

Testimony for the Church  
No. 6

By Ellen G. White

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The Lord has again visited me in mercy, in a time of bereavement and great affliction. December 23, 1860, I was taken off in vision, and was shown the wrongs of individuals which have affected the cause, and I dare not withhold the testimony from the church to spare the feelings of individuals. p. 45, Para. 1, [60T].

I was shown the low state of God's people; that God had not departed from them; but that they had departed from God, and become lukewarm. They possess the theory of the truth, but lack its saving power. As we near the close of time, Satan comes down with great power knowing his time is short. Especially upon the remnant will his power be exercised. He will war against them, he will seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly; their efforts should be united. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will be of force, and tell in the upbuilding of the cause of present truth. Order must be observed, and there must be union in regard to order, or Satan will take advantage of them. p. 45, Para. 2, [60T].

I was shown that the enemy would come in every way possible to dishearten the people of God, and perplex and trouble them, and that they should move understandingly and prepare themselves for the attacks of Satan. The matters of the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be retarded in its

progress, and that the means which persons wish to dedicate to God's cause, may not slip into the enemy's ranks. I saw that God's people should act wisely, and leave nothing undone on their part to place matters of the church in a secure state. Then after all is done that they can do, they should trust the Lord to overrule those things for them, that Satan take no advantage of God's remnant people. It is Satan's time to work, and a stormy future is before us, and the church should be awake to make an advance move that they may stand securely against Satan's plans. It is time that something was done. God is not pleased to have his people leave the matters of the church at loose ends, and suffer the enemy to have the whole advantage, and control affairs as best pleases him. p. 45, Para. 3, [60T].

And while God's people are justified in a lawful manner to secure church property, they should be careful to maintain their peculiar and holy character. I saw that unconsecrated persons would take advantage of the position the church have recently take, and will overstep the bounds, carry matters to extremes, and wound the cause of God. Some will move without wisdom or judgment, and engage in lawsuits that might be avoided, mingle with the world, partake of their spirit, and influence others to follow their example. One professed Christian who moves unadvisedly, does much harm to the cause of present truth. Evil takes root much more readily than good, and flourishes when good and right languish, unless they are carefully nourished. p. 46, Para. 1, [60T].

I was pointed back and saw that in every important move, every decision made, or point gained, by God's people, there have been those who have arisen to carry matters to extremes, and to move in an extravagant manner, which has disgusted unbelievers and distressed God's people, and brought the cause of God into disrepute. The people whom God is leading out in these last days, will be troubled with just such things. But much evil will be avoided if the ministers of Christ will be of one mind, unite in effort, unite in their plans of action, sustain each other, stand together, and be faithful to reprove and rebuke wrong, which will soon cause it to wither. But Satan has controlled these matters very much. Private members, and even preachers, have sympathized with disaffected ones who have been reproved for their wrongs, and division of feeling had been the result. The one who had ventured out and faithfully met error and wrong, and discharged his

disagreeable duty, is grieved and wounded that he receives not the fullest sympathy of his preaching brethren. He becomes discouraged in discharging such painful duties, lays down the cross and withholds the pointed testimony. His soul is shut up in darkness, and the church suffer for the lack of the very testimony God designed should live in the church. Satan's object is gained when the faithful testimony is suppressed. Those who so readily sympathize with the wrong, consider it a virtue, but they realize not that they are exerting a scattering influence, and that they themselves help to carry out Satan's plans. p. 46, Para. 2, [60T].

I saw that many souls have been destroyed by their brethren unwisely sympathizing with them, when their only hope was to be left to see and realize the full extent of their wrongs. But as they eagerly receive the sympathy of unwise brethren, they receive the idea that they are abused; and if they attempt to retrace their steps, they make half-hearted work. They divide the matter to suit their natural feelings, lay blame upon the reprover, and so patch up the matter. It is not healed, it is not probed to the bottom, and they fall into the same wrong again, because they were not left to feel the extent of their wrong and humble themselves before God, and let him build them up. False sympathizers have worked in direct opposition to the mind of Christ and ministering angels. p. 47, Para. 1, [60T].

Ministers of Christ should arise and engage in the work of God with all their energies. God's servants are not excused if they shun pointed testimony. They should reprove and rebuke wrong, and not suffer sin upon a brother. p. 47, Para. 2, [60T].

Duty to Children. p. 48, Para. 1, [60T].

I have been shown that parents generally have not taken a proper course with their children. They are not restrained as they should be. They are left to indulge in pride, and follow their own inclinations. Anciently parental authority was regarded, and children were in subjection to their parents. They feared and revered them; but the order in these last days is reversed. Some parents are in subjection to their children. They fear their children, and yield to them. They fear to cross the will of their children; but just as long as children are under the roof of their

parents, dependent upon them, they should be subject to them. Parents should move with decision, requiring the following out of their views of right. p. 48, Para. 2, [60T].

