily suffering, and, to all appearance, had but a short time to live. I was but seventeen years of age, small and frail, unused to society, and naturally so timid and retiring that it was painful for me to meet strangers. I prayed earnestly for several days and far into the night, that this burden might be removed from me and laid upon some one else more capable of

bearing it. But the light of duty never changed, and the words of the angel sounded continually in my ears, "Make known to others what I have revealed to you." [Cf: ST 04-20-76 para. 15] p. 73, Para. 6, [1876MS].

At this time Bro. Wm. H. Hyde was very sick with bloody dysentery. His symptoms were alarming, and the physician pronounced his case almost hopeless. We visited him and prayed with him, but he had come under the influence of certain fanatical persons, who were bringing dishonor upon our cause. We wished to remove him from their midst, and petitioned the Lord to give him strength to leave that place. He was strengthened and blessed in answer to our prayers, and rode four miles to the house of Bro. P-----. But after arriving there he seemed to be rapidly sinking. [Cf: ST 05-04-76 para. 01] p. 74, Para. 1, [1876MS].

The fanaticism and errors into which he had fallen through evil influence seemed to hinder the exercise of his faith. He gratefully received the plain testimony borne him, and made humble confession of his fault. Only a few who were strong in faith were permitted to enter the sick-room. The fanatics whose influence over him had been so injurious, and who had persistently followed him to Bro. P-----'s, were positively forbidden to come into his presence, while we prayed fervently for his restoration to health. I have seldom known such a reaching out to claim the promises of God. The salvation of the Holy Spirit was revealed, and power from on high rested upon our sick brother and upon all present. [Cf: ST 05-04-76 para. 02] p. 74, Para. 2, [1876MS].

Bro. Hyde immediately dressed and walked out of the room praising God, with the light of Heaven shining upon his countenance. A farmer's dinner was ready upon the table. Said he, "If I were well I should partake of this food; and as I believe God has healed me, I shall carry out my faith." He sat down to dinner with the rest and ate heartily without injury to himself. His recovery was perfect and lasting. [Cf: ST 05-04-76 para. 03] p. 74, Para. 3, [1876MS].

From Topsham we returned to Portland and found there quite a number of our faith from the East. Among them were the very fanatics to whom I had borne my testimony in Exeter, declaring that it was not their duty to visit Portland. These persons had laid aside reason and judgment; they trusted every impression of their excitable and over-wrought minds. Their demonstrative exercises, while claiming to be under the Spirit of God, were unworthy of their exalted profession. We trembled for the church that was to be subjected to this spirit of fanaticism. My heart ached for God's people. Must they be deceived and led away by this false enthusiasm? I faithfully pronounced the warnings given me of the Lord; but they seemed to have little effect except to make these persons of extreme views jealous of me. [Cf: ST 05-04-76 para. 04] p. 74, Para. 4, [1876MS].

These false impressions of theirs might have turned me from my duty, had not the Lord previously showed me where to go and what to do. Although so young and inexperienced, I was preserved from falling into the snare of the enemy, through the mercy of God, in giving me special instructions whom to fear and whom to trust. Had it not been for this protection I now see many times when I might have been led from the path of duty. [Cf: ST 05-04-76 para. 05] p. 74, Para. 5, [1876MS].

About this time I was shown that it was my duty to visit our people in N. H. My constant and faithful companion at this time was Louisa Foss, the sister of my brother-in-law. She has been dead for many years; but I can never forget her kind and sisterly attention to me in my journeyings. We were also accompanied by Bro. Files and his wife, who were old and valued friends of my family, and brethren Haskins and White. [Cf: ST 05-04-76 para. 06] p. 75, Para. 1, [1876MS].

We were cordially received; but there were wrongs existing in that field which burdened me much. We had to meet a spirit of self-righteousness that was very depressing. I had previously been shown the pride and exaltation of certain ones whom we visited, but had not the courage to meet them with my testimony. Had I done so the Lord would have sustained me in doing my duty. [Cf: ST 05-04-76 para. 07] p. 75, Para. 2, [1876MS].

While visiting at the house of Bro. Morse, the burden did not leave me, but I did not yet feel sufficiently strong to relieve my mind and place the oppressive burden upon those to whom it belonged. During our stay at this house I was very ill. Prayer was offered in my behalf, the Spirit of God rested upon me, and I was taken off in vision. While in this state, some things were shown me concerning the disappointment of 1844, in connection with the case of Bro. Morse. He had been a firm and consistent believer that the Lord would come at that time. He was bitterly disappointed when the period passed without bringing the event that was expected. He was perplexed and unable to explain the delay. [Cf: ST 05-04-76 para. 08] p. 75, Para. 3, [1876MS].

He did not renounce his faith as some did, calling it a fanatical delusion; but he was bewildered, and could not understand the position of God's people on prophetic time. He had been so earnest in declaring that the coming of the Lord was nigh, that when the time passed, he was despondent and did nothing to encourage the disappointed people, who were like sheep without a shepherd, left to be devoured by wolves. [Cf: ST 05-04-76 para. 09] p. 75, Para. 4, [1876MS].

The case of Jonah was presented before me. God commanded him to go into Nineveh and deliver the message that he gave him. Jonah obeyed, and for the space of three days and nights the solemn cry was heard throughout the streets of the wicked city, "Yet forty days and Nineveh shall be overthrown!" The city was a marvel of wealth and magnificence; yet the king believed the warning and humbled himself and his people before the Lord in fasting and sackcloth. [Cf: ST 05-04-76 para. 10] p. 75, Para. 5, [1876MS].

A merciful God accepted their repentance and lengthened the days of their probation. He turned away his fierce anger and awaited the fruits of Nineveh's humiliation. But Jonah dreaded being called a false prophet. He murmured at the compassion of God in sparing the people whom he had warned of destruction by the mouth of his prophet. He could not bear the thought of standing before the people as a deceiver. He overlooked the great mercy of God toward the repentant city, in the personal humiliation of seeing his prophecy unfulfilled. [Cf: ST 05-04-76 para. 11] p. 75, Para. 6, [1876MS].

Bro. Morse was in a similar condition to that of the disappointed prophet. He had proclaimed that the Lord would come in 1844. The time

had past. The check of fear that had partially held the people was removed, and they indulged in derision of those who had looked in vain for Jesus. Bro. Morse felt that he was a bye-word among his neighbors, an object of jest. He could not be reconciled to his position. He did not consider the mercy of God in granting the world a longer time to prepare for his coming; that the warning of his judgment might be heard more widely, and the people tested with greater light. He only thought of the humiliation of God's servants. [Cf: ST 05-04-76 para. 12] p. 75, Para. 7, [1876MS].

I was shown that although the event so solemnly proclaimed did not occur, as in the case of Jonah, the message was none the less of God, and accomplished the purpose that he designed it should. Subsequent light upon the prophecies revealed the event which did take place, in the High Priest entering the most holy place of the sanctuary in Heaven to finish the atonement for the sins of man. Nevertheless God willed for a wise purpose that his servants should proclaim the approaching end of time. [Cf: ST 05-04-76 para. 13] p. 76, Para. 1, [1876MS].

I was shown that, instead of being discouraged at his disappointment, as was Jonah, Bro. Morse should gather up the rays of precious light that God had given his people and cast aside his selfish sorrow. He should rejoice that the world was granted a reprieve, and be ready to aid in carrying forward the great work yet to be done upon earth, in bringing sinners to repentance and salvation. [Cf: ST 05-04-76 para. 14] p. 76, Para. 2, [1876MS].

It has been reported that on the occasion of this vision I declared that in forty days the end of the world would come. No such words were uttered by me. I had no light concerning the end of time. The subject of Nineveh, her lengthened probation, and the consequent grief of Jonah, was presented to me as a parallel case with our own disappointment of 1844. [Cf: ST 05-04-76 para. 15] p. 76, Para. 3, [1876MS].

The case of Bro. Morse was presented to me as one that represented the condition of a large class of our people at that time. Their duty was plainly marked; it was to trust in the wisdom and mercy of God and patiently labor as his providence opened the way before them. [Cf: ST 05-04-76 para. 16] p. 76, Para. 4, [1876MS].

It was difficult to accomplish much good in New Hampshire. We found little spirituality there. Many pronounced their experience in '44 a delusion; it was hard to reach this class, for we could not accept the position they ventured to take. A number who were active preachers and exhorters in '44, now seemed to have lost their moorings, and did not know where we were in prophetic time; they were fast uniting with the spirit of the world. [Cf: ST 05-11-76 para. 01] p. 76, Para. 5, [1876MS].

Upon one occasion, when I was delivering the message that the Lord had given me for the encouragement of his people, I was interrupted several times by a certain minister. He had been very active in preaching definite time; but when the appointed period passed, his faith utterly failed, and he wandered in darkness, doubting and questioning everything. He was ever ready to array himself against any one who claimed more light than he possessed. The Spirit of the Lord rested

upon me, as I related what had been shown to me of God. This minister interrupted me several consecutive times; but I continued speaking, when he became very angry and excited, violently opposing what I said. He raised his voice to a high key, and abused me till he was forced to stop from sheer exhaustion. In a few moments he left the house, being seized with hemorrhage of the lungs. He rapidly failed from that time, and died not long after. [Cf: ST 05-11-76 para. 02] p. 76, Para. 6, [1876MS].

Our testimony was welcomed by some; but many received us suspiciously. Fanaticism and spiritual magnetism seemed to have destroyed the spirit of true godliness. Many appeared unable to discern or appreciate the motives that led me in my feebleness, to travel and bear my testimony to the people. Those who had little interest for the salvation of souls, and whose hearts had turned from the work of preparation, could not comprehend the love of God in my soul that quickened my desire to help those in darkness to the same light that cheered my path. Could they also have seen what had been revealed to me of God's matchless love for men, manifested in giving his only Son to die for them, they would not have doubted my sincerity. [Cf: ST 05-11-76 para. 03] p. 77, Para. 1, [1876MS].

I believed all that had been shown me in vision. Truth was to me a living reality, and my labor was for eternity. However others might view my work, the weight of its importance was heavy on my soul. In feeble health I was toiling to do good to others unto eternal life. Moments seemed precious to me, delays dangerous. [Cf: ST 05-11-76 para. 04] p. 77, Para. 2, [1876MS].

In New Hampshire we had to contend with a species of spiritual magnetism, of a similar character with mesmerism. It was our first experience of this kind, and happened thus: Arriving at Claremont, we were told there were two parties of Adventists; one holding fast their former faith, the other denying it. At other places we had visited and labored with this latter class, and found that they were so buried in worldliness, and had so far adopted the popular view in regard to our disappointment that we could not reach nor help them. [Cf: ST 05-11-76 para. 05] p. 77, Para. 3, [1876MS].

But we were now pleased to learn that there was a little company here who believed that in their past experience they had been led by the providence of God. We were directed to Elders B-----t and B-----s as persons holding similar views with ourselves. We discovered that there was much prejudice against these men, but concluded that they were persecuted for righteousness' sake. We called on them and were kindly received and courteously treated. We soon learned that they professed sanctification, claiming they were above the possibility of sin, being entirely consecrated to God. Their clothing was excellent, and they had an air of ease and comfort. [Cf: ST 05-11-76 para. 06] p. 77, Para. 4, [1876MS].

Presently a little boy about eight years old entered, literally clad in dirty rags. We were surprised to find that this little specimen of neglect was the son of Elder B-----t. The mother looked exceedingly ashamed and annoyed; but the father, utterly unconcerned, continued talking of his high spiritual attainments without the slightest recognition of his little son. But his sanctification had suddenly lost

its charm in my eyes. Wrapped in prayer and meditation, throwing off all the toil and responsibilities of life, this man seemed too spiritually-minded to notice the actual wants of his family, or give his children the least fatherly attention. He seemed to forget that the greater our love to God, the stronger should be our love and care for those whom he has given us; that the Saviour never taught idleness and abstract devotion, to the neglect of the duties laying directly in our path. [Cf: ST 05-11-76 para. 07] p. 77, Para. 5, [1876MS].

This husband and father declared that the heavenly attainment of true holiness carried the mind above all earthly thoughts. Still he sat at the table and ate temporal food; he was not fed by a miracle, and some one must provide that food, although he troubled himself little about that matter, his time was so devoted to spiritual things. Not so his wife, upon whom rested the burden of the family. She toiled unremittingly in every department of household labor to keep up the home. The husband declared that she was not sanctified, but allowed worldly things to draw her mind from religious subjects. [Cf: ST 05-11-76 para. 08] p. 78, Para. 1, [1876MS].

I thought of our Saviour as a constant worker for the good of others. He said "My Father worketh hitherto, and I work." The sanctification that he taught was shown in deeds of kindness and mercy, and the love that counteth others better than ourselves. [Cf: ST 05-11-76 para. 09] p. 78, Para. 2, [1876MS].

While at this house a sister of B-----s requested a private interview with me. She had much to say concerning entire consecration to God, and endeavored to draw out my views in regard to that subject. I felt that I must be guarded in my expressions. While talking, she held my hand in hers, and with the other softly stroked my hair. I felt that angels of God would protect me from the unholy influence this attractive young lady was seeking to exercise over me, with her fair speeches, and gentle caresses. She had much to say in regard to the spiritual attainments of B-----t, and his great faith. Her mind seemed very much occupied with him and his experience. I was glad to be relieved at length from this trying interview. [Cf: ST 05-11-76 para. 10] p. 78, Para. 3, [1876MS].

These persons, who made such lofty professions, were calculated to deceive the unwary. They had much to say of love and charity covering a multitude of sins. I could not unite with their views and feelings; but felt that they were wielding a terrible power for evil. I wished to escape from their presence as soon as possible. [Cf: ST 05-11-76 para. 11] p. 78, Para. 4, [1876MS].

Eld. B-----t, in speaking of faith, said, "All we have to do is to believe, and whatever we ask of God will be given us." [Cf: ST 05-11-76 para. 12] p. 78, Para. 5, [1876MS].

Bro. White suggested that there were conditions specified. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Said he, "Your theory of faith must have a foundation; it is as empty as a flour-barrel with both heads out. True charity never covers up unrepented and unconfessed sins. She only drops her mantle over the faults that are confessed and renounced. True Charity is a very delicate personage, never setting her pure food

outside of Bible truth." [Cf: ST 05-11-76 para. 13] p. 78, Para. 6, [1876MS].

As soon as the views of these people were crossed, they manifested a stubborn, self-righteous spirit that rejected all instruction. Though professing great humiliation they were boastful in their sophistry of sanctification, and resisted all appeals to reason. That same afternoon, we visited the house of Brother Collier, where we purposed to hold a meeting in the evening. We supposed this family were in union with those we had left. We asked some questions in reference to those men; but Brother Collier gave us no information. Said he, "If the Lord sent you here, you will ascertain what spirit governs them, and will solve the mystery for us." [Cf: ST 05-11-76 para. 14] p. 79, Para. 1, [1876MS].

B-----s and B-----t both attended the meeting. While I was earnestly praying for light and the presence of God, they began to groan and cry "Amen!" apparently throwing their sympathy with my prayer. Immediately my heart was oppressed with a great weight, the words died upon my lips, darkness overshadowed the whole meeting. [Cf: ST 05-11-76 para. 15] p. 79, Para. 2, [1876MS].

Bro. White arose and said, "I am distressed. The Spirit of the Lord is grieved. I resist this influence in the name of the Lord! O God, rebuke this foul spirit!" [Cf: ST 05-11-76 para. 16] p. 79, Para. 3, [1876MS].

I was immediately relieved, and rose above the shadows. But again, while speaking words of encouragement and faith to those present, their groanings and amens chilled me. Once more Bro. White rebuked the spirit of darkness, and again the power of the Lord rested upon me, while I spoke to the people. These agents of the evil one were then so bound as to be unable to exert their baneful influence any more that night. [Cf: ST 05-11-76 para. 17] p. 79, Para. 4, [1876MS].

After the meeting, Bro. White said to Bro. Collier, "Now I can tell you concerning those two men. They are acting under a Satanic influence, yet attributing all to the Spirit of the Lord." [Cf: ST 05-11-76 para. 18] p. 79, Para. 5, [1876MS].

"I believe God sent you to encourage us," said Bro. Collier. "We call their influence mesmerism. They affect the minds of others in a remarkable way, and have controlled some to their great damage. We seldom hold meetings here, for they intrude their presence, and we can have no union with them. They manifest deep feeling, as you observed tonight, but they crush the very life from our prayers, and leave an influence blacker than Egyptian darkness. I have never seen them tied up before tonight. [Cf: ST 05-11-76 para. 19] p. 79, Para. 6, [1876MS].

During family prayer that night the Spirit of the Lord rested upon me, and I was shown many things in vision. Elders B-----t and B-----s were presented to me as doing great injury to the cause of God. While professing sanctification they were transgressing the sacred law. They were corrupt at heart and all those in unison with them were under a Satanic delusion and obeying their own carnal instincts instead of the Word of God. These two men exerted a marked and peculiar power over the

people, holding their attention and winning their confidence through a baneful mesmeric influence that many who were innocent and unsuspecting attributed to the Spirit of the Lord. Those who followed their teachings were terribly deceived and led into the grossest errors. [Cf: ST 05-11-76 para. 20] p. 79, Para. 7, [1876MS].

I was shown that the daily lives of these men were in direct contrast with their profession. Under the garb of sanctification they were practicing the worst sins and deceiving God's people. Their iniquity was all laid open before me, and I saw the fearful account that stood against them in the great book of records, and their terrible guilt in professing utter holiness, while their daily acts were hateful in the sight of God. Some time after this, the characters of these persons were developed before the people and the vision given in reference to them was fully vindicated. [Cf: ST 05-11-76 para. 21] p. 80, Para. 1, [1876MS].

In the life and ministry of Christ he said and did very many things which provoked the self-righteous Jews, and excited their jealousy and hatred. The Jews professed to be more favored of God than any other people upon the earth, and they felt insulted and abused by the pointed, cutting truths uttered by Jesus. [Cf: ST 06-15-76 para. 01] p. 80, Para. 2, [1876MS].

At the feast of the Passover Jesus appeared as a stranger, clad in the humble garments of a Galilean peasant, with no outward badge of authority. His eye took in the scene of the desecrated temple. The lowing of the oxen, the bleating of the sheep, the cooing of the doves, the jingling of the money, the sharp and angry contentions over the merchandise and in the traffic, drowned the voice of prayer in the temple. He looked upon them and, with indignant sorrow, he poured out the money of the changers; he overthrew the tables, and with a whip of small cords, drove the cattle and people out of the court. With majestic authority he commands, "Take these things hence; make not my Father's house a house of merchandise." It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." [Cf: ST 06-15-76 para. 02] p. 80, Para. 3, [1876MS].

This language was close and cutting indeed. It was not addressed to the rabble, but to the chief priests, to the teachers of the people, who were defiling the sacred temple for the sake of gain. Indignation was seen in the searching eye and in the stern look of Jesus. His divine power was felt by the guilty, selfish, avaricious masters in Israel, and they fled from before him as the guilty, condemned sinner will flee when, in his terrible, kingly majesty, Jesus will stand as Judge of the world, and proclaim, "Depart, ye workers of iniquity." Many will plead, We have done this and that good work; we have eaten and drank in thy presence, and thou hast taught in our streets. But again the terrible sentence is uttered, Depart; I know you not. You have no connection with me, You are workers of iniquity. [Cf: ST 06-15-76 para. 03] p. 80, Para. 4, [1876MS].

Christ, at Jacob's well, laid open the sinful life and character of the woman of Samaria. "Unnecessary, uncourteous," say many. Jesus knew that this was the only way to reach the case. But how many would complain of such a way of saving souls. When the nobleman came to him asking him to heal his son, he met him with a reproof for their

unbelief. "Except ye see signs and wonders, ye will not believe." Thus was his eager entreaty met. He was not only greatly disappointed, but chagrined. With some impatience, and with a dread that the least delay would result in the death of his son, he said, "Sir, come down ere my child die." Jesus at last graciously granted his request. But how many in these days would have allowed the feelings of their own natural heart to overbear their judgment, and become impatient and unreconciled to Jesus' manner of working? They would have said, "Why pain and seemingly disappoint the father, when he might have healed his son at once with his word." Christ did not feel called upon to explain his motives and purposes to man. He designed that the repulse should expand the feeble faith of the parent, and it had this effect. There were Pharisees and chief priests, elders and scribes, to stand at the outlook and watch with jealousy and envy all that Christ might do, and to question it because it did not come to their prescribed rules. [Cf: ST 06-15-76 para. 04] p. 80, Para. 5, [1876MS].

If our Saviour was thus treated, can his co-laborers who go forth bearing the messages which he gives them expect to be treated better than was their Master? How many blessings Jesus bestowed on the world. How many discouraged, desponding and distressed ones he relieved. His work was to bless and save. He covered his glory with humanity, bringing from Heaven the very best gifts which could be given to man; spoke peace, gave messages of light and hope. But all these gifts were considered as matters of course; the gift was received but the Giver forgotten. They walked in the light with no thought of gratitude to him from whom its beams proceeded. When the chastisement came in reproof, in warning, or by affliction, to save from apostasy and ruin, then there was a turning upon Jesus with a defiant, stubborn, impenitent resistance which was fearful. And why, says the proud, perverse spirit, must I be crushed by rebuke? Why must I be humiliated? They forget all the light, all the favors previously given, and feel that they are abused because God takes with them the only course which will bring them to a knowledge of themselves, that they may find peace in him through submission, penitence for sin, and confiding trust in God. For this reason God sends to the church the greatest blessing he can give them in a knowledge of themselves. Satan is alluring them to sin that they may be lost; God gives a clear presentation of their sins that they may repent and be saved. The greatest danger of the world is, that sin does not appear sinful. This is the greatest evil existing in the church; sin is glossed over with self-complacency. Blessed indeed are they who possess a sensitive conscience; who can weep and mourn over their spiritual poverty and wanderings from God; who are poor in spirit and can receive the reproof God sends them; and who, with confessions and brokenness of heart, will take their places, all penitent, in humiliation at the cross of Christ. God knows it is good for men to tread a hard and humble path, to encounter difficulties, to experience disappointments, and to suffer affliction. Faith strengthens by coming in conflict with doubt, and resisting unbelief through the strength of Jesus. [Cf: ST 06-15-76 para. 05] p. 81, Para. 1, [1876MS].

They who despise reproof will be left to their own devices. E. G. W. [Cf: ST 06-15-76 para. 06] p. 81, Para. 2, [1876MS].

The two great principles of the law of God are supreme love to God and unselfish love to our neighbor. The first four commandments, and the last six, hang upon, or grow out of, these two principles. Christ

explained to the lawyer who was his neighbor, in the illustration of the man who was traveling from Jerusalem to Jericho and fell among thieves who robbed him, and beat him, and left him half dead. The priest and the Levite saw this man suffering, but their hearts did not respond to his wants. They avoided him by passing by on the other side. The Samaritan came that way, and when he saw the stranger's need of help, he did not question whether he was of their country, or of their creed, or a relative; but he went to work to help the sufferer because there was work which needed to be done. He relieved him as best he could, put him upon his own beast and carried him to an inn, and made provision for his wants at the expense of his own purse. The Samaritan, said Christ, was neighbor to him who fell among thieves. The Levite and the priest represent a class who manifest an indifference to the very ones who need their sympathy and help. The Samaritan represents a class who are true helpers with Christ, and are imitating his example in doing good. This class Christ represents as commandment keepers, who shall have eternal life. [Cf: ST 08-03-76 para. 01] p. 81, Para. 3, [1876MS].

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [Cf: ST 08-03-76 para. 02] p. 82, Para. 1, [1876MS].

Here is genuine religion defined. The same consideration that should be given to the widow and fatherless, God requires to be given to the blind and those suffering under the affliction of physical infirmities. Disinterested benevolence is very rare in this age of the world. [Cf: ST 08-03-76 para. 03] p. 82, Para. 2, [1876MS].

Special instructions were given to the children of Israel in reference to these things:--"Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shall fear thy God; I am the Lord. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor; nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." "Cursed be he that removeth his neighbor's landmark; and all the people shall say, Amen. Cursed be he that maketh the blind to wander out of the way; and all the people shall say, Amen. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow; and all the people shall say, Amen." [Cf: ST 08-03-76 para. 04] p. 82, Para. 3, [1876MS].

Professed Christians often disregard the plain, positive teachings of the word of God, and feel no compunctions of conscience. In order to save such, God frequently brings them under the rod of affliction, and places them in similar positions to those who were in need of their help and sympathy, but who did not receive it at their hands. [Cf: ST 08-03-76 para. 05] p. 82, Para. 4, [1876MS].

Jesus said in giving to his hearers an illustration of this subject:-- [Cf: ST 08-03-76 para. 06] p. 82, Para. 5, [1876MS].

"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." [Cf: ST 08-03-76 para. 07] p. 82, Para. 6, [1876MS].

Here Christ identifies himself with suffering humanity, and plainly impresses upon us all, in his sermon, that indifference or injustice done to the least of his saints is done to him. Here is the Lord's side, and whoever will be on the Lord's side, let him come over with us. In the heavenly records Christ preserves, as done to himself, all acts of mercy and benevolence done for the unfortunate, the lame, the blind, the sick and the needy. On the other hand, a record will be written in the book against those who manifest the indifference of the priest and Levite for the unfortunate, and those who take any advantage of the misfortunes of others and increase their affliction in order to selfishly advantage themselves. God will surely repay every act of injustice, and every manifestation of careless indifference and neglect of the afflicted. Every one will finally be rewarded as his works have been. E. G. W. [Cf: ST 08-03-76 para. 08] p. 83, Para. 1, [1876MS].

Dear Brethren and Sisters in Christ: We are living in a most solemn time. Important responsibilities are resting upon us. New fields are being opened for our labor, and the Macedonian cry is coming from every direction: "Come over and help us." Some beg for even a day of labor with them, if they can have no more. Angels of God are preparing ears to hear, and hearts to receive the message of warning. Honest souls are living in our very midst who have never yet heard the reasons of our faith. People are perishing for want of knowledge. Not one-hundredth part is being done that might be done to give the third angel's message to the world. There are those who will be responsible for these souls who have never heard the truth. Many excuse themselves with trivial reasons, for not engaging in the work they might do if they were consecrated to God. They have wrapped their talents in a napkin and buried them in the ground, where they cannot increase. [Cf: ST 09-07-76 para. 01] p. 83, Para. 2, [1876MS].

Young men have lost years of experience wherein they might have been growing in grace and in the knowledge of the truth. But love of self and love of the world has engrossed their minds to the exclusion of eternal interests. God would have accepted them as laborers years ago, if they had been willing to give themselves unreservedly to his work. Now, when there are doors open everywhere for the entrance of the truth, there are but a few who have sufficient courage and experience to carry it forward in the name of Jesus. [Cf: ST 09-07-76 para. 02] p. 83, Para. 3, [1876MS].

The very ones who should be valuable workmen have wasted these precious years in selfishly following their own inclinations. They have turned a deaf ear when the Master called them to lift unpleasant burdens, to perform disagreeable duties. Many have little care for the souls for whom Christ died. The Majesty of Heaven submitted to the most

cruel humiliation that he might lift degraded man to a state of purity and eternal joy. [Cf: ST 09-07-76 para. 03] p. 83, Para. 4, [1876MS].

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." In the death of Christ we see the greatness of God's love for his sinful children. He sacrificed his dear Son to save them from eternal ruin. All Heaven is interested in the salvation of souls. We should be willing and ready to make all sacrifices in order to win souls to Jesus. This would evidence that we are co-laborers with him, that we are faithfully bearing the cross. To shun the solemn responsibilities of our time and position is to weaken the moral powers and enfeeble the spiritual muscle. [Cf: ST 09-07-76 para. 04] p. 83, Para. 5, [1876MS].

