

An Earnest Appeal

by James White

To the General Conference Committee, the "Picked Men" at Battle Creek, the Committees of the State Conferences, and the Officers of the Several Branches of our Tract and Missionary Society.

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DEAR BRETHREN: We take up our pen to address you with assurance that the Lord has been leading out our mind to consider the present condition of our people, and the wants of the cause, such as we never felt before. In our Rocky-Mountain retreat, we have taken time to review the whole ground of our position. We have surveyed the entire field of labor, and have considered our own condition before God, and that of our people. And with repentance and confession of want of faith and patience, when in deep afflictions in times past, to wait for God to vindicate the right, we have been drawing near the Lord.

At our early season of prayer this morning, August 20, as we retired from the family by ourselves, to especially seek the Lord, as has been our custom since we have been in the mountains, Mrs. W.'s feelings were with ours in the strongest assurance that the hand of the Lord had separated us from his people for awhile, to improve our health, and to gather spiritual strength, and clear light as to the condition and wants of the cause. Here, by the grace of God, we expect to remain until the Lord shall send us out to labor among his people.

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And while we enjoy great freedom in the Lord, and the assurance that he is leading us, and forgiving our want of faith, and hope, and courage, and patience to wait, and is restoring to us the joys of his salvation, we feel the deepest interest for those of our fellow-laborers who have brought darkness and bondage to their own minds and spirits in not standing independently for the Lord

and for the right; and our earnest prayers go up to God many times a day for them, and also for those who have double labor, and care, and responsibility in the cause, on account of the failure of some to come up to the help of the Lord against the mighty. The Spirit's cry is in our hearts for them, and we expect to see in them the work of the Spirit in answer. If ever God's servants should stand together in the toils, and sorrows, and joys, and responsibilities of the work, they should in the crisis of the present hour.

Dear brethren, as to the correctness of our positions, relative to the soon close of human probation, the coming of the Son of man, and their clear and easy defense from the Scriptures of truth, we need not address you. You see complete harmony in them, all agreeing with the sure word of prophecy in wonderful perfection. And you come to the natural and inevitable conclusion that the close of our work must soon come. Otherwise, the entire movement must be an inexplicable delusion. But no! the Bible is the rock on which we firmly stand. Our system of interpretation is the only safe and true one. And in harmony with God's warnings to, and his dealings with, men and nations in the

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past,, the world's last warning has come, and her final grand crisis is just upon us.

But, dear brethren, our people are in a fearful condition before God. It is generally admitted that the testimony of the True Witness to the church of the Laodiceans, Rev.3:14-21, applies to our time, and to our people. And this position seems to be ably defended, and sustained by overwhelming evidences, in Bro. Smith's "Thoughts on the Revelation."

Our present confidence as a people that we have the truth, and that God is with us, while we are so far separated from him by the love of this world, self-confidence, and, with many, a decided hatred to reproof, gives point and force to the rebuke of the Son of God to the last church:

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because

thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous, therefore, and repent."

Dear brethren, it is not enough for us to simply admit the correct application of this startling rebuke to ourselves at the present time. We should ponder its fearful import with care,

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and let its terrific threatening move us to immediate action. You very well know that at no period of our existence, as a people, was its application as forcible as at the present time.

The Lord has been appealing to our people through the manifestation of the Spirit of prophecy in our day, in reproofs, warnings, and entreaties. They have been warned of the sins of covetousness, love of the world, selfishness, pride, self-confidence, and love of ease; and of a want of consecration, self-sacrifice, the love of God, and love for the salvation of souls. Many have read these reproofs until they are tired of them, and now neglect them. And some cherish a hatred to such testimony. These see no need of reproof. They feel assured that we have the truth, and that the Lord is with us; and they conclude that these continued reproofs and warnings hinder the progress of the cause.

This view of things, and this spirit, is increasing among our people. Love for the pure testimony is waning; and those who dare speak plainly and decidedly against prevailing wrongs and sins among us make themselves a prey to a bitter spirit of rebellion in those who have been often reprov'd, and have stiffen'd their necks against correction. The deception upon the minds of our people is a fearful one. The prophecy to the last stage of the church of Jesus Christ, given A. D. 96, looks forward nearly eighteen hundred years, to 1873, and describes, with minute exactness, the condition of things among us, utters a terrific warning of utter rejection

without zealous repentance, counsels the only way of escape, and then, in strains of fullest benevolence

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and tenderest affection, promises the nearest and dearest communion with Christ to all who hear the voice of warning and open the door of their hearts by zeal in repenting of the sins which have barred the dear Saviour from them.

And let it be remembered that this testimony to the church of the Laodiceans is from the *True Witness*. It is from the Son of God. It appeals to our people at the present critical hour. It describes their true condition of blindness as to their standing before God; and nothing has done so much to bring our people into this condition, as the influence of those who have cherished a feeling of dislike, and with some it has amounted to determined hatred, against the reproofs which the Lord has given his people through his faithful servants.

A fearful crisis is just upon us. A testimony is ripening among us that will find a hearty response from those whose highest ambition and greatest desire is to be right before God. It will touch the tenderest feelings of all those who bear the burdens of the cause, and who sigh and cry for the growing evils among us. This testimony, in harmony with that of the True Witness to the last stage of the church, representing the condition of our people to be very bad, when those who are blinded with their sins of omission and commission think their state to be very good, will not be received by all. Some have so far blinded their eyes to repeated warnings, and are held so fast in the spirit of rebellion, that they never will see things clearly, and feel their lost condition, until it shall be too late for complete reform.

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The shape things are taking strongly indicates that "The Shaking," described in *Spiritual Gifts*, volume one, pages 183-186, may be just upon us, and that the present time calls for close examination, confession of sins, and earnest prayer before God. As the aforementioned volume is out of print, and not within the reach of many of our people, we give the pages referred to in full.

"I saw some with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety, which expressed their internal struggle. There were firmness and great earnestness expressed in their countenances, while large drops of perspiration rose upon their foreheads, and fell. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look settled upon them.

"Evil angels crowded around them, pressing their darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust God, and next murmur against him. Their only safety was in keeping their eyes directed upward. Angels were having the charge over the people of God, and as the poisonous atmosphere from these evil angels was pressed around these anxious ones, the angels, which had the charge over them, were continually wafting their wings over them to scatter the thick darkness that surrounded them.

"Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting

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the darkness around them, and it shut them in like a thick cloud. The angels of God left them, and went to the aid of those earnest, praying ones. I saw the angels of God hasten to the assistance of all those who were struggling with all their energies to resist those evil angels, and trying to help themselves by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them.

"As these praying ones continued their earnest cries, at times a ray of light from Jesus came to them, and encouraged their hearts, and lighted up their countenances.

"I asked the meaning of the shaking I had seen. I was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. It will have its effect upon the heart of the receiver of the testimony, and it will lead him

to exalt the standard and pour forth the straight truth. This straight testimony, some will not bear. They will rise up against it, and this will cause a shaking among God's people.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it, and be purified.

"Said the angel, List ye! Soon I heard a voice that sounded like many musical instruments, all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever

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heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, Look ye! My attention was then turned to the company I had seen before, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. I saw that the company of guardian angels around them had doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firm like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, shone now with the light and glory of Heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

"The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent who did not join with those who prized victory and salvation enough to agonize, persevere, and plead for it, did not obtain it, and they were left behind in darkness, and their numbers were immediately made up by others' taking hold of the truth and coming into the ranks. Still the evil angels pressed around them. But they could have no power over them.

"I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some

wives had been bound by their husbands, and some children had been bound by their parents. The

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honest who had been held or prevented from hearing the truth, now eagerly laid hold of the truth spoken. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered, It is the latter rain; the refreshing from the presence of the Lord; the loud cry of the third angel."

Dear brethren, we invite your especial attention to the fifty-eighth and fifty-ninth chapters of Isaiah. We suggest that there is strong evidence that the fifty-eighth chapter has a clear and forcible application to our time, and to our condition and duty. This chapter opens with the injunction, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."

The prophet then describes the people of the Lord as formal in their religious devotions. They seek the Lord with prayer and fasting, but not with acceptance. And they murmur because the Lord does not seem to accept their devotions. The Lord then shows that they are defective in their works, as the reason why their lip-service, and their fasting, are not acceptable to him. He rebukes their covetousness and oppression, and teaches them a lesson of benevolence and love, that is manifested in noble, Christ-like deeds. And in the opening verses of the fifty-ninth chapter he addresses those burning, hope-inspiring words to the formal, self-righteous, deceived sinners in Zion. The

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Lord would call them even from their knees and from their devout fasting, to consider facts in the case, of vast importance, as follows:-

"Behold, the Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." If the sins mentioned in these verses are pointed out in the previous chapter, then we safely, and

from necessity, conclude that the great sin of the people of God at this time is, selfishly hoarding the good things of this life, in neglect of that liberality which God requires. In this neglect of duty, their fasting and their prayers are not acceptable in his sight.

The Lord's ear is not heavy, neither is his hand short; but he will not answer their prayers, and reach down his hand to their deliverance, until they put away their sins. When they will do this, he will manifest himself to them gloriously. Who has a clean record in Heaven? All our sins are on record in the books above. And it is the work of the Holy Spirit to impress upon the minds of sinners in Zion the very sins that are written against them, and which separate them from God.

Dear brethren, shall we marvel, and complain, and murmur, because God does not answer our prayers graciously, when, if he did answer them at all, it would have to be done over a record of unconfessed sins in the books above? Rather, let us closely examine our hearts and lives; and if God in mercy speaks from Heaven and points out our sins, we should be the most grateful people that

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live,, and should humble ourselves greatly, repent zealously, and pray fervently that the Holy Spirit may bring before our minds the very sins that are written against us in the Heavenly records, that we may put them away and draw very near to the Lord.

We address you, dear brethren, because, in the providence of God, it has fallen to your lot to bear the responsibilities of the cause of such magnitude and vast importance. It is right that our people should look to you to lead out in the cause of present truth. If your faith shall be weak, and your views and plans as to the extent of the work and the means to be immediately employed for its advancement limited, theirs will be. If you rise up, leaning upon a consistent faith, and lead off in plans, and ways, and means, in harmony with the professed position of Seventh-day Adventists, the true and the good at heart will follow.

ORGANIZATION

In the early history of the cause, in the absence of organized, united action among our people, measures had to be carried very much by individual responsibility and effort. This was not only laborious in the extreme, and sometimes very painful, to the pioneers in the cause; but what most cut them to the heart with feelings of discouragement was the fact that their very best efforts were liable to be counteracted at any time by those who, from want of experience, and from want of humility to learn from those whom God had raised up to lead out in the work, were willing tools of Satan to excite rebellion and cause confusion.

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But, thank God, those sad days are past. Old things, in this respect, are passed away, and all things have become new. This work is now in the hands of men chosen annually by our people. Our people, having elected them to office, will sustain them. And those who choose to rebel against the order, established customs, and acknowledged agencies employed in this cause from the beginning will not have the pleasure of oppressing individuals, and injuring their influence with the tongue of slander; but they will have to meet the influence of the men our people put in office, and through them the body of our people.

With Seventh-day Adventists, organization was not so much a matter of choice as of necessity. It was first entered into very cautiously by some, and reluctantly by others. And as numbers have increased, and missionary fields have opened before us, we have all come to prize our simple, and, to human view, complete organization. The history of our cause bears a decided testimony in favor of our system of organization. The men who framed it, and introduced it, felt the importance of their work. The Guiding Hand was with them, which is the reason why the lapse of more than ten years has not revealed defects demanding changes. We unhesitatingly express our firm convictions that organization with us was by the direct providence of God. And to disregard our organization is an insult to God's providential dealings with us, and a sin of no small magnitude.

The permanency of the cause, and united effort of all our people to push the work forward,

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depends upon the establishment and maintenance of order. And this cannot be done without proper organization. And organization exists only in form when the offices of such organization are trampled under foot.

No man, capable of filling any office in the cause of God, will feel exalted by such promotion. The true principle bearing upon this subject is expressed by our Lord in these words: "Whosoever will be chief among you, let him be your servant." While those who are leaders and officers should be regarded as such, the respect which they may receive will lead them to highly esteem and love those who sustain them in their official duties.

Our General Conference is the highest earthly authority with our people, and is designed to take charge of the entire work in this and all other countries. The officers of our State Conferences, and, also, those of our institutions located at Battle Creek, are expected to respect our General Conference Committee as the men appointed to take the general supervision of the cause in all its branches and interests. They should be regarded as the safest counselors, and the proper persons to give advice in all important matters.