Eli might have restrained his wicked sons, but he feared their displeasure. He suffered them to go on in their rebellion, until they were a curse to Israel. Parents are required to restrain their children. The salvation of children depends very much upon the course pursued by their parents. In their mistaken love and fondness for their children, they indulge them to their hurt, nourish their pride, and put upon them trimmings and fixings which make them vain, and lead them to think that dress makes the lady or gentleman. But a short acquaintance convinces those with whom they associate that an outside appearance is not sufficient to hide the deformity of a heart void of the Christian graces, but filled with self-love, haughtiness, and uncontrolled passion. Those who love meekness, humility, and virtue, should shun such society, even if it be Sabbath-keepers' children. Their company is poisonous, their influence leads to death. Parents realize not the destructive influence of the seed which they are sowing. It will spring up and bear fruit which will make their children despise parental authority. p. 48, Para. 3, [60T].

Children, even after they are of age, are required to respect, and look after the comforts of their parents. They should listen to the counsel of godly parents, and not feel that they have grown out of their duty to them. There is a commandment with promise to those who honor their father and their mother. p. 48, Para. 4, [60T].

Children in these last days are so noted for their disobedience and disrespect, that God has especially noticed it, and it constitutes a sign that the end is near. It shows the power of Satan upon minds, and the almost complete control he has of the minds of the young. By many, age is no more respected. It is considered too old-fashioned to respect the aged, for it dates back as far as the days of Abraham. Says God, "I know him, that he will command his children and household after him." Anciently, children were not permitted to marry without the consent of their parents. Parents chose for their children. It was considered a crime for children to contract marriage upon their own responsibility. The matter was first laid before

the parents, and they were to consider whether the person to be brought into a close relation to them was worthy, and whether the parties could provide for a family. It was considered by them of the greatest importance that they, the worshipers of the true God, should not intermarry with an idolatrous people, lest they lead their families away from God. p. 49, Para. 1, [60T].

Even after their children were married, the most solemn obligation rested upon them. Their judgment then was not considered sufficient without the counsel of their parents, and they were required to respect and obey their wishes, unless they should conflict with their duty to God. p. 49, Para. 2, [60T].

Again I was directed to the condition of children in these last days. Children are not controlled. Parents should commence their first lesson of discipline when their children are babies in their arms. Teach them to yield their will to yours. This can be done by bearing an even hand, and manifesting firmness. Parents should have perfect control over their own spirits, and with mildness, and yet firmness, bend the will of the child until it shall expect nothing else but to yield to their wishes. p. 49, Para. 3, [60T].

Parents do not commence in season. The first manifestation of temper is not subdued, and the children grow stubborn, which increases with their growth, and strengthens with their strength. Some children, as they grow older, think it a matter of course that they must have their own way, and that their parents must submit to their wishes. They expect their parents to wait upon them. They are impatient of restraint, and when old enough to be a help to their parents, they do not bear the burdens they should. They have been released from responsibilities, and grow up worthless at home, and worthless abroad. They have no power of endurance; the parents have borne the burden, and have suffered them to grow up in idleness, without habits of order, industry, and economy. They have not been taught habits of self-denial, but have been petted and indulged, their appetites gratified, and they come up with enfeebled health. Their manner and department are not agreeable. They are unhappy themselves, and make those around them unhappy. And when the children are but children still, and while they need to be disciplined, they are allowed to go out in company, mingle with the society of the young, and one had

a corrupting influence over the other. p. 50, Para. 1, [60T].

The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which shall wound them here, but they must meet their own unfaithfulness when the judgment shall sit. Many children will rise up in judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents, causes them to excuse the faults of their children, and to pass them by without correction, and their children are lost in consequence, and the blood of their souls will rest upon unfaithful parents. p. 50, Para. 2, [60T].

Children, who are thus brought up undisciplined, when they profess to be Christ's followers, have everything to learn. Their whole religious experience is effected by their bringing up in childhood. The same self-will will often appears; the same lack of self-denial; the same impatience manifest under reproof; the same love of self, and unwillingness to seek counsel of others, or to be influenced by others' judgment; the same indolence, shunning of burdens, lack of bearing responsibilities, is seen in their relation to the church. It is possible for such to overcome, but how hard the battle! how severe the conflict! How hard to pass through a course of thorough discipline, which is necessary for them to reach the elevation of Christian character. Yet if they overcome at last, they will be permitted to see before they are translated how near the precipice of eternal destruction they came, caused by the lack of right training in youth, and by not learning submission in childhood. p. 50, Para. 3, [60T].

