

The neighbors flocked in. My husband spoke and I followed him. We had an interesting meeting, singing, talking, and praying. We retired to rest but I was too weary to sleep until about midnight. We arose at half past three and were on our way at four. . . . At half past six we halted on the prairie and built a large fire and all came together for a season of prayer. We then ate of our humble fare and were soon on our way again. At one o'clock we were on the campground and were faint and weary. We felt refreshed by eating a warm dinner. Our tent was pitched in the afternoon, and we made our beds. Had a good straw bed to lie on, and we slept sweetly the first night.--Letter 9, 1870, p. 2. (To Emma McDearmon, June 8, 1870.) [Cf: 2MR154.02] p. 1, Para. 1, [1870MS].

*Ellen White On a Nature Hunt.* I have left father sleeping in bed to get a chance to write a line to you this morning before daylight. [Cf: 3MR129.03] p. 1, Para. 2, [1870MS].

Our camp meeting is closed. We had a profitable meeting. [Cf: 3MR129.04] p. 1, Para. 3, [1870MS].

In the afternoon we had a large concourse of people. I again was blessed with freedom for which I thank God. After I ceased speaking, many came to us to know when we would speak again. We told them, "Monday afternoon." They had come, they said, six miles to hear me speak and arrived just as I was closing. [Cf: 3MR129.05] p. 1, Para. 4, [1870MS].

In regard to our campground in Ohio, I wish you could have seen it. It was a beautiful ground of grand old beeches, maples and oaks, horse chestnuts and many other trees, so high and lofty, towering towards the heavens. You could scarcely see the tops of the trees. I picked up the most wonderful large acorns I ever saw. They are a perfect sight in size. I gathered some as a curiosity. I also gathered a few buckeyes, horse chestnuts. [Cf: 3MR129.06] p. 1, Para. 5, [1870MS].

Well, when do you propose to come home to Battle Creek? Love to all.--Letter 14, 1870. (To "My Dear Son Willie," September 27, 1870.) [Cf: 3MR130.01] p. 1, Para. 6, [1870MS].

Edson, . . . get along with as little as possible and try to make your payments if possible. . . . Your capital of strength is more valuable than any amount of property. Move cautiously. Make God your counselor. . . . [Cf: 3MR295.01] p. 1, Para. 7, [1870MS].

Keep clear of debt. Hire as little as possible. This hiring a little here and there, little dribblets constantly going out for jobs done will keep you embarrassed all the time. Take good care of what you have already and lay out as little work as possible. Do what you can and depend not on hired help. . . . May you be guided aright is our prayer.--Letter 18, 1870, pp. 5, 6. (To Edson and Emma White, Nov. 9, 1870.) [Cf: 3MR295.02] p. 1, Para. 8, [1870MS].

With Christ as your friend, you are rich, have you ever so limited a possession. Without Jesus, you would be poor indeed, if you were worth thousands. . . . [Cf: 3MR295.03] p. 1, Para. 9, [1870MS].

Jesus invites you two children, Edson and Emma, to come to Him just as

you are and surrender all to God. . . . Begin your married life just right. . . . Be courteous, be tender, be affectionate, respect the feelings of one another every time. Do not be betrayed even once in indulging in a perverse, irritable temper. If you do, you will soon lose respect for one another. . . . [Cf: 3MR295.04] p. 1, Para. 10, [1870MS].

Edson, you may be troubled in the field and become irritated. Don't carry that trouble over the threshold of the door, not for even once. It may cost you an effort to efface all traces of irritation, and wear a smile, but do it, my son, do it, by all means. . . . [Cf: 3MR296.01] p. 2, Para. 1, [1870MS].

God help you to bear with the errors and mistakes of each other. . . . If a hasty word is spoken, take it [back] by confession as soon as possible, and heal the wound and keep in the sunshine and you will not only be happy yourselves, but be a blessing to others.--Letter 22, 1870, pp. 3-5. (To Edson and Emma White, December 16, 1870.) [Cf: 3MR296.02] p. 2, Para. 2, [1870MS].

Today I enter upon my forty-fourth year. Oh, what has been the record of the past year? I see much to be grateful for. Many and abundant have been the blessings I have received from my Saviour. I feel glad that I have had opportunities to do some little good for our Saviour, who has done so much for me. But I see many errors in my past year's life to correct. I long to be more like my Redeemer. I resolve to be more humble, more watchful, more faithful, and reflect more perfectly the image of my Redeemer.--Letter 19, 1870, p. 1. (To "Dear Children, Edson and Emma," November 27, 1870.) [Cf: 4MR37.03] p. 2, Para. 3, [1870MS].

