

Testimony for the Church
No. 10

By Ellen G. White

Steam Press of the Seventh-day Adventist
Publishing Association
Battle Creek, Michigan

1871

Testimony for the Church
Number Ten

DANGERS of the YOUNG

June 6, 1863, I was shown some of the dangers of the young. Satan is controlling the minds of youth, and leading their inexperienced feet astray. The youth are ignorant of his devices, and parents should be awake, and in these perilous times work with perseverance and industry; to shut out the first approach of the foe. They should instruct their children when they go out and when they come in, when they rise up, and when they sit down. It should be line upon line, precept upon precept, here a little and there a little. p. 132, Para. 1, [100T].

The mother's work commences with the infant. She should subdue the will and temper of the child, and bring its disposition into subjection. Learn it to obey. As the child grows older, relax not the hand. Every mother should take time to reason with the child, to correct its errors, and patiently teach it the right way. Christian parents should know that they are instructing and fitting their children to become children of God. The whole religious experience of the children is influenced by the instructions given, and character formed, in childhood. If the child's will is not subdued and made to yield in childhood to the will of the parents, then what a task! What a severe struggle! What a conflict, to yield that will which never was subdued, to the requirements of God! Parents who neglect this important work, commit a great error, and sin against their poor children, and against God. Children, while under strict discipline, will at times have dissatisfied feelings. They will feel impatient under restraint, and will wish to have their own will, and go and come as they please. And they will often feel, from the ages of ten to eighteen, that there would be no harm in going to picnics and other gatherings of young associates; yet their experienced parents can see danger. They are acquainted with the peculiar temperaments of their children, and know the influence of these things upon their minds, and in reference to their salvation, keep them back from these exciting

amusements. p. 132, Para. 2, [100T].

When these children decide to leave the pleasures of the world themselves, and choose to be Christ's disciples, what a burden is lifted from the hearts of careful, faithful parents. Yet even then the labor of the parents must not cease. The children then should not be left to take their own course, and always choose for themselves. They have then just commenced the warfare in earnest against sin, pride, passion, envy, jealousy, hatred, and all the evils of the natural heart. And parents need to watch and counsel their children, and decide for them, and show them that if they do not yield cheerful, willing obedience to their parents, they cannot yield willing obedience to God, and it is impossible for them to be Christians. p. 132, Para. 3, [100T].

Parents should encourage their children to confide in them and unburden to them their heart griefs, their daily little annoyances and trials. If they do this, the parents can learn to sympathize with their children, and pray for them and with them, that God would shield and guide them. They should point them to their never-failing Friend and Counselor, who will be touched with the feelings of their infirmities. He was tempted in all points like as we are, yet without sin. p. 133, Para. 1, [100T].

Satan tempts children to be reserved to their parents, and choose their young and inexperienced companions as their confidants; such as cannot help them, but give them bad advice. Young girls and boys get together and chat, and laugh, and joke, and drive Christ out of their hearts, and angels from their presence, by their foolish nonsense. Unprofitable conversation upon the acts and doing of others, small talk about this young man, or that girl, withers noble, devotional thoughts or feelings, and drives good and holy desires from the heart, and leaves it cold and destitute of true love for God and his truth. p. 133, Para. 2, [100T].

Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right to lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father? p. 134, Para. 1, [100T].

Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor

their parents. This should be one of the principal studies of their lives, How can I make my parents happy? Children who have not been disciplined and received right instruction, have in this rebellious age but little sense of their obligations to their parents. It is often the case the more their parents do for them the more ungrateful they are, and the less they respect them. Children that have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives, and they will be helpless, leaning upon others for aid, expecting others to favor them, and yield to them. And if they are opposed, even after grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because every thing does not suit them. p. 134, Para. 2, [100T].

I saw that some people are learning their children lessons which will prove ruinous to them, and they are also planting thorns for their own feet. Mistaken parents have thought if they gratified the wishes of their children, and let them follow their own inclinations, they would gain their love. What a mistaken idea! what an error! Children thus disciplined, grow up unrestrained in their desires, unyielding in their dispositions, selfish, exacting, and overbearing, and are a curse to themselves and everybody around them. Parents, to a great extent, hold the future happiness of their children in their own hands. Upon them rests the important work of forming their children's character. The instructions they give them in childhood, will follow them all through their lives. Parents can sow the seed which will spring up and bear fruit either for good or evil. They can fit their sons and daughters for happiness or misery. p. 134, Para. 3, [100T].

Children should be taught very young to be useful, to help themselves, and help others. Many daughters of this age can see their mothers toiling, cooking, washing, or ironing, while they sit without remorse of conscience in the parlor to read stories, knit edging, crotchet, or embroider. Their hearts are as unfeeling as a stone. But where does this wrong originate? Who are the ones usually to blame in this matter? The poor, deceived parents. They overlook the future good of their children, and in their mistaken fondness, let them sit in idleness, or do that which is of but little account, which requires no exercise of the mind or muscles, and excuse the indolent daughters because they are weakly. What has made them weakly? It has often been the wrong course of the parents. A proper amount of exercise about the house would improve both mind and body. But they are deprived of this through false ideas, until the children are averse to work. Work is disagreeable, and does not accord with their ideas of gentility. It is thought to be unlady-like and coarse to wash dishes, iron, or stand over the wash-tub. This is the fashionable instruction which is given children in this unfortunate age. p. 135, Para. 1, [100T].