One or more of the General Conference Committee should be present at each State Conference, and should take part in all deliberations and counsels, especially in licensing men to improve their gifts in teaching the word of God, and auditing accounts, and settling with ministers. These men, who labor from State to State, and have their minds exercised with the matters pertaining to the general wants and dangers of

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the cause, are far better qualified to judge of the local wants of State Conferences than their own officers possibly can be.

The several State Conferences are appointing men to move to Battle Creek to take charge of the leading interests of our cause located in that city. This subject would not have been agitated, and

the plan would not have received the sanction of our General Conference, had it not been indispensably necessary. These representative men and families stand in close connection with our efficient General Conference Committee. Should one of them prove to be not the person for the place, he will be reported back to his State Conference by the General Conference Committee, and another will be appointed by the State Conference to fill his place.

The General Conference, and also our State Conferences, will be sustained by our people far and near. And the representative men and families, who bear the burdens of the work at Battle Creek, will have the prayers and the confidence of our people everywhere.

All persons of sound judgment will admire the wisdom and safety of our arrangements to guard our institutions and cause. They have been made with the greatest care and no small sacrifice. And now for any of our people to withhold their confidence, sympathy, and support, from the General Conference Committee and the picked men at Battle Creek, and take stock in a spirit of murmuring and fault-finding that may arise in consequence of decided action for the right and against wrong, would be not only an insult upon the General Conference, the

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State Conferences, the men sent to Battle Creek, but our entire system of order and organization. It is the duty of our General Conference Committee to understand how matters are moving in all departments of the cause, to correct wrongs, and to sustain the right. And it would be an exhibition of folly for those who know but very little of the workings of the cause to set up their judgment against those who know all about it, and are annually appointed to take charge of it. The field of labor has already become extensive, and new branches of the work are constantly arising, demanding the attention and watchcare of the General Conference Committee.

Works must be prepared expressly for translation into other languages. This great and important work of publishing the message in other languages claims immediate attention. The Lord

has given the cause brethren Brownsberger, Lichtenstein, and others, to assist in the work.

An appeal from the friends in Oregon and Washington Territory is now in the hands of the Committee, and we hope they will be able to send a safe and efficient missionary to that promising field soon. And there are other similar calls that should have attention. And the scattered friends of the cause must be patient, and ever bear in mind that the only proper way for missionary work to be carried forward is under the supervision of our General Conference Committee.

The present policy of calling one or more of our most reliable men from the several States to guard our institutions at Battle Creek, and to represent our people in the different States, will not

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fail to establish that complete confidence in the minds and hearts of our people everywhere that no other means can. And when these men of God, after prayer and careful reflection, say to our people in the several States that one, or two, or three hundred thousand dollars are wanted for the glory of God and the advancement of his cause, it will be forwarded without delay. Whatever lack of confidence there may have been in the minds of any, in the management of affairs at Battle Creek up to the present time, under the present policy, such doubts will simply be unreasonable. The men who have come to Battle Creek, have done so at no small sacrifice for the sake of the cause. And these are the very last to be called in question. If we cannot confide in the men appointed to this position by the State Conferences, we can confide in none.

BROADER PLANS OF OPERATION

It is truly gratifying to witness the present progress of the cause. To learn that persons of moral worth and mind, not only of the American people, but those from other nations in our country, are joining our ranks, is very encouraging.

But when we consider the extent and magnitude of the work to be accomplished, as marked out in prophecy, the brief period in

which it must be done, we are forced to the conclusion that God requires of us broader plans and more vigorous efforts. It seems that the providence of God is far in advance of us.

God is wonderfully moving upon the minds and hearts of the people of other tongues in our country. We should have had works printed in the

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German, French, and Swedish languages, as well as in the Danish, several years since. These manifestations are very wonderful, and should stir our people greatly.

Bro. Matteson has done a good work for the Danish and Norwegian people, in translating our works, and in getting out their monthly. God will bless him and his people if they humbly persevere, and push the work onward in the name and strength of God.

We are very happy to learn, through the *Review*, of the work of the Lord by Bro. Lee among the Swedes. In the Lord he must put his trust, as he has done under his discouragements, and he will have strength and wisdom to win souls to Christ.

There are no reasons why missions among the French, Germans, and Swedes in our country may not be as successful as the one among the Danes and Norwegians, if the same energy and self-sacrifice can be manifested in the men who may lead out. But those who engage in such missions will find, if they are successful, that the work is no child's play. We found this to be the case, especially in the early history of the work, among the American people.

The fields are all white and ready for the harvest. There is not only a want of publications in different languages, and men filled with the spirit of their mission to preach to the people of other languages in our own country, and scatter publications among them, but we must send men to Europe to establish the work there.

And there should be those to preach the truth, and circulate our works in our principal cities.

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It was in the great thoroughfares of travel that our Lord gave much of his public instruction, where people of all nations heard him and spread his fame abroad. The larger cities, and smaller ones also, must be entered, and tons of our publications in the different languages circulated. When one of our larger cities shall be entered with a tent, a daily paper must be established in connection, as an advertising medium of the meetings in the tent, and of our publications, and to give the substance of each day's lectures for the instruction of the reading masses. We have altogether too long made child's play of the message which God has committed to us to give to the people. Let us from this time have our efforts correspond with the magnitude and importance of the work, or let us abandon our profession.

There are scores of men in the ranks of Seventh-day Adventists who have become literally rich since they embraced the message. And when our General Conference Committee, in a judicious manner, lay plans broad enough, our wealthy brethren, and our brethren in more moderate circumstances, will back up the work with their means.

We have recently been looking over the broad field relative to our publishing interests. We think the time has come to stereotype our standard books, pamphlets, and tracts, and at the same time take two sets of plates, one for a branch office on the Pacific coast, and one for the Atlantic. This would reduce the cost of our publications, and the need of capital and office room at Battle Creek. Paper is but a trifle

higher in San Francisco than in Battle Creek. It is made on the coast of Maine, and shipped to the Pacific coast. And on the Atlantic coast, stock is cheaper than in Michigan. The day is not far distant when our publications will be printed from duplicate plates, both on the Pacific and Atlantic coasts. This will greatly reduce our type setting, and our heavy freights on publications from the interior to the east and to the west.

God is willing to do great things for his cause on the Pacific coast. He has shown his willingness to work for his cause and

people in California, especially in the year past, in sending them help when they needed it most in the sad state of things last fall, and in greatly blessing the labors of his servants the present season.