Systematic Benevolence. p. 51, Para. 1, [60T].

I was pointed back to the children of Israel anciently. God required of them all a sacrifice, both poor and rich, according as he had prospered them. The poor were not excused because they had not the wealth of their rich brethren. They were required to exercise economy and self-denial, that they come not before the Lord empty-handed. And those who were so poor that it was utterly impossible for them to bring an offering to the Lord, if sickness or misfortune had deprived them of the ability to bestow, those who were wealthy were required to help them to a

humble mite, that they come not before the Lord empty-handed. This arrangement preserved a mutual interest. p. 51, Para. 2, [60T].

In the arrangement of Systematic Benevolence, some have not come up and united in this work, and have excused themselves because they were not free from debt. They plead that they must first "own no man anything." But being in debt does not excuse them. I saw that they should render to Caesar the things that are Caesar's, and to God the things that are God's. Some feel conscientious to "owe no man anything," and think that God can require nothing of them until their debits are all paid. Here they deceive themselves. They fail to render to God the things that are God's. Every one must bring to the Lord a suitable offering. Those who are in debt should take the amount of their debts from what they possess, and give a proportion of the remainder. p. 51, Para. 3, [60T].

Some have felt under sacred obligations to their children. They must give them each a portion, but fell themselves unable to raise means to aid the cause of God. They make the excuse that they have a duty to do to their children. This may be right, but their first duty belongs to God. Render unto Caesar the things that are Caesar's, and to God the things that are God's. Rob not God by withholding from him your tithes and offerings. IT is the first, sacred duty, to render to God a suitable proportion. Let no one throw in their claims and lead you to rob God. Let not your children steal your offering from God's altar for their own benefit. p. 52, Para. 1, [60T].

I saw that anciently the covetousness of some led them to withhold a suitable proportion. They made their offering stinted, which was recorded in Heaven, and they were cursed in their harvest and their flocks just as they withheld. Some were visited with affliction in their families. p. 52, Para. 2, [60T].

God would not accept a lame offering. It must be without blemish, the best of their flocks, and the best fruits of their fields. And it must be a free-will offering, if they would have the blessing of the Lord rest upon their families and their possessions. p. 52, Para. 3, [60T].

The case of Ananias and Sapphira was presented before me to illustrate the course of those who put down their

property below its value. They pretended to make a free-will offering of their possessions to the Lord. Said Peter, "Sold ye the land for so much?" The answer was, "Yea, for so much." Some in this evil age would not consider that a lie, but the Lord regarded it thus. They had sold it for so much, and much more. Their consecration was professedly made to God. To him they had dissembled, and their retribution lingered not. p. 52, Para. 4, [60T].

I saw that in the arrangement of Systematic Benevolence hearts will be tested and proved. It is a constant, living test. It bring one to understand his own heart, whether the truth or love of the world predominates. Here is a test for the naturally selfish and covetous. They will put down their possessions at very low figures. Here they dissemble. Said the angel, "Cursed be he that doeth the work of the Lord deceitfully." Angels are watching the development of character, and the doings of such are carried to heaven by the heavenly messengers. Some will be visited of God for these things, and their increase will be brought down to their figures. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. xi, 24, 25. p. 53, Para. 1, [60T].

All are required to have an interest in this work. Those who use tobacco, tea and coffee should lay these idols aside, and put their cost into the treasury of the Lord. Some have never made any sacrifice for the cause of God, and are asleep as to what God requires of them. Some of the very poorest will have the greatest struggle to deny themselves of these stimulants. This individual sacrifice is not required because the cause of God is suffering for means. But every heart will be tested and its character developed. It is principle that God's people must act upon. The living principle must be carried out in the life. p. 53, Para. 2, [60T].

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings; ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it. And I will



rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." I saw that this scripture has been misapplied to speaking and praying in meeting. The prophecy has a special application to the last days, and teaches God's people their duty to bring a proportion or their substance as a freewill offering to the Lord. p. 53, Para. 3, [60T].

Seventh-day Adventists. p. 54, Para. 1, [60T].

I was shown in regard to the remnant people of God taking a name. Two classes were presented before me. One class embraced the great bodies of professed Christians. They were trampling upon God's law and bowing to a Papal institution. They were keeping the first day of the week as the Sabbath of the Lord. p. 54, Para. 2, [60T].

The other class were but few in number, and were bowing to the great Law-giver. They were keeping the fourth commandment. The peculiar and prominent feature of their faith were the observance of the seventh day, and waiting for the appearing of our Lord from Heaven. p. 54, Para. 3, [60T].

The conflict is between the requirements of God and the requirements of the beast. The first day, a Papal institution which directly contradicts the fourth commandment, is yet to be made a test by the two-horned beast. And then the fearful warning from God declares the penalty of bowing to the beast and his image. They shall drink the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. p. 54, Para. 4, [60T].