God's people should be governed by different principles than worldlings, who seek to gauge all their course of action according to fashion. In every instance should God-fearing parents train their children for a life of usefulness. They should not permit their principles of government to be tainted with the extravagant notions prevailing in this age, that they must conform to the fashions and be governed by the opinions of worldlings. They should not permit their children to choose their own associates. Teach them that it is your duty to choose for them. Prepare them to bear burdens when young. If your children have been unaccustomed to labor, they will soon become weary. They will complain of side-ache, pain in the shoulders, and tired limbs, and parents will be in danger through sympathy, of doing their work themselves, rather than have their children suffer a little. Let the burden upon the children be very light at first, and then increase the labors a little more every day, until they can do a proper amount of labor without becoming so weary. Inactivity is the greatest cause of side-ache and shoulder-ache among children. p. 135, Para. 2, [100T].

There is a class of young ladies in this age who are merely useless creatures, only good to breathe, eat, wear, chat, and talk nonsense, while in their fingers they hold a bit of embroidery or crotchet. But few of the youth show real sound judgment and good common sense. They lead a butterfly life, without any special object in view. When this class of worldly associates get together, about all you can hear is a few silly remarks to one another about dress, or some frivolous matter, and then they laugh at their own remarks which they consider very bright. This is frequently done before older people, who can but feel saddened at such lack of reverence for their years. Such seem to have lost all sense of modesty and good manners. Yet the way that they have been instructed leads them to think it the high of gentility. p. 136, Para. 1, [100T].

This spirit is like a contagious disease. God's people should choose the society for their children, and teach them to avoid the company of these vain worldlings. Mothers should take their daughters with them into the kitchen, and patiently educate them. The constitution will be better for such labor. The muscles will gain tone and strength, and their meditations will be more healthy and elevated at the close of the day. They may be weary, but how sweet is rest after a proper amount of labor. Sleep, nature's sweet restorer, invigorates the weary body, and prepares it for the next day's duties. Do not intimate to your children that it is no matter whether they labor or not. Teach them that their help is needed, that their time is of value, and that you depend on their labor. p. 137, Para. 1, [100T].

I have been shown that much sin has resulted from idleness. Active hands and minds do not find time to heed every temptation the Enemy suggests;

but idle hands and brains are all ready for Satan to control. The mind, when not properly occupied, dwells upon improper things. Parents should learn their children that idleness is sin. I was referred to Eze. xvi, 49. "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 hands of the poor and needy." p. 137, Para. 2, [100T].

Children should feel that they are indebted to their parents, who have watched over them in their infancy, and nursed them in sickness. They should realize that their parents have suffered much anxiety on their account. Especially have conscientious, godly parents felt the deepest interest that their children should take a right course. As they have seen faults in their children, how heavy have been their hearts. If the children who caused those hearts to ache could see the effect of their course, they would certainly relent. If they could see their mother's tears, and hear her prayers to God in their behalf, if they could listen to her suppressed and broken sighs, their hearts would feel, and they would speedily confess their wrongs and ask to be forgiven. There is a work to be accomplished for old and young. Parents should better qualify themselves to more fully discharge their duty to their children. Some parents do not understand their children, and are not really acquainted with them. There is often a great distance between parents and children. If parents would enter more fully into the feelings of their children, and draw out what is in their hearts, it would have a beneficial influence upon them. p. 137, Para. 3, [100T].

Parents should deal faithfully with the souls committed to their trust. They should not encourage in them pride, extravagance or love of show. They should not teach them, nor suffer them to learn, little pranks which appear cunning in small children, which they have to unlearn and correct them for, when they are older. Habits formed when very young, are not easily forgotten. Parents should commence to discipline the minds of their children while very young, to the end that they may be Christians. Let all your efforts be for their salvation. Act as though they were placed in your care to be fitted as precious jewels to shine in the kingdom of God. Beware how you lull your children to sleep over the pit of destruction, with the mistaken thought that they are not old enough to be accountable, and are not old enough to repent of their sins and profess Christ. p. 138, Para. 1, [100T].

I was referred to the many precious promises on record for those who seek their Saviour early. Eccl. xii, 1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Prov. viii, 17. "I love them that love me, and those that seek me early shall find me." The great Shepherd of Israel is still saying, "Suffer little children to come unto

me, and forbid them not; for of such is the kingdom of Heaven." Teach your children that youth is the best time to seek the Lord. Their young minds are not harassed with care, and the burdens of life are not heavy upon them, and while so free they should devote the best of their strength to God. p. 138, Para. 2, [100T].

We are living in an unfortunate age for children. A heavy current is setting downward to perdition, and it needs more than childhood's experience and strength to press against this current, and not be borne down by it. Satan and his angels are leading the youth generally to certain destruction. They seem to be his captives. Satan and his angels are warring against the government of God, and all who have a desire to yield their hearts to him and obey his requirements, Satan will try to perplex, and overcome with his temptations, that they may become discouraged and give up the warfare. p. 139, Para. 1, [100T].