The divine command given to Moses found him self-distrustful, slow of speech, and timid. He was overwhelmed by a sense of his incapacity to be a mouthpiece for God to Israel. But he accepted the work, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well-fitted for the greatest work ever given to man. This is an example of what God does to strengthen the characters of those who trust him implicitly, and give themselves unreservedly to his commands. [Cf: ST 09-07-76 para. 05] p. 84, Para. 1, [1876MS].

The work of saving souls is sacred and all-important. The humble, efficient worker, who obediently responds to the call of God in this direction, may be sure of receiving divine assistance. To feel so great and holy a responsibility is of itself elevating to the human character. It calls into action the highest mental qualities, and their continued exercise strengthens and purifies mind and heart. The influence upon one's own life, as well as upon the lives of others, is incalculable. [Cf: ST 09-07-76 para. 06] p. 84, Para. 2, [1876MS].

He who is called of God to so sacred a work should bend all his energies to its accomplishment. Every other consideration should become secondary to this great object. He should feel the solemn obligations resting upon him, one whom God has honored by choosing to unite him with the angels in the work of ministering to souls and enlightening them with the divine truth. [Cf: ST 09-07-76 para. 07] p. 84, Para. 3, [1876MS].

It is wonderful how strong a weak man may become through faith in the power of God, how decided his efforts, how prolific of great results. And the timid woman, shrinking and self-distrustful, is transformed to a courageous missionary, valiantly wielding the sword of truth. The hesitating and irresolute, through exercising his abilities in the cause of God, becomes firm and decided. Taking in the great fact that he is called by the Redeemer of the world to work with him for the salvation of man, he dedicates his life to the work. His nature becomes exalted; the mission of Christ opens before him with new importance and glory, and with deep humility he recognizes in himself a co-laborer with the Saviour. No higher office is given to man. No joy can equal the assurance of being an instrument in the hands of God of saving souls. It is a grand thing to look back upon a course of labor all marked with glorious results; to see precious souls progressing in the light through your efforts; to feel that God has worked with and

through you in the harvest field of the world. [Cf: ST 09-07-76 para. 08] p. 84, Para. 4, [1876MS].

Careless spectators may not appreciate your work, or see its importance. They may consider it a losing business, a life of thankless labor and self-sacrifice. But the servant of Jesus Christ sees in it the light reflected from the cross. His sacrifices appear small in comparison with those of his blessed Master, and he is glad to follow in his footsteps. The success of his labor affords him the purest joy, and is the richest recompense for a life of patient toil. [Cf: ST 09-07-76 para. 09] p. 84, Para. 5, [1876MS].

In reviewing the past, the trials and difficulties that have beset him are not magnified in his mind. The consciousness of duty performed amply compensates for all his sufferings, and the glory of his coming reward clothes the future with the light of Heaven. Glancing over the well-fought field of life, he says with Paul, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: ST 09-07-76 para. 10] p. 85, Para. 1, [1876MS].

But he who accepts the responsibility of teaching the word of God, must expect stern, self-denying work. Some who are only superficially acquainted with the doctrines of our faith, venture indiscreetly before the public in large towns, and, from their ignorance and indiscretion, bring discredit upon the cause. [Cf: ST 09-07-76 para. 11] p. 85, Para. 2, [1876MS].

These young men who so rashly undertake to stand as ministers of God, fail because they lack thoroughness. They acquaint themselves with the reasons of our faith, and gather up the arguments ready-made from the lips or pens of others. They do not carefully study the word of God, and establish themselves firmly on the principles, of Bible truth, line upon line, and precept upon precept. With such a preparation they can boldly meet the opposition of the world. Our ministers are in danger of using only the facts sought out by others, and going no further. They do not themselves dig for truth as for hidden treasures, but become careless and easily satisfied with the researches of others. They need a deep religious experience and knowledge gained for themselves in order to be successful in the important work of the ministry. [Cf: ST 09-07-76 para. 12] p. 85, Para. 3, [1876MS].

Many fail to see the necessity of earnest effort and close connection with Jesus Christ. They do not feel their utter helplessness without the aid of God, and they do not teach the truth with the Spirit and power, because they have it not in their hearts. It requires agonizing prayer to bring our souls into harmony with Christ. The history of our Saviour's conflict in the wilderness of temptation, his life of self-sacrificing love, his soul-agony in the lonely garden of Gethsemane, the cruelty of the judgment hall, and the agony upon the cross, all combine to teach us a lesson of self-sacrifice, of patience under affliction, of solemn consecration to God, and of fitting preparation for his holy work. [Cf: ST 09-07-76 para. 13] p. 85, Para. 4, [1876MS].

Laborers for God, be not discouraged; when weary and heavy laden, fly to Christ who has promised you rest. He is the Burden Bearer, he is your strength. Never allow yourself to imagine that you are in yourself sufficient for the exigency of the times; never consider yourself a graduated Christian. Your work is to discipline the mind, to store up knowledge, to perfect character while life lasts. Only thus can you be able to wage successfully the great warfare of life. [Cf: ST 09-07-76 para. 14] p. 85, Para. 5, [1876MS].

Keep the spirit humble as that of a little child. Pride, envy, worldly ambition, cupidity and love of ease must be sacrificed upon the altar of duty. In the simplicity of love, be like those little ones whose angels do always behold the face of our Heavenly Father. But unite with these virtues the courage of a tried warrior. We want faithful Calebs who will raise their voices fearlessly in defense of the right, who are the first to press into the front of the battle and plant the banner of truth in the heart of the enemy's camp. [Cf: ST 09-07-76 para. 15] p. 86, Para. 1, [1876MS].

Jesus calls for young men who will volunteer to carry the truth to the world. Men of spiritual nerve and muscle are wanted, who are able to find work close at hand, because they are looking for it. The church needs new men to give new energy to the ranks, men for the times, and able to cope with its crying errors, who will inspire with fresh zeal the flagging efforts of the few, whose hearts are warm with Christian love, and whose hands are eager to go about their Father's work. [Cf: ST 09-07-76 para. 16] p. 86, Para. 2, [1876MS].

The unsearchable riches of Christ are to be presented to the world in contrast with the poverty of sin, and the delusive pleasures of the world. Only a heart, brimming with the love of God, only a mind active by constant study of eternal interests, can properly set forth the beauties of the truth of God. [Cf: ST 09-07-76 para. 17] p. 86, Para. 3, [1876MS].

Those who unreservedly give themselves to this work, who faithfully reflect the beams of the Sun of Righteousness, fulfilling their mission with fidelity and love, will be recompensed on earth by the sweet consciousness of duty performed, and, in the bright Hereafter, when the saints come into their inheritance, then the devoted minister of Christ will be welcomed into the joy of his Lord, hearing from the Master's lips: "Well done, thou good and faithful servant." E. G. White. [Cf: ST 09-07-76 para. 18] p. 86, Para. 4, [1876MS].

What a scene is before me! It is estimated that twenty thousand people are assembled in this grove. The third train, of fifteen cars, has just arrived. Every seat was filled and every foot of standing room, also the platform and the steps. A sea of human heads is already before me, and still the cars are to come. This is to me the most solemn sight I ever beheld. Hundreds in carriages are driving away because they cannot get within sound of the speaker's voice. [Cf: ST 09-14-76 para. 01] p. 86, Para. 5, [1876MS].

There is one very interesting case at this meeting. It is that of a blind sister who embraced the truth at the campmeeting last year. After she embraced the Sabbath she had a very earnest desire to read the Bible that is prepared for the blind. But she was about forty years

old, and her fingers were not sufficiently sensitive to discern the raised letters. Sister Haskell was her teacher, and these two would sit for hours so engaged in the work that time passed unheeded. But still the difficulty existed. Her fingers were too much calloused to trace the delicate lines of the letters, and she wept bitterly in her disappointment. She carried her troubles to the Lord in prayer, and was comforted and encouraged to persevere in her efforts. Shortly after she suffered a long sickness and during that illness her fingers became so sensitive that she could read successfully. Her joy was beyond expression. With countenance beaming with hope and joy she exalted the truth of the Bible. She prized the precious words of inspiration, and recommended its study to all especially to the young. [Cf: ST 09-14-76 para. 02] p. 86, Para. 6, [1876MS].

I could not but think of those who are blessed with good eyesight and can search the Scriptures for themselves. What an account such will have to give for their neglect of the words of reproof, warning, instruction and encouragement given in the written word. [Cf: ST 09-14-76 para. 03] p. 87, Para. 1, [1876MS].

There is another sister here, who has recently been converted to our truth. She lives in Boston, but said she could not consent to be baptized in a pool, choosing rather the flowing river. Having seen the appointment of the campmeeting, she had come alone to attend. She enjoyed the meetings Sabbath very much, but was obliged, on account of the sickness of her husband, to return home Sunday evening, but came on the ground again Monday to receive baptism with the others. This seemed much like sheep hunting for a shepherd. [Cf: ST 09-14-76 para. 04] p. 87, Para. 2, [1876MS].

Many other testimonies were borne of the deepest interest. One sister from the State of Maine who was visiting her niece at Summersville stated that as she was about to return home her niece plead with her to remain longer. She did so, and as the result she had to report that her niece was rejoicing with her in the truth. [Cf: ST 09-14-76 para. 05] p. 87, Para. 3, [1876MS].

If the visits we make our friends are productive of the salvation of souls, we must not be indifferent and silent upon religious subjects, but we should let the precious light God has given us shine forth to others. If the truth is in the heart sanctifying the life, it must be reflected upon those with whom we are brought in contact. The lives of genuine Christians should be living epistles known and read of all men. [Cf: ST 09-14-76 para. 06] p. 87, Para. 4, [1876MS].

The events of this meeting have given me very solemn reflections. The people seem to have an awakening interest to hear for themselves. Angels of God are moving upon hearts. God, in his providence, is opening the way for the message of warning to be given to those who are in darkness. Many who are not of our faith have come on the ground to remain through the entire meeting. [Cf: ST 09-14-76 para. 07] p. 87, Para. 5, [1876MS].

From the very commencement the brethren have manifested a personal interest, as though the success of the meeting depended upon their course of action. This is as it should be. They have not left all the work for the ministers, but have generally done their work promptly and

given their spirited testimonies, thereby adding greatly to the interest of the meeting. Such a willingness on the part of the people to come up to the work is a great encouragement to the servants of God. E. G. White. *Groveland, Mass.* [Cf: ST 09-14-76 para. 08] p. 87, Para. 6, [1876MS].

Peru, Ind., September 14, 1876.--The campmeeting in this place has been one of the best we have attended this season. There was quite a good representation of our brethren, although we learned that many were detained at home because of sickness. The meeting had been in progress two days when we came upon the ground. Sabbath morning the prayer and conference meetings were very interesting. Sabbath forenoon my husband spoke with freedom upon the subject of faith. Luke 12th chapter. [Cf: ST 10-05-76 para. 01] p. 88, Para. 1, [1876MS].

In the afternoon I spoke to the people upon the barren fig tree. It stood forth among the leafless trees with its apparently flourishing branches far in advance of all other trees. Christ sought for fruit upon this tree from the topmost bough to the lowest branches, but finding nothing but leaves, he passed an irrevocable sentence of doom upon it. [Cf: ST 10-05-76 para. 02] p. 88, Para. 2, [1876MS].

Christ invests the fig tree with moral qualities, and makes it the expositor of divine truth that he may teach a lesson to his disciples, and not only to them but to all who should believe on the Word. Many, like the portentous fig tree, make high profession of godliness, but bear no fruit to the glory of God. They have not responded to the sacred influences which God has given them. Opportunities have been unimproved, blessings have been unappreciated, warnings and reproofs have been rejected. The fostering love and care of the Redeemer has been unrequited, and like the barren fig tree they stand forth fruitless, having nothing but leaves. [Cf: ST 10-05-76 para. 03] p. 88, Para. 3, [1876MS].

The word seemed to reach hearts. I then invited those who had never identified themselves with the people of God, and backsliders, and those who felt that they must have a new conversion, to come forward. Seventy-five responded to the call. My husband spoke with great freedom and power to the people, and addressed those who came forward particularly in regard to their having faith in the promises of God. He dwelt upon the simplicity of faith. Opportunity was given for all who wished to speak to relieve their minds. Many testimonies of confession were borne, well wet down with tears. A number stated that this was the first Sabbath they had kept. Others said they were making a start to serve God and had come forward for the first time. Very deep feeling pervaded the meeting. My husband led in prayer, and his faith fastened upon the throne of God. Heaven seemed to be very near. Praying and weeping was mingled, and earnest, agonizing prayer went forth from unfeigned lips. The solemn power of God rested upon the company bowed in humiliation before him. I thought of the day of Pentecost, when the power of God came upon the worshipers like a mighty, rushing wind. I have not witnessed such an exhibition of the manifest power of God for years. There was no wild fanaticism, but a sweet, soft, subduing spirit, bringing the entire company in harmony with Heaven. There were no wild, unintelligible shrieks, but the praise of God was upon almost every lip. [Cf: ST 10-05-76 para. 04] p. 88, Para. 4, [1876MS].

Testimonies were universally borne that they never had realized the blessing of God as upon this occasion. And who could doubt it. Their countenances were all aglow with the reflection of the light beams of the Sun of Righteousness. It was sunshine and rain; tears were bedewing the cheeks that were illuminated by the Sun of Peace. The scene will never be effaced from my memory. The setting sun in his mellow radiance reflected through the opening of the trees directly in the center of the congregation, sifting its gleam of glorifying light upon the happy company who were assembled. The light of the setting sun mingling with the light borrowed of Heaven made this a hallowed spot, a little Heaven below. [Cf: ST 10-05-76 para. 05] p. 88, Para. 5, [1876MS].

We assembled at the stand at half-past two in the afternoon and remained there until half-past six. All felt reluctant to leave the place made so sacred by the presence of God. [Cf: ST 10-05-76 para. 06] p. 89, Para. 1, [1876MS].

Eld. Canright spoke in the evening upon the Sleep of the Dead. He spoke with great clearness and perfect freedom. Sunday morning he again spoke upon the Sabbath question, and many testified that they never heard the subject presented with such clearness. At half-past one my husband took the stand, speaking with freedom upon the reasons of our faith and hope. The gathering was large for the place, and the audience seemed charmed by the new and startling facts of truth brought before them. Men of repute from Peru who listened to the two discourses stated that an overwhelming array of argument had been presented in favor of the Sabbath which had knocked the last prop for the sacred observance of Sunday from beneath them. [Cf: ST 10-05-76 para. 07] p. 89, Para. 2, [1876MS].

At half-past two I spoke upon the subject of Temperance, taking for my text Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Cf: ST 10-05-76 para. 08] p. 89, Para. 3, [1876MS].

The congregation listened with solemn interest as I dwelt upon the neglected duties of mothers in educating and training their children for the better life, and the necessity of fathers acting their part in teaching the children. Many fathers excuse themselves by saying that they have no time to devote to their children. But the time squandered daily in smoking might be made of highest value to their children in giving them important lessons and in becoming acquainted with them. Tobacco and liquor lie at the foundation of a large share of the crime and violence that is polluting our world. I pointed them to Jesus, their Redeemer, who commenced the work of redemption where the ruin began on the part of appetite. [Cf: ST 10-05-76 para. 09] p. 89, Para. 4, [1876MS].

After the meeting closed, Bro. Weber, a man of good repute in the city of Rochester, who attended our campmeeting in Kokomo two years since, related his interesting experience, dating from that meeting. He stated that he had used tobacco for forty years, commencing its use when a child. His father and mother used it, and he thought it would cost him his life to give it up. But when I was speaking upon the evils of the indulgence of appetite for tobacco, strong convictions of the sinfulness of this indulgence forced themselves upon him, and he threw his tobacco from him with the determination never to taste or handle it

again. He experienced a severe struggle, but through the strength of Jesus overcame the appetite so that it is now very offensive to him. This brother feels deeply grateful to God that he can stand forth, in the strength of his God-given manhood, free from the slavery of appetite. E. G. White. [Cf: ST 10-05-76 para. 10] p. 89, Para. 5, [1876MS].

This is the largest gathering of Sabbath-keepers we have yet seen. Although there has been a great amount of business to be done, it has been accomplished with efficiency and dispatch, no disagreeable hindrances occurring to block the wheels. Very many excellent discourses have been given, presenting to the people the truths so important for this time. [Cf: ST 10-19-76 para. 01] p. 90, Para. 1, [1876MS].

On Thursday, after speaking from the third and fourth chapters of Malachi, we invited those who had made no profession and those who were backslidden and had lost their evidences of God's love for them, to come forward and seek the Lord by confession and repentance. About three hundred accepted the invitation. Opportunity was given them to express their feelings and desires. Many testimonies of confession were made with deep feeling. Fathers and mothers owned to a neglect of duty towards their children in not giving them the care and instruction which it was their duty to give. It touched my heart to hear the many testimonies from the lips of those who were babes in the truth. Some had kept but a single Sabbath, while others had observed two, four, or six. They were rejoicing in the truth, but were not satisfied with their present attainments, and expressed a determination to reach a higher standard. [Cf: ST 10-19-76 para. 02] p. 90, Para. 2, [1876MS].

My mother heart was stirred to see the children pressing in their testimonies, many lifting the cross for the first time. One of these was a boy ten years of age, and I have never seen persons of mature age manifest deeper soul-conflict than this tender child. His face was deadly pale, and indicated the deepest feeling; he had never before spoken on such an occasion, and could say but a few words; he wanted to be a Christian and to be saved in Heaven. [Cf: ST 10-19-76 para. 03] p. 90, Para. 3, [1876MS].

With what pleasure must the angels of God regard the efforts put forth, and the victories gained by these little ones over natural pride and timidity. With what tender care will they guard these lambs of the flock. [Cf: ST 10-19-76 para. 04] p. 90, Para. 4, [1876MS].

It was a solemn sight to see hundreds seeking the Lord with earnest determination. These people were not moving fitfully, but calmly and understandingly. There was a total absence of fanaticism and excitement; no shrieks, and nervous, spasmodic movements. But the Spirit of the Lord rested upon the people, and solemn, earnest prayer was offered to God in behalf of those who were seeking him. [Cf: ST 10-19-76 para. 05] p. 90, Para. 5, [1876MS].

After the meeting closed, a sister took me heartily by the hand, expressing great joy at meeting sister White again. She inquired if I remembered calling at a log house in the woods twenty-two years before. She gave us refreshments, and I left with them a little book, "Experience and Views." She stated that she had lent that little book

to her neighbors, as new families had settled around her, until there was very little left of it; and she expressed a great desire to obtain another copy of the work. Her neighbors were deeply interested in it, and were desirous of seeing the writer. She said that when I called upon her I talked to her of Jesus and the beauties of Heaven, and that the words were spoken with such fervor that she was charmed, and had never forgotten them. Since that time the Lord had sent ministers to preach the truth to them, and now there was quite a company observing the Sabbath. The influence of that little book, now worn out with perusing, had extended from one to another, performing its silent work, until the soil was ready for the seeds of truth. [Cf: ST 10-19-76 para. 06] p. 90, Para. 6, [1876MS].

I well remember the long journey we took twenty-two years ago, in Michigan. We were on our way to hold a meeting in Vergennes. We were fifteen miles from our destination. Our driver had passed over the road repeatedly and was well acquainted with it, but was compelled to acknowledge that he had lost the way. We traveled forty miles that day, through the woods, over logs and fallen trees, where there was scarcely a trace of road. I was feeble, and fainted twice on the way. We had no food. The brother who drove the team, tried to find some water; but there was none fit for use. He made efforts to obtain a little milk from the cows we met on the road; but they were too wild to be approached by a stranger. [Cf: ST 10-19-76 para. 07] p. 91, Para. 1, [1876MS].

As I was fainting with thirst, I thought of travelers perishing in the desert. Cool streams of water seemed to lie directly before me; but as we passed on they proved to be only an illusion. A goblet of water seemed just within my grasp. I eagerly reached out my hand to take it, but it was gone. My husband prayed for me that I might be sustained on that dreary journey. We could not understand why we should be left to this singular wandering in the wilderness. [Cf: ST 10-19-76 para. 08] p. 91, Para. 2, [1876MS].

We were never more pleased than when we came in sight of a little clearing on which was a log cabin, where we found the sister I have mentioned. She kindly welcomed us to her home, and provided us with refreshments, which were gratefully received. As we rested, I talked with the family and left them the little book. She gladly accepted it, and has preserved it until the present time. [Cf: ST 10-19-76 para. 09] p. 91, Para. 3, [1876MS].

For twenty-two years our wanderings on this journey have seemed indeed mysterious to us, but here we met quite a company who are now believers in the truth, and who date their first experience from the influence of that little book. The sister who so kindly administered to our wants is now, with many of her neighbors, rejoicing in the light of present truth and the family have worked their way from poverty to a competency in temporal things. We were sorry to be compelled to refuse the earnest entreaties of the sister and her friends to visit them and speak to the people. [Cf: ST 10-19-76 para. 10] p. 91, Para. 4, [1876MS].

We were interested in meeting quite a number of persons who had been converted to the truth by visiting the Health Institute as patients. The institute affords a wide field for missionary labor which we fear few appreciate. True, earnest, faithful workers in this branch of the

cause will achieve great results. [Cf: ST 10-19-76 para. 11] p. 91, Para. 5, [1876MS].

One sister who was upon the ground had been confined to her bed for several years, being unable to have the charge of her family. She had expended much means, suffering many things of many physicians, but was rather made worse than better. The family became embarrassed financially through the necessary expense attending long sickness. At last, she visited the Health Institute, and was greatly benefited. Though she was at first much prejudiced against the Seventh-day Adventist denomination, her connection with our people, a more intimate acquaintance with them, and a more thorough knowledge of their views, resulted in her embracing the truth. She has recovered health, and has been enabled to take the supervision of her family and endure great taxation. The beams of truth which she received have enlightened her mind and quickened her understanding, until she can say with the psalmist, "Oh, how love I thy law." The light which she and her husband have received, they let shine forth to others. The benefit she received from treatment at the Health Institute has induced many others to visit that institution, of whom quite a number have been led to embrace the truth through the influences which were thrown around them there. [Cf: ST 10-19-76 para. 12] p. 91, Para. 6, [1876MS].

Thus the work moves on. Numerous instances similar to this might be mentioned. The Judgment alone will reveal the great good accomplished by this branch of the work. It may be a powerful agent in the hands of God to bring many souls to the knowledge of the truth, if the workers connected with the institution are consecrated to God. [Cf: ST 10-19-76 para. 13] p. 92, Para. 1, [1876MS].

From the first, the conference meetings were good. There was a readiness to engage in devotional exercises, and the testimonies were characterized by fervor and an earnest determination to progress in the work of overcoming. Sabbath morning, the people were divided into three companies, each with an appointed leader, and three social meetings were held simultaneously. All were interesting and profitable. [Cf: ST 10-19-76 para. 14] p. 92, Para. 2, [1876MS].

Sabbath afternoon, we spoke on the subject of Christ riding into Jerusalem. The word seemed to reach the hearts of the hearers, and after we closed the discourse, we invited those to come forward who felt that they were sinners, and those who felt that their lives were like the pretentious fig tree, covered with leaves, but destitute of fruit. Four hundred responded to the invitation. E. G. White. [Cf: ST 10-19-76 para. 15] p. 92, Para. 3, [1876MS].

Nothing so distinguished the Jews from surrounding nations, and designated them as true worshipers of the Creator, as the institution of the Sabbath. Its observance was a continual visible token of their connection with God, and separation from other people. All ordinary labor for a livelihood or for worldly profit was forbidden upon the seventh day. According to the fourth commandment the Sabbath was dedicated to rest and religious worship. All secular employment was to be suspended; but works of mercy and benevolence were in accordance with the purpose of the Lord. They were not to be limited by time nor place. To relieve the afflicted, and comfort the sorrowing is a labor of love that does honor to God's holy day. [Cf: ST 11-30-76 para. 01]

p. 92, Para. 4, [1876MS].

The work of the priests in connection with the sacrificial offerings was increased upon the Sabbath, yet in their holy work in the service of God they did not violate the fourth commandment of the decalogue. As Israel separated from God, the true object of the Sabbath institution became less distinct in their minds. They grew careless of its observance, and unmindful of its ordinances. The prophets testified to them of God's displeasure in the violation of his Sabbath. Nehemiah says: "In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day, and I testified against them in the day wherein they sold victuals." [Cf: ST 11-30-76 para. 02] p. 92, Para. 5, [1876MS].

And Jeremiah commands them: "Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers." [Cf: ST 11-30-76 para. 03] p. 93, Para. 1, [1876MS].

But they heeded not the admonitions of the inspired prophets, and departed more and more from the religion of their fathers. At length calamities, persecution, and bondage came upon them in consequence of their disregard of God's requirements. [Cf: ST 11-30-76 para. 04] p. 93, Para. 2, [1876MS].

Alarmed at these visitations of divine punishment, they returned to the strict observance of all the outward forms enjoined by the sacred law. Not satisfied with this, they made burdensome additions to those ceremonies. Their pride and bigotry led them to the narrowest interpretation of the requirements of God. As time passed they gradually hedged themselves in with the traditions and customs of their ancestors, till they regarded them with all the sanctity of the original law. This confidence in themselves and their own regulations, with its attendant prejudice against all other nations, caused them to resist the Spirit of God, and separated them still farther from his favor. [Cf: ST 11-30-76 para. 05] p. 93, Para. 3, [1876MS].

Their exactions and restrictions were so wearisome that Jesus declared: "They bind heavy burdens, and grievous to be borne, and lay them on men's shoulders." Their false standard of duty, their superficial tests of piety and godliness, obscured the real and positive requirements of God. Heart service was neglected in the rigid performance of outward ceremonies. The Jews had so perverted the divine commandments, by heaping tradition upon tradition, that, in the days of Christ, they were ready to accuse him of breaking the Sabbath, because of his acts of mercy upon that day. [Cf: ST 11-30-76 para. 06] p. 93, Para. 4, [1876MS].

The grain was ready for the sickle when Jesus and his disciples passed through the corn fields on the Sabbath. The disciples were hungry, for their Master had extended his work of teaching and healing to a late hour, and they had been without food for a long time. They accordingly began to pluck the ears of corn and to eat, rubbing them in their hands, in accordance with the law of Moses, which provides that: "When

thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn." [Cf: ST 11-30-76 para. 07] p. 93, Para. 5, [1876MS].

But spies were continually upon the track of Jesus, watching for some occasion to accuse and condemn him. When they saw this act of the disciples, they immediately complained to him, saying, "Behold thy disciples do that which is not lawful to do upon the Sabbath day." In this they expressed their own narrow views of the law. But Jesus defended his followers thus: "Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him? how he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath." [Cf: ST 11-30-76 para. 08] p. 93, Para. 6, [1876MS].

If excessive hunger excused David for violating even the holiness of the sanctuary, and made his act guiltless, how much more excusable was the simple act of the disciples in plucking the grain and eating it upon the Sabbath day. Jesus would teach his disciples and his enemies that the service of God was first of all; and, if fatigue and hunger attended the work, it was right to satisfy the wants of humanity, even upon the Sabbath day. That holy institution was not given to interfere with the needs of our being, bringing pain and discomfort, instead of blessing. "The Sabbath was made for man," to give him rest and peace, and remind him of the work of his Creator, not to be a grievous burden. [Cf: ST 11-30-76 para. 09] p. 94, Para. 1, [1876MS].