When Jesus takes His place on the great white cloud, he that is holy will be holy still, and he which is filthy will be filthy still. His reward is with Him, to give to every one according as his works shall be.--Letter 26, 1870, p. 9. (To "Dear Brother Seneca King," circa 1870.) [Cf: 4MR257.02] p. 2, Para. 4, [1870MS].

A father is bound to his family by sacred, holy ties. Every member of the family centers in the father; his name is houseband, the true definition of husband. He is the lawmaker, illustrating in his own manly bearing sterner virtues, energy, integrity, honesty, and practical usefulness. [Cf: 5MR292.03] p. 2, Para. 5, [1870MS].

The father in one sense is the priest of the household, laying upon the altar of God the morning and evening sacrifice, the wife and children uniting in prayer and praise. With such a household Jesus will tarry and through His quickening influence your joyful exclamations shall yet be heard here, and amid higher and more lofty scenes, "Behold I and the children whom Thou hast given me." Saved, saved, eternally saved, having escaped the corruption that is in the world through lust, heirs now of immortality! Oh, how few fathers realize the responsibility resting upon them! How few have learned the art of governing their children, perfect self-control. When this is attained, it is easy to control, to educate the children to self-control.--Letter 27, 1870, pp. 2, 3. (To Brother Alchin, circa 1870.) [Cf: 5MR293.01] p. 2, Para. 6, [1870MS].

A minister should not introduce the truth in a place unless he can

accomplish the labor he has begun, for if he just introduces the truth and does not remove prejudice and objections from minds, it is ten times worse than if he had never struck a blow. God will acknowledge only thorough workmen as laborers in His cause.--Letter 28, 1870, p. 3. (To ministers in Minnesota.) [Cf: 5MR293.02] p. 2, Para. 7, [1870MS].

I saw that it was a much harder work to convert souls to the truth from the French than from the Americans.--Letter 25, 1870, p. 2. ("Testimony Regarding D. T. Bourdeau and Wife," circa 1870.) [Cf: 5MR299.01] p. 3, Para. 1, [1870MS].

You [Brother and Sister Lay] received ideas at Dansville from Dr. Jackson which you have spoken of before the others and before your children, which will not bear to be carried out. From Dr. Jackson's standpoint they may not appear as objectionable and dangerous, but when viewed from a Christian standpoint they are positively dangerous. The instructions he has given in regard to shunning physical labor, has proved a great injury to many. The do-nothing system is a dangerous theory. The necessity of amusements, as he teaches and enjoins upon his patients, in order to occupy the time and engage the mind, is made a substitute for useful, healthful exercise, and physical labor. [Cf: 5MR393.03] p. 3, Para. 2, [1870MS].

Amusements excite the brain more than useful employment. Physical exercise and labor have a more happy influence upon the mind and strengthen the muscles, improve the circulation, and give the invalid the satisfaction of knowing his own power of endurance; whereas, if he is restricted from healthful exercise and physical labor, his attention is called to himself and he is in constant danger of thinking himself worse off than he really is, and of having established with him a diseased imagination, which causes him to have continual fear that he is overdoing, overexercising, and overtaxing his power of endurance. At the same time, if he should engage in well-directed labor, using his strength and not abusing it, he would find that this physical exercise would prove a more powerful and effective agent in his recovery of health than even the water treatment he is receiving. [Cf: 5MR394.01] p. 3, Para. 3, [1870MS].

The inactivity of the mental and physical powers, so far as useful labor is concerned, is that which keeps the invalid in a condition of feebleness that he feels powerless to rise above. It also gives these invalids a greater opportunity to indulge in impure imagination and self-abuse, which indulgence has brought many of them where they are in feebleness. They are told they have expended too much vitality, have labored too hard, when in nine cases out of ten, the labor they performed was the only redeeming thing in their life, and saved them from utter ruin. While their mind was thus engaged, they could not have as favorable an opportunity to debase their own bodies and complete the work of destruction for themselves. To have such cease all labor of brain and muscle is to give them an ample opportunity to be led captive by the temptations of Satan. [Cf: 5MR394.02] p. 3, Para. 4, [1870MS].