Parents, help your children. Arouse from the lethargy which has been upon you. Watch continually to cut off the current, and roll back the weight of evil Satan is pressing in upon your children. The children cannot do this of themselves. Parents can do much. By earnest prayer and living faith, great victories will be gained. Some parents have not realized the responsibilities resting upon them, and have neglected the religious education of their children. In the morning the Christian's first thoughts should be upon God. Worldly labor and self-interest should be secondary. Before leaving the house for labor, all the family should be collected together, and taught that they must respect and reverence the hour of prayer. The father, or the mother in the father's absence, should with humility and a heart full of tenderness, with a sense of the temptations and dangers before themselves and their children, plead fervently before God that he would keep the children through the day. By faith bind your children upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them--kindly and untiringly teach them how to live in order to please God. p. 139, Para. 2, [100T].

Impatience in the parent excites impatience in the children. Passion manifested by the parents, creates passion in the children, and stirs up the evils of their nature. Some parents correct their children severely with a spirit of impatience, and often in passion. Such corrections produce no good result. In seeking to correct one evil, they create two. Continual censuring and whipping hardens children, and weans them from their parents. Parents should first learn to control themselves; then they can more successfully control their children. Every time they lose self-control, and speak and act impatiently, they sin against God. They should first reason with their children, clearly point out their wrongs, show

them their sin, and impress upon them that they have not only sinned against them, but against God. With your heart subdued and full of pity and sorrow for your erring children, pray with them, before correcting them. Then your correction will not cause your children to hate you. They will love you. They will see that you do not punish them because they have put you to inconvenience, or because you wish to vent your displeasure upon them; but from a sense of duty for their good, that they may not be left to grow up in sin and wickedness. p. 139, Para. 3, [100T].

Some parents have failed to give their children a religious education, and have also neglected their school education. Neither should have been neglected. Children's minds will be active. If not engaged in physical labor, or occupied with study, they will be exposed to bad influences. It is sin for parents to suffer their children to grow up in ignorance. They should be supplied with useful and interesting books. They should be learned to work, and have hours for physical labor, and hours to devote to study and reading. p. 140, Para. 1, [100T].

Parents should seek to elevate the minds of their children. They should cultivate their intellect, and strive to improve their mental faculties. The mind left to itself uncultivated will be generally low, sensual, and corrupt. Satan improves his opportunity, and educates idle minds. p. 141, Para. 1, [100T].

Parents, the recording angel writes every impatient, fretful word you utter to your children. Every failure on your part to give your children proper instruction, and show them the exceeding sinfulness of sin, and the final result of a sinful course, is marked against your name. Every unguarded word spoken before your children carelessly, or in jest, not chaste and elevated, the recording angel marks as a spot against your Christian character. All your acts are recorded, whether they are good or bad. p. 141, Para. 2, [100T].

Parents cannot succeed well in the government of their children until they first have perfect government and control over themselves. They must first learn to subdue themselves, and control their words, and the very expression of the countenance. They should not suffer the tones of their voice to be disturbed or agitated with excitement and passion. Then they can have a decided influence over their children. p. 141, Para. 3, [100T].

Children may wish to do right; they may purpose in their hearts to be obedient and kind to their parents or guardians; but they need help and encouragement from them. They may have good resolutions, but unless their principles are strengthened by religion, and their lives influenced by the renewing grace of God, they will fail to come up to the mark. p. 141, Para. 4, [100T].

Parents should redouble their efforts for the salvation of their children. They should faithfully instruct them, and not leave them to gather up their education as best they can. They should not be left to learn good and bad indiscriminately, with the idea that at some future time the good will predominate, and the evil lose its influence. The evil will increase faster than the good. It is possible the evil they have learned might be eradicated after many years; but who will venture this? Time is short. It is easier and much safer to sow clean and good seed in the hearts of your children, than to pluck up the weeds afterward. It is the parents' duty to watch lest surrounding influence have an injurious effect upon their children. It is their duty to select the society for them, and not suffer them to choose for themselves. If parents do not do this work, who will? Can others have that interest for your children which you should have? Can they have that constant care and deep love that parents have? p. 141, Para. 5, [100T].

Sabbath-keeping children may become impatient of restraint, and think their parents too strict; and hard feelings may even arise in their hearts, and discontented, unhappy thoughts may be cherished by them against those who are working for their present, their future and eternal good. But if life should be spared a few years, they will bless their parents for their strict care and faithful watchfulness over them in their years of inexperience. Parents should explain and simplify the plan of salvation to their children, that their young minds may comprehend it. Children of eight, ten, or twelve years of age, are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period, when they shall be old enough to repent and believe the truth. Very young children, if properly instructed, may have correct views of their state as sinners, and of the way of salvation through Christ. Ministers are generally too indifferent to the salvation of children, and are not personal as they should be. Golden opportunities to impress the minds of children frequently pass without being improved. p. 142, Para. 1, [100T].