The work done in the temple upon the Sabbath was in harmony with the law; yet the same labor, if employed in ordinary business, would be a violation of it. The act of plucking and eating the grain to sustain the bodily strength, to be used in the service of God, was right and lawful. Jesus then crowned his argument by declaring himself the "Lord of the Sabbath,"--One above all question and above all law. This Infinite Judge acquits the disciples from blame, appealing to the very statutes they are accused of violating. [Cf: ST 11-30-76 para. 10] p. 94, Para. 2, [1876MS].

But Jesus did not let the matter drop without administering a rebuke to his enemies. He declared that in their blindness they had mistaken the object of the Sabbath. Said he: "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." He then contrasted their many heartless rites with the truthful integrity, and tender love that should characterize the true worshipers of God: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant; there have they dealt treacherously against me." [Cf: ST 11-30-76 para. 11] p. 94, Para. 3, [1876MS].

Jesus was reared among this people, so marked with bigotry and prejudice; and he therefore knew that in healing upon the Sabbath day, he would be regarded as a transgressor of the law. He was aware that the Pharisees would seize upon such acts with great indignation, and thereby seek to influence the people against him. He knew that they

would use these works of mercy as strong arguments to affect the minds of the masses, who had all their lives been bound by the Jewish restrictions and exactions. Nevertheless he was not prevented by this knowledge from breaking down the senseless wall of superstition that barricaded the Sabbath, and teaching men that charity and benevolence were lawful upon all days. [Cf: ST 11-30-76 para. 12] p. 94, Para. 4, [1876MS].

He entered the synagogue, and saw there a man who had a withered hand. The Pharisees watched him, eager to see what he would do with regard to this case--whether or not he would heal the man upon the Sabbath day. Their sole object was to find cause for accusation against him. Jesus looked upon the man with the withered hand, and commanded him to stand forth. He then asked, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other." [Cf: ST 11-30-76 para. 13] p. 95, Para. 1, [1876MS].

He justified this work of healing the paralytic, as in perfect keeping with the principles of the fourth commandment. But they questioned him: "Is it lawful to heal on the Sabbath days?" Jesus made them the clear and forcible answer, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." [Cf: ST 11-30-76 para. 14] p. 95, Para. 2, [1876MS].

The spies upon our Saviour's words dared not, in the presence of the multitude, answer this question for fear of involving themselves in difficulties. They knew that while they would leave men to suffer and die rather than to violate their traditions by relieving them upon the Lord's day, a brute which had fallen into danger would be at once relieved, because of the loss that would accrue to the owner if he was neglected. Thus the dumb animal was exalted above man, made in the image of God. [Cf: ST 11-30-76 para. 15] p. 95, Para. 3, [1876MS].

Jesus wished to correct the false teachings of the Jews in regard to the Sabbath and also to impress his disciples with the fact that deeds of mercy were lawful on that day. In the matter of healing the withered hand he broke down the custom of the Jews, and left the fourth commandment standing as God had given it to the world. By this act he exalted the Sabbath, sweeping away the senseless restrictions that encumbered it. His act of mercy did honor to the day, while those who complained of him, were, by their many useless rites and ceremonies, themselves dishonoring the Sabbath. [Cf: ST 11-30-76 para. 16] p. 95, Para. 4, [1876MS].

There are ministers today who teach that the Son of God broke the Sabbath and justified his disciples in doing the same. They take the same ground as did the caviling Jews, although ostensibly for another purpose, since they hold that Christ abolished the Sabbath. [Cf: ST 11-30-76 para. 17] p. 95, Para. 5, [1876MS].

Jesus in turning upon the Pharisees with the question whether it was lawful to do good upon the Sabbath day or evil, to save life or to

kill, confronted them with their own wicked purposes. They were following upon his track to find occasion for falsely accusing him; they were hunting his life with bitter hatred and malice, while he was saving life and bringing happiness to many hearts. Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted as he had done? Was it more righteous to have murder in the heart upon God's holy day, than love to all men which finds expression in deeds of charity and mercy? E. G. White. [Cf: ST 11-30-76 para. 18] p. 95, Para. 6, [1876MS].

We should have been on the campground at Eagle Lake, Minnesota, Thursday evening, June 24, 1875; but we learned that there was an impassable break in the road, occasioned by the severe storm of the previous night, which would detain us twenty-four hours. We took a room at the Jewell House, and were weary enough to have a thorough night's rest at Winona. [Cf: RH 04-27-76 para. 1] p. 96, Para. 1, [1876MS].

Friday noon we took the cars at Winona and went on about sixteen miles, and came to a halt. We were informed that we could go no farther, for the freight train in passing over the repaired break had broken through. We remained on the track six hours. This delay brought us to Eagle Lake at three o'clock Sabbath morning. We met a hearty reception from our brethren. Nearly everything upon the ground was drenched by the recent heavy rain, but they did not appear discouraged. Meetings had been in session since Thursday. Three discourses had been given with good effect. [Cf: RH 04-27-76 para. 2] p. 96, Para. 2, [1876MS].

Sabbath morning meetings were commenced under the tent for prayer and conference. Bro. Smith made appropriate remarks at the beginning of the meeting. I felt free in speaking about fifteen minutes, entreating all present to improve this opportunity of seeking the Lord. Our first work should be to search our own hearts and put away from them everything that is grievous to the Spirit of the Lord. Here in this convocation meeting was a favorable time for all of us to humble our hearts, by confessing our sins and faults, and to come near to God by repentance and faith, that we might feel an assurance of his love. [Cf: RH 04-27-76 para. 3] p. 96, Para. 3, [1876MS].

We lack in faith and love. We must exercise faith in God and cherish love in our hearts for him, love for the truth, and love for one another. We must do this if we prepare the way for the Holy Spirit. [Cf: RH 04-27-76 para. 4] p. 96, Para. 4, [1876MS].

Many then bore testimony, the substance of which I will give as the brethren and sisters spoke. [Cf: RH 04-27-76 para. 5] p. 96, Para. 5, [1876MS].

A sister says she is one of the most needy. She has had quite an experience in the work, but has not made that advancement which she might; she now feels that she must make an entire surrender to God. [Cf: RH 04-27-76 para. 6] p. 96, Para. 6, [1876MS].

A brother says he cannot be satisfied until he becomes strong through Jesus and gains the victory over sin in his own heart. [Cf: RH 04-27-76 para. 7] p. 96, Para. 7, [1876MS].

Another brother is thankful God had spared his life to be present at this meeting. He has come to gain strength to be a better Christian, a man devoted to God, carrying out his faith in his everyday life. [Cf: RH 04-27-76 para. 8] p. 96, Para. 8, [1876MS].

A sister says she is determined to live like a humble follower of Jesus. Her trials sometimes seem greater than she can bear; then, again, she thinks these trials are to help her to endure and be a more perfect follower of Jesus. She wishes her daily life and her conversation to redound to the glory of God. She wants to be approved of her Heavenly Father. [Cf: RH 04-27-76 para. 9] p. 96, Para. 9, [1876MS].

A brother says he came a long way to this meeting, that he might receive a blessing here; he did not want to go away disappointed. He feels that he has an individual work to do; he wants to accomplish this work; he wants the crown that is to be given to the faithful. [Cf: RH 04-27-76 para. 10] p. 97, Para. 1, [1876MS].

A sister says that she loves Jesus, but feels that she has not the spirit of prayer and deep sympathy for his cause that she should have. [Cf: RH 04-27-76 para. 11] p. 97, Para. 2, [1876MS].

A brother says that he wants to get right before God, and thanks him for the good he has received during this meeting. He has here realized the blessing of God. Another brother says he has been admonished of the fact that the minister cannot do the work assigned to him. He must perform it himself; he must humble his heart, confess his sins and live a better life; contact with the world has had a chilling and withering influence upon his spirituality. Today he wants to be sanctified through the truth. It is the truth that makes us free. Another brother testifies that he is earnestly seeking for sanctification through the truth. [Cf: RH 04-27-76 para. 12] p. 97, Para. 3, [1876MS].

A brother bears testimony that it is good to be engaged in the work of God. He has been trying to redeem the failures of his past life. In searching his heart, that he might the better understand his own defects, he has felt the blessing of God. He wants to derive all the benefit possible from this meeting. [Cf: RH 04-27-76 para. 13] p. 97, Para. 4, [1876MS].

A brother rejoices that he feels a hungering and thirsting for righteousness. He desires the Christian graces to be continually growing in his character and life. [Cf: RH 04-27-76 para. 14] p. 97, Para. 5, [1876MS].

A sister rejoices to meet so many friends interested in the truth. She had made a great effort to come to the meeting, and was trying to overcome the enemy and make sure of the kingdom. [Cf: RH 04-27-76 para. 15] p. 97, Para. 6, [1876MS].

One brother says he is reminded by this gathering of the great assembly which shall meet, from the east and the west, the north and the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven. [Cf: RH 04-27-76 para. 16] p. 97, Para. 7, [1876MS].

A sister feels most unworthy of all. This is the first campmeeting she has attended. She thanks God for the good she has received. [Cf: RH 04-27-76 para. 17] p. 97, Para. 8, [1876MS].

A brother says he was at the campmeeting one year ago, and there resolved to live a better life. He thinks he has made some progress and has been struggling to gain a victory over his sins. Another brother came to the meeting hoping to receive the blessing of God, and he has not been disappointed. He says if we place ourselves in a right position toward God, we may have a rich flow of his Spirit in our hearts. [Cf: RH 04-27-76 para. 18] p. 97, Para. 9, [1876MS].

A brother says, he is seeking to bring his body into subjection, that appetite and passion may be under the control his will. [Cf: RH 04-27-76 para. 19] p. 98, Para. 1, [1876MS].

A brother says it is good for him to be here. He has progressed some since one year ago. If we put our trust in God he will not forsake us. He has been blessed this morning. He sees that he has done many things that are wrong; he has indulged appetite to his injury; he has used tobacco; he feels that it is necessary for him to overcome this unnatural appetite. He wants to serve God with his whole soul, mind, and strength. The Lord has a work for him to do, which no one can perform for him. [Cf: RH 04-27-76 para. 20] p. 98, Para. 2, [1876MS].

Another brother says that God has spared his life and granted him the desire of his heart in enabling him to come to this campmeeting. He wants to put himself in the way to receive the blessing of God. He has been afflicted--been brought near the gates of death; he had promised the Lord to surrender all to Christ. He has been searching his heart and finds he has much to do to perfect a Christian character. He has suffered much pain because of the violation of the laws of his being. He feels that he has been taken into the stripping room, where, through a severe process, the Lord has brought him to see himself, in all his sinfulness. He must make clean work for eternity. [Cf: RH 04-27-76 para. 21] p. 98, Para. 3, [1876MS].

A sister says she is thankful that God has spared her life to enjoy this privilege. She wants to be a Christian; she knows it is a great thing to become one, for it is to be Christlike. She does not want to be almost a follower of Jesus, but a full, earnest, cheerful, disciple of her Saviour. [Cf: RH 04-27-76 para. 22] p. 98, Para. 4, [1876MS].

Another sister expresses great thankfulness that she has the privilege of attending the meeting. She has been keeping the commandments of God. [Cf: RH 04-27-76 para. 23] p. 98, Para. 5, [1876MS].

A Swedish sister desires the help of God, that she may smooth off the sharp and rough points of her character. She wants to see her companion love and obey the law of God. A brother says he came a long way to attend this meeting, hoping to obtain more strength and grace; he has not been disappointed. He wants to live the life of a faithful Christian. [Cf: RH 04-27-76 para. 24] p. 98, Para. 6, [1876MS].

Another brother says he wants to stand as a witness for God. He is unworthy to bear the name of Christian; his life has not done honor to his profession; if God will be so gracious as to spare him to meet his

friends in campmeeting another year, he will endeavor to have a better testimony to bear. [Cf: RH 04-27-76 para. 25] p. 98, Para. 7, [1876MS].

A sister says she wants the rubbish removed from the door of her heart, that the spirit of Jesus may come in. Her heart has been troubled; she has carried her burden to Jesus, and knows that he will not forsake those who trust in him. She wants to be worthy to be called, with truth, a child of God. Her trials have been great, but God will not call her to pass through more than he will give her grace to endure. [Cf: RH 04-27-76 para. 26] p. 99, Para. 1, [1876MS].

A Swedish brother says that one year ago he promised that he would go home from that meeting and try to live up to his profession; his efforts have been with some success, but as he looks back today and sees how many crooked paths his feet has made, he feels deeply humbled. He is inclined to be hasty and impatient of speech in his family, he will make more earnest efforts to overcome this failing; he must be right at home in his actions and example, and he will be in the strength of God. [Cf: RH 04-27-76 para. 27] p. 99, Para. 2, [1876MS].

A sister says she will now, just now, open the door of her heart and let her Saviour in. She desires to get nearer to God. [Cf: RH 04-27-76 para. 28] p. 99, Para. 3, [1876MS].

A brother says he is determined to walk in all the commandments of God. Last year he heard other give their testimony, but he did not take his cross nor do his duty; he now felt that he must confess his fault. Let us all confess our faults, and pray for one another, that we may be healed of our infirmities. [Cf: RH 04-27-76 para. 29] p. 99, Para. 4, [1876MS].

A Seventh-day Baptist minister says he came to this meeting, after weary weeks of anticipation, to obtain the blessing of God. That blessing he has found. He was deeply affected, said he was a stranger to the most of those present, yet he felt that he was brought near to his brethren through the love of Jesus Christ. He came for the purpose, first, of receiving the blessing of God. Secondly, to observe and hear. He wanted to ascertain if professing a greater light and deeper truth was accompanied by a fuller consecration; if we are no better than other people who do not profess to have received new and greater light, then our faith is of no more virtue than theirs. He was rejoiced and made glad to hear the testimonies that were reaching down into the heart, seeking a deeper work of grace, equally important as, and corresponding with, the great and sacred truths which are professed, seeking for a better, higher, diviner life. If this is your aim and object, as I trust and believe, let me call you brethren, and we will unite as one. Let no discouragement deter you; some have felt, as they have expressed themselves, almost like giving up, because of the trials that beset them. They should remember that these afflictions are helpers in their spiritual lives, if only they stand fast under them, and bind them closer to their Father. [Cf: RH 04-27-76 para. 30] p. 99, Para. 5, [1876MS].

Yesterday the storm broke down a tree upon the encampment; this tree had stood among many trees, sheltered and protected by them; had it stood alone, in the open ground, and been blown hither and thither, its

roots would have struck deeper down, and become more firmly established in the soil; it could have then resisted the tempest, and stood firmly beneath the shock of the hurricane. When great trials oppress you and threaten to crush you, dig deep and plant your roots firmly in the unyielding truth and wisdom of God, that you may stand and be strong. After a quarter of a century spent in enduring the conflicts and storms of life, he was more determined than ever before to hold fast the hope and fight the good warfare to the end. [Cf: RH 04-27-76 para. 31] p. 100, Para. 1, [1876MS].

A brother says he cannot allow this meeting to pass and this precious opportunity to be lost without testifying as to what God has done for him. He has been, for years, seeking to serve God. He now sees, as never before, what slow progress he has made. He is just beginning to see the sharp points and rough corners of his character; he feels that these traits are becoming more firmly fixed; he has asked God to help him to overcome them, to cherish humility and to bear the cross; but the cross has lacerated him in bearing it. The commandments of God are very broad; he wants to claim the Father's blessing through obedience. [Cf: RH 04-27-76 para. 32] p. 100, Para. 2, [1876MS].

A sister says she is trying to keep God's law and to love her Saviour with all her heart. Another says she has been trying to prepare her heart to receive a blessing and has been amply paid. [Cf: RH 04-27-76 para. 33] p. 100, Para. 3, [1876MS].

Still another sister says that the more and better we love God, the better we can see our guilt in transgressing the law of God. The blinder we are to our sins, the less importance we attach to the keeping of that law. The better we love God's commandments, the more precious will Jesus be to us, and the more grievous will sin appear. [Cf: RH 04-27-76 para. 34] p. 100, Para. 4, [1876MS].

A brother says his heart has rejoiced since he came on the ground; he is glad to meet old familiar friends. The enemy has tried hard to get him, but he is determined to press his way to the kingdom, there to meet his brethren and sisters, and rejoice with them in the final triumph. [Cf: RH 04-27-76 para. 35] p. 100, Para. 5, [1876MS].

A sister testifies that she loves Jesus and present truth; she has to make quite a sacrifice, but the Lord blesses her in making it. A brother says he is thankful indeed for this great privilege. [Cf: RH 04-27-76 para. 36] p. 100, Para. 6, [1876MS].

A sister is determined to press onward and make sure progress Heavenward. [Cf: RH 04-27-76 para. 37] p. 100, Para. 7, [1876MS].

A brother says that seventeen years ago, in the State of New York, he enlisted in the army of the Lord; he had idols which he could not then give up; the truth did not take deep enough hold on his heart to enable him to overcome; he had been opposed to the gifts, but for five or six months he has been strong in keeping the law of God, and has patiently endeavored to break off his wrong habits. This brother came, and with weeping confessed the bitterness of feeling he has had toward me, and the hard speeches he has made to others in regard to me; he asked my forgiveness. I told him I forgave him as freely as Christ forgave me. [Cf: RH 04-27-76 para. 38] p. 100, Para. 8, [1876MS].

A brother says he has been keeping the commandments of God some two years; he feels more at home in the company of God's children than with his own relatives who oppose our faith; he feels that he must deny self and bear the cross. [Cf: RH 04-27-76 para. 39] p. 101, Para. 1, [1876MS].

A brother wants to stand as a witness for Jesus; he confesses that when he left home his motives were not right in coming to this meeting; he wanted to see what was to be seen, to visit with friends, and have a "good time;" but now he feels that he must have a work done for himself; he wants to be strong in the truth, to study his Bible and consecrate himself fully to the work of God. [Cf: RH 04-27-76 para. 40] p. 101, Para. 2, [1876MS].

A brother says he is glad that he loves God and loves his people. He has tried to keep the Sabbath for more than twenty years; it is his experience that "great peace have they who love Thy law." He has unwavering faith in the Scriptures; he has no doubts regarding their truth; but he must have works accompanying his faith; for faith without works is dead, being alone. He desires to know the will of God and to live in obedience to it, and be sanctified through the truth. Brethren, let us hold on to God and his promises, pleading with him for strength to fight the good fight of faith and lay hold of eternal life. [Cf: RH 04-27-76 para. 41] p. 101, Para. 3, [1876MS].

A brother rejoices that he has this privilege. The meetings have done him good; he wants to make progress Heavenward; it is good for him to hear the testimony of those whom he knew years ago. He desires to be true to his profession. He has had trials; sometimes they seemed more than he could well endure; he has called upon God and laid his troubles before him, and he has been greatly strengthened in so doing. [Cf: RH 04-27-76 para. 42] p. 101, Para. 4, [1876MS].

A brother says he has rough ways that he wants to make smooth; he must break off from all things that hinder his advancement in the divine life; the love of God should be uppermost, and he should be willing to make everything subservient to His cause. He wants to gain the blissful shore. He wants all his acts and words to be in direct harmony with the will of God. [Cf: RH 04-27-76 para. 43] p. 101, Para. 5, [1876MS].

A brother says he believes the great and glorious gospel truths. He wants to go to the kingdom. He feels unworthy; he knows that it depends upon his actions whether he makes his way to Heaven or not. He knows that God weighs his deeds in the balance, and he wants a clean record in Heaven. [Cf: RH 04-27-76 para. 44] p. 101, Para. 6, [1876MS].

A sister says she thanks God for this meeting, but is sorry to confess that she lacks patience in her family; she wishes us to especially pray that she may overcome this sin. [Cf: RH 04-27-76 para. 45] p. 102, Para. 1, [1876MS].

A brother says he feels like pressing on; he has trials, and almost every discouragement with which to contend. He has set up idols and it is difficult for him to sacrifice them; he does not progress as he should if he had cut loose from these hindrances; he feels that he must give up everything that would be in the way of his spiritual

advancement, and be diligent to make his calling and election sure. [Cf: RH 04-27-76 para. 46] p. 102, Para. 2, [1876MS].

A sister says she is thankful that she came up to this meeting. There was the appearance of a storm; she asked God that the storm might be stayed. It looked very dark all night, but did not rain, and they started the following morning. They rode a part of the way in the rain, but this she did not mind; she had received many rich blessings since she came on the ground. She had many trials, but thought they were all for the best, and would trust in God to bring her through them all. [Cf: RH 04-27-76 para. 47] p. 102, Para. 3, [1876MS].

A brother says he desires to serve God in spirit and in truth; he wants his daily life to be acceptable in the sight of God. He has but a short time to serve the cause of truth, he wants the principles of truth to be exemplified in his every act, and the fear of God kept continually before him. [Cf: RH 04-27-76 para. 48] p. 102, Para. 4, [1876MS].

Four now rose at the same time. A sister says that she is a great sinner and wants to be converted. [Cf: RH 04-27-76 para. 49] p. 102, Para. 5, [1876MS].

A brother says, "I feel thankful for what mine eyes have seen and mine ears have heard. These cheering testimonies have met a response in my heart. I want to be strong in hope and faithful in obedience to all the commandments of God, and at last receive the reward of eternal life." [Cf: RH 04-27-76 para. 50] p. 102, Para. 6, [1876MS].

A Methodist sister says the Lord is here. She is thankful that he has given her enough of his Spirit that she can recognize the power and love of God manifested in the souls of this people. She is not of this fold, but feels that the Lord is among them. [Cf: RH 04-27-76 para. 51] p. 102, Para. 7, [1876MS].

A sister says she feels that, only through Christ, can she overcome. She has faults that she must put away. During the past year, when she thought she was strong, she was made to see her weakness. She came to this meeting to find Jesus. She wants to hide behind that Friend, as sister White has shown us it is only through the assisting grace of the Redeemer that we can overcome and have eternal life. [Cf: RH 04-27-76 para. 52] p. 102, Para. 8, [1876MS].

A sister says she loves the Lord, but she often says and does that which is wrong; this has hindered her progress. She has had severe conflicts and passed through many trying scenes; but the Lord has sustained her, and been to her a very present help in time of trouble. [Cf: RH 04-27-76 para. 53] p. 102, Para. 9, [1876MS].

A brother says that he has learned it is good to serve God. He has dedicated his entire self to the Lord, and feels that it is too small a gift. He is determined to serve him to the best of his ability. [Cf: RH 04-27-76 para. 54] p. 103, Para. 1, [1876MS].

A brother says he has been trying for many years to keep the commandments of God. He can say with truth that it pays even in this life to serve God. He intends to try, from this day, to serve him more

faithfully. [Cf: RH 04-27-76 para. 55] p. 103, Para. 2, [1876MS].

A sister says that it is good to be here. She thanks God that he has seen fit to call her into his service. She knows that if she does her part, he will not fail to do his. We may always trust him; for he will never forsake us. [Cf: RH 04-27-76 para. 56] p. 103, Para. 3, [1876MS].

A brother says he feels great need of humbling himself before God. He has been guilty of a disposition to find fault; he feels like asking the forgiveness of God and his brethren and sisters. [Cf: RH 04-27-76 para. 57] p. 103, Para. 4, [1876MS].

A sister testifies that the Lord has been good to her. She praises his name for his Spirit which she has felt in her heart since she came to this campmeeting. She feels that she must give herself and all she has into the hands of God, and trust him to keep and care for that which she has intrusted to him. [Cf: RH 04-27-76 para. 58] p. 103, Para. 5, [1876MS].

A sister says she is waiting for Jesus; she wants to be among the children of God when he shall appear. She feels that she must forsake her sins and obey the requirements of God, watching, waiting and praying, that she may be, at last, of that number that have washed their robes and made them white in the blood of the Lamb. [Cf: RH 04-27-76 para. 59] p. 103, Para. 6, [1876MS].

A brother says he feels happy in the Lord, although he knows himself to be an unworthy follower and keeper of his commandments. He has had a hard time to get along, but he is not discouraged, but means to press on till he gains the reward of him who overcomes. [Cf: RH 04-27-76 para. 60] p. 103, Para. 7, [1876MS].

A Danish brother says he feels that the truth that he has heard is testing his heart. He knows that he must get nearer to God. It is an individual work that must be done in each heart, and his only course is to cling to the Father. [Cf: RH 04-27-76 para. 61] p. 103, Para. 8, [1876MS].

His heart beats in unison with the hearts of his brethren, and his soul cries out, "Your God is my God, and your people are my people." If he cannot live in peace and harmony with his brethren in this world, he surely cannot in the world to come. [Cf: RH 04-27-76 para. 62] p. 103, Para. 9, [1876MS].

A Norwegian says he wants to try to seek the Lord and be a complete overcomer. He says that the Lord has been very good to him, and very merciful in his dealings with him. He has not a single complaint to make. [Cf: RH 04-27-76 para. 63] p. 103, Para. 10, [1876MS].

Four upon their feet at once. A brother says that it is good for him to be here. He is glad to hear these good, cheering testimonies. He is trying to seek God that he may have a correct understanding of his will, and do the work that God has given him to do. He feels that it is an important time for all. We must not neglect the work of God, and our souls should be fruitful in the knowledge of his will. [Cf: RH 04-27-76 para. 64] p. 104, Para. 1, [1876MS].

A sister says she rejoices in the good prayers and testimonies she has heard: they have done her good. She wants a new conversion to God and to his service. [Cf: RH 04-27-76 para. 65] p. 104, Para. 2, [1876MS].

A brother came up here with the desire and expectation of receiving a great blessing on this campground. He thinks that it is necessary for him to humble his heart before God, before he can enter upon his work with renewed zeal. He feels that he must have the patience, meekness and humility of Christ. He is determined to be a better man, through the grace of God, that his labors may be acceptable to him. He wants to be a faithful servant of Christ, that he may share the glorious reward promised to them who remain steadfast to the end. *(To be Continued.)* [Cf: RH 04-27-76 para. 66] p. 104, Para. 3, [1876MS].

Sabbath afternoon, June 26, I had freedom in speaking to the people from Luke 19:41, 42. There was a solemn impression left upon the audience. [Cf: RH 05-04-76 para. 1] p. 104, Para. 4, [1876MS].

We invited those who felt that they were not in favor with God, and those who had never professed our faith, and those who had backslidden from God, to come forward. About one hundred promptly responded to the call. Opportunity was given for all who felt burdened to relieve their feelings by saying a few words to the point. [Cf: RH 05-04-76 para. 2] p. 104, Para. 5, [1876MS].

A sister said she felt that she needed the prayers of God's people. She had prayed the Lord to open the way for her to come to this meeting, that she might here seek God with all her heart. There was a very tender spirit in the congregation. [Cf: RH 05-04-76 para. 3] p. 104, Para. 6, [1876MS].

A brother said he feared that we did not realize the sacred work in which we are engaged, and do not feel the necessity of making sure work for eternal life. The truth never looked brighter than today. [Cf: RH 05-04-76 para. 4] p. 104, Para. 7, [1876MS].

A sister said she must have a stronger hold on God. She has led a praying life, but has not felt right. Her life has not been worthy of the name of Christian. [Cf: RH 05-04-76 para. 5] p. 104, Para. 8, [1876MS].

A sister said she had done wrong. Nothing, as she now views it, has been good and right in her life. She wants her heart cleansed. She has been living in doubts and fears, and knows that she cannot honor God by such a life. [Cf: RH 05-04-76 para. 6] p. 104, Para. 9, [1876MS].

A brother said he was laboring to find rest for his soul, but he does not feel free. He said that he had felt an antipathy to a certain brother. He begged his brother to give him his hand and forgive him for his feelings. This confession was well wet down with tears. [Cf: RH 05-04-76 para. 7] p. 105, Para. 1, [1876MS].