Dr. Jackson has recommended the sexes associating together. He has instructed them to mingle together, stating that this was necessary for their health. Such teaching has done and is doing great injury to inexperienced youth and children, and is a great satisfaction to men and women of suspicious morals, a class whose passions have never been

controlled, and for this reason they are suffering from mental and physical disorders. These are instructed from a health standpoint to be in the company of the other sex, which opens a door of temptation before them. Passion rouses like a lion in some of these, and every consideration is overborne, everything elevated is sacrificed to lustful passion. This is an age when corruption is teeming everywhere. Were the minds and bodies of men and women in a healthful condition, were the animal passions subject to the higher powers of the mind, it might be comparatively safe to teach that boys and girls, and youth of still more mature age, could be benefited by being much in each other's society, the boys with the girls, the girls with the boys. If the minds of the youth of this age were pure, innocent, and uncorrupted, the girls might have a softening influence upon the boys, and the boys with their stronger, firmer natures, might have a tendency to ennoble the girls. But it is a fact, a painful fact, that there is not one girl out of one hundred who is pure-minded, and there is not one boy out of one hundred whose morals are untainted. . . . [Cf: 5MR395.01] p. 3, Para. 5, [1870MS].

It was not the taxation of study alone that was doing the work of injury to your children, but that their own wrong habits were sapping the brain, and robbing the entire body of vital energy. The nervous system was becoming shattered by being often excited and thus laying the foundation for premature and certain decay. Self-abuse is killing thousands and tens of thousands.--Letter 30, 1870. (To Dr. and Sister Lay, February 13, 1870.) [Cf: 5MR395.02] p. 4, Para. 1, [1870MS].

When we entered the waiting-room at the depot at Kansas City, we found it crowded with emigrants of the lower class, who were so filthy in their persons and clothing as to be absolutely repulsive. The huge box stove was heated to redness, and every window was tightly closed. The sickening sensation which we experienced in that atmosphere was absolutely overpowering. We could not endure it. It was a cold morning, but we took our hand baggage, climbed a hill some distance from the depot and there, seated on a ledge of rock beneath a tall oak tree, with the frost lying on the ground around us, we ate our cold lunch. Refreshed by our walk in the keen morning air, we returned to the depot and were soon on our way to Pleasanton [Kansas]. [Cf: 6MR300.01] p. 4, Para. 2, [1870MS].

And now you will wish to hear something about the meeting here. We have had excellent freedom. The people are hungry for the Word of God. Some were one week coming in their large covered wagons. One man traveled in this way 300 miles; he spent ten days in making the journey, and did not reach the campground till the last day of the meeting. Delegates came from Missouri, begging for help in their state. Such entreaties I never heard before.--Letter 16a, 1870, pp. 3, 4. (To Edson and Emma White, October, 1870.) [Cf: 6MR300.02] p. 4, Para. 3, [1870MS].

Live for the glory of God. Be tender, kind, and courteous to each other. The happiness of your life will consist in making God your trust, and in seeking to make each other happy. Practice self-control. It is so easy to speak thoughtlessly, words that grieve and wound. Do not venture to trifle with each other's feelings. Practice patience, encourage love, discipline yourselves to guard every word and action, and study how you can be a blessing to each other. [Cf: 6MR314.01] p.

4, Para. 4, [1870MS].

Love is a delicate plant; rude blasts frequently bruise it if they do not uproot it entirely. [Cf: 6MR314.02] p. 5, Para. 1, [1870MS].

Never make a third person your confidante. Your private life is sacred; keep the barriers high, that no one may presume to intrude into the sacred circle. Be calm and tranquil, patient, forbearing, and forgiving. [Cf: 6MR314.03] p. 5, Para. 2, [1870MS].

A word more: do not speak a word in jest that shall injure or reflect upon the other. Never recount the mistakes, or errors, or faults of each other in the presence of a third person, or in company, be the circle ever so select. Live for God and for each other.--Letter 16a, 1870 (To Edson and Emma White, October, 1870.) [Cf: 6MR314.04] p. 5, Para. 3, [1870MS].

We have a generous diet which consists in the preparation of apples, vegetables, and grains in a skillful manner. We have but little pie upon our table and cake is seldom seen there; no luxuries or dainties.--Letter 5, 1870, p. 1. (To "Dear Sister," April 3, 1870.) [Cf: 8MR387.01] p. 5, Para. 4, [1870MS].

We had hard eating, hard sleeping, and hard riding in lumber wagons, but we made the best of it all.--Letter 18, 1870, p. 3. (To J. E. White and wife, November 9, 1870.) [Cf: 9MR382.02] p. 5, Para. 5, [1870MS].

My dear boy [W. C. White], we trust you will yet be a blessing to others. Oh, Willie, I do want that you should glorify God in your life. This world, this life, is of but little account; the better life, the better world, live for this, my precious boy, and you will never regret it. No, never. I can never express the love I feel for you, my boy, yet I had rather bury you as much as I love you, rather than to have you forget God. Heaven, heaven, nothing is sure but heaven. Pray to your heavenly Father for strength and health of body and mind.--Letter 12, 1870, p. 2. (To W. C. White, September 6, 1870.) [Cf: 11MR108.01] p. 5, Para. 6, [1870MS].