The General Conference Committee is disposed to extend the work up the coast, to Oregon and Washington Territory. The friends of the cause on the Pacific coast should have the cash ready to liberally help establish a Branch Office and Health Institute on their coast in 1874.

We would here state that those who may regard these suggestions as extravagant should understand that little has ever been accomplished in our cause without laying plans, and without persevering efforts to execute them. Those of our people who have neither faith nor interest in the prosperity of the cause, but have been willing to shut themselves up to their own interests in this life, have never been ready to second our plans and efforts to extend and push forward the work. It is of no use to appeal to such in reference to laying broader plans.

But in hope that our words will be felt, we do

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appeal to our General Conference Committee, to the State Conference Committees, to the picked men at Battle Creek, and to the officers of our Tract and Missionary Societies. The General Conference Committee, seeing the pressing wants of the cause, should lay their plans wisely and well, sufficiently extensive to meet present and future demands.

OUR SCHOOL AT BATTLE CREEK

In the matter of the school at Battle Creek, the General Conference Committee and the representative men at Battle Creek cannot wait until the means are all raised. They must lay their plans sufficiently broad, and then go to work with the means already raised. And while the buildings are going up, let the money be raised to complete the work. Should it be necessary, on account of narrow views and the tardiness of our people, a debt could be made, to be reduced year by year, as the men of this world do successfully in the execution of worldly schemes.

OUR HEALTH INSTITUTE.

With a liberal hand, our people should free our Health Institute from all embarrassments and obligations, and make it capable of receiving three hundred patients. Then the worthy afflicted people of the Lord, who have not the means to spare, could find an asylum for a few weeks, or months, free of charge. When there shall be stock taken to swell the sum to \$100,000, the interest all to be appropriated to the charitable uses of the Institute, then it will be placed forever above want,

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and be able to expend \$10,000 annually on the worthy poor.

It is reported there are seventy patients at the Institute, and that there are daily arrivals from all parts of the country. The increasing confidence in the *Health Reformer*, and the Health Institute, and the ability and integrity of our people in the management of such matters, is encouraging. It is remarkable that the knowledge and influence of these should be so extensive, when we have advertised only in our own publications. A few hundreds of dollars expended in advertising, and there could be three hundred patients called to the Institute as easily as seventy. But we have not dared to advertise, lest more should come than could be treated. This is a living shame to our people. The Health Institute has been, and still can be, one of the most powerful means of shedding light upon many honest minds, and spreading abroad, in the most favorable manner, the knowledge of the truth.

THE PUBLISHING ASSOCIATION

The Publishing Association, in order to carry on its business, must have a large increase of its capital stock. The third building, including lot, will cost \$10,000. The power press has now run fifteen years, and must be laid up for repairs. If it was in good running order, it would have to groan day and night, as it did at great loss all last winter, to do our work. We are, therefore, under the necessity of immediately purchasing two new presses, that two may run constantly, while a third may be held

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in reserve to be called into use in case of a break-down. The two presses, freight, and expenses of putting them in running order will cost not far from \$8,000, so that the third building and presses cost, the present season, the sum of \$18,000.

The rapid increase of the business of the Association called for these, and also calls for more printing material and stock to correspond, so that there should be raised by our people the present season the sum of \$25,000, or the Association will have to draw upon its earnings, and contract debts.

We wish here to appeal to the sense of justice and honor of our people. You were informed by our article, entitled, Permanency of the Cause, which appeared in *Review* for July 8, 1873, that all that the numerous friends had done for our publishing interests for the period of twenty-one years, in donations, shares of stock, and legacies, was only \$36,000; while those who had worn out their energies in building up the publishing interests had, with the blessing of God, added \$37,000, besides paying the sum of \$5,000 during the three years past, to the writers of new books, it being one-half of the profits on first editions.

And this has been accomplished while offering our publications at extremely low prices. It has been our policy to press our publications into the hands of the people everywhere, and we have put down prices very low, that we might give them a wider circulation. Our prices are generally below other publishing houses, even those larger houses where they turn out large

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editions one after another from plates, for the reading million. While the real cost of their books is at least twenty per cent less than the cost of ours, their prices are twenty per cent higher. It is under such circumstances that \$37,000 has been added to the \$36,000 put in by all our people. And now that \$25,000 are wanted the present season, will our people raise this sum? or will they withhold their means, and leave the work to be crippled until this sum shall be earned by those who toil incessantly for six to twelve dollars per week, enough, simply, for a subsistence? Which shall be done?

We are conscious that those who have sacrificed health, and have endangered life, have erred in supposing that the friends of the cause would fully appreciate their toils and sacrifices. They did confidently expect that the low prices of our publications, and devotion to the work which has secured great prosperity, would inspire in the hearts of all the friends of the cause a corresponding spirit of sacrifice, to meet the rapidly increasing demands for more capital to be invested in buildings, presses, types, stock, etc.

Will not the facts and figures presented in the foregoing, relative to the Association, give confidence in the work, and provoke the friends of the cause, everywhere, to love and good works? If not, then we despair of their ever being moved to come up to the help of the Lord with their means.

SYSTEMATIC BENEVOLENCE

Our system to raise means for the support of the cause is equitable in its workings, and will be ample in its results. But when all our people shall come up to the figures, in the rapid growth of the cause, it must be guarded carefully from abuses by careless auditors and unconsecrated ministers, lest our people become discouraged at improper appropriations, and the system become broken down.

The auditing of accounts and settling with licentiates at the last annual meeting of the Michigan Conference, in some cases, was such that, if our people were acquainted with the facts, many would not pay into the treasury at all. We are glad to know that the President of the General Conference is aroused to the dangers to which our S. B. is exposed.

The books at the Office show that several hundred dollars were paid to a licentiate, a single youth, of wealthy, believing parents, who had not made his mark as a successful laborer, while a preacher of considerable experience, who had labored ardently and successfully in Indiana and Michigan, received less than the licentiate, simply because he was conscientious in bringing in his account of time spent in work.

True, this youth, as well as others in Michigan, speaks from place to place, reports good attendance, prejudice removed, etc., etc. But where are the conversions? What churches are being raised up by these young men to bring funds into the treasury? Is it not astonishing that auditing committees will pay funds out of

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the treasury to such men, who do little or nothing to bring means into the treasury? And men in such circumstances in life, who do not add to the cause and the treasury, who would take money out of it, would sell their Lord for fewer pieces of silver than were pocketed by Judas.