A sister said she wanted a consecration to God. She had not devoted time to the study of the Bible and had not given time to the education of her children. There has not been a day that she has not said or done something which she afterwards regretted. She seemed to be overcome,

and dropped upon her knees before God, weeping, confessing, and praying for the forgiveness of her sins. She confessed that she had been at times impatient with her family and faultfinding with her brethren and sisters. [Cf: RH 05-04-76 para. 8] p. 105, Para. 2, [1876MS].

A sister said she desired to be a child of God. She sometimes felt thankful to God for his mercies, but she longed to get nearer to God, and wanted to feel more anxiety for her children. She wanted a conversion that would make her love sinners more. She thought if she came forward to ask the prayers of the servants of God, he would cause a deeper work in her heart, and she would receive strength to do the duties that God had left for her to do. [Cf: RH 05-04-76 para. 9] p. 105, Para. 3, [1876MS].

A Danish sister said she had tried to serve the Lord, and wanted more of the Spirit of God. [Cf: RH 05-04-76 para. 10] p. 105, Para. 4, [1876MS].

A brother confessed that he was a sinner, by coming forward to these seats. He wanted a deeper work of God in his heart. He came up to humble himself before God. Unfaithfulness he felt was written on all his works. He felt that he must have a pure conscience; for the pure alone shall see God. [Cf: RH 05-04-76 para. 11] p. 105, Para. 5, [1876MS].

A brother said it had been only three months since he commenced to serve God and obey his commandments. He wanted to surrender all to God and love him with all his heart. [Cf: RH 05-04-76 para. 12] p. 105, Para. 6, [1876MS].

A brother said he had made a profession of the truth, but he had never felt satisfied with his position. He felt that he must have a deeper work of grace in his heart. He wanted to get right here at this meeting. He must work from the foundation. The foundation must be sound. He must dig deep and lay it firmly upon the Rock. Unless the law of God was written in his heart he felt that he could never be saved, and hear from the lips of Christ, "Well done, good and faithful servant, enter thou into the joy of thy Lord." [Cf: RH 05-04-76 para. 13] p. 105, Para. 7, [1876MS].

A brother had loved Christ one year, and he felt that the commandments of the Father are holy, just, and good. He felt that he was a most sinful being. He had much to hinder him. He wanted to give up all his sins. For the past few weeks he had had a deep conviction of sin. He felt with the brother who had spoken just before him that he must dig deep, get down to the very bottom of his iniquity, and root out every evil. He knew it was a trying time and a turning point in his life and experience. The law of God is exceedingly broad. The law of the Lord is perfect converting the soul. This conversion he must experience in his life. [Cf: RH 05-04-76 para. 14] p. 105, Para. 8, [1876MS].

A Dane spoke in his own tongue. Bro. Nelson interpreted his words. The brother said he had done many wrong things in his life, for which he was heartily sorry. He repented of his sins, and wanted to love Jesus with undivided affections and obey the commandments of God. [Cf: RH 05-04-76 para. 15] p. 106, Para. 1, [1876MS].

A sister said she had been many years a professed Christian, but she was convinced from what she had heard at this meeting, that she must have a deeper work of grace in her heart. She came here, that she might have her strength renewed. She made a confession to her brethren and sisters of her neglect of duty. She wanted to be a wholehearted, daily Christian. She wanted a thorough work of grace in her heart, that she might be a blessing to others. [Cf: RH 05-04-76 para. 16] p. 106, Para. 2, [1876MS].

A sister said she came to this meeting to obtain the blessing of God. She was convicted of sin, and convinced that she has lived at a great distance from God. She has feared the cross of Christ. She loved the Lord's people and these truths. From a child she has had a love for the truth. The commandments of God and the faith of Jesus are precious to her. She wants to be a wholehearted Christian and honor her Redeemer. [Cf: RH 05-04-76 para. 17] p. 106, Para. 3, [1876MS].

A brother said he realized that he was in the presence of the all-seeing God. He knoweth all things. He knoweth our hearts better than we can know them ourselves. If he should deceive men he knew that it was impossible for him to deceive God. He had not knowingly wronged his neighbor. He wanted to realize the claims of God upon him, and to love God with all his heart, and his neighbor as himself. He was thankful that he came to this meeting. If he did not hear another word spoken, he could say that he is fully paid. He said he was determined to live more consecrated to God. [Cf: RH 05-04-76 para. 18] p. 106, Para. 4, [1876MS].

A sister requested the prayers of God's servants for her husband. He came to the meeting, but because of dampness and wet, had to leave. He was a great sufferer from neuralgia. She felt that she must give herself anew to God, and hope continually in his salvation. [Cf: RH 05-04-76 para. 19] p. 106, Para. 5, [1876MS].

A brother said he had for two years professed to keep the commandments of God. He confessed he had not fully lived out his holy profession. His friends said he was foolish to believe these things. He had come to the meeting to see what there was here. He thanked God for what he had felt. He wanted God and the leaders in this work to forgive him for his unbelief. He wanted to dig deep around his own heart. He wanted his life spared a little longer, that he might get right. He hoped all his friends would forgive him his wrong doing. Oh! said he, how shall we feel when professedly keeping the commandments of God to find out that we are transgressors of the law? He said that he was convinced by the law of God that he was a sinner. [Cf: RH 05-04-76 para. 20] p. 106, Para. 6, [1876MS].

A sister said that she has received some tokens from God that she is indeed a child of his. [Cf: RH 05-04-76 para. 21] p. 107, Para. 1, [1876MS].

A brother said he came forward to confess his sins. He was convicted that he was a transgressor of the commandments. He feels that he must without delay identify himself with God's commandment keeping people. His friends are astonished to think he has commenced to keep the Sabbath. He feels thankful for the publication of tracts and especially for the Voice of Truth. [Cf: RH 05-04-76 para. 22] p. 107, Para. 2,

[1876MS].

A brother felt guilty that he had not lived up to the light, and will try to walk in the light henceforth as Christ is in the light. [Cf: RH 05-04-76 para. 23] p. 107, Para. 3, [1876MS].

A brother thinks that some may look upon this movement of his in coming forward, as a strange thing after professing to be a Christian for forty years. But he has promised to crucify the old man with his deeds. His children had come to accountability, and he felt to repent before God that he had not set the example before them that he should. He wanted to know from day to day that he is doing the will of God, and to so live before his family and the world that they may know that he is one of the family of God. [Cf: RH 05-04-76 para. 24] p. 107, Para. 4, [1876MS].

A sister said she once enjoyed the blessing of God, but she had got into a fretful way with her family. She wanted to do her duty to her little boys, that they might see that their mother had true love for them. She wanted to be strengthened of God, that she might do her duty to her family and the world. Time is short, and she felt that we must get deep at the root of the work. She asked forgiveness of her friends, that she had not given them a better example in her life. She prayed God to forgive her for her lack of love to him. [Cf: RH 05-04-76 para. 25] p. 107, Para. 5, [1876MS].

A sister said she wanted to get nearer to God. She did not want to be found following the fashions of this world. [Cf: RH 05-04-76 para. 26] p. 107, Para. 6, [1876MS].

A Danish sister said there were many things which must be done away with in her heart. She did not want to profess the truth and deny it in her life. She asked forgiveness, that she has sinned by her coldness. She wanted to feel the Spirit of God uniting with her spirit, that she could daily have the evidence that she was indeed a child of God. She did not feel that she could say today that she was a child of God. [Cf: RH 05-04-76 para. 27] p. 107, Para. 7, [1876MS].

A brother said he wanted to be deeply interested in the work of salvation. The present truth, had searched his heart. He felt that he must have the grace of God in his heart. He had been a Methodist for forty years. About one year ago, when he began to keep the commandments of God, charges were made against him, and he was turned out of the church. He felt that he wanted to be a thoroughly converted man. He knew not how soon his case might be brought in review before God. He must have a blameless life, a faultless character. [Cf: RH 05-04-76 para. 28] p. 108, Para. 1, [1876MS].

A brother said he had been keeping the commandments of God for six months. He felt that he needed a deeper work of grace in his heart. The truth is indeed precious to him; he had never realized the sinfulness of sin until he had seen the light in regard to the law of God. [Cf: RH 05-04-76 para. 29] p. 108, Para. 2, [1876MS].

A Norwegian sister said she has just come out to keep the commandments of God. A few obey the truth. They have meetings, and the Lord meets with them. She wanted more of the grace of God--to be brought into

greater nearness to him and to be humble. If she had grieved any of her brethren because of her course, she asked forgiveness. She did not want to be merely half right, but just right. [Cf: RH 05-04-76 para. 30] p. 108, Para. 3, [1876MS].

A brother one year and a half ago was on the wrong track. He was ashamed to say he was a Sabbath breaker, but now he wanted to be a Christian commandment keeper. [Cf: RH 05-04-76 para. 31] p. 108, Para. 4, [1876MS].

A brother said he was not satisfied with his condition. To be a Christian is to be Christlike. We must be all right, sanctified through the truth. A Christian will bear the fruits of the Spirit, love, joy, and peace. He was frequently overcome by an impatient spirit. He felt that he must overcome this; for he did not believe a fretful Christian would get into Heaven. He had made solemn vows to God before he came on the ground. He felt that he must pray much. We are too near the end to be trifling with eternal interests. The pure in heart alone shall see God. He must be a Bible Christian. [Cf: RH 05-04-76 para. 32] p. 108, Para. 5, [1876MS].

A brother said he wanted to get all right. He felt that this was the day and the hour of salvation. He has been for twenty years keeping the Sabbath, yet he is not satisfied with his present attainments. He wanted complete victory over every sin and over everything that offends the Lord. [Cf: RH 05-04-76 para. 33] p. 108, Para. 6, [1876MS].

A little child said she wanted to be good and go to Heaven. [Cf: RH 05-04-76 para. 34] p. 108, Para. 7, [1876MS].

A sister confessed that it is very humbling to acknowledge that while she has been trying to live a Christian life she has not walked before her family as she ought. She has at times been impatient, and feared that this sin would keep her out of Heaven. She wanted to be an overcomer. She knew her besetting sin to be impatience. This grieves the Spirit of God and brings darkness to her soul. [Cf: RH 05-04-76 para. 35] p. 108, Para. 8, [1876MS].

A brother said he resolved a few weeks ago to keep all of God's commandments. He wanted to take hold of the work anew and commence at the foundation. If he had wronged any one he asked to be forgiven. [Cf: RH 05-04-76 para. 36] p. 109, Para. 1, [1876MS].

A brother had been striving to keep the commandments of God one year. He wanted to be a perfect overcomer. [Cf: RH 05-04-76 para. 37] p. 109, Para. 2, [1876MS].

A brother said he felt that he needed a deeper work of grace, that he might perfect a Christian character and walk before his family and before God with acceptance. [Cf: RH 05-04-76 para. 38] p. 109, Para. 3, [1876MS].

A brother said he had followed the Lord for one year. He wanted from this time to strive more earnestly for eternal life. [Cf: RH 05-04-76 para. 39] p. 109, Para. 4, [1876MS].

A sister said it had been only five months since she commenced to keep

all of God's commandments. She thanked God that she had the help and example of a good mother. [Cf: RH 05-04-76 para. 40] p. 109, Para. 5, [1876MS].

A brother said he belongs to the church at Grove Lake. The truth found him steeped in tobacco. He had at times used a little when his brethren did not know it. He kept it secret from them, but he could not carry this burden any longer. He confessed that he had indulged his appetite to his injury; he is decided now to put it entirely away, and forever. [Cf: RH 05-04-76 para. 41] p. 109, Para. 6, [1876MS].

A brother wanted a deeper work of grace in his heart. He had professed to serve God, and came out in the truth about one year ago, but he was not willing to yield all. He wanted to make an entire surrender to God on this campground. [Cf: RH 05-04-76 para. 42] p. 109, Para. 7, [1876MS].

A brother said he was naturally irritable, and he had been thus in his family. He wanted to set a better example before his family, that they might be brought into the truth. [Cf: RH 05-04-76 para. 43] p. 109, Para. 8, [1876MS].

A sister said she thought if we would set a right example before our children, they would grow up in the nurture and admonition of the Lord. [Cf: RH 05-04-76 para. 44] p. 109, Para. 9, [1876MS].

A sister said she felt herself to be a great sinner. She had not had patience toward her children. She felt that great responsibilities rest upon parents. The blood of our children will be required at our hands unless we are more faithful to do our duty to them. [Cf: RH 05-04-76 para. 45] p. 109, Para. 10, [1876MS].

A brother said he was not a member of our denomination. He has not been a member of any denomination. For the last twenty years he had been floating about, feeling perfectly safe until three months ago. He had been reading our publications, and investigating. He never heard a sermon until yesterday. He was searching for himself. Since being at this meeting, he saw things in a different light. He wanted truth. He thought he had a right to know something for himself. He came seventy-five miles to become acquainted with this people. He wanted to know what he is, and what he must be in order to be saved. He should not have come seventy-five miles if he had not had an interest to obtain light and truth. He believed that he had heard the truth, and he would take hold upon it, and walk in its light. [Cf: RH 05-04-76 para. 46] p. 109, Para. 11, [1876MS].

A brother said his course was onward. He wanted to enjoy the presence of God, he wanted to get in a position to work. He had been cheered up a little since he came to this meeting. He found there were Sabbathkeepers within five miles of him who have been keeping the Sabbath two months. He was one year ahead of them. He hoped to see brighter days. [Cf: RH 05-04-76 para. 47] p. 110, Para. 1, [1876MS].

A sister said she had five children in the grave. She wanted to live a consecrated life before God, and gain Heaven. [Cf: RH 05-04-76 para. 48] p. 110, Para. 2, [1876MS].

A brother said he loved Jesus, he loved the blessed truth. He had been much blessed since he came to the campmeeting. [Cf: RH 05-04-76 para. 49] p. 110, Para. 3, [1876MS].

A brother said he was ashamed to occupy the seat as a sinner after professing to follow Jesus twenty-six years. He ought to be telling of victories and triumphs. He came to the campmeeting determined to seek God with all his heart. He had for a time back been drifting away from God, and he had not had the assurance of his acceptance with God. He had been blessed since he came upon the ground. [Cf: RH 05-04-76 para. 50] p. 110, Para. 4, [1876MS].

A brother thanked God for the privilege he has had of attending this meeting. He would strive to live near to God. He had not been satisfied with himself at all. He must draw near to God and have more love in his heart. [Cf: RH 05-04-76 para. 51] p. 110, Para. 5, [1876MS].

A brother said he had been practicing self-denial. He had wanted to speak but felt great disinclination. He thought he ought to love his neighbor as himself. He was a member of the Methodist church for four years. He had been a believer in the Advent faith ten years, and had been keeping the Sabbath one year. He had a desire to keep all the commandments of God. He could not say that his life had been acceptable with God. He did not feel discouraged, and had tried to give himself wholly away to God today, trusting in his mercy. Since 1844 he had not felt that the last day was far distant, as many of the church had done. In his youth the Methodists used to preach the near coming of Christ, but those days are past in the popular churches. The cry has gone forth, "Be ye also ready." It was not the wise or great men of earth whom Jesus called to be co-workers with him, but poor fishermen. He hideth these things from the wise and prudent and revealeth them unto babes. He wanted the prayers of the servants of God for his family. They did not oppose him, but they had not yet embraced the truth. He would be glad to meet them in the kingdom. [Cf: RH 05-04-76 para. 52] p. 110, Para. 6, [1876MS].

A brother felt that he was drifting away from the Lord. He wanted to get where the Lord desired him to be, and where he could have pleasure in daily communion with him. [Cf: RH 05-04-76 para. 53] p. 111, Para. 1, [1876MS].

A sister, six years ago, started to keep the Sabbath, has no family or acquaintance in the truth. She has felt the blessing of God, but for some reason a season of darkness has come over her, and she scarcely knows which way to turn. She knows what the love of God in the heart is, and wants to realize his love again. [Cf: RH 05-04-76 para. 54] p. 111, Para. 2, [1876MS].

A brother wants to signify his willingness to have God's people pray for him. Darkness has come over him and he feels sad on his own account. He must have the darkness driven away. His sins are great, and he has gone as far as it is possible for him to go. He wants to realize the blessed hope that has been pictured out before him today. He wants to be an overcomer. [Cf: RH 05-04-76 para. 55] p. 111, Para. 3, [1876MS].

A brother promised if the Lord would bless him he would live a better

Christian life. He feels that he must take up the cross. He asks his brethren to watch and see if he keeps his promise, and to pray for him, that he may have strength to do his whole duty. [Cf: RH 05-04-76 para. 56] p. 111, Para. 4, [1876MS].

A brother says he praises the name of the Lord that he has been blessed on the campground. [Cf: RH 05-04-76 para. 57] p. 111, Para. 5, [1876MS].

A Swedish sister wants to press forward. She wants to have her sins forgiven. She wants the grace of God, to live a holy life hereafter. [Cf: RH 05-04-76 para. 58] p. 111, Para. 6, [1876MS].

A brother says he has neglected prayer because of discouragement. He has neglected duty and lacked faith in God. As he has moved forward the cloud has been lifted and he feels the necessity of his heart being made pure and clean before God. He feels like beginning anew to serve God. [Cf: RH 05-04-76 para. 59] p. 111, Para. 7, [1876MS].

A brother has been one year and a half keeping the commandments of God. He has found it good to obey the Lord. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." He means never to turn back. He knows that there is a great chance for improvement. He must have the grace of God in his heart, and resist lukewarmness which presses upon him. [Cf: RH 05-04-76 para. 60] p. 111, Para. 8, [1876MS].

A sister, weeping bitterly, says she wants to have her sins forgiven. [Cf: RH 05-04-76 para. 61] p. 111, Para. 9, [1876MS].

A Swedish sister says the Lord has been very good to her. She loves Jesus. She loves the law of God; in keeping his commandments she has found great peace. [Cf: RH 05-04-76 para. 62] p. 111, Para. 10, [1876MS].

A brother had been twelve years in the Baptist church. Three years ago he began to read his Bible and study it, and God gave him light. He saw the Sabbath in the word of God, and commenced keeping it; found rest and peace in the love of Christ and in obedience to the law of God. [Cf: RH 05-04-76 para. 63] p. 112, Para. 1, [1876MS].

My husband then spoke a few words to those who were seeking the Lord. He said that many had been very much discouraged by the wrong views taken of God. They seek him with doubt and fear. Their hearts murmur, "I am not sure that he will forgive me." They look upon God the Father as a being of stern majesty and justice, devoid of sympathy and love. "He that spared not his own Son, but delivered him up for us all, how shall he not, with him, freely give us all things?" "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Is not the gift of Christ a pledge of the Father's love for sinners? I would say unto you who have come forward here, The Father loves you. [Cf: RH 05-04-76 para. 64] p. 112, Para. 2, [1876MS].

In the popular churches, we hear but little except, "Do you love Jesus?" The love of the Father is scarcely mentioned; it is only Christ, Christ. God the Father has given unto man the greatest gift

that Heaven held. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I believe that the heart of the great God is touched and moved by the condition of sinners today, as when he gave his Son to die for the sins of the world. Christ says, "I and my Father are one." Sinners and backsliders, it is your duty to believe that God loves you this day, and that Christ loves you. The Redeemer of the world made a great sacrifice to purchase for you life everlasting. Can you now say, "Here on my heart the burden lies, And past offenses pain my eyes?" [Cf: RH 05-04-76 para. 65] p. 112, Para. 3, [1876MS].

The Father has given a pledge to sinners, in that he withheld not his dearly beloved Son, but gave him a sacrifice for them. Christ has given the pledge of his love to sinners, in that he gave his life to save them. If the Father has manifested his love for sinners by giving his only son, will he not freely give every mercy and blessing? On account of disease, or surrounding discouragements, some drift into despair, and gloom overshadows them. From this they may find entire freedom, and again become hopeful and expectant to overcome. The thought that Jesus loves them, pure angels love them, and our gracious Heavenly Father loves, pities and wants to save them, should inspire them with faith and confidence in God. The Father takes no pleasure in the death of the sinner, but he wants him to repent of his sins and turn to righteousness and be saved. When the sinner desires the approval of the Lord more than any thing else, and is willing to make any and every sacrifice for the love of Jesus, he may settle it in his mind as a fact that, if he perseveres, he will stand finally in the city of God upon the gold paved streets. [Cf: RH 05-04-76 para. 66] p. 112, Para. 4, [1876MS].

Go forward in faith, you that have taken your position upon these front seats, and thereby acknowledge your desire to serve your Heavenly Father. Expect that you will be saved, if you comply with the conditions laid down in the word of God. Take advance steps in faith. Make efforts in and through Jesus, relying upon the merits of his blood. You must have repentance toward God, because it is the Father's law which you have transgressed; and you must exercise faith in our Lord and Saviour Jesus Christ as the sinner's advocate, to plead in his behalf. Come, sinner, to the Father and the Son! All Heaven invites you to come and gain eternal life. [Cf: RH 05-04-76 para. 67] p. 113, Para. 1, [1876MS].

Jesus wants you to come. If you stumble once and again, do not give up in despair. If you are brought into trial, if you are overcome and do wrong, repent sincerely before God, but do not despair. Try again, laying hold more firmly of the merits and strength of Christ. When sinful man has no righteousness of his own to rely upon, Christ becomes his righteousness. When he feels that he has no strength, Jesus offers to put his arm beneath him. The sinner may then indeed say, Christ died for me, and his blood cleanseth me from all sin. I know in whom I have believed; from him I derive strength for the daily toils and trials of life and to resist the strong temptations of Satan. [Cf: RH 05-04-76 para. 68] p. 113, Para. 2, [1876MS].

When our son Henry was dying he seemed as if inspired. He had a word for all just appropriate for each case. With the Spirit of God resting upon him, he said to his next younger brother, "Don't give up, try to

do right." How many will sink down because they make some mistakes. They should never be discouraged, but try again. Under trials and discouragements many lose their faith. Jesus wants to save them. His arms are extended to receive them, and all their burdens if they will come. We hope your hearts will go out to Jesus in loving trust. He will then unite your heart to his by mysterious hidden links joining your soul to his. "He that abideth in me, and I in him, the same bringeth forth much fruit." [Cf: RH 05-04-76 para. 69] p. 113, Para. 3, [1876MS].

We then united in earnest supplication to God for his Spirit and his pardoning love to be manifested upon that occasion. We had the assurance that our prayers were heard. The sweet peace of Heaven rested upon those present, and many were rejoicing in the evidence that Jesus had indeed spoken peace to their hearts. (*Concluded next week.*) [Cf: RH 05-04-76 para. 70] p. 113, Para. 4, [1876MS].

Sunday morning June 27, at 8 o'clock, by request I spoke about one hour for the benefit of our Swedish, Danish, and Norwegian, as well as American brethren, in regard to the work the Lord is doing in Europe, in bringing present truth before those of other tongues. It was interpreted to them. This was an encouragement to our brethren and sisters of other tongues, and also to our American brethren. Sunday, at 10 A.M., my husband spoke from the stand with great freedom and power, giving the reasons of our faith. The congregation was very attentive. We hope the good seed sown will spring up and bear fruit to the glory of God. [Cf: RH 05-11-76 para. 1] p. 113, Para. 5, [1876MS].

At 2 1/2 P.M., I spoke to the people about one hour and a half upon Peter's ladder of sanctification consisting of eight rounds. I dwelt upon temperance and the importance of parents' teaching their children self-denial, and self-control, guarding the appetite and taste from indulgence at the expense of mental, moral, and physical strength. [Cf: RH 05-11-76 para. 2] p. 114, Para. 1, [1876MS].

The lessons upon self-control and self-denial are to be received by education, in childhood and youth. The appetite is to be restrained and educated, and this is the responsible work that devolves upon parents. The youth in generations past have been the index to society. [Cf: RH 05-11-76 para. 3] p. 114, Para. 2, [1876MS].

If parents had done their duty in spreading the table with wholesome food, discarding irritating and stimulating substances, and at the same time had taught their children self-control, and educated their characters to develop moral power, we should not now have to handle the lion of intemperance. After habits of indulgence have been formed, and grown with their growth and strengthened with their strength, how hard then for those who have not been properly trained in youth to break up their wrong habits and learn to restrain themselves and their unnatural appetites. How hard to teach such ones and make them feel the necessity of Christian temperance, when they reach maturity. The temperance lessons should commence with the child rocked in the cradle. "The hand that rocks the cradle is the hand that rocks the world." [Cf: RH 05-11-76 para. 4] p. 114, Para. 3, [1876MS].

I was requested by the Swedes and Danes to write out the subject just as I presented it to the people, and have it translated into the

different languages. I promised to do this when I had a favorable opportunity. Bro. Smith spoke to the people in the evening. [Cf: RH 05-11-76 para. 5] p. 114, Para. 4, [1876MS].

Monday morning at 5 o'clock a business meeting was held. At 8 o'clock my husband spoke from the stand to the people, in regard to the present condition of the cause. I spoke to the people Monday at 10 1/2 A.M., with great freedom. It seemed to fall to my lot to speak in the afternoon also. The Lord blessed and strengthened me greatly. I spoke above one hour. I felt the special power of God upon me while speaking. Bro. Smith spoke in the evening with his usual clearness. These discourses from Bro. Smith were a feast to many who could appreciate the clear points of argument on our position. [Cf: RH 05-11-76 para. 6] p. 114, Para. 5, [1876MS].

Tuesday morning, June 29, at 8 o'clock, my husband spoke to the people from the stand, upon baptism. He had great freedom and power. I spoke to the people at 10 1/2 o'clock from James 1:22, 25: "But be ye doers of the word, and not hearers only, deceiving your own selves; for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." [Cf: RH 05-11-76 para. 7] p. 114, Para. 6, [1876MS].

The Lord blessed the word spoken. Invitation was then given for any who desired to be children of God, those who were backslidden from God, and those who for the first time were convicted that they had been living in transgression of the law of God, to come forward. About forty responded to the call. [Cf: RH 05-11-76 para. 8] p. 115, Para. 1, [1876MS].

Liberty was given to any who wished to relieve their minds by bearing their testimony. An aged sister said she came forward to receive the prayers of the servants of God. She had professed to be a Christian for years, but since these meetings commenced she was convinced that she had been breaking the law of God, and from this time she should take her position with this people to keep all of God's commandments. The law of God has convicted her as a sinner. She has felt that the Spirit of God was with this people. When the invitation was given upon a former occasion to go forward, she did not accept the invitation and let the opportunity pass. She felt that she had done wrong. She was sorry that she had transgressed the law of God. Her good and gracious Heavenly Father, who is plenteous in mercy and loving kindness, has not left her in her blindness. She wants to be cleansed from all sin. (This sister was a member in good standing in the Methodist church.) [Cf: RH 05-11-76 para. 9] p. 115, Para. 2, [1876MS].

A brother thought he could get no encouragement in coming up to this meeting, but he had received great good, and thanked God for this precious privilege. [Cf: RH 05-11-76 para. 10] p. 115, Para. 3, [1876MS].

A Danish brother said he rejoiced in these truths. He thought the truth which was so clear to him would be seen and understood by all of

good sense when presented before them, but he was terribly disappointed. Those who did see, would not acknowledge the light, and many he could not make see the evidences of the truth which were so plain to him. [Cf: RH 05-11-76 para. 11] p. 115, Para. 4, [1876MS].