We feel so great an interest for Lena. We propose to have her and her sister who is at Brother Olmstead's come to Battle Creek, and we will have a care for them and labor especially for their salvation. We will have them attend Brother Bell's school. He may do them good. Perhaps we may, in the strength of God, remove this prejudice that has closed about this poor child.--Letter 1, 1870, pp. 4,5. (To Brother King, Feb. 19, 1870.) [Cf: 11MR201.02] p. 5, Para. 7, [1870MS].

*Each to Cultivate the Gifts Given Him*--Brother and Sister Bourdeau should be united in their labor, and Sister Bourdeau may qualify herself to become a still more efficient laborer in the cause of God. [Cf: 11MR277.02] p. 5, Para. 8, [1870MS].

In the government of children many make a mistake and govern too much. They give so much counsel, so much direction, and want to manage so completely, that they are liable to destroy the will, the identity of their children, and they confuse their minds so completely that they give them no opportunity to act out the powers and develop the qualities God has given them as their endowment. [Cf: 11MR277.03] p.

5, Para. 9, [1870MS].

Just so it is with the family of God. There is diversity of operation of gifts and all by the same Spirit. These diverse gifts are illustrated by the human body from the head to the feet. As there are different members with their different offices, yet all of the body, so the members of Christ's body all center in the Head, but have different gifts. This is in the economy of God to meet the varied organization and minds in the world. The strength of one servant of God may not be the strength of another.--Letter 25, 1870, p. 1. (To D. T. Bourdeau and wife, cir. 1870.) [Cf: 11MR277.04] p. 6, Para. 1, [1870MS].

*Do Not Lord It Over Others*--Men of God of the clearest minds and of the best capabilities are generally the ones who are the most ready to admit that they have failings and weaknesses and that their own understanding may not be perfect. [Cf: 15MR126.01] p. 6, Para. 2, [1870MS].

Humility is the constant attendant of true wisdom. Those who have this grace will patiently listen to the advice and counsel of others and give it due weight. They will not give up their own judgment for another's, but if advice and counsel bear the recommendation of age and experience, they will carefully weigh the matter and incorporate it into their own experience and mind because they see the force of the counsel and advice given. . . . [Cf: 15MR126.02] p. 6, Para. 3, [1870MS].

God has in His providence placed the cup of sorrow to your lips that you might sympathize with your brethren who have tasted of its bitterness. To close the soul to human griefs, to make no consideration for circumstances where God's providence is at work upon His suffering children, to force all under any and every circumstance and condition into one groove without reference to God's providences, is a fearful mistake which will react upon our own heads. [Cf: 15MR126.03] p. 6, Para. 4, [1870MS].

I was shown that in dealing with our fellowmen we all are to consider that they are of like passions with ourselves, feeling the same weaknesses and suffering the same temptations. They, with us, have a struggle with life if they maintain their integrity in circumstances of peril, keeping the balance of the mind. We must deal with fellow mortals with kindly compassion and tenderest sympathy. We must cultivate in our character amiable tempers as well as firmness of principles. It is entirely out of place for one fellow laborer to lord it over another. . . . [Cf: 15MR126.04] p. 6, Para. 5, [1870MS].

I was shown that God requires true love to unite the hearts of the human brotherhood, and why this love does not flourish is because selfishness, envy, and jealousy exist. True justice will not injure our fellow men, and true politeness will not offend them. . . . [Cf: 15MR127.01] p. 6, Para. 6, [1870MS].

God is displeased when fellow laborers in His vineyard shut up their sympathy to themselves, esteem themselves highly, and cannot see the good purposes, the noble efforts, of their fellow laborers, but live as if they felt no pitying love or tender sympathy. I have been shown that love, tender love and consideration for our fellow mortals, needs to be

cultivated, for it is very essential and is the most valuable trait of Christian character we can have. . . . We shall be very unhappy if we place ourselves in a position to question and criticize as an enemy every man who does not greet us with a smile. . . . [Cf: 15MR127.02] p. 6, Para. 7, [1870MS].

Oh, how many mistakes we make in attempting to judge the motives of our brethren! That which we condemn as grievous wrongs in them are not greater than those that exist in ourselves which we do not discern. . . . [Cf: 15MR127.03] p. 7, Para. 1, [1870MS].

God wants this evil to exist no longer. He calls upon us to put away this great sin and to strive to answer the prayer of Christ that His disciples may be one as He is one with the Father that the world may know that the Father had sent His Son. It is the special work of Satan to cause dissension, that the evidence of oneness which should exist with them might be hindered, that the world should be deprived of the most powerful testimony Christians can give it that God has sent His Son to bring into harmony turbulent, proud, envious, jealous, bigoted minds. . . . [Cf: 15MR127.04] p. 7, Para. 2, [1870MS].