The bad influence around our children is almost overpowering; corrupting their minds and leading them down to perdition. The minds of youth are naturally given to folly, and at an early age, before their characters are formed, and their judgment matured, they frequently manifest preference for associates who will have an injurious influence over them. Some form attachments for the other sex, and disregard the wishes and entreaties of their parents, and break the fifth commandment, by thus dishonoring them. It is the duty of parents to watch the going out and coming in of their children. They should encourage them, and present inducements before them which will attract them at home, and lead them to see that their parents are interested for them. They should make home pleasant and cheerful. Speak kindly to your children. Fathers and mothers, remember how sensitive

you are, how little you can bear to be blamed. Reflect, and know that your children are like you. That which you cannot bear, don't lay upon your children. If you cannot bear censure and blame, neither can your children who are weaker than you, and cannot endure as much. Let your pleasant, cheerful words ever be like sunbeams in your family. The fruits of self-control, thoughtfulness, and pains-taking on your part, will be an hundred-fold. p. 142, Para. 2, [100T].

No father or mother has any right to sadden and bring a gloomy cloud over their children's happiness, by fault-finding, or severe censure for little mistakes and trifles. Actual wrong and sin should be made to appear just as sinful as it is, and a decided, firm course should be pursued to prevent the recurrence of similar sins and wrongs. Impress them with a sense of their wrongs. Don't leave them in a hopeless state of mind. Leave upon their minds a degree of courage that they can improve and gain your confidence and approval. p. 143, Para. 1, [100T].

Some parents mistake in giving their children too much liberty. They sometimes have so much confidence in them that they do not see their faults. It is wrong to allow children, at some expense, to visit at a distance, unaccompanied by their parents or guardians. It has a wrong influence upon the children. They feel that they are of considerable consequence, and that certain privileges belong to them, and if not granted them, they think themselves abused. They refer to children who go and come, and have many privileges, while they have so few. And the mother fears that the children will think her unjust unless she gratifies their wishes, which in the end proves a great injury to the children. Impressions are often received by the young visitors, who have not a parent's watchful eye over them to see and correct their faults, which will take months to do away. I was referred to cases where parents have had good, obedient children, and have had the utmost confidence in certain families, and trusted their children to go from them at a distance to visit them, which has caused an entire change from that time in the deportment and character of their children. Formerly they were contented and happy at home, and had no great desire to be much in the company of other young people. When they return to their parents, restraint seems unjust, and home is like a prison to them. Such unwise movements of parents decide the character of their children. p. 143, Para. 2, [100T].

Some children by thus visiting, form attachments which prove their ruin in the end. Parents should keep their children with them if they can, and should watch them with the deepest solicitude. p. 144, Para. 1, [100T].

When you let your children visit away from you at a distance, they feel that they are old enough to take care of, and choose for themselves. When the young are thus left to themselves, their conversation is often upon things which will not refine or elevate them, nor increase their love for

the things of religion. The more they are permitted to visit, the greater will be their desire to go, and the less attractive will home be to them. p. 144, Para. 2, [100T].

Children, God has seen fit to entrust you to the care of your parents, for them to instruct, discipline, and act their part in forming your character for heaven. And yet it rests with you to say whether you will develop a good Christian character by making the best of the advantages you have had from godly, faithful, praying parents. Notwithstanding all the anxiety and faithfulness of parents in behalf of their children, they alone cannot save them. There is a work for the children to do. Every child will have an individual case of his or her own to attend to. Believing parents have a responsible work before them, to guide the footsteps of their children, even in their religious experience. When your children truly love God, they will bless and reverence their parents for the care which they have manifested for them, and their faithfulness in restraining their desires and subduing their wills. p. 144, Para. 3, [100T].

The prevailing influence in the world is to suffer the youth to follow the natural turn of their minds. And if very wild in youth, parents say they will come right after a while, and when sixteen or eighteen years of age, reason for themselves, and leave off their wrong habits, and become at last useful men and women. What a mistake! They permit an enemy for years to sow the garden of the heart. Suffer wrong principles to grow in the heart, and with all the labor afterward bestowed on that soil, in many cases it will avail nothing. Satan is an artful, persevering workman. He is a deadly foe. He takes advantage of every incautious word spoken to the injury of youth, whether in flattery, or to cause them to look upon some sin with less abhorrence. Satan nourishes the bad seed, that it may take root and yield a bountiful harvest. Some parents have suffered their children to form characters, the marks of which may be seen all through life. Upon their parents lies this sin. They may profess to be Christians, yet without a special work of grace upon the heart, and a thorough reform in life, their past habits will be seen in all their experience, and they will exhibit just the character their parents allowed them to form. p. 145, Para. 1, [100T].

On account of the standard of piety being so low among professed Christians generally, it is much more laborious and trying for those who wish to follow Christ in sincerity. The influence of worldly professors is injurious to the young. The mass of professed Christians have removed the line of distinction between Christians and the world. And while they profess to be living for Christ, they are living for the world. Their faith has but little restraining influence upon their pleasures. While they profess to be children of the light, they walk in darkness and are children of the night and of darkness: Those who walk in darkness cannot

love God, and sincerely desire to glorify him. They are not enlightened to discern the excellence of heavenly things, and therefore cannot truly love them. They profess to be Christians because it is considered honorable, and there is no cross for them to bear. Their motives are often selfish. Some such professors can enter the ball-room, and unite with all the amusements which it affords. Others cannot go quite to such a length as this, yet they can attend parties of pleasure, picnics, donation-parties, and exhibitions. And the most discerning Christian would fail to detect in such professed Christians one mark of his or her Christianity. One would fail to see any difference in their appearance from the greatest unbeliever. The profligate, and open scoffer of religion, and the openly profane, all mingle together as one. And God regards them as one in spirit and practice. p. 145, Para. 2, [100T].