Bro. L. said, "You may some of you be surprised to see me forward here for prayers among sinners and backsliders." He said he found scripture which was applicable to his case. Num. 11:1 "And when the people complained, it displeased the Lord; and the Lord heard it, and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp." He wants to be fully in union and harmony with his American brethren. He has grown up outside of the ranks of Adventists. Circumstances have kept him there continually watching and severely tempted in regard to the feelings of the Americans toward his Swedish brethren. When his eyes rested upon the above passage in regard to murmurers, the Spirit of the Lord applied these words to his mind. He felt reproved of the Lord for being in the outermost part of the camp. This was a wrong position for him to gain strength. He will from this time take his stand among his brethren. He would be more reasonable. "May God bless my brethren," said he. "I want to put all my strength in the great work. I rejoice in the Lord that I see the half a dozen of my countrymen who can scarcely understand a word of English coming forward for prayers." It reminded him of the blind men feeling their way to Jesus. In a touching manner he talked in Swedish to those who came forward. The searching Spirit of God was in the meeting; his melting power was felt upon many hearts. Bro. L. continued, "May the Lord bless you all, and grant that we may all unite around the throne to praise his name." [Cf: RH 05-11-76 para. 12] p. 115, Para. 5, [1876MS].

A young sister feels that the Lord is very near her. She wants to leave the vanities of the world and follow her self-denying Redeemer. [Cf: RH 05-11-76 para. 13] p. 116, Para. 1, [1876MS].

We repaired to the water about three miles distant over a rough road. Eighteen were buried with Christ in baptism. This baptismal scene was an interesting occasion. Children went into the water so very calmly, with light and peace expressed in the countenance. Surely the blessing of the Lord rested upon candidates, administrator, and those who were interested spectators. [Cf: RH 05-11-76 para. 14] p. 116, Para. 2, [1876MS].

In the afternoon I spoke to the people with great freedom. I then invited sinners and backsliders forward for prayers. A large number responded. We gave them all an opportunity to talk out their feelings. [Cf: RH 05-11-76 para. 15] p. 116, Para. 3, [1876MS].

One man arose and said that probably there was not a person on the ground who had passed through so great trials as himself. He was in the Indian massacre. He received several balls in his person. He saw his family massacred. He would not detain the people with the relation of his experience. He wants to set out now at this meeting to serve God, and do the best he can to save his own soul. If Job and Daniel were in the land, they could only deliver their own souls. They could not save son or daughter. [Cf: RH 05-11-76 para. 16] p. 116, Para. 4, [1876MS].

A brother says he is an unworthy subject of religion. He has been a

Baptist in profession. Many years he had loved the people of God. He had pointed sinners to the Lamb of God, but had long been down by the cold streams of Babylon. He had not given a right example to his friends and neighbors. He is not without trials. He wants to be a Christian. He does not feel the love that he once felt, and that help from the courts of Heaven he once had. He said he was glad he came to the Adventist campmeeting. He had received ideas at this meeting that were entirely new to him. He has had something hard and bitter in his heart against Mrs. White's visions. He had said many wrong things in regard to her for which he is now ashamed. He believes in the prayers of the children of God. He requests them to pray that he may think and act right, and see clearly all things as we see them. He does not see all points as this people see them, but hopes to be fully with us yet in the faith. [Cf: RH 05-11-76 para. 17] p. 116, Para. 5, [1876MS].

A brother says he finds himself far behind. He wants to confess his wickedness before all present. He wants to make an entire surrender to God. [Cf: RH 05-11-76 para. 18] p. 117, Para. 1, [1876MS].

Another brother says it is only a few months since he has been enlightened in regard to the truth by reading a Review. He received the Signs of the Times also; and became convicted through reading these papers that Saturday was the Sabbath of the Lord. He felt that he must have something more than merely the light upon the Sabbath. He wanted to know some things for himself which had never been told him. He offered his first prayer forty miles from home while in camp. He sought the Lord then and there, and had come to this meeting to obtain further light and to follow it. This brother received the ordinance of baptism, and fully identified himself with this people. [Cf: RH 05-11-76 para. 19] p. 117, Para. 2, [1876MS].

A brother then arose stating that the one who had just spoken had stated his case exactly. The Voice of Truth had first convicted him. He saw that this people had the truth. [Cf: RH 05-11-76 para. 20] p. 117, Para. 3, [1876MS].

A Dane stated that her mother had lived a Christian life and instructed her. She was trying to be a Christian also. She had made many crooked paths. She had been a backslider and wants to start out anew. She wants the prayers of God's servants, that she may have grace to labor for her neighbors that they may be brought to the truth. She has learned many good things of Adventists. [Cf: RH 05-11-76 para. 21] p. 117, Para. 4, [1876MS].

A brother finds that by gazing into the looking glass as sister White mentioned, there was a lack. He had not the love of God in his heart as he should have it. He did not want to forget what manner of man he was. He wanted to see his defects revealed to him in the law of God. [Cf: RH 05-11-76 para. 22] p. 117, Para. 5, [1876MS].

A young sister says she will not let her crown go. She wants to get to Heaven. She will watch and pray that no one may take her crown. She is determined to stand firm and consecrate her life wholly to God. [Cf: RH 05-11-76 para. 23] p. 117, Para. 6, [1876MS].

A brother says no doubt many will be surprised to see him rise for prayers. He had made a profession of religion for a long time, joined

the Baptist church, united with those of our faith in Illinois, came to Minnesota; since that time had become rather cold. He had backslidden and felt that he should be doing more than he was then doing. He had resisted the strivings of the Spirit of God. He wanted to consecrate all to the will of Christ. If it was his duty to bear the message he would do so. His wife had taken her seat with him to seek God that they might the better know and do his will from the heart. [Cf: RH 05-11-76 para. 24] p. 117, Para. 7, [1876MS].

June 30. Last morning upon the camp ground. Assembled under the tent at the ringing of the bell about five o'clock. [Cf: RH 05-11-76 para. 25] p. 118, Para. 1, [1876MS].

Meeting opened with singing and prayer. Bro. Smith made some appropriate remarks, then others followed with their testimonies. [Cf: RH 05-11-76 para. 26] p. 118, Para. 2, [1876MS].

A sister realizes her weakness, but rejoices that she has a Saviour to help those who put their trust in him. She wants to train her children aright that they may gain the kingdom at last. She thanks God for what he has done for her. He has given her husband unto her as a companion in this good way. [Cf: RH 05-11-76 para. 27] p. 118, Para. 3, [1876MS].

A brother rejoices in the goodness of God to him since he has been to this meeting. He has not felt his acceptance with God for a time, as he desired; but since these meetings he has enjoyed the blessing of God, and he wants to retain this precious blessing under all circumstances. [Cf: RH 05-11-76 para. 28] p. 118, Para. 4, [1876MS].

A brother says he never felt greater gratitude to God than he does this morning. He has a most earnest desire to follow him and be better prepared to live in his kingdom. He was much affected. [Cf: RH 05-11-76 para. 29] p. 118, Para. 5, [1876MS].

A brother rejoices for the blessing he has received at this meeting. He does not want to be forgetful of the words of truth, warning, and encouragement heard since coming here. [Cf: RH 05-11-76 para. 30] p. 118, Para. 6, [1876MS].

Another brother says he has been blessed in attending this campmeeting. He feels that the Spirit of God and of Heaven has come nigh unto us. He desires to go home and live better for the time to come than he has done, that rays of light may pass from him to others, that they may know that he has been learning of Jesus. Unless he makes quick steps he fears that the message will get ahead of him, and he be left behind. [Cf: RH 05-11-76 para. 31] p. 118, Para. 7, [1876MS].

A sister says she is resolved to go to Mount Zion, lay all on the altar, and strive earnestly to do her Master's bidding. [Cf: RH 05-11-76 para. 32] p. 118, Para. 8, [1876MS].

A brother says he is glad that God has put into his heart a desire to be a soldier of the cross, and bear that cross cheerfully till he shall exchange it for a crown. [Cf: RH 05-11-76 para. 33] p. 118, Para. 9, [1876MS].

A Danish sister says she is thankful for the instruction she has received at this meeting. She wants to carry out the things she has heard. In all the departments of life she wants to gather with Christ. If we lose the influence of these meetings it will be to us a great loss. [Cf: RH 05-11-76 para. 34] p. 118, Para. 10, [1876MS].

A sister feels that she has been greatly privileged in attending these meetings. She has been much discouraged. It seemed to her that she should never overcome, that with her the war was nearly ended. She has thought she could never obey the truth, her will had not been sufficient to enable her to do so. But she feels more hopeful, and is now willing to take hold anew and strive to overcome, and in every department of her life seek to work right to the point, let her surroundings and circumstances be as they may. She wants to live right before the Lord. She requests her brethren and sisters to tell her frankly when they see her out of the way, and she will receive it kindly and love them better for it. She desires to remember what she has heard, and the good words of instruction she has received at this meeting, and put them into practice when she returns home. [Cf: RH 05-11-76 para. 35] p. 119, Para. 1, [1876MS].

A brother came up here to get a blessing. He had been sick, and was obliged to leave the ground. He had the privilege of the last day's meeting. The Lord has blessed him; although he is afflicted, he will put his trust in God, and will praise him while he lives. [Cf: RH 05-11-76 para. 36] p. 119, Para. 2, [1876MS].

A brother says he has not kept his seat because he had nothing to say or had not an interest in the work. "My heart, with you, loves God." He has many things to overcome, and he has been strengthened, and encouraged. [Cf: RH 05-11-76 para. 37] p. 119, Para. 3, [1876MS].

A sister says she is determined to keep the law of God, and to love the truth. [Cf: RH 05-11-76 para. 38] p. 119, Para. 4, [1876MS].

Another sister says she thanks God for this great privilege. She means to profit by it. The Lord is willing to show us our faults as fast as we are willing to put them away and overcome them. She exhorted her brethren to faithfulness, to do nothing to bring a reproach upon the precious cause of God. [Cf: RH 05-11-76 para. 39] p. 119, Para. 5, [1876MS].

A brother thanks God for the privilege of being here and having a part in the good cause. He loves the people of God more than he ever has before. He has more confidence in this work than he has ever had. [Cf: RH 05-11-76 para. 40] p. 119, Para. 6, [1876MS].

One brother has been only a few months in the truth. He has enjoyed at this campmeeting a feast of fat things. While the great looking glass has been held up before him, he has seen the imperfections in his character. He feels that he must be in earnest to remove the spots and stains, or he can never enter the pure kingdom of Heaven. [Cf: RH 05-11-76 para. 41] p. 119, Para. 7, [1876MS].

A sister says she is grateful for the instructions received, and will improve upon what she has heard. [Cf: RH 05-11-76 para. 42] p. 119, Para. 8, [1876MS].

A sister says she is thankful for this privilege. The light given has shown her sins. She wants to do the will of God daily and overcome every wrong in her life and gather with Christ. [Cf: RH 05-11-76 para. 43] p. 119, Para. 9, [1876MS].

A sister says she has received good instruction at this meeting. She could not, because of ill health, get to the meeting until yesterday morning; but she has been richly paid by what she has received, and wants her heart and hand in the truth and work of God, growing stronger every day. [Cf: RH 05-11-76 para. 44] p. 120, Para. 1, [1876MS].

A Swedish brother is thankful for the privilege of speaking a few words. He feels very happy. He has enjoyed the blessing of God. If he had missed this campmeeting it would have been a great loss to him. He has had to leave his father and friends. He has had an experience in leaving parents for the truth and Christ's sake. He hopes to see them yet turning to the truth. "Let us instruct our children in the way of life, that they may not be led astray by heresy, but be saved with the people of God. Let us, my Swedish brethren, be united with the people of God, that none of us be led astray from the fold. How sorry should we be if any should fail to meet us there, when the obedient shall receive their reward." [Cf: RH 05-11-76 para. 45] p. 120, Para. 2, [1876MS].

A brother says he has more confidence in the message today than ever before. He has gained strength on the campground. At this meeting, he has gained an experience worth having. [Cf: RH 05-11-76 para. 46] p. 120, Para. 3, [1876MS].

A sister has been led, at the meeting, to feel the necessity of having a greater consecration to God. [Cf: RH 05-11-76 para. 47] p. 120, Para. 4, [1876MS].

A sister said she had had a precious season of the grace of God. She wanted a share in the kingdom with the redeemed. [Cf: RH 05-11-76 para. 48] p. 120, Para. 5, [1876MS].

Another sister spoke in behalf of a sister who was baptized in Wasioja. She is now in Canada, and has written a letter saying she has passed through great trials, but she can now rejoice in God because her husband has taken the truth. She is very poor, but she sent twenty-five cents of British money to aid in publishing these truths she so highly prizes. She said in her own behalf that the truth she has heard at this meeting will be a savor of life unto life to her and her family. She hoped they would be a united family in the kingdom of God. [Cf: RH 05-11-76 para. 49] p. 120, Para. 6, [1876MS].

A sister said she is thankful to God for this privilege and the instruction she had received, and was determined to follow on to know the Lord. [Cf: RH 05-11-76 para. 50] p. 120, Para. 7, [1876MS].

A brother had a very great desire to gain spiritual strength. He had been cheered and strengthened greatly at these meetings. [Cf: RH 05-11-76 para. 51] p. 120, Para. 8, [1876MS].

A brother said he was thankful that he had received the blessing he so

much desired at this meeting. [Cf: RH 05-11-76 para. 52] p. 120, Para. 9, [1876MS].

A sister had been seeking to follow the Saviour. She received the ordinance of baptism yesterday. After coming out of the water she was greatly blessed. [Cf: RH 05-11-76 para. 53] p. 121, Para. 1, [1876MS].

A sister said the Lord has richly blessed her. Yesterday as she came out of the water a gleam of light from Heaven shone upon her. If clouds gather henceforth upon her soul she will strive to remember the sun shining beyond the cloud. She thanks God for the blessed results of this meeting. [Cf: RH 05-11-76 para. 54] p. 121, Para. 2, [1876MS].

A brother said he had been much blessed at this meeting. His faith was increased and he had been greatly strengthened. [Cf: RH 05-11-76 para. 55] p. 121, Para. 3, [1876MS].

Another brother thanked God for what he had done for his soul in this meeting. He was determined to live nearer to Jesus and serve him better. He wanted to overcome all his besetments. When the truth came to him at first, it found him going the downward road. He saw that he was a transgressor of God's law, and he had been trying to turn from his sins and choose the path that leads heavenward. [Cf: RH 05-11-76 para. 56] p. 121, Para. 4, [1876MS].

A sister spoke in behalf of our aged sister Gibson, who could not come to the meeting. She is eighty years old, and this is the first campmeeting she has missed of those held in the State. She wept because she was not strong enough to come to the meeting. She loves the truth. She desired the prayers of her brethren and sisters who attended the meeting. [Cf: RH 05-11-76 para. 57] p. 121, Para. 5, [1876MS].

A brother had at this meeting received encouragement to press on and be faithful in setting a right example. [Cf: RH 05-11-76 para. 58] p. 121, Para. 6, [1876MS].

A brother said he had enjoyed this meeting. He desired to live nearer to God. He had recently started to serve him. [Cf: RH 05-11-76 para. 59] p. 121, Para. 7, [1876MS].

A brother said his heart had been filled with gratitude to God for his blessing received at this meeting. He was determined to buckle on the armor anew and not lay it off until his Master bade him. [Cf: RH 05-11-76 para. 60] p. 121, Para. 8, [1876MS].

A sister said she had love for Jesus. She thanked God for all things, even for poverty, for this was among the all things which shall work together for good to them that love God. [Cf: RH 05-11-76 para. 61] p. 121, Para. 9, [1876MS].

A sister said she could say as never before, "My Lord and my God." Jesus wanted to save her. The Lord wanted to save her, and angels of God wanted to save her, and why should she be unbelieving? [Cf: RH 05-11-76 para. 62] p. 121, Para. 10, [1876MS].

A brother had looked forward with great expectations to this meeting. He had enjoyed it very much. For some reason a cloud had disturbed his

mind for the last two days. He had felt like Peter that Satan desired to sift him as wheat. He wanted to enter into the kingdom of God. He wanted to go forth better prepared to work for God. He left his companion to go forth to his field of labor. [Cf: RH 05-11-76 para. 63] p. 121, Para. 11, [1876MS].

A brother Spicer said he had not yet been ground down to rigid discipline. God had tried him, that he might see his way clear to work for him. He wanted to be in earnest, lest the message get ahead of him. Two hundred years ago the Lord planted Sabbathkeepers in America. They prospered for awhile, then seemed to hesitate. God raised up a people to carry on the work. We see what we do at this time. Blessings have been taken away from those who have proved themselves unworthy of them and given to others who would be more faithful to their trust. If we are not faithful to the message before us the blessing will be removed from us and given to others. We feel like saying to you who are attending this meeting, We feel like pressing forward and entreat of you to be faithful, be true, do not turn back. The promise is to those who endure unto the end. [Cf: RH 05-11-76 para. 64] p. 122, Para. 1, [1876MS].

My husband responded and presented the case of Bro. and Sr. Spicer, that they become members of the Conference. A rising vote was taken, not a dissenting voice. [Cf: RH 05-11-76 para. 65] p. 122, Para. 2, [1876MS].

So closed our last meeting on the ground. By Mrs. E. G. White. [Cf: RH 05-11-76 para. 66] p. 122, Para. 3, [1876MS].

We arrived at the campground about 7 o'clock Wednesday evening, June 30, 1875. We found the meeting in a very pleasant place. Eleven tents were already up. The most of these tents were unusually large. It was yet early, and a large gathering of our people was expected. Our tent, kindly furnished us by our brethren at Monroe, was soon pitched and furnished, and we were again at home in our cotton house. [Cf: RH 05-18-76 para. 1] p. 122, Para. 4, [1876MS].

Our labors closed in Minnesota Wednesday morning. After riding from 9 A.M. to 7 P.M. we were again upon campground. We took a night's rest in our tent, and Thursday morning at 10 1/2 A.M. our labors commenced. Wednesday, while riding in the cars, we had not the privilege of resting. Eld. Smith, my husband, and myself, were all engaged in writing important matter while the train was moving swiftly onward. Attending campmeetings every week leaves us no leisure time for rest and recuperation. Notwithstanding our weariness, we have good courage, and God has greatly blessed us with health, for which we feel deeply grateful to our Heavenly Father. [Cf: RH 05-18-76 para. 2] p. 122, Para. 5, [1876MS].

Bro. Smith spoke at the stand at 10 A.M., giving an appropriate discourse. [Cf: RH 05-18-76 para. 3] p. 122, Para. 6, [1876MS].

At 2 P.M. I read the 18th chapter of Matthew. I dwelt especially upon the necessity of humbling ourselves before God, and having our minds withdrawn from self, in sympathy and love for others. Especially should we engage in personal effort for those out of Christ. When self shall be submerged in Christ, then shall we walk in humbleness of mind,

simplicity, and unselfishness, doing others good. It requires a thorough conversion to follow Jesus closely, a singleness of purpose, a purity of motive. [Cf: RH 05-18-76 para. 4] p. 122, Para. 7, [1876MS].

Friday, July 2, we had a conference meeting under the tent. After a prayer and singing, Bro. Sanborn bore a short testimony. Said he, "I love the precious truth, and the work of preparation necessary to insure eternal life. I have come to this meeting to get a fitting up, a renewal of the grace of God, that I may do his work acceptably. I am seeking the Lord for myself, and I desire to help others to seek him." [Cf: RH 05-18-76 para. 5] p. 123, Para. 1, [1876MS].

A brother says, "I have peace and joy in my soul. I came to campmeeting to get more of the love of God. I rejoice to see my brethren and sisters rejoicing in the truth and pressing their way to the happiness of Heaven. To those souls who are inquiring concerning our faith, I feel certain that if they really desire light, by which to see the truth and understand it for themselves, they may receive it, and be sanctified through it." [Cf: RH 05-18-76 para. 6] p. 123, Para. 2, [1876MS].

A brother says, "I am thankful for this privilege. I, too, am seeking the Lord. I have received great good since I came to this meeting." [Cf: RH 05-18-76 para. 7] p. 123, Para. 3, [1876MS].

A Swedish sister says, "I am truly renewed since I came here. I feel strong in the faith. Jesus has paid me for coming, in giving me peace and love. I want to be a humble follower of Christ. I want the seal of God upon my forehead." [Cf: RH 05-18-76 para. 8] p. 123, Para. 4, [1876MS].

A brother says, in much brokenness of spirit, "I am rejoiced to see so many of our faith testifying to the goodness of God. I feel the blessing of God in my heart. I want to glorify my Redeemer by doing good to others." [Cf: RH 05-18-76 para. 9] p. 123, Para. 5, [1876MS].

A brother says, "I feel the presence of God in this meeting. I am trying to do my Father's will, and gladly yield to the obligations of his law. I rely upon the merits of the blood of Christ to save me from all sin." [Cf: RH 05-18-76 para. 10] p. 123, Para. 6, [1876MS].

A brother says he has only been permitted to attend two of our yearly gatherings. He is trying to be an overcomer that he may have a part with God's children. He means to live a godly life before the world. [Cf: RH 05-18-76 para. 11] p. 123, Para. 7, [1876MS].

A brother says it is indeed a blessed privilege to enjoy the light of the truth. He has come a great way to attend this meeting, and wants to take home the spirit of his blessed Master. [Cf: RH 05-18-76 para. 12] p. 123, Para. 8, [1876MS].

A brother says it is good for him to be here. He has cause to be thankful that God has spared his life to meet this brethren here. Thank his holy name that he saw fit to show him where he was standing, and to point him to the way of life. Hereafter he will live close to Christ his Saviour. [Cf: RH 05-18-76 para. 13] p. 123, Para. 9, [1876MS].

A brother says that he is truly thankful he is on the Lord's side. It is in doing the will of God we gain strength; he has been blessed just according to his endeavor. There are blessings in store for each of us; for every sacrifice he has made in doing the will of God, he has realized the smile of his approval. This meeting will be a great blessing to the people assembled here, if they will consecrate themselves to God without reserve. He is thankful for the grace of God he has felt at this meeting; he wants to be meek, and contrite, and lowly of spirit, like his Saviour. He feels himself as nothing before God; in an instant he could blot him from the face of the earth; yet he permits him to live and enjoy the benefits of his mercy. He wants to glorify God and to draw near the blessed Saviour, ever drinking of his love. For twenty-six years he has traveled, and three times he has been around the world. He has beheld many of the wonderful works of God by the land and by the sea. The Lord has delivered him from many dangers on the great waters. He will love God; he will hope in his great mercy; he claims the blessed Jesus for his Saviour. [Cf: RH 05-18-76 para. 14] p. 124, Para. 1, [1876MS].

He would work while the day lasts. The Lord is blessed. His heart is filled with love to overflowing. He has received a great blessing while seeking God, and praying to him in secret. He is determined to take heed to his ways and not fail in zeal and earnestness. "Bless the Lord, O my soul, and all that is within me." "Praise the Lord for his wonderful works to the children of men." [Cf: RH 05-18-76 para. 15] p. 124, Para. 2, [1876MS].

A brother praises God for the promises given him. He has seen the light of precious truth. He has entire confidence in God. [Cf: RH 05-18-76 para. 16] p. 124, Para. 3, [1876MS].

A sister says this is the work of the Lord. She knows it by her own experience. God has been with her, amid trials and temptations; has strengthened her in every instance. She has been led to love God and his holy commandments, and her whole soul blesses his holy name. An appropriate hymn was then sung:--"Come to the living waters come. Obey your Maker's call, Return ye weary wanderers home, My grace is free for all." [Cf: RH 05-18-76 para. 17] p. 124, Para. 4, [1876MS].

Our second conference meeting commenced Thursday, at 9 a.m. While the rain was gently falling, we assembled under the canvas. After singing, and several prayers had been offered, we listened with deep interest to many excellent and cheering testimonies. [Cf: RH 05-18-76 para. 18] p. 124, Para. 5, [1876MS].

Bro. Decker said he wished the meeting to commence just where it left off the previous morning. He hoped that the young converts to the truth would be free to bear their testimony. He felt the rich blessing of God in his heart. He had enjoyed such fullness in Jesus that his spirit had been melted. He hoped each one present would be faithful during this meeting, and that its influence would be felt long afterwards. He trusted no one would experience a loss by neglecting duty. [Cf: RH 05-18-76 para. 19] p. 124, Para. 6, [1876MS].

A brother said he felt the power of God upon him. He had been using tobacco for years, had tried to overcome the habit, but had failed to do so. He scarcely knew which way to turn; finally he took his burden

to the Lord in prayer. Jesus has said, "My grace is sufficient for you;" he had found these words true; he had overcome, in the name and strength of Jesus. The struggle was hard, but the victory was complete. Now he felt that he was clothed and in his right mind. Old things had passed away and all things had become new. He felt that he was washed clean in the blood of his Redeemer, and that the love of God was in his heart. [Cf: RH 05-18-76 para. 20] p. 125, Para. 1, [1876MS].

A brother said he wanted to become strong in the service of his Master; each day of his life he wanted to feel his approval. Time is short and the probationary period granted us here should be improved to the uttermost. He was sorry not to have set a better example before his associates. [Cf: RH 05-18-76 para. 21] p. 125, Para. 2, [1876MS].

A brother said, "I am old in years, but am a new convert to this faith. I did not coincide with the views held by this people until I had read their publications, comparing their doctrines with the Bible. I investigated the matter closely, with a desire to know the truth for myself; the Lord opened my eyes to the light of his word. I can now appreciate the love of God; I will always obey the truth, and do every thing I can for the cause, if I can at last be an heir of Heaven." [Cf: RH 05-18-76 para. 22] p. 125, Para. 3, [1876MS].

A sister said she felt thankful for the campmeeting; she wanted the blessing of God, that she might live out the truth. [Cf: RH 05-18-76 para. 23] p. 125, Para. 4, [1876MS].

A brother said he had newly come into the faith; light had entered his heart; he had clearly understood the third angel's message. He was full of praise to God for his goodness; he had received a great blessing upon this campground. [Cf: RH 05-18-76 para. 24] p. 125, Para. 5, [1876MS].

A sister said she had long anticipated this meeting; she had come here for no idle purpose; she was earnestly seeking for entire consecration to the will of God. She desired meekness and lowliness of mind, that she might do her work acceptably to her Maker. [Cf: RH 05-18-76 para. 25] p. 125, Para. 6, [1876MS].

A sister said she had kept the commandments of God for one year and a half. It did her heart good to enjoy the blessings of this meeting. She wanted to be a Christian at home, living right every day before God, that when Jesus comes she may meet him in triumph. [Cf: RH 05-18-76 para. 26] p. 125, Para. 7, [1876MS].

A brother says, "I am thankful for this privilege of tenting on the ground. I feel a good degree of the Spirit in these meetings. I want my heart baptized with the Holy Spirit; I want to obey the precepts of God and faithfully follow out the teaching of the third angel's message, discharging my daily duties, and seeking to aid others in the way of life. I want light from Heaven to shine into my own heart, and from me to be diffused among my associates. I want to love God entirely and unreservedly." [Cf: RH 05-18-76 para. 27] p. 125, Para. 8, [1876MS].

A sister said she rejoiced in the great goodness of the Lord. She loves the truth and the cause of God. His Spirit has been made manifest at this meeting. She had been greatly benefited by it. [Cf: RH 05-18-76

para. 28] p. 126, Para. 1, [1876MS].

A brother said he desired to testify to the goodness of God. This was the first campmeeting in which he had ever taken a part. He had not enjoyed the peace of God till he came to this meeting. He was sorry his companion could not have been with him. Bless God for the light of the third angel's message; himself and many others would now be in utter darkness, ignorant of the great truth, but God had sent to them his servants, to teach them the great message of mercy; he could now work understandingly and in the strength of Jesus, and walk in uprightness before him. [Cf: RH 05-18-76 para. 29] p. 126, Para. 2, [1876MS].