We lose much, very much, by lack of love for our brethren and sisters. Our ministering brethren--by their unity, their steadfast love, their delicacy in dealing with their brethren, firmly sustaining one another, their forbearance and sympathy and tender compassion for each other--can give to the churches an example that will rightly represent the life of our Redeemer. The truth of God is not designed merely to deal with errors and vices, and the ministers to feel that they must be reined up to censure and condemn even if they see existing wrongs. Frequently the very best way to cure the evil is to let those who are wrong see the heart of the minister of God softened and tender and pitiful, His bosom full of the milk of human kindness. [Cf: 15MR128.01] p. 7, Para. 3, [1870MS].

The truth is designed to sanctify the receiver, to fashion and mold the entire man, externally as well as internally, by abasing pride and disposing his heart to be kind and amiable and condescending. Yes, the religion of Christ is a system of the truest politeness, and its triumphs are complete when a world may look on a people professing godliness with a united front, believers showing habitual tenderness of feeling and kindness of deportment and sincere regard for the reputation of each other. We may not look for the approval of God unless we work to the point of habitual kindness, acting upon the principles of the gospel. Tender mercy is to soften whatever is harsh in the disposition and to smooth, refine, and elevate whatever is course and rough in deportment. Love and faith carried out in our words and actions bear a testimony to the world that they cannot resist. It is the most powerful ministry that a church can have.--Letter 25, 1870, pp. 4-5, 7-11. (A Testimony Regarding Elder and Mrs. D. T. Bourdeau, written cir. 1870, from Battle Creek, Michigan.) [Cf: 15MR128.02] p. 7, Para. 4, [1870MS].

(Written Circa 1870 in Battle Creek, Michigan.) Brother and Sister Bourdeau should be united in their labor, and Sister Bourdeau may qualify herself to become a still more efficient laborer in the cause of God. [Cf: 19MR5.01] p. 7, Para. 5, [1870MS].

In the government of children many make a mistake and govern too much. They give so much counsel, so much direction, and want to manage so completely, that they are liable to destroy the will, the identity of their children, and they confuse their minds so completely that they give them no opportunity to act out the powers and develop the qualities God has given them as their endowment. [Cf: 19MR5.02] p. 8, Para. 1, [1870MS].

Just so it is with the family of God. There is diversity of operation of gifts, and all by the same Spirit. These diverse gifts are illustrated by the human body, from the head to the feet. As there are different members with their different offices, yet all of the body, so the members of Christ's body all center in the Head, but have different gifts. This is in the economy of God to meet the varied organizations and minds in the world. The strength of one servant of God may not be the strength of another. [Cf: 19MR5.03] p. 8, Para. 2, [1870MS].

There is danger of seeking to make other minds bend so much to our ideas that we destroy their independent natural traits that would give them access to a class that others could not touch. While there may be with one minister peculiar traits which are to their minds very objectionable, they themselves may have some peculiarities just as objectionable and even more positive. [Cf: 19MR5.04] p. 8, Para. 3, [1870MS].

Every man must be left free for God to convict and operate upon his heart, that he may obtain an experience for himself, founded in God. Great caution should be preserved lest efforts be made to mold minds and to work their judgment and character to our ideas when God may be moving upon that mind and operating upon it to call forth its powers and develop an individual strength for a special work. Man's hand and man's training and discipline may spoil him for the work God would have him accomplish. [Cf: 19MR6.01] p. 8, Para. 4, [1870MS].

These brethren should have been fitting up and growing into most able, successful laborers. They should be cautious not to be lengthy and prosy in talking or in writing for the benefit of their French or their American brethren. Brief, spirited, interesting matter upon the present truth should come from the pens of these brethren to meet the French. They have been slow to engage in the work. They should write and preach, taking advantage of the truth already in print, heeding the testimony in regard to the work's not bearing exclusively the stamp of one man's mind. [Cf: 19MR6.02] p. 8, Para. 5, [1870MS].

A great work has been hindered which ought to have been encouraged years ago among the French. These brothers should have united their efforts and pushed the work forward, if they had to do it at a sacrifice of their little all. But they have held back, fearing that they would not be considered in harmony with the body. [Cf: 19MR6.03] p. 8, Para. 6, [1870MS].