A profession of Christianity without corresponding faith and works, will avail nothing. No man can serve two masters. The children of the wicked One are their own master's servants, and to whom they yield themselves servants to obey, his servants they are. Until they renounce the Devil and all his works, they cannot be the servants of God. It cannot be harmless for servants of the heavenly King to engage in the pleasures and amusements which Satan's servants engage in, even if they often repeat that such amusements are harmless. God has revealed sacred and holy truths, to separate his people from the ungodly, and purify them unto himself. Seventh-day Adventists should live out their faith. Those who obey the ten commandments, view the state of the world and religious things from altogether a different stand-point from professors who are lovers of pleasures, who shun the cross, and are living in violation of the fourth commandment. In the present state of things in society, the task is no easy one, for parents to restrain their children, and instruct them according to the Bible rule of right. Professors of religion have so departed from the word of God, that when his people return to his sacred word, and would train their children according to its precepts, and like Abraham of old command their households after them; the poor children with such an influence around them think their parents unnecessarily exacting and over-careful, in regard to their associates. They naturally desire to follow the example of worldly, pleasure-loving professors. p. 146, Para. 1, [100T].

In these days, persecution and reproach for Christ's sake, are scarcely known. But very little self-denial and sacrifice is necessary in order to put on a form of godliness, and have the name upon a church book. But to live in such a manner that our ways will be pleasing to God, and our names registered in the book of life, will require watchfulness and prayer, self-denial and sacrifice on our part. Professed Christians should be no example for the youth, only as far as they follow Christ. Right actions are unmistakable fruits of true godliness. The Judge of all the earth will give every one according as his works shall be. Children who follow

Christ, have a warfare before them. They have a daily cross to bear in coming out from the world and being separate, and imitating the life of Christ. p. 146, Para. 2, [100T].

WALK IN THE LIGHT. p. 147, Para. 1, [100T].

I was shown that God's people dwell too much under a cloud. It is not the will of God for his people to live in unbelief. Jesus is light, and in him is no darkness at all. His children are the children of light. They are renewed in his image, and called out of darkness into his marvelous light. He is the light of the world, and they that follow him are the light of the world. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the more perseveringly will they be pursued by the enemy. But their nearness to Christ strengthens them to resist the efforts of our wily foe to draw them from Christ. p. 148, Para. 1, [100T].

I was shown that there was too much comparing ourselves among ourselves, taking fallible mortals for a pattern when we have a sure, unerring Pattern. The people of God should not measure themselves by the world, nor by the opinions of men, nor by what they once were before embracing the truth. But their faith and position in the world, as they now are, must be compared with what they would have been if their course had been continually onward and upward since they professed to be followers of Christ. This is the only safe comparison that can be made. In every other, there will be self-deception. If the moral character and spiritual state of God's people, do not correspond with the blessings, privileges, and light, which have been conferred upon them, they are weighed in the balance and found wanting. Angels make their report, WANTING. p. 148, Para. 2, [100T].

With some, the knowledge of their true state seems to be hidden from them. They see the truth, but perceive not its importance, or its claims. They hear the truth, but do not fully understand it, because they do not conform their lives to it, and therefore are not sanctified through obeying it. And yet they rest as unconcerned, and well satisfied, as though the cloud by day and the pillar of fire by night, as tokens of God's favor, went before them. They profess to know God, but in works deny him. They reckon themselves as his chosen, peculiar people, yet his presence and power to save to the uttermost are seldom manifested among them. How great is the darkness of such! yet they know it not. The light shines, but they do not comprehend it. No stronger delusion can deceive the human mind, than that which makes them believe that they are right, and that God accepts their works, when they are sinning against him. They mistake the form of godliness for the spirit and power thereof. They suppose that they are rich, and have need of nothing, when they are poor, wretched, blind, and naked, and need all things. p. 148, Para. 3, [100T].

There are some who profess to be Christ's followers, yet have no labor in spiritual things. In any worldly enterprise they put forth efforts, and manifest ambition to accomplish their object, and bring about their desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, and another was playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness, for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Every one, I saw, must obtain an experience for themselves, act well and faithfully their part in the game of life. While Satan is watching his opportunity when the Christian is unguarded, to seize the precious graces, the Christian will have a severe conflict with the powers of darkness to retain them; or if they have lost through lack of watchfulness a heavenly grace, to regain it. p. 148, Para. 4, [100T].

But I was shown that it is the privilege of Christians to obtain strength from God to hold every precious grace. Fervent and effectual prayer will be regarded in Heaven. When the servants of Christ take the shield of faith for their defense, and the sword of the Spirit for war, there is danger in the Enemy's camp, and something must be done. Persecution and reproach only wait for those who are endued with power from on high to call them into action. When the truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that between Christ and Belial there is no concord. The disciples of Christ must be living examples of the life and spirit of their Master. p. 149, Para. 1, [100T].