A sister felt deeply grateful to God for the privilege of this meeting. She had gathered strength here to carry the light before her friends and neighbors. She knew she had neglected duty in many ways. She saw her sins as she had never seen them before. She was glad to feel the Spirit of God here. The truth was precious to her soul; it had led her to be desirous of glorifying Jesus. God was calling her. He had brought her from darkness to light. In one week he had taken from her four of her little children; they had been hurried from her sight; she had parted with them in agony of spirit. This providence had turned her from her infidelity; she was brought to see herself a sinner against the law. Before she could not see Christ, now she was a firm believer in this good faith. [Cf: RH 05-18-76 para. 30] p. 126, Para. 3, [1876MS].

Another sister said she had felt that the power of the Lord was in this meeting. She knew for herself that God is a rewarder of all who diligently seek him. [Cf: RH 05-18-76 para. 31] p. 126, Para. 4, [1876MS].

A brother said this was a good place to be in. He had felt to rejoice while listening to the cheering testimonies given at this meeting. This was indeed a feast to his soul. He wanted to be a witness for Jesus, a living witness for the truth. He wanted a home in Heaven when the redeemed shall return to Zion with joy and everlasting triumph. [Cf: RH 05-18-76 para. 32] p. 126, Para. 5, [1876MS].

A sister said the Lord was surely with us; she had never felt so much of his good Spirit before. She had received help at the Lodi Campmeeting last year. She had been enabled to draw near to God since that meeting. She had tried, in the fear of the Lord, to submit her will to his; she had found a blessing, and her peace had been like a river. She wanted Jesus and the truth to be uppermost in her mind. She wished to be contented with her lot and to do every duty devolving upon her, that she might at last live with Jesus forever. [Cf: RH 05-18-76 para. 33] p. 126, Para. 6, [1876MS].

A brother says, "I feel that the Lord is good and greatly to be praised. His mercies are as enduring as eternity. If at last we are found to be the children of God, what an honor, what a privilege it will be to meet in that happy gathering above, where there will be no partings, no farewells ever spoken. Praise God for the good and great work he is doing, in bringing out souls into the light of the truth. My prayer is that God will move onward the glorious work. [Cf: RH 05-18-76 para. 34] p. 127, Para. 1, [1876MS].

A sister said she could truly say that it was good for her to be here. The Spirit of the Lord was in the meeting. She wanted to overcome all her defects of character and meet the pure and blessed in the kingdom of glory. [Cf: RH 05-18-76 para. 35] p. 127, Para. 2, [1876MS].

A brother said the Lord had done a great deal for him, but he had done but very little for the Lord. He had but little experience in this good work. He wanted to walk humbly, and closely follow his Redeemer. [Cf: RH 05-18-76 para. 36] p. 127, Para. 3, [1876MS].

A brother said he felt thankful for this meeting. He had already been richly repaid. He had listened with deep interest to the truth here spoken. He saw faults in himself that he had never before perceived, and this was what he wanted, to know his errors that he might correct them before it was too late. He wanted to love God more, and imitate the self-denial of Jesus, to be a perfect overcomer in his name. [Cf: RH 05-18-76 para. 37] p. 127, Para. 4, [1876MS].

A brother said he felt thankful that God was a prayer hearing and prayer answering God. He knew that his Spirit was here. He rejoiced in his love. He rejoiced that Jesus lives; he has said, "I will pray the Father for you." He had prayed, "Sanctify them through thy truth; thy word is truth." He rejoiced in the light of that truth. He wanted to lean more completely upon his Redeemer, the source of all his strength and his exceeding great reward. He came fifty-five miles to attend this meeting, and had been many times repaid for coming. The preaching that he had heard had put new life into him. He rejoiced in the truth; he wanted a more perfect understanding of it, that he might do his duty at home and among his neighbors. [Cf: RH 05-18-76 para. 38] p. 127, Para. 5, [1876MS].

A sister said she thanked her dear Saviour for the light she had received at this meeting. She understood better how to live the life of a Christian. She wanted to keep all the commandments of God and live in the faith of Jesus. [Cf: RH 05-18-76 para. 39] p. 127, Para. 6, [1876MS].

A brother said he wanted to be an overcomer. He wanted to worship God in spirit and in truth, and live in obedience to all God's commandments. He wanted to be sanctified in obeying the truth. He had been at a great distance from God; his besetting sins had separated him from his Redeemer. He wanted to put away from him all these sins. As he has been drawn nearer unto Jesus, he had felt his spirit respond to his efforts. Praise his dear name! [Cf: RH 05-18-76 para. 40] p. 127, Para. 7, [1876MS].

A sister said she had felt that the blessed Saviour was very near her. She was very grateful for the privileges of this meeting. She loved the Lord and loved the truth. She must be a devoted follower of the meek and lowly Jesus. [Cf: RH 05-18-76 para. 41] p. 128, Para. 1, [1876MS].

A youth said, "I want to be a child of God; pray for me, pray for our family, that we may have a home in Heaven." [Cf: RH 05-18-76 para. 42] p. 128, Para. 2, [1876MS].

An aged brother said, "Beloved, my mother and my brethren, if Jesus' little ones are here, then are they my relatives. One said to Jesus,

long ago, 'Thy mother and thy brethren desire to speak with thee.' Jesus looked around upon his disciples and said, 'Behold my mother and my brethren.' The Saviour is speaking to us, saying, 'My little ones, keep the Father's commandments: take up the cross and follow where I shall lead.' I entreat you, my brethren, to be firmly established in the faith. Agrippa said unto Paul, 'Almost thou persuadest me to be a Christian.' *Almost* will never save any of us. Those who not only believe but *obey* the commandments of God, and rely upon the merits of the blood of Christ, will meet him with joy and triumph, when he comes in the clouds of Heaven." [Cf: RH 05-18-76 para. 43] p. 128, Para. 3, [1876MS].

A sister, weeping, said, "I have two children; I want them to give their hearts to Jesus at this meeting. Bro. White said, Parents, come, and bring your children with you! I have brought mine with me, and I entreat your prayers that their hearts may be convicted and converted to the truth." [Cf: RH 05-18-76 para. 44] p. 128, Para. 4, [1876MS].

A sister said she was very thankful for this blessed privilege. The Lord is good. He blesses her. She wants to humble herself under the hand of God, that she may be exalted in due time. [Cf: RH 05-18-76 para. 45] p. 128, Para. 5, [1876MS].

Another sister said she was still strong in the truth, striving, by the grace of God, to overcome her sins and gain eternal life, if it be by the loss of all other things. [Cf: RH 05-18-76 para. 46] p. 128, Para. 6, [1876MS].

Still another sister said she was striving to be a Christian. She had no desire to turn back, but wanted to follow her Saviour, humbly and fully. [Cf: RH 05-18-76 para. 47] p. 128, Para. 7, [1876MS].

Another sister said, "I am thankful for what my eyes behold and my ears hear and my heart feels. The mercies of God are indeed great. I have been sick and nigh unto death. I looked towards the campmeeting and prayed, Lord, let me go! but nevertheless, do as thou pleasest with me; I was strengthened by the grace of God; and I endured the journey of seventy-five miles, and gained in strength all the way. I have been out to all the meetings and have been greatly blessed. We have heard precious truths; they are committed to our trust, and we should profit by them. I hope that I shall be prepared to live more humbly and be more zealous in the cause of God. When I hear from those who are young in the faith, I feel my unworthiness deeply, that I am so poor a follower of Jesus. But the Lord has done great things for us, whereof our hearts are glad. Praise his holy name!" [Cf: RH 05-18-76 para. 48] p. 128, Para. 8, [1876MS].

A sister said, "I want to have feeling and faith for others; I want to help my friends and neighbors, in the right way. I love to hear the testimonies of those who have recently embraced the truth; I am glad for the precious light that has filled my heart with hope and courage. Since I have come with this people, I have been greatly blessed. The truth that I have heard from the stand has done me great good. I want my children to be converted: they keep the Sabbath in form, but not in spirit. Pray for them." [Cf: RH 05-18-76 para. 49] p. 129, Para. 1, [1876MS].

A sister said, "I am the Lord's. I love the dear Saviour. I have been blessed at this meeting. I want my ways to be right before God. I want a part in his kingdom." [Cf: RH 05-18-76 para. 50] p. 129, Para. 2, [1876MS].

A sister said, "I have no temptation to yield the truth. I came to this meeting to gain strength and spirit. Thank God, I have been brought out of darkness into his marvelous light. The truth is precious to my soul." [Cf: RH 05-18-76 para. 51] p. 129, Para. 3, [1876MS].

A sister said, "I feel it is my duty to acknowledge that this is a precious privilege to me. I felt that I must come to this meeting to gain instruction in the way of life. I cannot be left behind. I must have an interest in the resurrection. I want my name recorded in the book of life." [Cf: RH 05-18-76 para. 52] p. 129, Para. 4, [1876MS].

A sister said, "I am glad to find a people who are keeping the commandments, in faith. I want to be one with them and meet the Lord in peace." [Cf: RH 05-18-76 para. 53] p. 129, Para. 5, [1876MS].

A sister said, "This is the second campmeeting I have attended; I feel thankful that I have received the blessing of God since I came here. I give thanks to the Lord for sparing the life of my husband. This is a heart searching time. I used to think that I was sure of the kingdom, but since I have heard the third angel's message, I see of a truth where I was standing. I feel as nothing in the sight of the Lord. I rejoice that I have the light of this message. I feel that I must have hope and faith, and rely wholly upon my Redeemer, who can save to the uttermost." By Mrs. E. G. White. (*To be Continued.*) [Cf: RH 05-18-76 para. 54] p. 129, Para. 6, [1876MS].

At the commencement of the Sabbath, we met under the large tent for prayer and conference. The meeting opened with singing and prayers. A brother then rose and said, "I love the Lord. I have come a long way to worship him, and I wish to discharge every duty. I want my light to shine forth upon others." [Cf: RH 05-25-76 para. 1] p. 129, Para. 7, [1876MS].

My husband said, "What an interesting hour this is. The sun, God's great timekeeper, is going down. The laboring days of the week are just in the past. The Sabbath is drawing on. In Europe, our Sabbath keeping friends are locked in midnight slumber. In an hour or two, the Signs of the Times Office, in Oakland, California, closes up, and our people will be preparing to keep the holy Sabbath, the rest day of Jehovah. Bro. Bourdeau, engaged in the French mission, is now in conference with his brethren in Illinois. Many little companies are assembling to worship God." [Cf: RH 05-25-76 para. 2] p. 130, Para. 1, [1876MS].

"In regard to the summer campaign there is a large field for workers. Many little companies are just entering upon the work. We may look east, west, north, and south, and be assured that hearts are there, beating in unison with ours. We never found before such unanimity of feeling as we have realized at all the campmeetings we have attended this season. We never read of such perfect union, except during times of persecution, when common suffering bound all hearts together in the tenderest sympathy." [Cf: RH 05-25-76 para. 3] p. 130, Para. 2, [1876MS].

"The power of the truth is taking hold of minds, and striking down deep into many hearts. Last winter, in Illinois, a French lady walked, regularly, several miles to attend the little gatherings upon the Sabbath, although she could not understand any thing that was said, not being acquainted with the English language. Her sister asked her why she took so much trouble to attend the meetings, when she could not understand what was spoken there. She answered that she was sorry she did not comprehend what was said, but she could feel the blessing, and her heart was so strengthened and encouraged that she felt this influence all through the week. It did her so much good that she felt it a great loss to miss one meeting. I am glad in God that I find my heart stirred as I see minds thus affected and embracing the truth. But few turn back; nearly all hold on, faithful and true." [Cf: RH 05-25-76 para. 4] p. 130, Para. 3, [1876MS].

"I do not think we can spend this hour at the commencement of the Sabbath in any better way than bowed before God, in solemn, earnest, thankful prayer; especially let us thank God for the blessed work progressing on the Pacific Coast." [Cf: RH 05-25-76 para. 5] p. 130, Para. 4, [1876MS].

After a most precious season of prayer, a hymn was sung--"Stand up and bless the Lord." [Cf: RH 05-25-76 para. 6] p. 130, Para. 5, [1876MS].

My husband then continued his remarks, and as he spoke he was greatly blessed. Heaven's light and glory were reflected from his countenance, as he shouted the high praise of God. Heaven seemed very near. As the bright golden rays of the setting sun gilded and tinted the leaves of the sacred grove, the Sun of Righteousness beamed upon those assembled to worship God; their countenances shone with the reflections of heavenly light. It was a most holy season, long to be remembered. [Cf: RH 05-25-76 para. 7] p. 130, Para. 6, [1876MS].

Said the speaker, "There was a time when one man had more power than all the mighty ones on the face of the whole earth. He prayed in faith, and his prayer closed up Heaven, and the earth received neither dew nor rain for more than three years. Warriors, philosophers, and great princes who then lived, were unable to bring one drop of rain to the parched earth or prevent this one man from uniting his faith with the Infinite One. The Lord is good. He is great. He can dispel the gloom that oppresses the mind. More faith, brethren; we must have more faith to bring us nearer to God. Prayer does not change our Heavenly Father, but prayer does change our relations to him. We are thus brought nigh to God, and are enabled to unite our finite strength to his Infinite power. God grant that we may, by simple faith, take hold of his arm of strength and mercy, and receive his greatest blessings. He is the source of all good." [Cf: RH 05-25-76 para. 8] p. 131, Para. 1, [1876MS].

Bro. Decker said, "I feel the blessing of God upon me in great measure. I am filled with his love. I have no words to express my feelings. His presence has overpowered me with such a fullness of joy that I cannot give utterance to my feelings." [Cf: RH 05-25-76 para. 9] p. 131, Para. 2, [1876MS].

A brother said, "I feel that it is good to be here. The Lord has given

us the presence of his Holy Spirit tonight. I want to work for the glory of God. Time is short. The Lord is preparing a people for his kingdom, and I want to be of them." [Cf: RH 05-25-76 para. 10] p. 131, Para. 3, [1876MS].

A brother said, "I feel the sweet influence of the Spirit of the Lord here. The still small voice has spoken to my heart. I want my will swallowed up in the will of God. I look towards the holy law, which I have transgressed, and then view the matchless love of Christ in becoming my advocate in the court of Heaven. I rejoice in the law of God. All the opposition cannot, for one moment, drag down that holy law. It is eternal, imperishable as the throne of God. I am trying to walk humbly, trying to be meek and lowly. I do feel the Spirit of God in my heart witnessing with my spirit that I am a child of God." [Cf: RH 05-25-76 para. 11] p. 131, Para. 4, [1876MS].

A sister said, "I feel it a duty to speak in favor of Jesus. I love the precious truth, and mean to follow my Saviour. I have received so much benefit at this meeting that I fear I am not half thankful enough for God's goodness to me. My heart praises him continually." [Cf: RH 05-25-76 para. 12] p. 131, Para. 5, [1876MS].

A brother said, "I thank the Lord for what mine eyes have beheld today of the goodness and wisdom of God. I desire to be a perfect overcomer and receive a crown of rejoicing at the Master's hand." [Cf: RH 05-25-76 para. 13] p. 131, Para. 6, [1876MS].

A brother said, "I am grateful to God for this precious meeting. I came not here to be an idle spectator. I came to gain the blessing of God. I trust in the Lord, and he pours his blessings upon me." [Cf: RH 05-25-76 para. 14] p. 131, Para. 7, [1876MS].

A brother said, "Thank God that this glorious truth ever came to me. My heart is too full to speak. 'Jesus of Nazareth passeth by.' I must be with him upon his throne." [Cf: RH 05-25-76 para. 15] p. 132, Para. 1, [1876MS].

A sister said, "Praise God for the love of my precious Saviour. He has forgiven me my sins. I have the evidences of his love. The devil has deluded me to believe that Jesus would not forgive my terrible sinfulness; but what blessings have I enjoyed in this place! I now know the way of the Lord more perfectly. He discovers our hearts; he reads our thoughts. I will confide in his mercy as long as I live." [Cf: RH 05-25-76 para. 16] p. 132, Para. 2, [1876MS].

A brother said, "Praise the Lord; I want my entire being to praise him. He is good to me. I love him! I love him!" [Cf: RH 05-25-76 para. 17] p. 132, Para. 3, [1876MS].

A sister said, "This is a precious privilege that I am enjoying. This is the best campmeeting that I ever attended. I never heard so many cheering testimonies before." [Cf: RH 05-25-76 para. 18] p. 132, Para. 4, [1876MS].

A brother said, "This is a Pentecostal season to my soul, and to the whole encampment; it is a time of wonderful grace and power. I would take, if necessary, ten times the trouble that I have taken to come to

such a meeting as this. I have been richly repaid. I cannot go back from the good way I have chosen, but will press onward to victory." [Cf: RH 05-25-76 para. 19] p. 132, Para. 5, [1876MS].

A brother said, "I feel the blessing of God flooding my soul. I want to be always rejoicing in God, pressing onward and upward, higher and higher, till the work closes." [Cf: RH 05-25-76 para. 20] p. 132, Para. 6, [1876MS].

A sister said, "I feel God's blessing upon me. There are angels hovering around! The heavenly atmosphere of peace and joy is here." [Cf: RH 05-25-76 para. 21] p. 132, Para. 7, [1876MS].

A brother said, "I have been serving the Lord for twenty-one years. I have attended fifteen Methodist campmeetings. I was never at an Adventist campmeeting before. I see a great difference; there is a spirit of love manifested here that I never met before." [Cf: RH 05-25-76 para. 22] p. 132, Para. 8, [1876MS].

A brother said, "I believe the truth. I have not been as faithful as I should have been. I must come nearer to my God and get his love in my heart. I have now started for life; I will live every day to glorify God." [Cf: RH 05-25-76 para. 23] p. 132, Para. 9, [1876MS].

A brother said, "I want a part with the people of God. I have been much blessed at this meeting. I still feel the need of more grace. I want to live in faithful obedience to all of the commandments of God, and receive the heavenly reward with my brethren in the Lord." [Cf: RH 05-25-76 para. 24] p. 132, Para. 10, [1876MS].

A brother said, "Praise the Lord! I want to press onward, and keep pace with the third angel's message. If we become careless and neglectful of our duty, we shall lose sight of the work God is doing in these last days. We need to daily cherish gratitude to God for our present privileges and blessings." [Cf: RH 05-25-76 para. 25] p. 133, Para. 1, [1876MS].

A sister said, "'Praise God from whom all blessings flow.' I have been blessed this night! The Lord has hedged us in with truth. Notwithstanding all the temptations of Satan, there is a tower of strength to which we may cling. Glory to God! He is merciful; for he has given his dear Son to die for me, a sinner. Precious Jesus will lead me, even unworthy me, and will bring me to the haven of rest at last, if I humbly follow where he leads." [Cf: RH 05-25-76 para. 26] p. 133, Para. 2, [1876MS].

A brother said, "God wants no cowards in his cause. I want courage and strength to follow my Redeemer in the path of self-denial and self-sacrifice. I have been too weak, but I have been growing stronger during this meeting." [Cf: RH 05-25-76 para. 27] p. 133, Para. 3, [1876MS].

A brother said, "I want a part with the people of God. The Lord has kept me from going downward. He sent this precious, glorious truth to be a light to my path. I rejoice in the goodness and mercy of God. I feel much encouraged by the reports of the progress of the truth upon the Pacific Coast. I want to have a part in the work here on earth, and

a part with the ransomed in Heaven." [Cf: RH 05-25-76 para. 28] p. 133, Para. 4, [1876MS].

A sister said, "I thank God for this opportunity of meeting with his people. My heart truly rejoices in God my Saviour. For fifty years I have been trying to live a Christian life. I praise his holy name that he has spared me to see this blessed day. I am thankful for the loving kindness of God to me. I want to so live out the truth daily that others may see the light which, to me, is so precious." [Cf: RH 05-25-76 para. 29] p. 133, Para. 5, [1876MS].

A sister said, "I feel thankful for this privilege. I have been greatly discouraged, but my faith and hope and courage are now renewed." [Cf: RH 05-25-76 para. 30] p. 133, Para. 6, [1876MS].

A brother said, "Thank God for the answer to prayer. In every emergency, here is help and relief for the burdened and distressed. I want to love God and keep his commandments. God has answered my prayers, even mine. Jesus has great power. When he was upon earth he healed the sick. He will surely hear the prayer of faith, if we come sincerely and humbly before him. I want to be an entire Christian, a temperate man in all my habits. I want to lay aside every thing that will prove injurious to health, or demoralizing in its effects. I have used tobacco from a child. I have tried to leave off the pernicious habit, but it has seemed impossible. The physicians have said it would kill me. I know I cannot do this in my own strength, but God will help me, and in him I trust. Here goes my idol, tobacco! [Here he threw a large package of tobacco upon the ground.] Now I hope to be more worthy of worshiping a pure and holy God! My Saviour, preserve me from this debasing appetite! Purge me from this polluting habit! Supported by your prayers, brethren, and clinging to God myself, by faith, I shall be victor. Brethren, do not forget to pray for me." [Cf: RH 05-25-76 para. 31] p. 133, Para. 7, [1876MS].

Before proceeding with the testimonies of this meeting, I will say that we afterwards went to the tent where this brother, Bro. Strong, made his home. We found the tent's company in prayer. We earnestly besought God in behalf of our brother, that strength and grace might be given him, through Jesus' name, to overcome this strong appetite for tobacco. We felt the assurance that it would be done. The blessing of the Lord rested upon us while we prayed. August 17, Bro. Jordan reported that Bro. Strong was firm in the truth. He had had no appetite for tobacco since we united in prayer to God for him. He was cheerful in the Lord, and felt that through the all-powerful help of Jesus he had gained a great victory in overcoming his appetite for tobacco. He is a happy man. We will now return to the meeting. [Cf: RH 05-25-76 para. 32] p. 134, Para. 1, [1876MS].

A sister followed this brother, saying, "I can sit still no longer. I wish to declare that I am resolved to live out the truth every day of my life." [Cf: RH 05-25-76 para. 33] p. 134, Para. 2, [1876MS].

Another sister said, "I cannot longer keep my seat. The Lord has blessed me. Praise his great and holy name! He will save to the uttermost all who come unto him." [Cf: RH 05-25-76 para. 34] p. 134, Para. 3, [1876MS].

A brother said, "Thank God for the influence of his Holy Spirit! The salvation of Heaven is here! I want to be pure in heart, that I may be received into the kingdom of God, and have a crown of life!" [Cf: RH 05-25-76 para. 35] p. 134, Para. 4, [1876MS].

A Swedish sister said she could not command language to express her feelings. She was thankful that Jesus gave his dear life that she might be saved. For twenty-seven years she had professed to love Jesus, but had not walked so close to God as she should have done. She thanked God for the Sabbath. New light shines upon the precious word of God. [Cf: RH 05-25-76 para. 36] p. 134, Para. 5, [1876MS].

Another Swedish sister said, "I want a humble part in the work of God. I cannot neglect duty. I turned from darkness to the light twenty years ago. I have often studied and pondered over the fourth commandment. God gave me light upon the Scriptures thirteen years ago. I feel to thank the Lord for the privilege of this meeting. This is the first campmeeting I have attended. When the Lord shall gather up his jewels, I want to be among them." [Cf: RH 05-25-76 para. 37] p. 134, Para. 6, [1876MS].

A sister said, "I, for one, am perfectly astonished to see strangers to each other meet together from all parts of the country, and express such unity of feeling and views--all of the same mind, all of the same judgment, perfect love flowing from heart to heart. Jesus has done everything for me. I have done almost nothing for him. I want to work for those who have no hope in Christ. Let us pray for them. There is much of this work to be done. The Spirit of God will assist our efforts, if we labor in faith and love. If we are the means of saving one soul what a rejoicing will there be in the kingdom of God. Oh, that the Lord would sanctify the whole camp." [Cf: RH 05-25-76 para. 38] p. 134, Para. 7, [1876MS].

The meeting now closed, all felt that it had been a blessed season of nearness to God. [Cf: RH 05-25-76 para. 39] p. 135, Para. 1, [1876MS].

Sunday morning there was another prayer and conference meeting. My husband said, "This meeting is a very solemn one to me. I have felt the presence of God in a special manner. The Spirit of the Lord may abide upon this assembly and yet no element of fanaticism be here. All things may be done decently and in order, for the worship of God. There is order in Heaven, and there should be order upon the earth, especially in regard to the sacred worship of God. Everything in this connection should be done with solemnity and to edification. The language of the prophet is. 'O earth, earth, earth, hear the word of the Lord.' I am glad the word of the Lord is in language to be understood. Scripture truth is given us to study. Here is a rich volume of inspiration for old and young. Here are writings running through different dispensations, and in order to understand their meaning we must become Bible students, and search prayerfully and critically for light upon the revealed word. There are inexhaustible streams of light to reward the research of the greatest minds. The Bible is an expression of God to man, in language simple and easy to be understood. Six days of labor were given to man, but the seventh God set apart for himself. If men will take the Bible, just as it reads, they will make no mistake in regard to the true Sabbath of Jehovah. The question with all should be, "What is truth?" [Cf: RH 05-25-76 para. 40] p. 135, Para. 2, [1876MS].

Then followed testimonies from those present. A Norwegian brother said, "I am glad for the mercies of God surrounding us. I want to enter into the work of the Lord. While God has been leading us into a knowledge of the truth, he has been giving us an experience in his work. We all of us need to search our hearts prayerfully and strictly, that no sin be left lurking there. We need to dig deep and lay our foundation sure. I am truly thankful for what the Lord has done for us. I still cry out, from my soul, 'Nearer my God to thee, nearer to thee!'" [Cf: RH 05-25-76 para. 41] p. 135, Para. 3, [1876MS].

A sister said, "'Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name. These testimonies repeated over and over may seem a simple thing to an observer, but it is these very testimonies that are written in the book of remembrance before God. The Lord gives his attentive ear to that which he considers of so great importance, and when he makes up his jewels, all these faithful, God fearing souls, whose testimonies are recorded in that book, will he spare, as a man spareth his son who serveth him." [Cf: RH 05-25-76 para. 42] p. 135, Para. 4, [1876MS].

A sister said, "I am thankful for the privilege of attending the campmeeting. My soul has been refreshed. I have been drawing nearer to God, and yet the language of my heart is, 'Nearer my God to thee.' I have received light since I came here. I want to understand the depth and breadth of perfect love." [Cf: RH 05-25-76 para. 43] p. 136, Para. 1, [1876MS].

A sister said, "I came here to worship God. Here I want to put away my sins, and place myself in the hands of God to be molded as he wills. I wish to humble myself at the foot of the cross, and exalt my Saviour while I crucify self." [Cf: RH 05-25-76 para. 44] p. 136, Para. 2, [1876MS].

A brother said, "I bless God for the truth. I am a stranger to most of you, yet I feel that you are my brethren; for my heart says this morning, Bless God for the Sabbath! I love to meet the Lord's children upon that holy day. Where I live I am alone in keeping the Sabbath. I miss the companionship of the followers of the truth. I bless God for the prospect of meeting the people of God where parting shall be no more." [Cf: RH 05-25-76 para. 45] p. 136, Para. 3, [1876MS].

A sister said, "I am thankful for this privilege. I came here to get my soul refreshed. The Lord has drawn near to me. He will never leave nor forsake those who trust in him. I want to know the length and breadth, the height and depth, of the love of God." [Cf: RH 05-25-76 para. 46] p. 136, Para. 4, [1876MS].

A brother said, "Thank God for the light of truth. I love my Saviour because he first loved me. 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' I feel it a sacred duty to testify to the saving power of Christ Jesus." [Cf: RH 05-25-76 para. 47] p. 136, Para. 5, [1876MS].

A sister said, "I have been keeping the Sabbath twenty months. I have

had help from God in the crosses of my new life. I have enjoyed more of the Spirit of the Lord during these few months than I have during my previous religious profession for the last twenty-four years. The power of the truth has opened before me with clearness and beauty that which I could not before understand, and I can say truly that my soul is established on the truth of God's word. I thank God that I accepted the truth when I heard it. I intend to be faithful in all my duties. I want to escape the mark of the beast through obedience to all God's commandments." [Cf: RH 05-25-76 para. 48] p. 136, Para. 6, [1876MS].