I was carried into the particulars of Brother Daniel's labor among the French in Illinois and in Wisconsin. I saw that it was a much harder work to convert souls to the truth from the French than from the Americans. Brother Bourdeau stood nobly amid opposition such as our brethren have no knowledge of. He worked in weariness under the most discouraging circumstances. He made slow progress. But what he did gain



was labor that would bring results, that would tell in bringing an influence to bear upon the French people. One Frenchman soundly converted is labor that will result in a hundredfold. Brother Daniel and his wife worked and wept and prayed. They toiled hard; some of our brother ministers have not known how hard, and many have cared less. [Cf: 19MR6.04] p. 8, Para. 7, [1870MS].

Sister Bourdeau has been a laborer of no little influence, meek, cheerful, hopeful, and patient, a treasure of greater value than finest gold. She is needed with her husband. Some have envied her what they thought was an easy position. They have liberty to enter the field as workers. They have the privilege of becoming missionaries for God and testing the easy work of laboring for souls. We need more workers, earnest workers. But those who have so little idea of the real nature of the work as to think it a position of ease to labor in hard fields among those whose hearts are as hard as steel, show that they have not any sense of the real work for this time. [Cf: 19MR7.01] p. 9, Para. 1, [1870MS].

It is easy work to visit churches and be waited upon, but it is not an easy work to seek to win one's way into the hearts of the people. Would to God we had one hundred women consecrated to the work, going forth as missionaries, toiling in the harvest field. I wish there were more Frenchmen who could labor where the Americans can do nothing. These brethren's nature is not exactly like their brethren's, but their brethren have been too zealous to bring them exactly to their minds and their ideas, and have not given them elbow room to act themselves. [Cf: 19MR7.02] p. 9, Para. 2, [1870MS].

Solomon was a man of high capabilities to whom God gave wisdom and understanding. But Solomon did not feel his continual dependence on God and His providence. Brethren Bourdeau, God has a work for you which our American ministers cannot do. You need to exercise your powers, to put forth your efforts, and yet not rely upon these. You need to have self submerged in the will of God, His ways to be your ways. And you need at the same time that you are taking responsibilities in the work to feel a deep distrust of your own wisdom and prudence. You have been in danger of either self-confidence or despondency. You have not had that encouragement and that sympathy and consideration from your brethren that you should have had. [Cf: 19MR7.03] p. 9, Para. 3, [1870MS].

Every minister who has ability to be sent forth to work for God's cause in teaching the truth should be sustained. He should be stimulated to earnest and persevering exertion, while he needs to bear in mind that the way of a man is not in himself. Oh, that men of God, His servants chosen to a special work, may never lean to their own understanding! The capacity of men at best is limited. How little, after all, do they comprehend of the operations of the natural heart or the mysteries of providence! A very few steps trusting to self take them beyond their depth. [Cf: 19MR8.01] p. 9, Para. 4, [1870MS].

Brethren Bourdeau, [you] have moved too slowly. You should have moved out by faith, and employed your influence, your capabilities, and means to carry forward a work among the French, and have been willing to venture and run risks as the Americans have done in the upbuilding and carrying forward of the work of spreading the truth among them. Your boats have been hugging the shore while the vast ocean is before you.

Jesus says to you, as He did to Peter, Launch out into the deep and cast down your net on the right side of the ship, which is the side of faith. Work in deep waters. Oh, remember, it is only those who work with energy and with faith who will see the result of their labors. Do not lean to your own understanding. Do not dwell upon self, but on Jesus. Men of God of the clearest minds and of the best capabilities are generally the ones who are the most ready to admit that they have failings and weaknesses and that their own understanding may not be perfect. [Cf: 19MR8.02] p. 9, Para. 5, [1870MS].

Humility is the constant attendant of true wisdom. Those who have this grace will patiently listen to the advice and counsel of others and give it due weight. They will not give up their own judgment for another's, but if advice and counsel bear the recommendation of age and experience, they will carefully weigh the matter and incorporate it into their own experience and mind because they see the force of the counsel and advice given. These men will never feel that they have a sufficient experience, but that the knowledge they have gained is so small in proportion to what they may obtain that they are stimulated to continue perseveringly to learn as well as to teach. God wants men of thought, of logical minds, yet not so slow as to lose golden opportunities to do the very work the time demands. [Cf: 19MR9.01] p. 10, Para. 1, [1870MS].

While Brother Daniel may be particular, difficult, and critical (which evil he needs to correct to be properly balanced), there are ministers who never go deep enough. They do not critically and carefully examine important subjects in order to become acquainted with the real difficulties, but assert and affirm in a talkative, boasting, manner and let this answer for proof. Their minds are not disciplined by patient study and deep thought, and what they take for granted they express without much effort or depth of knowledge. They are glib talkers but not deep thinkers; they are fluent in words, but as far as real knowledge is concerned, they merely skim over the surface of things, gathering a little here and there but not having a deep fund or fountain to draw from. [Cf: 19MR9.02] p. 10, Para. 2, [1870MS].