Young and old have a conflict and warfare before them. They should not sleep for a moment. A wily foe is constantly on the alert to lead them astray and overcome them. Believers in present truth must be as watchful as their enemy, and manifest wisdom in resisting Satan. Will they do this? Will they persevere in this warfare? Will they be careful to depart from all iniquity? Christ is denied in many ways. We may deny him in our words, by speaking contrary to truth, or by speaking evil of others, or by foolish talking or jesting, or by words that are idle. In these things we manifest but little shrewdness or wisdom. We make ourselves weak, and our efforts are feeble to resist our great Enemy, and we are conquered. From the abundance of the heart the mouth speaketh, and through lack of watchfulness we confess that Christ is not in us. Those who will hesitate to devote themselves unreservedly to God, make poor work of following Christ. They follow him at such a distance they do not really know half the time whether they are following his footprints, or the footsteps of their great Enemy. Why are we so slow to give up our interest in the things of this world, and take Christ for our only portion? Why should we

wish to keep the friendship of our Lord's enemies, and follow their customs and be led by their opinions? There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be his disciples. p. 149, Para. 2, [100T].

The life and spirit of Christ is the only standard of excellence and perfection, and our only safe course is in following his example. In doing this he will guide us by his counsel, and afterward receive us to glory. We must strive diligently, and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of his free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as he is in the light. We can feast upon his love, and drink in of his rich fullness. p. 150, Para. 1, [100T].

The East. p. 150, Para. 2, [100T].

The Lord has not tested his people upon any particular time since 1844. We have been, and still are, in the patient waiting time. The excitement created by the 1854 time was considerable, and many have settled it that that movement was in the order of God, because it was quite extensive, and some were apparently converted in that movement. But such conclusions are not necessary. There was much preached in connection with the time in 1854, that was reasonable and right. Some who were honest, took truth and error, all together, and sacrificed much of what they possessed to carry out that error, and after their disappointment they gave up both truth and error, and are now where it is very difficult for the truth to reach them. p. 151, Para. 1, [100T].

Some have endured the disappointment, and have seen the evidences of present truth, and have embraced the third angel's message, and are striving to carry it out in their lives. But where there is one who has been benefitted by believing the 1854 time, there are ten who have been injured by it, many of whom are placed where they will not be convinced of the truth, though it be presented before them ever so clearly. p. 151, Para. 2, [100T].

A spirit attended the proclamation of the 1854 time which was not of God. It was a noisy, rough, careless, excitable spirit. Noise was considered by many the essential of true religion, and a spirit reigned, the tendency of which was to bring all down upon a low level. This was considered by many humility. But if their peculiar views were opposed, they would fly in a moment, and accuse those who did not agree with their ideas of things, of being proud, and of resisting the truth and the power of God. They would manifest an overbearing spirit. p. 151, Para. 3, [100T].

Holy angels have been displeased and disgusted with the irreverent manner in which they have used the name of God, the great Jehovah. Angels mention that sacred name with the greatest awe, ever veiling their faces when they speak the name of God. The name of Christ is so sacred to them they speak it with the greatest reverence. But how opposite the spirit and influence attending the 1854 time movement. Some who are still under the same influence speak of God as they would of a horse, or of any common-place thing. In their prayers they use the words God Almighty very common and irreverently. Those who do this have no sense of the exalted character of God, of Christ, or of heavenly things. p. 151, Para. 4, [100T].

I was shown that when God sent his angels anciently to minister or communicate to individuals, when they learned that it was an angel they had seen and talked with, they were struck with awe, and were afraid that they should die. They had such exalted views of the terrible majesty and power of God, they thought to be brought into such close connection with one direct from his holy presence, would destroy them. I was referred to Judg. vi, 22, 23; xiii, 21, 22; Josh. v, 13-15. If angels were thus feared and honored because they came from the presence of God, with how much greater reverence should God be regarded? Many of those who have been converted through the influence of the 1854 movement, need to be converted anew. This class must unlearn before they can learn aright, else the poisonous weeds of error will grow rank, and root out the precious seeds of truth. p. 152, Para. 1, [100T].

The only remedy for the East is thorough discipline and organization. A spirit of fanaticism has ruled a certain class of Sabbath-keepers in the East. They have sipped but lightly at the fountain of truth, and are unacquainted with the spirit of the message of the third angel. Nothing can be done for this class until their fanatical views are corrected. Some who were in the 1854 movement have brought along with them erroneous views, such as the non-resurrection of the wicked, and the future age. They are seeking to unite their erroneous views and past experience with the message of the third angel. They cannot do this. There is no concord between Christ and Belial. The non-resurrection of the wicked, and their peculiar views of the age to come, are gross errors. Satan has worked them in among the last-day heresies to serve his own purpose to ruin souls. These errors can have no harmony with the message of heavenly origin. Some of them have exercises which they call gifts, and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man, but by the Lord and all Heaven. Such gifts are manufactured by men and women, aided by the great Deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. By their fruits ye shall know them. Fanaticism and noise have been considered special evidences of faith. Some are not satisfied with a

meeting unless they have a powerful and happy time. They work for this, and get up an excitement of feeling. The influence of such meetings is not beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting, because their happiness did not come from the right source. The most profitable meetings for spiritual advancement, are those which are characterized with solemnity and deep searching of heart; each seeking to know himself, and earnestly, and in deep humility, seeking to learn of Christ. p. 152, Para. 2, [100T].