We will here mention another abuse of the S. B. treasury. A certain preacher encouraged a certain brother to go out and labor. He went on the cars, from Michigan to Wisconsin and back, at the expense, as he reported, of \$50.00. The Wisconsin Conference was invited to pay the bill; but not having employed the brother, and not being able to see \$50.00 worth of work done, very sensibly refused. The brother then appealed to Battle Creek, and the now ex-president of the Michigan Conference, and one of the General Conference Committee, decided to pay the bill, \$25.00 from the General Conference fund, and \$25.00 from the Michigan Conference fund.

In the first place, it is the duty of the officers of our conferences to encourage men to go out to labor. The most that ministers can do, is to report persons to the proper authorities. And, in the second place, men should go out on their first trips on foot, or with their own private conveyance, near home, at their own expense. And, in the third place, we thank God that General Conference had backbone to decide that the two officials who paid the money out of the two funds, should pay the sums from their own pockets into the treasury again.

As a people, we should have a zeal for truth, justice, and righteousness. Our efficient ministers,

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who labor and study, and become workmen, and are successful, especially those who are worn under the burdens of the cause,

should be fully sustained. Our young men should be encouraged to become strong men in the work. And all licentiates should be directed and encouraged to take a course to become men of God, and successful laborers. But those who have not a heart in them to venture out, and endure hardships and discouragements, and still believe and hope on until God gives them success, which will place them in the confidence of our people, are not worthy to receive funds which have been sacredly consecrated to the cause.

And we would suggest that, before paying money from the treasury, the auditing committees would do well to take into account the amount of actual labor put forth, and the amount of good accomplished; the circumstances and real wants of the minister, and the number of dependents in his family; whether he keeps house and entertains others, and has heavy home expenses, or whether he and his family live upon the brethren, and have no home expenses.

The entire amount of S. B. paid by all our people, as given in last General Conference report, is \$30,687. It is not difficult to show that, according to the plan adopted by our people, the entire sum should not be less than \$75,000. The New England Conference is supposed to come up nearer to the figures of our adopted plan of S. B. than any other. That Conference has longest enjoyed the legitimate workings of the Tract and Missionary Society. And this being one of the branches of the work

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of the Society, its officers have brought the figures up nearer to the plan than are those of any other Conference. That Conference averages about \$10 to each member.

And we make the statement, partly from personal knowledge, and partly from the opinions of proper judges, that the members of the New England Conference will not average, in point of amount of property, with the members of our Conferences generally.

But suppose that they do average in point of property with others; then, if others put their figures up as near the plan as the New England Conference has, the average amount for the entire membership will be \$10. The membership given in last report is

5,875. Should each pay into the treasury, this conference year, equal to the members of the New England Conference, the entire sum would be 58,750. But there are not less than 10,000 Seventh-day Adventists in the United States. And there are no reasons why our numerous scattered friends, who are not members of churches, should excuse themselves from adopting the plan of S. B. Should all our people enter the plan, and come up to the figures set forth in the plan, the amount would be not less than \$75,000 annually.

Now, who shall take hold of the work to bring all our people up to the figures? Our preachers have other work on their hands, more proper for their calling. And the elders and deacons of our churches sustain so close relation to their churches as to make this work, in many cases at least, a delicate one for them. Who, then, are

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the proper persons to do this work? The answer to this question is at hand. The officers of our Tract and Missionary Societies are the very persons to take hold of it. It is their duty to ascertain whether the members of our churches, and scattered brethren as far as possible, do, or do not, come up to the figures of the plan of S. B. Let the men be elected to those offices that have the nerve to do this work, and the good judgment and the piety to do it in a manner in harmony with the name - Systematic Benevolence.

Bro. E. H. Root and his twelve associate directors have a large work on their hands. The membership of the Michigan Conference was, at last report, 1616, whose S. B. is \$6,528.72, which is only \$4.04 a member. This is less than one-half, to a member, of the amount paid by the New England Conference; when, if the members of the Michigan Conference would come up to the figures on their comparative wealth, they would pay into the treasury at least twenty five per cent more to a member than the average amount of the members of the New England Conference. But should Michigan average only as high as the New England Conference, the entire amount would be \$16,160, instead of \$6,528.72. We believe that the amount of S. B. of the Michigan Conference can be raised to \$20,000 before the close of 1874, if

the officers of the Tract and Missionary Society will take hold of the work in good old New England style. The officers of the Tract and Missionary Societies in all the States should take hold of this work in earnest. And let the General Conference Committee see that

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all our scattered brethren adopt our plan of S. B.

But what shall be done with so much money? Answer: The General Conference should expend, before the close of 1874, the sum of \$20,000 in the preparation, translation, and publication, of works in the German, French, Danish, and Swedish languages. And the General Conference must extend its missions to Europe, to the Pacific, and, in fact, in all directions, as far as the calls can be supplied.

And, then, not less than \$300,000 must be raised for our School, Publishing Association, Health Institute, and Book Fund, during the years 1874 and 1875. There should be raised, during the year 1874, the sum of \$50,000 for our School, \$50,000 for the Health Institute, and \$50,000 to be divided equally between the Publishing Association and the Book Fund, making in all, \$150,000. And the same amounts should also be raised during 1875.

Suppose that our S. B. is one per cent on all the property of our people, amounting to \$75,000. In order to raise the \$150,000 annually, for two years, two per cent more would be required annually beside the S. B. These sums can be raised by our people without the least embarrassment. Will the General Conference Committee set the stone rolling, the work to be carried out by the Officers of the Tract and Missionary Societies? We suggest that there should be among us persons who would pay, besides the full figures of S. B., the following sums during 1875, quarterly on the first of March, June, September, and December.

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50 persons, each,	\$200 00	per quarter,	\$40,000
100 "	"	100 00 "	" 40,000
100 "	"	50 00 "	" 20,000
100 "	"	25 00 "	" 10,000

250	"	"	10 00	"	"	10,000
500	"	"	5 00	"	"	10,000
500	"	"	2 50	"	"	5,000
1000	"	"	1 25	"	"	5,000
2000	"	"	62 1/2	"	"	5,000
5000	"	"	25	"	"	5,000
Total						\$150,000

TRACT AND MISSIONARY WORK

We hail the appearance, and witness the rising prosperity, of the Tract and Missionary Society among us, with great joy, and highest hopes as to the efficiency of this means of grace. Like every other means to accomplish great good in the cause of Christ, however, this must be pushed forward with vigilance at every step. God bless Bro. Haskell, and send him to all parts of the wide field to plead with our people in behalf of this worthy institution.