Men whom God has chosen for His special work must come into harmony with heaven. Earnest prayer for counsel and direction is necessary. If men will ask help of God, they will not ask in vain. The Lord comes near to His servants to encourage their confidence by His Word and promises, and by His Holy Spirit. He loves to have the weak and diffident come to Him for strength. If they will find heart and voice to pray, He will be sure to find an ear to hear and an arm to save. [Cf: 19MR10.01] p. 10, Para. 3, [1870MS].

Brother Butler, I was carried back to your labors in Vermont. I saw that you meant to do your duty, but you were too hard, too unfeeling. You think that you have been dealt with severely. But, my dear brother, look at your severity toward others. God does not lead to such labor as you put forth in the case of Brother Augustin Bourdeau. Did you weigh this matter sufficiently? Were justice and the love of God combined in your labor? Did you make a difference, having compassion for a man who had been under the imperative force of circumstances, a suffering, dying father whom he could not turn from without a hardness of heart that was unchristian? [Cf: 19MR10.02] p. 10, Para. 4, [1870MS].

Brother A. C. [Bourdeau] had made some sacrifices--more, as far as means was concerned, than many of his ministering brethren. He had not been active as a laborer, but he had tried to carry out the testimony to move from Bourdeauville. [\* A town located about 15 miles east of St. Albans, Vermont, now spelled Bordoville.] This has been done at quite a sacrifice on his part. This should have been considered. Again, the suffering of his father called for the time and care of his son. One son was at a distance, while the one within reach was relied upon and his help positively demanded. A. C. Bourdeau was dealt with in a manner such as Brother Butler would not have borne [toward] himself. Justice, mercy, and love were not mingled with that labor. [Cf: 19MR10.03] p. 11, Para. 1, [1870MS].

You saw misdeeds that Brother Bourdeau had made; could you see none in your own life to condemn? He moved just as honestly as you have done, and yet you have moved unwisely and injured the cause many times when you thought you were doing it justice. You had no right to deal in the unsparing manner you did with Brother A. C. Bourdeau, condemning and passing judgment on his course. You did not discriminate. You did not let pity and love come into your heart. [Cf: 19MR11.01] p. 11, Para. 2, [1870MS].

Your course in turning from California as you did in their pressing need was deserving of censure even more than the case of A. C. Bourdeau. God came near to you; He brought you over the ground; He tested and proved you to reveal to you your weaknesses, and for the purpose of giving you an experience and softening your heart and subduing your severe and harsh traits of character. How did you bear the test? [Cf: 19MR11.02] p. 11, Para. 3, [1870MS].

There is much more I might say to you, my brother, but I have not time. God has in His providence placed the cup of sorrow to your lips that you might sympathize with your brethren who have tasted of its bitterness. To close the soul to human griefs, to make no consideration for circumstances where God's providence is at work upon His suffering children, to force all under any and every circumstance and condition into one groove without reference to God's providences, is a fearful mistake which will react upon our own heads. [Cf: 19MR11.03] p. 11, Para. 4, [1870MS].

I was shown that in dealing with our fellow men we all are to consider that they are of like passions with ourselves, feeling the same weaknesses and suffering the same temptations. They, with us, have a struggle with life if they maintain their integrity in circumstances of peril, keeping the balance of the mind. We must deal with fellow mortals with kindly compassion and tenderest sympathy. We must cultivate in our character amiable tempers as well as firmness of principles. It is entirely out of place for one fellow laborer to lord it over another. We may be true to duty, true to principle, honest and firm for right, not swerving from principle in the least degree; but this should not hinder fellow laborers in the vineyard of God from exhibiting traits of character which are pleasing, deportment which is condescending, intercourse which is kind, and manners which are truly complacent, and affection and politeness without affectation or dissembling. [Cf: 19MR11.04] p. 11, Para. 5, [1870MS].

I was shown that God requires true love to unite the hearts of the

human brotherhood, and why this love does not flourish is because selfishness, envy, and jealousy exist. True justice will not injure our fellow men, and true politeness will not offend them. True Christian courtesy unites and perfects both justice and politeness, and mercy and love make up the filling, giving the finest touches and most graceful charms to the character. Genuine piety in the heart needs to be cultivated by all. [Cf: 19MR12.01] p. 12, Para. 1, [1870MS].