There are many restless spirits who will not submit to discipline, system, and order. They think that their liberties would be abridged were they to lay aside their own judgment and submit to the judgment of those of experience. The work of God will not progress unless there is a disposition to submit to order, and expel the reckless, disorderly spirit of fanaticism from their meetings. Impressions and feelings are no sure evidence that a person is being led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not correct and safe guides. All should acquaint themselves thoroughly with the evidences of our faith, and the great study should be, How they can adorn their profession and bear fruit to the glory of God. None should take a course to make themselves disgusting to unbelievers. They should be chaste, modest, and elevated in their conversation. Their lives should be blameless. A reckless, trifling, joking spirit should be rebuked. It is no fruit of the grace of God upon the heart for a person to talk and pray with talent in meeting, and when out of meeting give up to a rough, careless manner of talking and acting. Such are a reproach to the cause of God, and are miserable representatives of our faith. p. 152, Para. 3, [100T].

According to the light which God has given me, there will yet be a large company raised up in the East to consistently obey the truth. Those who follow in the distracted course they have chosen, will be left to embrace errors which will finally overthrow them. They will for a time be stumbling-blocks to those who would receive the truth. Ministers who labor in word and doctrine, should be thorough workmen, and should present the truth in its purity, yet with simplicity. They should feed the flock with clean provender, thoroughly winnowed. There are wandering stars professing to be ministers sent of God, who are preaching the Sabbath from place to place, and have truth mixed up with erroneous sentiments, and throw out a strange jumble of views to the people. Satan has pushed them in to disgust intelligent and sensible unbelievers. Some of these have much to say upon the gifts, and are often especially exercised. They give themselves up to wild, excitable feelings, and make unintelligible sounds which they call the gift of tongues. A certain class seem to receive it, and are charmed with the strange manifestations which they witness. A strange spirit rules with this class, which would bear down and run over any one who would reprove them. God's spirit is not in the work. His spirit does not attend

such workmen. It is another spirit. Still such preachers will have success among a certain class. But this will increase the labor very much of God's servants whom he shall send, who are qualified to present the Sabbath and gifts before the people in their proper light, whose influence and example will be worthy of imitation. The truth should be presented in a manner which will make it attractive to the intelligent mind. We are not understood as a people. We are looked upon as degraded, and are accounted as poor, weak-minded, and low. Then how important for all those who teach, and all who believe the truth, to be so affected by its sanctifying influence as to show unbelievers by their consistent, elevated lives that they have been deceived in this people. How important that the cause of truth be stripped of everything like a false and fanatical excitement, that the truth may stand upon its own merits, revealing its native purity and exalted character. p. 154, Para. 1, [10OT].

I saw that it was highly important for these who preach the truth to be refined in their manners. They should shun oddities and eccentricities, and present the truth in its purity and clearness. I was referred to Titus, i, 9. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine to exhort and convince the gainsayers." In verse 16 Paul speaks of a class who profess that they know God, but in works deny him, "and unto every good work are reprobate." He then exhorts Titus, "But speak thou the things which become sound doctrine: that the aged men may be sober, grave, temperate, sound in faith, in charity, in patience. Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works. In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you." This instruction is written for the benefit of all whom God has called to preach the word, and also for the benefit of his people who hear the word. p. 154, Para. 2, [10OT].

The truth of God will never degrade, but will elevate the receiver. It will refine his taste, sanctify his judgment, and perfect him for the company of the pure and holy angels in the kingdom of God. There are those whom the truth finds coarse, rough, odd, boastful, who take advantage of their neighbors if they can, in order to benefit themselves. They err in many ways, yet when the truth is believed by them from the heart, it will work an entire change in their life. They will immediately commence the work of reformation. The pure influence of truth will elevate the whole man. In his business deal with his fellow men he will have the fear of God before him, and will love his neighbor as himself, and will deal just as he would wish to be dealt by. His conversation will be truthful, chaste, and of such an elevating character that unbelievers cannot take advantage, or say evil of him justly, neither be disgusted with his uncourteous ways and unbecoming speech. He will carry the sanctifying influence of the truth into his family, and let his light so shine before them that they by

seeing his good works may glorify God. He will in all the walks of life exemplify the life of Christ. p. 155, Para. 1, [100T].

The law of God will be satisfied with nothing short of perfection, of perfect and entire obedience to all its claims. To come half way to its requirements, and not render perfect and thorough submission and obedience, will avail nothing. The worldling and the infidel admire consistency, and have ever been powerfully convicted that God was of a truth with his people, when their works correspond with their faith. Wherefore by their fruits ye shall know them. Every tree is known by his own fruits. Our words, our actions, are the fruit we bear. There are those who hear the sayings of Christ, but do them not. They profess, but their fruits are such as to disgust unbelievers. They are boastful, and pray and talk in a self-righteous manner, exalting themselves, and virtually thanking God, like the Pharisee, that they are not as other men. They recount their good deeds, yet these very ones are crafty, and overreach in business deal. Their fruits are not good. Their words and acts are wrong, and yet they seem to be blinded to their destitute, wretched condition. p. 156, Para. 1, [100T].