No name which we can take will be appropriate but that which accords with our profession, and expresses our faith, and marks us as a peculiar people. The name, Seventh-day Adventist, is a standing rebuke to the Protestant world. Here is the line of distinction between the worshippers of God, and those who worship the beast, and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them; and if they will lower the standard and yield the peculiarities of their faith, the dragon will be a peace. But God's people excite the ire of the dragon

because they have dared to raise the standard, and unfurl their banner in opposition to the Protestant world, who are worshipping the institution of Papacy. p. 54, Para. 5, [60T].

The name, Seventh-day Adventist, carried the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God, and faith in our Lord Jesus Christ. p. 55, Para. 1, [60T].

I was shown that almost every fanatic who has arisen, who wished to hide his sentiment that he may lead away others, claims to belong to the church of God. Such a name would excite suspicion at once, for the most absurd errors are concealed under this name. This name is too indefinite for the remnant people of God. The influence of such a name would lead to the supposition that we had a faith we wished to cover up. p. 55, Para. 2, [60T].

The Poor. p. 55, Para. 3, [60T].

Some, who are poor in this world's goods, are apt to place all the straight testimony upon the shoulders of the men of property. But they do not realize that they also have a work to do. God requires them to make a sacrifice. He requires of them to sacrifice their idols. They should lay aside such hurtful stimulants as tobacco, tea, and coffee. If they are brought into straightened circumstances while exerting themselves to do the best they can, it will be a pleasure for their wealthy brethren to help them out of trouble. p. 55, Para. 4, [60T].

Many lack wise management and economy. They do not weigh matters well, and move cautiously. Such should not trust to their own poor judgment, but counsel with their brethren who have experience. Those who lack good judgment and economy are often unwilling to seek counsel. They generally think that they understand how to conduct their temporal business, and are unwilling to follow advice. They make bad moves, and suffer in consequence. Their brethren are grieved to see them suffer, and they help them out of difficulty. Their unwise management affects the church. It takes means from the treasury of God which should have been used to advance the cause of present truth. If these poor brethren would take an humble course, and be willing to be

advised and counseled by their brethren, and then are brought into straightened places, their brethren should feel it their duty to cheerfully help them out of difficulty. But if they choose their own course, and rely upon their judgment, they should be left to feel the full consequences of their unwise course, and learn by dear experience that "in a multitude of counselors there is safety." God's people should be subject one to another. They should counsel with each other, that the lack of one be supplied by the sufficiency of the other. I saw that the stewards of the Lord have no duty to help those persons who persist in using tobacco, tea, and coffee. p. 55, Para. 5, [60T].

Speculations. p. 56, Para. 1, [60T].

I saw that some have excused themselves from aiding the cause of God, because they were in debt. Had they closely examined their own hearts, they would have discovered that selfishness, was the true reason why they brought no freewill offering to God. And some will remain in debt. Because of their covetousness the prospering hand of God will not be with them to bless their undertakings. They love this world better than they love the truth. They are not being fitted up and made ready for the kingdom of God. p. 56, Para. 2, [60T].

If a new patent passes through the country, men who profess to believe the truth have found a way to raise means and join the enterprise. God is acquainted with every heart. Every selfish motive is known to him, and he suffers things to arise to try the hearts of his professed people, to prove them and develop character. In some instances the Lord will suffer men to go no, and meet with an entire failure. His hand is against them to disappoint their hopes and scatter what they possess. Individuals who have really felt an interest in the cause of God, and have been willing to venture something for its advancement, will find it a sure and safe investment. Some will have a hundred-fold in this life, and the world to come life everlasting. But all will not receive their hundred-fold in this life, because they cannot bear it. They would, if entrusted with much, become unwise stewards. The Lord withholds it for their good; but their treasure in Heaven will be secure. How much better is such an investment as this! The desire that some of our brethren possess, to earn means fast, leads them to engage in a new enterprise and invest means, and their

expectations of making money are not realized. They sink that which they could have spent in God's cause. There is an infatuation in these new enterprises. And notwithstanding these things have been acted over so many times, and the example of others is before them, who have made investments and have met with an utter failure, yet they are slow to learn. Satan allures them on, and makes them drunk with anticipated hopes. When these hopes are blasted, they suffer many discouragements in consequence of their unwise adventures. If means are lost, the person looks upon it as a misfortune to himself--as his loss. But he must remember that it is the means of another that he is handling, that he is only a steward, and God is displeased with the unwise management of that means which should have been used to advance the cause of present truth. The unfaithful steward must give an account of his stewardship at the reckoning day. p. 56, Para. 3, [60T].