This Tract and Missionary work must be encouraged by every proper means. And the trustees of the Publishing Association will doubtless all agree on the following points:-

1. To discount one-fourth on all bound books and pamphlets.
2. To discount one-half on tracts.
3. To receive one-half the wholesale prices of books, pamphlets, and tracts, furnished to T. and M. Societies from the Book Fund, and one-half from the Societies.
4. To pay all common railroad freights on books to any distance not exceeding 1,500 miles. Express charges on books to be paid by the receiver.

And we would here call especial attention to Bro. Littlejohn's pamphlet on "The Constitutional Amendment: or, the Sunday, the Sabbath, the Change, and the Restitution." This work is adapted, above all others on our catalogue, for general circulation by the Tract and Missionary Society. It is candid and able. It is in a style to meet the taste, and also the wants of the intelligent reading public. This pamphlet should be widely circulated to open the way for Bro. Littlejohn's full work, containing the discussion, also,

between himself and the *Statesman*. The terms of our publications to the T. and M. Society are made as easy as possible to encourage that living, efficient organization.

Again, faith in the work of God, as manifested in the cause of the third message from its beginning, in the manifestation of the spirit of prophecy among us, is not increasing in the minds of those who do not read Mrs. W.'s works. Those who read them are established. Those who do not read them waver, and are exposed to the poisonous influence of those who are at war with Mrs. W.'s plain testimonies. The most proper way to encourage an intelligent faith in the testimonies of the Spirit of God to the church, is to urge the reading of the books. These books are not what a misinformed public suppose them to be. Nothing will disarm prejudice, and increase faith in this work, like reading the books. A case at Woodland favorably illustrates this matter. When Elders Loughborough and Cornell were there with the tent, in the summer of 1872, a cry was raised against the visions, and one man sent for one of the books, and boasted that he would soon be able

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to expose the whole matter. The book came, the gentleman read it and was silent. His friends called for the book, but he would not let them have it, and there the matter ended. And when Mrs. W. visited Woodland, in the autumn of the same year, she was heard with intense interest. The time is not far distant when the T. and M. Society will put these works into the hands of all candid persons who desire to read them, especially Sabbath-keepers. Mrs. W. hopes to complete volumes two and three before next General Conference. These three volumes are designed to contain her views of the great controversy, from the fall of Satan to the destruction of sin and sinners at the second death, including much practical matter especially applicable to our time.

THE BOOK FUND

There was a commendable zeal in raising the book fund when the enterprise was first started, and much good was done by the circulation of our works before the T. and M. Society was

established. But, very soon, discouragements arose relative to tract distribution on individual responsibility, as tracts were claimed by persons who proved to be so unworthy as to do more harm than good in tract and missionary labor. It was soon seen that organized effort was necessary to do this work properly. And the more we see the workings of our Tract and Missionary Society, the more we admire, and thank God for, the organization.

Our brethren can now add their donations to the Book Fund with the assurance that they will be used judiciously, to the glory of God. This

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work is now under the direction of men of judgment and of piety. They must have the books, in English, German, French, Danish, Swedish, etc. God help. Let the fund in hand, of \$5,000, be expended, and let \$25,000 take its place during the year 1874. Should all our people come up to the figures on S. B., so that there might be a surplus in the hands of the General Conference to be able to make an appropriation of a few thousands to the Book Fund. The time is not far distant when our soundest men will feel compelled to leave their farms and shops to go everywhere to converse with the people, and circulate our works. God help us, as a people, to feel the importance of our mission.

GENERAL REMARKS

Dear brethren, may God give you to see and realize the magnitude and importance of the work in all its branches. May you ever be imbued with the spirit of the work, and feel and know in your own minds and hearts that it is the work of God. This being, in an eminent sense, the work of God, men must be careful not to take glory to themselves when the Lord works through them in its prosperity. Whatever has been done in this cause from the first, however wearing, requiring the most self-sacrificing effort, has been accomplished because the Lord was in it. Let his name be glorified.

And while we regret our want of faith to endure the trials of the past, at the same time, in calling to remembrance the former days, in the early history of this cause, we find comfort and courage in

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the Lord. We must not be denied the pleasure of recounting the mercies of the Lord to us in our humble efforts to build up the cause from the very first.

By the grace of God, we were enabled to earn the money at chopping cord wood that took us to the first Conference of believers in the third message, in the year 1848. And by his grace, we earned the money at mowing grass to furnish ourselves with second-hand and other cheapest clothing, and to pay our fare to the second Conference, held in Western New York the same year.

Those were happy days. It was our joy to preach the truth then, to even a very few, after paying our fare on second-class cars and canal boats, from money thus earned.

Our earliest friends in the cause, now living, will bear us witness that, for the first years of our labors in the cause, we preached from town to town, and from State to State, much of the time with patches on knees, elbows, and toes of our boots.

We learned how to trust in God in those days, and felt the blessedness of perfect trust. We knew what it was to suffer hunger from want of convenient food, and cold from want of proper clothing, and to work, day after day, week after week, and year after year, from fifteen to eighteen hours each day, besides the arduous labors of the Sabbath meetings.

Thank God that twenty-five years of the very best of life have gone into the cause of the third message. We only regret that it has not always been with a cheerful, hopeful, trusting spirit. During the past year, we have had seasons of close examination, and repentance before God, and have

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had the most gracious manifestations of the pitying love of Christ.

And let it be distinctly understood that we are not conscious of doing our brethren any injustice. Our sin has been against God, in suffering the wrongs of others to depress, and cut off living faith in

his providential care. For this, we have felt deep sorrow of heart, and have humbled ourself greatly before God, and have the clearest assurance that he accepts our confessions and humiliation.

And we would say to those who are disposed to act a similar part to that of Shimei to repenting David, If the Lord suffer them to triumph over our humiliation, let them triumph. In the language of David: "It may be that the Lord will look upon mine affliction, and that the Lord will requite me good for their cursing." See 2Sam., chap. 16.