I was shown that the following scripture was applicable to such, who go along under such a deception. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." p. 156, Para. 2, [100T].

Here is the greatest deception that can affect the human mind, for persons to believe that they are right when they are wrong. They think that they are doing a great work in their religious life. Finally Jesus tears off their self-righteous covering, and vividly presents before them the true picture of themselves, in all their wrongs and deformity of religious character. They are found wanting when it is forever too late to have their wants supplied. p. 157, Para. 1, [100T].

God has provided means to correct the erring, yet if those who err, choose to do as they think best, and follow their own judgment, and despise the means God has ordained to correct the erring and unite them upon the truth, they will be brought into the position described by the words of our Lord quoted above. p. 157, Para. 2, [100T].

God is bringing out a people and preparing them to stand as one, united, to speak the same things, and carry out the prayer of Christ for his disciples. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou,

Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." p. 157, Para. 3, [100T].

There are little companies continually arising who believe that God is only with the very few, the very scattered, and their influence is to tear down and scatter that which God's servants build up. There are restless minds who want to be seeing and believing something new continually, who arise, some in one place and some in another, all doing a special work for the enemy, yet claim to have the truth. They stand separate from the people whom God is leading out and prospering, and through whom he is to do his great work. They are continually expressing their fears that the body of Sabbath-keepers are becoming like the world; but there are scarcely two of these whose views are in harmony. They are scattered and confused, and yet deceive themselves so much as to think that God is especially with them. Some of these profess to have the gifts among them; but the influence and teachings of these gifts are to hold in doubt those upon whom God has laid the special burden of his work, and to lead off a class from the body. The people who are putting forth every effort in accordance with God's word to be one, who are established in the message of the third angel, they look upon with suspicion, for the reason that they are extending their labor, and are gathering souls into the truth. They look upon them as being worldly, because they have influence in the world, and their acts testify that they expect God to do a special and great work yet upon the earth, to bring out a people, and fit them for Christ's appearing. This class do not know what they really believe. They are ever learning, and never able to come to the knowledge of the truth. p. 158, Para. 1, [100T].

One man arises, claiming to be led of God, who advocates the heresy of the non-resurrection of the wicked, which is one of Satan's great master-pieces of error. Another cherishes erroneous views in regard to the future age. Another zealously urges the American costume. They all want full religious liberty, and each one goes independent of the others, and yet claims that God is especially at work among them. Some rejoice in the idea that they have the gifts which others have not, and they exult over the matter. May God deliver his people from such gifts. What do these gifts do for them? Are they brought through the exercise of these gifts into the unity of the faith? And do they convince the unbeliever that God is with them of a truth? These discordant ones, believing all these different views, getting together and having considerable excitement, and the unknown tongue, let their light so shine that unbelievers would say, These people are not sane; they are carried away with a false excitement, and we know that they do not have the truth. Such stand directly in the way of sinners, and their influence is effectual to keep men and women out of the Sabbath. Such will be rewarded according as their works shall be. Would to God they would be reformed or give up the Sabbath. They would not then stand in the way of unbelievers. God has led out men who have toiled for

years, who have been willing to make any sacrifice, who have suffered privation, and endured trials in every shape to get out the truth before the world, and by their consistent course do away the reproach that fanatics have brought upon the cause of God. They have met opposition in every form. They have toiled night and day in searching the evidences of our faith, that they might bring out the truth in its clearness, in a connected form, that it might stand all opposition. Incessant labor and mental trials in connection with this great work have worn down more than one constitution, and prematurely sprinkled heads with gray hairs. They have not worn out in vain. God has marked their earnest, tearful, agonizing prayers to him for light and truth, and that the truth might shine in its clearness. He has marked their self-sacrificing efforts, and he will reward them as their works have been. p. 159, Para. 1, [100T].

On the other hand, those who have not toiled to bring out these precious points of truth, but have come up and received some points of truth all prepared to their hand, take the Sabbath, and then all the gratitude they manifest for the truth brought to them, which cost them nothing, but others so much, is to rise up like Korah, Dathan, and Abiram, and reproach those upon whom God has laid the burden of his work. p. 160, Para. 1, [100T].

God has blessed his people who have moved forward following his opening providence. He has brought out a people from every class upon the great platform of truth. Infidels have been convinced that God was with his people of a truth, and have humbled their hearts to obey it. The work of God progresses and moves steadily on. Notwithstanding all the evidences that God has been leading the body, yet there are, and will continue to be, those who profess the Sabbath, who will move independent of the body. They will believe and act as they choose. Their views are confused. Their scattered state is a standing testimony that God is not with them. By the world the Sabbath and their errors are placed upon a level and thrown away together. God is angry with those who pursue a course to make the world hate them. If a Christian is hated because of his good works, and for following Christ, he will have a reward. But if he is hated because he does not take a course to be loved, hated because of his uncultivated manners, and because he makes the truth a matter of quarrel with his neighbors, and because he has taken a course to make the Sabbath as annoying as possible to them, he is a stumbling-block to sinners, a reproach to the sacred truth, and unless he repents it were better for him that a millstone were hung about his neck, and he cast into the sea. p. 160, Para. 2, [100T].