A brother said, "I want to unite with this people in seeking the Lord. I want to receive the blessing which I came here to secure." [Cf: RH 05-25-76 para. 49] p. 136, Para. 7, [1876MS].

A sister said, "Praise God for his goodness. I have been greatly blessed in coming to this meeting. I have long looked forward to this blessed privilege. I came a long distance. I want the blessing of God. I have been very much prejudiced against campmeetings, but this one has been a great benefit to me. I want to go home and live a true Christian life, constantly led by the Spirit of God unto the true doctrines of the Bible. We have the truth! let us live in its light. The nearer we live to God the more influence will we have over those who are not walking in the light of the truth. God will make us instruments to bring others to a right understanding of his word and to share his salvation. [Cf: RH 05-25-76 para. 50] p. 136, Para. 8, [1876MS].

A brother said, "I desire to have a part with the people of God. I anticipated pleasure in attending this campmeeting for two reasons: First, because my parents resided in this place; and, secondly, because I desired to gain spiritual strength. I have been passing through a severe struggle in regard to my parents. They are kind and affectionate, but have no interest in the truth which is so precious to me. My affections are strong. I felt that I could not give them up and have labored and prayed in their behalf. I want to live for Heaven and obey the truth, and if this causes a separation, may God give me grace and fortitude to bear it. I must love and serve God at any sacrifice." [Cf: RH 05-25-76 para. 51] p. 137, Para. 1, [1876MS].

A brother said, "I want to live a life of humble obedience. Jesus is the source of my strength. These yearly gatherings are a great blessing to me and mine. Jesus is soon coming. I want to walk the golden streets in the city of God." [Cf: RH 05-25-76 para. 52] p. 137, Para. 2, [1876MS].

A brother said, "Thank God for this blessed privilege. The peace of God has rested upon me. I want to sink deeper and deeper into the will of the Lord." [Cf: RH 05-25-76 para. 53] p. 137, Para. 3, [1876MS].

A sister said, "The Lord has graciously spared my life to meet with his people upon his holy Sabbath and in these free meetings. I praise his holy name for this precious privilege. I feel the love of God in my heart. I am strengthened to do his will, and I am determined to be more faithful in future." [Cf: RH 05-25-76 para. 54] p. 137, Para. 4, [1876MS].

A brother said, "I am thankful to be with you. About four years ago I commenced to keep the Sabbath with my family. We are still holding fast

to the faith. It takes courage to live out the present truth before the world. I want to go home with mind and heart full of the blessing of God." [Cf: RH 05-25-76 para. 55] p. 137, Para. 5, [1876MS].

A Swedish brother said, "Praise God for his goodness to me! This is the first campmeeting I ever attended. I love God. I love his truth. My heart rejoices in my Saviour. I desire to be a perfect overcomer." [Cf: RH 05-25-76 para. 56] p. 137, Para. 6, [1876MS].

A brother said, "I feel that this encampment is holy ground. There is a sacred influence surrounding us. My heart's desire is to be sanctified by divine truth, that I may live a Christian life, grow in grace and the knowledge of the truth, finish my Christian warfare with triumph, and receive the crown of victory." [Cf: RH 05-25-76 para. 57] p. 137, Para. 7, [1876MS].

A sister said, "My heart is glad for this privilege. I seldom have the opportunity of meeting with such friends on God's holy day. I am alone, yet not alone; for Jesus is with me, and angels help me in the love of the truth. I want to be purified through a knowledge of the truth. I rejoice that I have eaten the manna that will sustain me in my loneliness and great tribulation." [Cf: RH 05-25-76 para. 58] p. 138, Para. 1, [1876MS].

A brother said, "The love of the Lord is flowing in my heart. I have been skeptical in regard to the truth, but my mind is now firmly fixed. I want to work for my blessed Master. I never had so perfect faith as now. I have never seen the Spirit of God manifested as I have seen it here. I have never known such power as I have witnessed and felt here. I have a mother in Pennsylvania. I am sending our publications of the truth to her, praying that God may open her eyes to see wondrous things out of his law. My heart swells with joy at the prospect of the immortal life to be given to the faithful." [Cf: RH 05-25-76 para. 59] p. 138, Para. 2, [1876MS].

A sister said, "I am thankful for the goodness of God. I have been blessed at this meeting. I will here start anew to serve God." [Cf: RH 05-25-76 para. 60] p. 138, Para. 3, [1876MS].

A sister said, "I am sorry to have had no stronger faith. I must have a greater nearness to God. My whole heart must be in the work. 'What is man that thou art mindful of him, or the son of man that thou visitest him?' I feel that I must put aside all fear of the world, and serve my Master faithfully. This is the first meeting of the kind that I ever attended, and I have been amply repaid." [Cf: RH 05-25-76 para. 61] p. 138, Para. 4, [1876MS].

A brother said, "I have come to seek Jesus. As I listen to the testimonies my heart goes up in thankfulness to God that he has enlightened my understanding, so that I can see the present truth. The moments are golden. We must improve them in working for Jesus. Soon these precious privileges will be past. Those who come for the blessing may have it by asking for it. All the campground may be lightened by the presence of God." By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 05-25-76 para. 62] p. 138, Para. 5, [1876MS].

At 8 o'clock A. M. on the Sabbath, prayer and conference meeting

commenced. [Cf: RH 06-01-76 para. 1] p. 138, Para. 6, [1876MS].

A brother said, "My course is onward and upward. I have been benefited since I came here. If we have a burden of sins, we may take them to Jesus, and he will give us peace and rest." [Cf: RH 06-01-76 para. 2] p. 138, Para. 7, [1876MS].

A brother said, "I am thankful for this privilege. The Lord is good to me. He strengthens me to do my duty. I realize the goodness of God to me more fully than I have in the past." [Cf: RH 06-01-76 para. 3] p. 138, Para. 8, [1876MS].

A sister said, "I feel unworthy of this privilege. Since I have embraced the truth the Spirit of the Lord has been striving with me, impressing me with the belief that I ought to tell my brethren in Sweden these great truths. I am afraid the Lord will take away his blessing from me if I resist his power and neglect his voice." [Cf: RH 06-01-76 para. 4] p. 138, Para. 9, [1876MS].

A sister said, "I am thankful for this privilege. I feel encouraged when I hear the testimonies of God's commandment keeping people. I want to keep pace with the truth." [Cf: RH 06-01-76 para. 5] p. 139, Para. 1, [1876MS].

A sister said, "It is a great cross for me to speak here. I love the truth. I have not had one doubt in regard to it since I first embraced it. If our fellowship below is so sweet, what heights of rapture shall we realize when we meet around the great white throne to praise God and the Lamb forever." [Cf: RH 06-01-76 para. 6] p. 139, Para. 2, [1876MS].

A sister said, "I give God the praise for the blessing I have felt at this meeting. I want a deep work of grace in my heart and to live right in the sight of the Lord every day." [Cf: RH 06-01-76 para. 7] p. 139, Para. 3, [1876MS].

A brother said, "The Lord is good. I feel great interest in the work. I do not feel anxious for merely a happy flight of feeling, but I want a solemn sense of the importance of this sacred work." [Cf: RH 06-01-76 para. 8] p. 139, Para. 4, [1876MS].

A sister said, "I feel weak and unworthy; I want to be strong in overcoming every defect in my character. Notwithstanding my weakness and unworthiness, I believe Jesus loves me and will help me to live aright." [Cf: RH 06-01-76 para. 9] p. 139, Para. 5, [1876MS].

A young sister said, "I do feel determined to overcome my sins and meet you on Mount Zion." [Cf: RH 06-01-76 para. 10] p. 139, Para. 6, [1876MS].

A sister said, "I feel thankful for the privilege of this meeting; I want to be an overcomer and share in the certain reward at last. I praise my Heavenly Father for the light of truth. I want to walk humbly before God, doing every duty." [Cf: RH 06-01-76 para. 11] p. 139, Para. 7, [1876MS].

A sister said, "I feel that it is my privilege to claim more blessings

from the Lord. I can and must step out by faith into a clearer knowledge of the truth and a deeper love of God." [Cf: RH 06-01-76 para. 12] p. 139, Para. 8, [1876MS].

A brother said, "This is the first campmeeting I have attended. I have anticipated this blessed privilege for several weeks, and have felt great joy in coming here to meet with the Lord's people. I feel thankful for the blessing which has been poured out upon this people. I want to shout glory when I shall see the Lord coming with power and majesty in the clouds of heaven." [Cf: RH 06-01-76 para. 13] p. 139, Para. 9, [1876MS].

A brother said, "I rejoice in God today that he has permitted me to see the light of the truth. It has been but a little time that I have kept the commandments of God. I have not for one moment felt a doubt of the truth." [Cf: RH 06-01-76 para. 14] p. 139, Para. 10, [1876MS].

A sister said, "I am thankful that God sent the truth to me. I am determined to overcome by the grace of God and have a home in the kingdom." [Cf: RH 06-01-76 para. 15] p. 140, Para. 1, [1876MS].

A sister said, "Praise the Lord! I want to be a meek follower of my Saviour, and know for myself how to perform every duty. Jesus loves me. I love the truth. I want, through grace, to overcome all my sins and be right with God and have the crown of life." [Cf: RH 06-01-76 para. 16] p. 140, Para. 2, [1876MS].

A brother said, "I have strayed from my Heavenly Father and earnestly desire to return and overcome my evil ways." [Cf: RH 06-01-76 para. 17] p. 140, Para. 3, [1876MS].

A sister said, "I thank God that I see so many witnesses for the truth. I love you all. I love the truth. I love my Heavenly Father. Praise his holy name! 'Praise the Lord, O my soul, and forget not all his benefits.'" [Cf: RH 06-01-76 para. 18] p. 140, Para. 4, [1876MS].

A brother said, "I came to this meeting with the expectation of receiving a great blessing. The second sermon I heard here I felt belonged to me. I could not get rid of the impression. I prayed to the Lord in the grove and found relief. Nothing has delighted me so much as these meetings. The testimonies of my brethren have strengthened me. I feel happy this morning. God has heard and answered my prayers." [Cf: RH 06-01-76 para. 19] p. 140, Para. 5, [1876MS].

A sister said, "I feel truly thankful for the truth. It has done a great work for me." [Cf: RH 06-01-76 para. 20] p. 140, Para. 6, [1876MS].

A sister said, "I feel to praise God, looking unto Jesus who is the author and finisher of our faith. We need a blessed, holy, purifying work at the hands of God. Precious grace is always ready for us when we really desire it to help us in our work." [Cf: RH 06-01-76 para. 21] p. 140, Para. 7, [1876MS].

A brother said, "I feel almost discouraged sometimes, but I am convinced that if I go to God in faith and ask him to help me, he will not refuse. I felt sure this morning of the Spirit of God in my heart.

I have not felt so deeply for years. Good angels are around us now. While here at this meeting the current runs smoothly, but when we go home, we again take up our daily labors and we must row against the stream. We must get much of the Spirit of God to carry with us and help us on our way. We know that Jesus loves us and will assist us each day. Watch unto prayer. Every action should be performed with an eye single to the glory of God." [Cf: RH 06-01-76 para. 22] p. 140, Para. 8, [1876MS].

A sister said, "I feel very thankful for the privilege of this meeting. I have not kept the Sabbath long. I have received light upon the health reform for which I praise God." [Cf: RH 06-01-76 para. 23] p. 140, Para. 9, [1876MS].

A sister said, "Praise God this morning for the precious truth! I hope to be ever steadfast, clinging to the unchanging word of God. I want to develop a holy character, and be guided by God's Holy Spirit. I feel that angels are around us. God has blessed us. I love to be with his dear people, refreshed with them by showers of grace." [Cf: RH 06-01-76 para. 24] p. 141, Para. 1, [1876MS].

A brother said, "I can truly say my heart rejoices in God. I have enlisted in a good cause. I trust in my Saviour. Thank God that he has caused me to see the light and beauty of the truth. Today is the holy Sabbath of the Lord. This the word of God plainly declares. I want to give the world a bright example by living out the truth every day." [Cf: RH 06-01-76 para. 25] p. 141, Para. 2, [1876MS].

A sister said, "We are alone in Kilbourn, but we desire to so watch and exert a right influence that others may take knowledge of us that our daily walk accords with our profession." [Cf: RH 06-01-76 para. 26] p. 141, Para. 3, [1876MS].

A brother said, "I am thankful for the goodness of God; I have received a blessing on this campground. I have thought it was useless for me to try to overcome, but I dared not give up the effort. Now I am determined to serve the Lord, and will watch and pray that I may resist the temptations of the enemy." [Cf: RH 06-01-76 para. 27] p. 141, Para. 4, [1876MS].

A sister said, "The first sermon I heard from Bro. Smith, I felt that now was the time to waken out of sleep. This first sermon roused me and did my soul good. The second one I heard from sister White was from the text, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven.' This discourse seemed to apply to me. I needed it, and I am trying to improve according to its precepts by humbling my heart before God." [Cf: RH 06-01-76 para. 28] p. 141, Para. 5, [1876MS].

A sister said, "This is a blessed privilege for me. I have been among the lonely ones for fourteen years, trying to do my duty without the encouragement of mingling with the people of God. I have never heard the truth preached before. I feel to rejoice that at last I have had that blessed privilege. The Lord has blessed me abundantly. I want to do his will, overcome, and finally wear the crown of immortal life." [Cf: RH 06-01-76 para. 29] p. 141, Para. 6, [1876MS].

Another sister said, "I am truly thankful for this blessed privilege. One year ago the Lord sent his precious truth to me. I praise his name that I ever received this light. I want to be faithful in every duty and receive the reward at last." [Cf: RH 06-01-76 para. 30] p. 141, Para. 7, [1876MS].

Still another sister said, "I feel thankful to God for the light of truth and for his presence here. I feel that my wisdom is all weakness, but I pray God to make my influence such as will lead others to a knowledge of the truth. The Lord has blessed me with his Holy Spirit, and my heart is made glad by the promise of eternal life." [Cf: RH 06-01-76 para. 31] p. 141, Para. 8, [1876MS].

A German brother said, "I am thankful for this precious privilege of meeting with the people of God. I want to be a doer of the word and not a hearer only. I feel happy in the love of God, and the knowledge that Jesus pleads even for unworthy me. If I should keep my seat, not offering my testimony here, I feel that I should be denying Christ, and slighting the opportunity to speak of his mercies to me. My brother cannot do my duty for me. I must acknowledge the truth on my own account, and the goodness of God in my behalf. I cannot express my feelings as some can, but God knows my heart and will accept my humble efforts if I do the best I can in his service. A few years ago one hundred Sabbathkeepers met at Battle Creek. Today I am astonished at the prosperity of the cause. We see around us a multitude taking hold of the truth. I want to work for my countrymen. I want to do something for this glorious cause which God will approve and accept." [Cf: RH 06-01-76 para. 32] p. 142, Para. 1, [1876MS].

A sister said, "I rejoice to see and feel the saving Spirit of God in this meeting. I am glad of this opportunity. My sands of life are running out. I thought I might live till Jesus came in the clouds of heaven. It may be I shall yet live to see that day; for I believe in the soon coming of the Saviour of the world. I have experienced much toil and pain and sorrow in my life, but the blessed hope of a future life has sustained me through all my tribulations. By the grace of God I hope to sing the new song of praise and deliverance over on the other shore." [Cf: RH 06-01-76 para. 33] p. 142, Para. 2, [1876MS].

A brother said, "My mind for some time past has been upon the things of this world; but I feel that this will not do, that I am thereby periling my chance of eternal life, and I am determined to be more zealous in the service of the Lord. I praise God for the great blessing that has been given me at this meeting. I feel that I am unworthy of so great a privilege. Praise the Lord for his mercies unto me!" [Cf: RH 06-01-76 para. 34] p. 142, Para. 3, [1876MS].

Another brother said, "It is encouraging to hear what the Lord is doing for his people. I came out from the scoffing world and embraced this precious truth, and have never had cause to regret so doing; for I have found great peace and happiness in the path to immortal life." [Cf: RH 06-01-76 para. 35] p. 142, Para. 4, [1876MS].

Still another said, "I am thankful to God for his many blessings. I am trying to overcome, that I may meet the saints of God in his everlasting kingdom." [Cf: RH 06-01-76 para. 36] p. 142, Para. 5, [1876MS].

And another said, "I am rejoiced to see so many of God's people obeying his truth. The Lord looks down upon his children and loves them. He cares for his people and will shield them from calamity. Let us work out our salvation with fear and trembling, looking forward to the reward of the faithful." [Cf: RH 06-01-76 para. 37] p. 142, Para. 6, [1876MS].

A sister said, "I love God. He has done great things for me. Christ has made known to me my duty. Two years ago I felt that I ought to change my course and strive to subdue my stubborn heart, but I would not yield to obey the truth till one year ago when I began to live a Christian life. The prayers offered in my behalf were answered. Thank God, I could be hard and stubborn no longer. I had been long enough a sad stumblingblock in my husband's way, but I trust now to help and comfort him." [Cf: RH 06-01-76 para. 38] p. 143, Para. 1, [1876MS].

A brother said, "Thank God for his blessing which rejoices my heart. The good testimonies borne here have strengthened and encouraged me. Praise God for his love and favor! Four years ago I commenced to keep the Sabbath. I believe in the soon coming of my Saviour. I do not want to look backward, but forward toward immortal life. Between thirty and forty years ago my mother began to keep the fourth commandment, and has kept it ever since that time and will keep it while she lives." [Cf: RH 06-01-76 para. 39] p. 143, Para. 2, [1876MS].

A sister said, "I want to overcome every sin in myself and try by my conversation and example to lead sinners to God." [Cf: RH 06-01-76 para. 40] p. 143, Para. 3, [1876MS].

A brother said, "I thank God for this privilege. I am rejoicing in the pardoning grace of God. I have been pleading with the Lord in the grove, and I have been greatly blessed. I have tried to serve God for thirty-five years, but I have been careless in reading his word, and have not seen the Sabbath and kept it. To shun the appearance of evil I have kept Sunday as the Lord's day. In regard to the Sabbath of the fourth commandment, I thought with Paul, "Wherefore the law is holy, and the commandment holy, and just, and good." I commenced to search the word of God, to see for myself the evidences upon the Sabbath, not for the purpose of opposing any doctrine or faith, but to gather the facts. In consequence of this earnest study, I became settled upon the Sabbath question, and now I keep the commandments of God, and my soul is happy. I feel that I have gained a great victory, and I praise the Lord for His grace that has permitted me to see and understand the truth." By Mrs. E. G. White. [Cf: RH 06-01-76 para. 41] p. 143, Para. 4, [1876MS].

When the Lord of glory left his station of high command to become a man of sorrows and acquainted with grief, accepting ignominy and death in order to deliver man from the consequence of his disobedience, he did not consult his own convenience or pleasure. Jesus died, not to save man in his sins, but from his sins. He is to leave the error of his ways, to follow the example of Christ, take up his cross and follow him, denying self, and obeying God at any cost. [Cf: RH 09-21-76 para. 1] p. 143, Para. 5, [1876MS].

Said Jesus, "No man can serve two masters; for either he will hate the

one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." [Cf: RH 09-21-76 para. 2] p. 143, Para. 6, [1876MS].

If we are true servants of God there should be no question in our minds as to whether we should obey his commandments or seek our own temporal interests. [Cf: RH 09-21-76 para. 3] p. 144, Para. 1, [1876MS].

If the believers in the truth are not sustained by their faith in these comparatively peaceful days, what will uphold them when the grand test comes, and the decree goes forth against all those who will not worship the image of the beast, and receive his mark in their foreheads or in their hands? This solemn period is not far off. Instead of becoming weak and irresolute, the people of God should be gathering strength and courage for the time of trouble. [Cf: RH 09-21-76 para. 4] p. 144, Para. 2, [1876MS].

Jesus, our great example, in his life and death, taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved and yet man not utterly perish. Sin is the transgression of the law. If the sin of Adam brought such inexpressible wretchedness, requiring the sacrifice of God's dear Son, what will be the punishment of those who, seeing the light of truth, set at naught the fourth commandment of the Lord? [Cf: RH 09-21-76 para. 5] p. 144, Para. 3, [1876MS].

Circumstances will not justify any one in working upon the Sabbath for the sake of worldly profit. If God excuses one man, he may excuse all. But, says one, why may not a man who is poor work upon the Sabbath to earn means for a livelihood when he might by so doing be better able to support his family? Why may not other brethren, or all of us, keep the Sabbath only when it is convenient to do so? The voice from Sinai makes answer: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." [Cf: RH 09-21-76 para. 6] p. 144, Para. 4, [1876MS].

Listen to these solemn words of promise addressed to all: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Cf: RH 09-21-76 para. 7] p. 144, Para. 5, [1876MS].

God will visit with judgments those who profess to serve him, yet really serve mammon. They who disregard the Lord's express injunction in order to advantage themselves, are heaping future woe upon themselves. The people of God should inquire closely if they have not, like the Jews, made the temple of God a place of merchandise. Christ said, My Father's house shall be called a house of prayer, but ye have made it a den of thieves. [Cf: RH 09-21-76 para. 8] p. 144, Para. 6, [1876MS].

Are not many of our people falling into the sin of sacrificing their

religion for the sake of worldly gain; preserving a form of piety, yet giving all the mind to temporal pursuits? God's law must be considered first of all, and obeyed in spirit and in letter. If God's word, spoken in awful solemnity from the holy mountain, is lightly regarded, how will the testimonies of his Spirit be received? Minds that are so darkened as not to recognize the authority of the Lord's commandments given directly to man, can receive little good from a feeble instrument whom he has chosen to instruct his people. [Cf: RH 09-21-76 para. 9] p. 144, Para. 7, [1876MS].

Age does not excuse any from obeying the divine commands. Abraham was sorely tested in his old age. The words of the Lord seemed terrible and uncalled for to the stricken old man; yet he never questioned their justice or hesitated in his obedience. He might have pleaded that he was old and feeble, and could not sacrifice the son who was the joy of his life. He might have reminded the Lord that this command conflicted with the promises that had been given in regard to this son. But the obedience of Abraham was without a murmur or reproach. His trust in God was implicit. [Cf: RH 09-21-76 para. 10] p. 145, Para. 1, [1876MS].

The faith of Abraham should be our example; yet how few will patiently endure a simple test of reproof of the sins which imperil their eternal welfare. How few receive reproof with humility, and profit by it. God's claim upon our faith, our services, our affections, should meet with a cheerful response. We are infinite debtors to the Lord, and should unhesitatingly comply with the least of his requirements. To be a commandment breaker it is not necessary that we should trample upon the whole moral code. If one precept is disregarded, we are transgressors of the sacred law. And if we would be true commandment keepers, we should strictly observe every requirement that God has enjoined upon us. [Cf: RH 09-21-76 para. 11] p. 145, Para. 2, [1876MS].

God allowed his own Son to be put to death in order to answer the penalty of the transgression of the law; then how will he deal with those who, in the face of all this evidence, dare venture upon the path of disobedience, having received the light of truth? Man has no right to question his convenience or wants in this matter. God will provide; he who fed Elijah by the brook, making a raven his messenger, will not suffer his faithful ones to want for food. [Cf: RH 09-21-76 para. 12] p. 145, Para. 3, [1876MS].

The Saviour asked his disciples who were pressed with poverty, why they were anxious and troubled in regard to what they should eat or how they should be clothed. Said he, "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" He pointed to the lovely flowers, formed and tinted by a divine hand, saying, "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" By Mrs. E. G. White. [Cf: RH 09-21-76 para. 13] p. 145, Para. 4, [1876MS].

If you are grieved because your neighbors or friends are doing wrong to their own hurt, if they are overtaken in fault, follow the Bible

rule: "Tell him his fault between thee and him alone." As you go to the one you suppose to be in error, see that you speak in a meek and lowly spirit; for the wrath of man worketh not the righteousness of God. The erring can in no other way be restored than in the spirit of meekness and gentleness, and tender love. Be careful in your manner. Avoid any thing in look or gesture, word or tone of voice, that savors of pride or self-sufficiency. Guard yourself against a word or look that would exalt yourself, or place your goodness and righteousness in contrast with their failings. Beware of the most distant approach to disdain, or contempt, or an overbearing spirit. With care avoid every appearance of anger; and though you use plainness of speech, yet let there be no reproach, no railing accusation, no token of warmth but that of earnest love. [Cf: RH 10-26-76 para. 1] p. 146, Para. 1, [1876MS].

Above all, let there be no shadow of hate or ill will, no bitterness nor sourness of expression. Nothing but kindness and gentleness can flow from a heart of love. Yet all these precious fruits need not hinder your speaking in the most serious, solemn manner, as though angels were directing their eyes upon you, and you acting in reference to the coming Judgment. Bear in mind that the success of reproof depends greatly upon the spirit in which it is given. Do not neglect earnest prayer that you may possess a lowly mind, and that angels of God may work upon the hearts you are trying to reach, before you, and so soften them by heavenly impressions, that your efforts may avail. If any good is accomplished, take no credit to yourself. God alone should be exalted. God alone hath done it all. [Cf: RH 10-26-76 para. 2] p. 146, Para. 2, [1876MS].

You excuse yourself for speaking evil of your brother or sister or neighbor, to others before going to him and taking the steps God has absolutely commanded you. "Why! I did not speak to any one until I was so burdened that I could not refrain." What burdened you? Was it a plain neglect of your own duty, a thus saith the Lord? You were under the guilt of sin, because you did not go and tell him his fault between thee and him alone. If you did not do this, if you disobeyed God, how should you be otherwise than burdened, unless your heart was hardened while you were trampling the command of God under foot, and hating your brother or neighbor in your heart? And what way have you found to unburden yourself? God reproves you for a sin of omission, not telling your brother his fault; and you excuse and comfort yourself under his censure by a sin of commission, by telling your brother's faults to another person! Is this the right way to purchase ease, by committing sin? [Cf: RH 10-26-76 para. 3] p. 146, Para. 3, [1876MS].

All your efforts to save the erring may be unavailing. They may repay you evil for good. They may be enraged rather than convinced. What if they hear to no good purpose, and pursue the evil course they have begun? This will frequently occur. Sometimes the mildest and tenderest reproof will have no good effect. In that case, the blessing you wanted another to receive by pursuing a course of righteousness, ceasing to do evil and learning to do well, will return into your own bosom. If the erring persist in sin, treat them kindly and leave them with your Heavenly Father. You have delivered your soul. Their sin no longer rests upon you. You are not now partaker of their sin. But if they perish, their blood is upon their own head.-- *Testimony No. 15*, pp. 40 and 41. By Mrs. E. G. White. [Cf: RH 10-26-76 para. 4] p. 146, Para. 4, [1876MS].

Many look upon work as a curse, originating with the enemy of souls. This is a mistaken idea. God gave labor to man as a blessing, to occupy his mind, to strengthen his body, and to develop his faculties. Adam toiled in the garden of Eden, and felt it to be one of the pleasures of his holy existence to do so. Later, when he was driven from his beautiful home, as the result of his disobedience, and was forced to struggle with a stubborn soil to gain his daily bread, that very labor, although far different from his pleasant occupation in the garden, was a relief to his sorrowing soul, a protection against temptation. [Cf: The Health Reformer 09-01-76 para. 01] p. 147, Para. 1, [1876MS].

Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the timid brave, the poor rich, and the wretched happy. Our varied trusts are proportioned to our various abilities. Every man will be rewarded of God according to his individual capacity. He expects corresponding returns for the talents he has given to his servants. It is not the greatness of the talents possessed that determines the reward, but the manner in which they are used, the degree of faithfulness with which the duties of life have been performed, be they great or small. Where much is given much will be required. [Cf: The Health Reformer 09-01-76 para. 02] p. 147, Para. 2, [1876MS].

Whoever does his work conscientiously and well, whether in the shop, the field, or the pulpit, will be rewarded according to the spirit in which he has worked. [Cf: The Health Reformer 09-01-76 para. 03] p. 147, Para. 3, [1876MS].

Idleness is the greatest curse that can fall upon man; for vice and crime follow in its train. Satan lies in ambush, ready to surprise and destroy those who are unguarded, whose leisure gives him opportunity to insinuate himself into their favor under some attractive disguise. He is never more successful than when he comes to men in their idle hours. [Cf: The Health Reformer 09-01-76 para. 04] p. 147, Para. 4, [1876MS].

The greatest curse following in the train of wealth is the fashionable idea that work is degrading. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her, and in her daughters, neither did she strengthen the hand of the poor and needy." Eze. 16:49. Here is presented before us the terrible results of idleness, which enfeebles the mind, debases the soul, and perverts the understanding, turning into a curse that which was given as a blessing. [Cf: The Health Reformer 09-01-76 para. 05] p. 147, Para. 5, [1876MS].

God designed that all should be workers, and upon those whose opportunities and abilities are greatest rests the heaviest responsibilities. The patient beasts of burden deserve more commendation than the indolent do-nothing who does not improve his physical and mental powers, refusing to do the tasks which God has set for his accomplishment. [Cf: The Health Reformer 09-01-76 para. 06] p. 147, Para. 6, [1876MS].

The indolence of the many occasions the overwork of the few earnest and devoted laborers. These are failing for want of recreation, sinking beneath the double burdens they are bearing. Their graves are way-marks

along the upward paths of reform. This is because they are allowed to do the work of others in addition to their own. A large class refuse to think and act for themselves; they have no disposition to step out of the old ruts of prejudice and error; they block up the way of advancement with their indolence and perversity, and force the standard-bearers of the right to more heroic efforts in their march forward. [Cf: The Health Reformer 09-01-76 para. 07] p. 148, Para. 1, [1876MS].

The glory and joy of life is found only by the working man and woman. Labor brings its own reward, and the rest is sweet that is purchased by the fatigue of a well-spent day. But there is a self-imposed toil, utterly unsatisfying and injurious. It is that which gratifies unsanctified ambition, which seeks display or notoriety. The love of appearance or possession leads people to carry to excess what is lawful, to devote the entire strength of body and mind to that which should occupy but a small portion of their time. They bend every energy to the acquisition of wealth or honor; they make all other objects secondary to this; they toil unflinchingly for years to accomplish their purpose; yet when the goal is reached, the coveted reward secured, it turns to ashes in their grasp; it is a shadow, a delusion. They have given their lives for that which profiteth not. [Cf: The Health Reformer 09-01-76 para. 08] p. 148, Para. 2, [1876MS].

Yet all the lawful pursuits of life may be safely followed if the spirit is kept free from selfish hopes and the contamination of deceit and envy. The business life of the Christian should be marked with the same purity that held sway in the workshop of the holy Nazarene. It is the working men and women who see something great and good in life, those who are willing to bear its responsibilities with faith and hope. [Cf: The Health Reformer 09-01-76 para. 09] p. 148, Para. 3, [1876MS].

Patient laborers, remember they were sturdy working-men whom Christ chose from among the fishermen of Galilee and the tent-makers of Corinth, to labor with him in the work of salvation. From these humble men went forth a power that will be felt through all eternity. [Cf: The Health Reformer 09-01-76 para. 10] p. 148, Para. 4, [1876MS].

The angels are workers; they are ministers of God to the children of men. Those slothful spirits who look forward to a Heaven of inaction will be disappointed, for the economy of the Creator prepares no such place for the gratification of sinful indolence. But to the weary and heavy-laden rest is promised. It is the faithful servants who are welcomed from their labors unto the joy of their Lord. They will joyfully lay off the armor, and forget the noise of the battle in the peace that shall be the inheritance of the saints. [Cf: The Health Reformer 09-01-76 para. 11] p. 148, Para. 5, [1876MS].

The path of the Christian laborer may be hard and narrow, but it is honored by the foot-prints of the Redeemer, and he is safe who follows in that sacred way. [Cf: The Health Reformer 09-01-76 para. 12] p. 148, Para. 6, [1876MS].

Many are ever restless and disappointed, seeking for some greater work than that which now occupies them. Some mothers long to engage in missionary labor, while they neglect the simplest duties lying directly in their path. The children are neglected, the home is not made

cheerful and happy for the family, scolding and complaining are of frequent occurrence, and the young people grow up feeling that home is the most uninviting of all places. As a consequence, they impatiently look forward to the time when they shall leave it, and it is with little reluctance that they launch out into the great world, unrestrained by home influence, and the tender counsel of the hearthstone. [Cf: The Health Reformer 10-01-76 para. 01] p. 149, Para. 1, [1876MS].

The parents, whose aim should have been to bind these young hearts to themselves, and guide them aright, squander their God-given opportunities, are blind to the most important duties of their lives, and vainly aspire to work in the broad missionary field. [Cf: The Health Reformer 10-01-76 para. 02] p. 149, Para. 2, [1876MS].

As I have marked these unhappy, restless spirits, and deplored their power to shadow the lives of others, the thought would arise: What a fearful deception is upon them! How terrible a mistake they are making! [Cf: The Health Reformer 10-01-76 para. 03] p. 149, Para. 3, [1876MS].

Some of this class pronounce the faithful Christian mother worldly, as they mark how attentive she is to the wants of her husband and children, how zealous in performing the sweet home duties. They sigh because of her lack of spirituality, thinking the labor wasted that goes to make home a place of comfort and happy rest. Their minds fail to understand how the performance of these humble tasks can satisfy the heart. [Cf: The Health Reformer 10-01-76 para. 04] p. 149, Para. 4, [1876MS].

Jesus made the lowly paths of human life sacred by his example. For thirty years he was an inhabitant of Nazareth. His life was one of diligent industry. He, the Majesty of Heaven, walked the streets, clad in the simple garb of a common laborer. He toiled up and down the mountain steeps, going to and from his humble work. Angels were not sent to bear him on their pinions up the tiresome ascent, or to lend their strength in performing his lowly task. Yet when he went forth to contribute to the support of the family by his daily toil, he possessed the same power as when he wrought the miracle of feeding the five thousand hungry souls on the shore of Galilee. [Cf: The Health Reformer 10-01-76 para. 05] p. 149, Para. 5, [1876MS].

But he did not employ his divine power to lessen his burdens or lighten his toil. He had taken upon himself the form of humanity with all its attendant ills, and he flinched not from its severest trials. He lived in a peasant's home, he was clothed in coarse garments, he mingled with the lowly, he toiled daily with patient hands. His example shows us that it is man's duty to be industrious, that labor is honorable. [Cf: The Health Reformer 10-01-76 para. 06] p. 149, Para. 6, [1876MS].

His life, written upon the pages of history, should encourage the poor and the lowly to perform contentedly the humble duties of their lot. Honorable work has received the sanction of Heaven, and men and women may hold the closest connection with God, yet occupy the humblest position in life. Jesus was as faithfully fulfilling his mission when hiding his divinity with the humble occupation of a carpenter, as when employed in healing the sick, or walking upon the white capped billows

to the aid of his terrified disciples. Christ dignified the humble employments of life, by occupying a menial condition, that he might be able to reach the mass of mankind and exalt the race to become fit inmates for the Paradise of God. [Cf: The Health Reformer 10-01-76 para. 07] p. 149, Para. 7, [1876MS].

For a long time, Jesus dwelt at Nazareth, unhonored and unknown, that he might teach men how to live near God while discharging the humble duties of life. It was a mystery to angels that Christ, the Majesty of Heaven, should condescend, not only to take upon himself humanity, but to assume its heaviest burdens and most humiliating offices. This he did in order to become like one of us, that he might be acquainted with the toil, the sorrows, and fatigue of the children of men, that he might be better able to sympathize with their distresses and understand their trials. [Cf: The Health Reformer 10-01-76 para. 08] p. 150, Para. 1, [1876MS].

Those who divorce religion from their business are reproved by the example of Jesus. Hidden away among the hills of Nazareth, yet having such claims upon Heaven that he could command the entire angel host, he was a simple carpenter, working for wages, and living a godly life in the face of all discouragements. [Cf: The Health Reformer 10-01-76 para. 09] p. 150, Para. 2, [1876MS].

It requires much more grace and stern discipline of character to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field, where one's position is understood, and half its difficulties obviated by that very fact. It requires strong spiritual nerve and muscle to carry religion into the work-shop and business office, sanctifying the details of every-day life, and ordering every worldly transaction according to the standard of a Bible Christian. [Cf: The Health Reformer 10-01-76 para. 10] p. 150, Para. 3, [1876MS].

Jesus, in his thirty years of seclusion at Nazareth, toiled and rested, ate and slept, from week to week and from year to year, the same as his humble contemporaries. He called no attention to himself as a marked personage, yet he was the world's Redeemer, the adored of angels, doing, all the time, his Father's work, living out a lesson that should remain for humanity to copy to the end of time. [Cf: The Health Reformer 10-01-76 para. 11] p. 150, Para. 4, [1876MS].

This essential lesson of contented industry in the necessary duties of life, however humble, is yet to be learned by the greater portion of Christ's followers. If there is no human eye to criticise our work, nor voice to praise or blame, it should be done just as well as if the Infinite One himself were personally to inspect it. We should be as faithful in the minor details of our business, as we would in the larger affairs of life. [Cf: The Health Reformer 10-01-76 para. 12] p. 150, Para. 5, [1876MS].

God is testing and proving us by our daily lives, watching the development of our characters, weighing our moral worth. Those who slight the spirit of the Word of God in their business life, as carpenters, lawyers, and merchants, are unfaithful in matters of eternal interest, since it is the *life* that indicates the spiritual

advancement, and registers upon the Book of God the unchangeable figures of the future. The angels are mournfully inscribing a fearful record of slighted duties and neglected opportunities against many who make exalted professions. Those who are unfaithful in little things, cannot be entrusted with the true riches of the kingdom. [Cf: The Health Reformer 10-01-76 para. 13] p. 150, Para. 6, [1876MS].

We would suggest to the readers of the Reformer that their sleeping rooms need extra attention this damp November weather, and especially is this the case with the "spare bedroom," the curtains and blinds of which are too often closely drawn. Protect the lives of the friends who visit you, by giving proper attention to their sleeping apartments. It is some little sacrifice for them to be deprived of their customary room and bed; but, in addition to this, do not let them be haunted with a fear of the damp bed in "that spare room." You cannot be too careful in properly ventilating the room and in seeing that the bed and bedding are perfectly dry. [Cf: The Health Reformer 11-01-76 para. 01] p. 151, Para. 1, [1876MS].

Many are slow to become intelligent concerning the important matter of properly caring for the bedroom. It is not safe to sleep in a room that is seldom occupied and is not frequently heated, unless the bedding is first exposed to the sun for several hours, or, in case this should be impossible, subjected to artificial heat. Every article composing the bed should be perfectly dried. If these precautions are neglected, health and life itself are endangered. [Cf: The Health Reformer 11-01-76 para. 02] p. 151, Para. 2, [1876MS].

In our itinerant experience, we have suffered much from being assigned to rooms and beds not in common use, and not properly aired. It was unpleasant to dictate to our hostess concerning the room and bed we were to occupy, and from a fear of being judged notional, or too ready in making work for others, we often ran serious risks. Earlier in life we did not so fully realize the danger lurking in the damp "spare" beds of our friends, and the life of one of our little ones was sacrificed by sleeping in one that had not been previously used for several weeks. [Cf: The Health Reformer 11-01-76 para. 03] p. 151, Para. 3, [1876MS].

In the State of Maine we were once entertained by kind friends who seemed anxious to do all in their power to make us comfortable; but they did not see the importance of carefully attending to the bed in the "spare chamber." We had labored hard during the day in speaking to the people, and needed a good night's rest. But the room we occupied was cold, the bed was damp, and we became so thoroughly chilled that sleep was impossible. We substituted our large blanket shawl for the damp sheets, and finally put on the most of our garments, but we were too cold to sleep, and lay shivering through the entire night. [Cf: The Health Reformer 11-01-76 para. 04] p. 151, Para. 4, [1876MS].

In the morning courteous inquiry was made as to how we had rested during the night. In reply, we stated that the bed was damp. Our friends expressed profound astonishment at this, and assured us that we must be mistaken; but, upon investigation, we learned that the room and bed had not been used for weeks. The blinds had been closed, excluding the sun and air, and, there being no conveniences for lighting a fire in the room, it had gathered dampness for weeks; and yet it was difficult to convince the good people who entertained us that the room

and bed were not just as they should be, and they could hardly account for our painful experience during the night. [Cf: The Health Reformer 11-01-76 para. 05] p. 151, Para. 5, [1876MS].

At another house we were entertained by friends whom we highly esteemed; but, in their anxiety to treat us with marked respect, we were, as usual, assigned to the "spare room," and the damp "spare" bed. The windows were draped with heavy curtains, and the blinds were tightly closed. The room was elegantly furnished, but as soon as we entered it we were greeted with a moldy smell and a cold, poisonous atmosphere that seemed to chill the blood in our veins. [Cf: The Health Reformer 11-01-76 para. 06] p. 152, Para. 1, [1876MS].

Upon examining the bed, we found it so damp that we dared not occupy it in that condition. Although it was late, we stated the case to our hospitable friends, and they immediately proceeded to correct the evil as far as possible. A rousing fire was built in the room adjoining ours, and the clothing was removed from the bed and hung before the fire to dry, and in that position drops of water actually formed upon the sheets. But when at a late hour we retired to rest, it was to occupy a dry bed in *that* "spare room." [Cf: The Health Reformer 11-01-76 para. 07] p. 152, Para. 2, [1876MS].

We might relate many such incidents in our experience, but these are sufficient for the purpose. [Cf: The Health Reformer 11-01-76 para. 08] p. 152, Para. 3, [1876MS].

A family whom we highly respect moved from Maine to California, hoping that the mild climate of that State would improve the health of the wife and mother. She was greatly benefited by the change, and seemed in a fair way of recovering her full strength; but, a neighboring family being afflicted with sickness, she went, at the solicitation of her neighbor, to watch with and assist her. Toward morning she went to bed in the "spare room," which, unfortunately, was very damp. As a consequence, she contracted a severe cold which settled upon her lungs. She sank into a rapid decline and soon died, a victim to the damp "spare" bed. [Cf: The Health Reformer 11-01-76 para. 09] p. 152, Para. 4, [1876MS].

Illy ventilated rooms, from which the sunlight is excluded, and which are undried by fires, are fearfully destructive of life. So much is sacrificed every year through the influence of these damp rooms and beds that we cannot keep silent. We hope to arouse the people so that they will see the necessity of having conveniences for fires in their sleeping rooms, so that during the damp seasons of the year the room may be kept free from dampness and mold and the bedding dry. A little expense in this direction would save large sums in doctor's bills, and a great amount of suffering would be avoided. [Cf: The Health Reformer 11-01-76 para. 10] p. 152, Para. 5, [1876MS].

We appeal to every reader of the Health Reformer to open every room in the house to the purifying, rays of the sun and the sweet pure air. Open your shutters and remove your heavy curtains; they are unnecessary. Invite the sun and air as daily guests into your rooms, and you will be repaid in improved health and more cheerful spirits, and your guests will receive your courtesies unattended by the ghostly dread of that damp "spare" bed. [Cf: The Health Reformer 11-01-76 para.

11] p. 152, Para. 6, [1876MS].

Many are unhappy in their home life, because they are trying so hard to keep up appearances. They expend largely of means and labor unremittingly to gain the praise of their associates--those who really care nothing for them or their prosperity. One article after another is considered indispensable to the household appointments, until many expensive additions are made that, while giving a momentary satisfaction to the eye, do not increase the comfort of the family one whit. At the same time, all these things have taxed the strength and patience, and consumed valuable time which might be expended in the service of the Lord. [Cf: The Health Reformer 11-01-76 para. 01] p. 153, Para. 1, [1876MS].

The precious grace of God is made secondary to matters of no real importance, and while collecting material for enjoyment, they lose the capacity for happiness. They find that their possessions fail to give the satisfaction they had hoped to derive from them. This endless round of labor, and unceasing anxiety to embellish the home for visitors and strangers to admire, never pays for the time and means thus expended. It is hanging about the neck a yoke of bondage grievous to be borne. [Cf: The Health Reformer 11-01-76 para. 02] p. 153, Para. 2, [1876MS].

In many households, there are four walls and costly furniture, velvet carpets and plateglass mirrors; and this place is wrongly named Home. That sacred word does not belong to the glittering mansion, where the joys of domestic life are unknown. There are spacious parlors, closed from the sweet sunshine and the life-giving air, for fear those choicest gifts of Heaven might tarnish the furniture and fade the carpets. Sunless and damp, these rooms are unlighted and unheated save when visitors are to be entertained. Then the doors are thrown open, and the treasures, too precious for the use and comfort of the family, are devoted to unsympathizing acquaintances. [Cf: The Health Reformer 11-01-76 para. 03] p. 153, Para. 3, [1876MS].

These rooms are altogether too fine for every-day use, and above all, the children must be strictly excluded from their precincts, for fear of soiling the furniture or curtains. In fact, the children are the last thought of in such a home. They are utterly neglected by the mother, whose whole time is devoted to keeping up appearances. Their minds are untrained, they acquire bad habits, and become restless and dissatisfied. Finding no pleasure in their own homes, but only uncomfortable restrictions, they choose to break away from the household as soon as possible. It does not require expensive furniture and costly tapestry to make children contented and happy in their homes; but it is necessary that the parents give them tender love and careful attention. It is for the parents to take the lead in habits of simplicity, drawing their children from the artificial to the natural life, and binding them to their hearts by the silken cords of affection. Gentle manners, cheerful conversation and loving words, will make home more attractive than any ornaments that can be bought or sold. [Cf: The Health Reformer 11-01-76 para. 04] p. 153, Para. 4, [1876MS].

There are but few true fathers and mothers in this age of the world, and this is on account of the artificial lives we lead more than from any other cause. We should not be so anxious for external appearances,

but labor more for practical comfort throughout every room in the house. Less parade in the parlor, and more time devoted to the training of the children, and to the preparation of simple, wholesome food, and to the general economy and comfort of the household, would make happy hearts and pleasant faces in the home. We should live less for the outside world, and more for the members of our own family circle. There should be less display of superficial politeness and affectation toward strangers and visitors, and more of the courtesy that springs from genuine love and sympathy toward the dear ones of our own firesides. [Cf: The Health Reformer 11-01-76 para. 05] p. 153, Para. 5, [1876MS].

The very best part of the house, and the most comfortable furniture, should be for the use of the family, for the comfort of those who really live in the house. Such a home would be most attractive to that class of friends who really care for us, whom we could benefit, and by whom we could be benefited. But those guests who are attracted to us by the prospect of sumptuous dinners, and an extravagant luxury of style, are not the ones whose companionship will improve our minds or hearts. We have no moral right to lavish time and bounty upon such visitors, while our precious God-given children are suffering gross neglect. [Cf: The Health Reformer 11-01-76 para. 06] p. 154, Para. 1, [1876MS].

But it is so flattering to the pride of some persons to exhibit a certain style of living for the benefit of occasional guests that they are willing to sacrifice the daily peace and comfort of life for this empty gratification. The gorgeously embellished mansions, costly furniture and carpets, the toil in serving up dishes for epicurean appetites, the extravagant entertainments which swallow up thousands of dollars, and pompous equipages more for show than comfort, bring no peaceful contentment, because they have no connection with the real joys of life. [Cf: The Health Reformer 11-01-76 para. 07] p. 154, Para. 2, [1876MS].

As these extravagances fail to satisfy their possessors, they blindly seek to remedy the failure by adding new luxuries, with greater dissatisfaction, and an increase of care and anxiety as a result. Decorations of dress and of houses do not make happy people; but the lowliest dwelling may be beautified, and the poorest family be made rich, by the possession of meekness, kindness, and love. Pleasant voices, gentle manners, and sincere affection that finds expression in all the actions, make even a hovel the happiest of homes, upon which the Creator looks with approbation, unto which angels are attracted, the inmates of which, though they have not "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," have that which is far better, "the ornament of a meek and quiet spirit, which is in the sight of God of great price." [Cf: The Health Reformer 11-01-76 para. 08] p. 154, Para. 3, [1876MS].

Life is a disappointment and a weariness to many persons because of the unnecessary labor with which they burden themselves in meeting the claims of custom. Their minds are continually harassed with anxiety as to supplying wants which are the offspring of pride and fashion. Jesus, in his sermon on the mount, strikes a direct blow at this engrossing care for the things of this world. He says, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" "Consider the lilies of the field, how they grow, they toil not, neither do they spin, and yet I say unto you that Solomon in all

his glory was not arrayed like one of these." All the efforts of humanity cannot approach the beauty of Nature. The simple flowers of the field put to shame the robes of royalty. And Fashion, with her endless changes and eccentricities, presents the very opposite of that simple loveliness with which the lilies of the field are clothed, and which Jesus declared exceeds the glory with which Solomon was arrayed. [Cf: The Health Reformer 12-01-76 para. 01] p. 154, Para. 4, [1876MS].

The expense, the care and labor, lavished on that which, if not positively injurious, is unnecessary, would go far toward advancing the cause of God if applied to a worthier object. People crave what are called the luxuries of life, and sacrifice health, strength, and means to obtain them. A lamentable spirit of rivalry is manifested among persons of the same class as to who shall make the greatest display in matters of dress and of household expenditure. The sweet word, Home, is perverted to mean something with four walls, filled with elegant furniture and adornments, while its inmates are on a continual strain to meet the requirements of custom in the different departments of life. [Cf: The Health Reformer 12-01-76 para. 02] p. 155, Para. 1, [1876MS].

It is necessary to give due regard to the clothing, to the table, and to the pursuits by which we gain a livelihood; but there is danger of carrying this zeal to an extreme. In the days of Noah they were eating and drinking, marrying and giving in marriage, buying, selling, and building, till the flood came and destroyed the people who had been so overzealous in the things of this world that they forgot God, and became abominable in his eyes. It was lawful for men to eat and drink, plant and build, marry and give in marriage, in the days of Noah; but the sin was in carrying these lawful things to extremes, to utterly fill their minds with them to the exclusion of all noble thoughts. Depravity, violence, and all manner of sin was the result. The great danger of these days is in devoting too much time to merely temporal matters, and making it the great aim of life to provide for the temporal wants, many of which are perverted and unnatural. In order to gratify a weak and sinful pride, people sacrifice comfort, peace, and the love of God. [Cf: The Health Reformer 12-01-76 para. 03] p. 155, Para. 2, [1876MS].

Happiness is not found in empty show. The more simple the order of a well-regulated household, the happier will that home be. The courtesies of every-day life, and the affection that should exist between members of the same family, do not depend upon outward circumstances. Much of the restless longing and seeking for "that which profiteth not" is due to wrong training in youth. Each child in the family should have a part of the home burden to bear, and should be taught to perform his task faithfully and cheerfully. If the work is portioned out in this way, and the children grow up accustomed to bearing suitable responsibilities, no member of the household will be overburdened, and everything will move off pleasantly and smoothly in the home. A proper economy will be maintained, for each one will be acquainted with, and interested in, the details of the home. [Cf: The Health Reformer 12-01-76 para. 04] p. 155, Para. 3, [1876MS].

In some families there is too much done. Neatness and order are essential to comfort, but these virtues should not be carried to such an extreme as to make life a period of unceasing drudgery, and to

render the inmates of the home miserable. In the houses of some whom we highly esteem, there is a stiff precision about the arrangement of the furniture and belongings that is quite as disagreeable as a lack of order would be. The painful propriety which invests the whole house makes it impossible to find there that rest which one expects in the true home. It is not pleasant, when making a brief visit to dear friends, to see the broom and the duster in constant requisition, and the time which you had anticipated enjoying with your friends in social converse, spent by them in a general tidying-up, and peering into corners in search of a concealed speck of dust or a cob-web. Although this may be done out of respect to your presence in the house, yet you fell a painful conviction that your company is of less consequence to your friends than their ideas of excessive neatness. [Cf: The Health Reformer 12-01-76 para. 05] p. 155, Para. 4, [1876MS].

In direct contrast to such homes was one that we visited during the last summer. Here the few hours of our stay were not spent in useless labor, nor in doing that which could be done as well at some other time; but were occupied in a pleasant and profitable manner, restful alike to mind and body. The house was a model of comfort, although not extravagantly furnished. The rooms were all well lighted and ventilated, and every one, including the bed-rooms, was furnished with an open grate that the occupants might enjoy the healthful warmth and glow of an open fire, which is of more real value than the most costly adornments. The parlors were not furnished with that precision which is so tiresome to the eye, but there was a pleasing variety in the articles of furniture: The chairs were mostly rockers or easy-chairs; not all of the same fashion, but adapted to the comfort of the different members of the family. There were low, cushioned rocking-chairs, and high, straight-backed ones; wide, capacious lounging-chairs, and snug little ones; there were also comfortable sofas; and all seemed to say, Try me, Rest in me. There were tables strewn with books and papers. All was neat and attractive, but without that precise arrangement that seems to warn all beholders not to touch anything for fear of getting it out of place. [Cf: The Health Reformer 12-01-76 para. 06] p. 156, Para. 1, [1876MS].

The proprietors of this pleasant home were in such circumstances that they might have furnished and embellished their residence expensively, but they had wisely chosen comfort rather than display. There was nothing in the house considered too good for general use, and the curtains and blinds were not kept closed to keep the carpets from fading and the furniture from tarnishing. The God-given sunlight and air had free ingress, with the fragrance of the flowers in the garden. The family were, of course, in keeping with the home; they were cheerful and entertaining, doing everything needful for our comfort, without oppressing us with so much attention as to make us fear that we were causing extra trouble. We felt that here was a place of rest. This was a Home in the fullest sense of the word. [Cf: The Health Reformer 12-01-76 para. 07] p. 156, Para. 2, [1876MS].

The rigid precision which we have mentioned as being a disagreeable feature of so many homes is not in accordance with the great plan of Nature. God has not caused the flowers of the fields to grow in regular beds, with set borders, but he has scattered them like gems over the greensward, and they beautify the earth with their variety of form and color. The trees of the forest are not in regular order. It is restful

to eye and mind to range over the scenes of nature, over forest, hill and valley, plain and river, enjoying the endless diversity of form and color, and the beauty with which trees, shrubs, and flowers, are grouped in nature's garden, making it a picture of loveliness. Childhood, youth, and age can alike find rest and gratification there. [Cf: The Health Reformer 12-01-76 para. 08] p. 156, Para. 3, [1876MS].

This law of variety can be in a measure carried out in the home. There should be a proper harmony of colors, and a general fitness of things in the furnishing of a house; but it is not necessary to good taste that every article of furniture in a room should be of the same pattern in design, material, or upholstery; but, on the contrary, it is more pleasing to the eye that there should be a harmonious variety. [Cf: The Health Reformer 12-01-76 para. 09] p. 157, Para. 1, [1876MS].

But whether the home be humble or elegant, its appointments costly or the reverse, there will be no happiness within its walls unless the spirit of its inmates is in harmony with the Divine will. Contentment should reign within the household. [Cf: The Health Reformer 12-01-76 para. 10] p. 157, Para. 2, [1876MS].