But as our chief labors and cares have been for our publishing work, we wish to speak more particularly as to it. When we established the press at Rochester, N. Y., in 1852, we had not means to pay freight on household goods. We waited and prayed a day for help. Next day we took a letter from the post-office from sister Howland, then of Topsham, Me., containing \$5.00. This was unexpected. With this we paid freight, and had six shillings left, with which we purchased Mrs. W. a set of second-hand, wood-seated chairs. They were odds and ends, no two of them being alike. Soon we were able to purchase two bedsteads at twenty-five cents each. We took our first meals on a fireboard, placed upon the head of an old flour barrel. And as we partook of our frugal meals,

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we felt that God was good. We added furniture and the necessaries of life as we were able to get them.

Some of our brethren who know nothing by experience of our toils and wants in the early history of the cause, seem disturbed at our relation of them. We boast in the Lord of the grace that has been given us, and by his grace our people shall soon have a book full of the facts and incidents to which we look back with greatest pleasure.

Above all things, we have dreaded to become a church pauper, or a church pet. And, although we have helped other ministers to homes, with our means, and with our influence, the thought never entered our mind or the mind of Mrs W., in our poverty, to have the brethren help us to a home. It is true that during our extreme sickness, and reduced circumstances about six years since, our

people helped us by donations amounting to nearly \$1,000. This we offered to pay back to the donors, or to put into the cause two dollars for one. No one has called for their donations. And within the four years past, we have put into the several branches of the cause the sum of \$3,000, which is three dollars for one. And now, be it known to all persons who have donated to our personal wants, that we are ready at any time before the first day of January, 1874, to pay back to them two dollars for every one we have received from them. And our firm principles, to stand for the right, irrespective of the love of friends and the hatred of enemies, and not swerve to the right nor to the left, spoils us for a church pet.

Of those brethren who have been helped to homes, we would say that, in our opinion, the

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act injured most of them. Some of them have been but very little help to the cause since that time. In particular, we suggest that the brethren in the States of Iowa and New York have been greatly imposed upon. Those ministers accepted responsibilities that are on record above, and the matter will have to be met, either by a proper course in this life, or by the results of the Judgment settlement, very soon.

And we would also suggest that it would be highly proper for those who have it in their hearts to refund means given them in a home, to first offer it to the donors. Those brethren whom we had helped to get homes when they were in the enjoyment of health would have found a precious blessing in refunding it when we were sick, and so reduced that we sold furniture, carpets, and next, our dear home in Battle Creek. But God has greatly blessed us, and has raised us above want, so that we have a competency. And the Battle Creek church, to whom we had preached, and for whom we had labored more than ten years without remuneration, when we should have been resting from office labors, lost a great blessing when they let us sell our home, and go from their midst in our affliction. Instead of giving us sympathy and support, they gave their sympathy to those who hated us, simply because we bore that testimony which was true in their cases. And our enemies

everywhere are indebted to that people, and to their sympathizers, for the falsehoods that have gone out unfavorable to us. These things have been most oppressive and cruel. But, thank God, a record has been kept of their

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course and of ours, and the God of all the earth will do right.

We do not say that the prophet Isaiah wrote his fifty-eighth chapter especially for the church at Battle Creek; but we do say that their covetous neglect and oppression above mentioned, the treatment of the lamented Hannah Moore, and of orphans we have brought into their midst, and now their proclamations of fasts while they do not from the heart do those things which constitute an acceptable fast to the Lord, should make the appeal and the promises of that chapter, of great interest to that church.

God speaks to that people: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

And our heart leaps with joy as we read the promised blessing to those who keep God's glorious fast. Here they are. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy

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darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

There are great blessings for our people everywhere, if they will seek them lawfully. The beloved John declares that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He states, also, that "God is light, and in him is no darkness at all," and "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." But confessing one's sins is generally hard work; and some would rather fast and make long prayers, if they can persuade themselves that such service will do as well. These need not wonder that the Lord does not hear them. Isaiah explains the matter fully. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." And because words are very cheap, others will withhold their tithes and offerings, and take it out in praying; and they wonder, and mourn, and almost murmur, that the Lord does not hear their prayers. Malachi meets their case completely. "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,

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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."

Prayer is a sacred duty, in its proper time and place; but it was never designed to take the place of justice, benevolence, true repentance, and mercy. Let those who are praying against the closed Heaven, while their hearts are darkened and hardened with sins of omission and commission, get up from their knees, and confess their sins, and first do those things which will open the windows of Heaven. Then prayer will be easy, and the blessing will be poured out.

We have no property east of the Mississippi river, and we do not expect to sustain that close relation to the work at head-quarters that we have in time past. And we wish here to make a statement of facts in regard to the Publishing Association.

In another place, we stated that our people had for the past twenty-one years, from first to last, put into the Association, in donations, legacies, and shares of stock, the sum of \$36,000. To this has been added, notwithstanding the high prices during the war, and bad management by others during our sickness after the war, the sum of \$37,000.

But in this no account is made of the value that exists in the business itself, in lists of subscribers, copy-right of publications, etc. This is really worth not less than one-half as much more as the entire amount of property invoiced. No competent judge of what publishers call the

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"good will" of such a flourishing publishing house, would set its value less than \$35,000. But we will call the entire value of the Association only \$100,000. And the correctness of this estimate is further seen when it is understood that the annual earning of the Association is not less than \$10,000 after meeting all expenses of every sort. The annual reports for the last four years have shown an increase in earnings of ten per cent on the capital invested.

And now, as we leave the personal charge of this work to the picked men at Battle Creek, we devoutly thank God that we are able to report to the friends of the cause, that we leave in their hands the property of the Seventh-day Adventist Publishing Association to the amount of \$100,000, which has cost our people \$36,000.

In the building up of our publishing interests, several able writers have, by the grace of God, contributed invaluable articles to our periodicals, and works of real merit to our catalogue of publications. But these men have not borne the burdens, cares, and perplexities of the financial department. In fact, they were so free from all care of this branch of the work, that they gave no attention whatever to it. During the last year that Bro. Aldrich

served as President, \$4,000 of the capital stock of the Association were sunk, when there should have been a gain, at ten per cent earned on the property invested, that year, of \$3,500. Several of our ablest writers were associated in office with Bro. Aldrich; and none of them took the trouble to care and know how matters were going. If credit is to be given to these brethren for the financial prosperity

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of the Association, then, we inquire, Where were they during the year when \$4,000 capital stock was lost, when there should have been a gain of \$3,500 at least?

As far as human agencies are concerned, much credit should be given to sister A. P. Van Horn, who filled the responsible position of Secretary with ability and the greatest care; and in our absence and our feebleness, matured plans for the general management, and after submitting them to us, with our approval, executed them.

But let all our people understand that it is because God has especially blessed and directed those who have had a heart to labor and suffer, and sacrifice all that makes this life of any value - health - is the reason why prosperity has crowned their efforts. This is God's work, and let him have the glory.

Those who are compelled to leave the personal care of the work, under most painful circumstances as regards health, cheerfully and confidingly trust themselves in the hands of God. If our people are not just with them at present, God will be. And his people will see the day when they will properly value their labors.

We have made sacrifices to build up our Health Institute, such as is not in our power to do again. Yet, as we now have faithful, representative men at Battle Creek, to guard our institutions there, our interest in it is greater than when more or less doubt existed as to its prosperity and the great good it is destined to accomplish.

About four years since, by bad management, the Health Institute and the *Reformer* were brought into most discouraging circumstances; so

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much so, that we at one time decided in our own mind that the property must be sold, and after paying heavy debts, a small per cent be refunded to stockholders. The prospect was most gloomy. Mrs. W. had made important statements, upon high authority, relative to the Institute and its work, the fulfillment of which seemed doubtful.

But at the very time when the prospect looked the most doubtful, when bowed at the family altar, the Spirit of the Lord came upon us, faith revived, and with a clear presentiment of the future prosperity of the Institute, we gave this testimony in the hearing of our family, while still bowed on our knees, "God will yet vindicate all that his Spirit has testified of the prosperity and usefulness of our Health Institute."

At that time, there was a debt on the Institute of \$13,000, and but eight patients. The confidence of our people in the *Health Reformer* and the Health Institute was being shaken, and many were discontinuing the *Reformer*. We clearly saw that the prosperity of the Institute depended very much upon the character and tone of the *Reformer*. If that journal should improve and prosper, the Institute would prosper. Should it run down, and be discontinued, the Institute would have to be closed up.

Mrs. W. decided to unite her energies with ours to improve the *Reformer*, and to extend its circulation. God blessed our efforts. The circulation of the *Reformer* was soon doubled, and, with the assistance of several contributors, and the blessing of God, it became a live journal. We also united our efforts at the Health Institute as counselors, and often spoke to the patients in

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the parlor as we could steal a half hour from other pressing duties.

Confidence soon became restored in the Institute, and, in consequence of the wide circulation of the *Reformer*, patients came pouring in, so that most of the time for three years there have been as many as desired. The Institute has paid the \$13,000 debt, amounting, including interest, to at least \$15,000. And it has purchased, built, repaired, and fitted up rooms to the amount of \$15,000 more.

That the Institute might be able to relieve those who had taken stock which they were not able to hold, and to set an example to others, we took \$500 more stock, making \$1,000 held by Mrs. W. and ourself. But it has been difficult to raise much new stock. So, at a still later period, we took \$500 more, making \$1,500, and urged the friends of the Institute to come up liberally. But most of the new stock taken for several years has been simply transferred from those who were not able to hold it as a virtual donation.

And here we wish to state that, although we had nothing to do whatever in inducing poor people to take stock in the Institute with the hope that they would receive large interests, we have taken \$1,000 more in stock than we are able to hold, for the sake of relieving those poorer than ourselves; while those who framed the organization, and who committed the error, have, as yet, done little or nothing to relieve those who were deceived by extravagant representations of profits.

When we took charge of the *Reformer*, the

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number of paying subscribers was small, so that the journal was hardly self-sustaining, and some of our ministers suggested that it be discontinued, and a hygienic department be opened in the *Review*. But the increase was so very rapid that the profits on the *Reformer*, health books, etc., in the period of two years, were \$5,000.

Many grateful thanks to those brethren who wrote for the *Reformer*, and assisted in obtaining subscribers. But besides these, no one, not even the Health Institute, lifted a hand to earn the \$5,000. The *Reformer* had called patronage so that the Institute had paid its debts, and had purchased, and built, and fitted up, largely. The *Reformer* had advertised the Institute free; and now, here are \$5,000 profits on it, books, etc. Does justice inquire, Whose was the \$5,000? Let justice answer. But we took the \$5,000 we had earned at the expense of health, and paid ourself for our last home in Battle Creek, and gave a deed to the Health Institute.

As we are compelled to leave the work at headquarters to others, and, judging from the past, our acts in connection with it to be criticised and misrepresented, we feel a relief in stating foregoing

facts, for the information of the true friends of the cause. These we wish to save from the influence of those who would misrepresent us. It is a painful necessity which demands such explanations in matters pertaining so largely to one's self. But there are those among Seventh-day Adventists who would take advantage of our silence to misrepresent us, or, if we state facts, they will charge us with self-praise. These we do not expect to help. They will try

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to make capital out of our silence, or our defense.

But this is probably the last statement of the kind we shall ever make.

As we lay off the armor from sad necessity, we shall look to you, dear brethren, of the General Conference Committee, the picked men at Battle Creek, and the committees of the several State Conferences, to defend us and care for us. You know our toils and sacrifices, and we confide in you to do justice by us. We also confide to your care the institutions which have occupied the best of our life, and in which we have crowded the strength of two years into one. Beware of putty men, two-faced men, and men given to change. Depend upon it, men of iron and steel are wanted at Battle Creek, who will, at the same time, deal justly, love mercy, and walk humbly with God.

If the Lord looks upon our affliction, and gives us strength to labor, we may go where the brethren fully open the way for us, and remain, God willing, while they care for us. Our day for pressing the battle, and urging our way through, is past.

Dear brethren, we wish to guard you against the attacks of Satan. We call your attention to the charge that we complain of brethren for not taking responsibilities; and then, when they do, they are severely censured if they err in judgment. To this we reply that when the men who had watched us, and had given their influence to those who had murmured against us, during the first twelve years of our hardest toils, did assume responsibilities during our sickness which terribly injured the cause, we were

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probably too willing that they should feel their wrong, and that they should learn the cruelty of holding in doubt, and casting an influence against, those who were doing their duty as God had called them. But where is the man we have cast a feather's weight of blame upon while sincerely doing his duty. As we have ever said, so we repeat: Those who have been thrust into the battle, as we have been, and as Brn. Butler and Haskell now are, should be sustained in their faithful efforts to do their duty, as long as they are held in office, should they err in judgment once in three times.

J. W.