Abraham was a true gentleman. In his life we have the finest example of the power of true courtesy. Look at his course with Lot. He gives his nephew, a man of much fewer years than himself, the choice of all the lands before them in order that there might be no strife with their herdsmen. How courteously he welcomes the travelers, the messengers of God, to his tent, and entertains them! He bows before the sons of Heth when he purchases of them a cave in which to bury his beloved Sarah. What an example of a Christian gentleman! Well did Abraham know what was due from man to his fellow man. [Cf: 19MR12.02] p. 12, Para. 2, [1870MS].

Paul, though firm as a rock to principle, yet ever preserved his courtesy. He was zealous for the vital points and was not regardless of the graces and politeness due to social life. The man of God did not absorb the man of humanity. [Cf: 19MR13.01] p. 12, Para. 3, [1870MS].

But we present a greater than Abraham and Paul--the Saviour of the world. His life was a striking illustration of genuine courtesy. It is impossible to enumerate the instances of His kindness, courtesy, and tender sympathy and love. What rays of softness and beauty did His marvelous condescension shed over His entire life. He had a kind look and an encouraging word for all who were wearied and worn with labor. He was ready to help the most helpless. [Cf: 19MR13.02] p. 12, Para. 4, [1870MS].

God is displeased when fellow laborers in His vineyard shut up their sympathy to themselves, esteem themselves highly, and cannot see the good purposes, the noble efforts, of their fellow laborers, but live as if they felt no pitying love or tender sympathy. I have been shown that love, tender love and consideration for our fellow mortals, needs to be cultivated, for it is very essential and is the most valuable trait of Christian character we can have. We must learn to place the best possible construction upon [the] doubtful conduct of others. We shall be very unhappy if we place ourselves in a position to question and criticize as an enemy every man who does not greet us with a smile. [Cf: 19MR13.03] p. 12, Para. 5, [1870MS].

If we are ever suspecting evil, we are in danger of creating what we allow ourselves to suspect. Oh, how many mistakes we make in attempting to judge the motives of our brethren! That which we condemn as grievous wrongs in them are no greater than those that exist in ourselves which we do not discern. While in connection with men of varied minds and organizations, we cannot pass along without sometimes having our feelings hurt and our temper tried, but as Christians we must be just as patient, forbearing, humble, and meek as we desire others to be. Oh, how many thousand good acts and deeds of kindness that we receive from our brethren pass from the mind like dew before the sun, while imaginary or real injury leaves an impression which it is next to impossible to efface! The very best example to give to others is to be

right ourselves, and then leave ourselves, our reputation, with God, and not show too great anxiety to right every wrong impression and present our case in a favorable light. [Cf: 19MR13.04] p. 12, Para. 6, [1870MS].

The greatest cause of our inefficiency as a people is lack of faith and of love. These principles are essential for our prosperity as a people. The neglect to cultivate tender consideration and forbearance for one another has caused dissension, distrust, fault-finding, and general disunion. God wants this evil to exist no longer. He calls upon us to put away this great sin and to strive to answer the prayer of Christ that His disciples may be one as He is one with the Father, that the world may know that the Father had sent His Son. It is the special work of Satan to cause dissension, that the evidence of oneness which should exist with them might be hindered, that the world should be deprived of the most powerful testimony Christians can give it that God has sent His Son to bring into harmony turbulent, proud, envious, jealous, bigoted minds. [Cf: 19MR14.01] p. 13, Para. 1, [1870MS].

The power of God upon the natural heart, after having wrought its hidden work in renovating the soul through the truth received in love, will manifest its transforming power in the external life, softening, subduing, and elevating the possessor. Here the [people of the] world have a problem that they cannot work out from natural causes. The power of Christian faith they can assign as the cause for the great change in the character, but the religion of Christ can never gain its full conquest while the subject of it continues coarse and rough, sour and uncourteous. We lose much, very much, by lack of love for our brethren and sisters. Our ministering brethren--by their unity, their steadfast love, their delicacy in dealing with their brethren, firmly sustaining one another, their forbearance and sympathy and tender compassion for each other--can give to the churches an example that will rightly represent the life of our Redeemer. [Cf: 19MR14.02] p. 13, Para. 2, [1870MS].

The truth of God is not designed merely to deal with errors and vices, and the ministers to feel that they must be reined up to censure and condemn even if they see existing wrongs. Frequently the very best way to cure the evil is to let those who are wrong see the heart of the minister of God softened and tender and pitiful, their bosoms full of the milk of human kindness. [Cf: 19MR15.01] p. 13, Para. 3, [1870MS].

The truth is designed to sanctify the receiver, to fashion and mold the entire man, externally as well as internally, by abasing pride and disposing his heart to be kind and amiable and condescending. Yes, the religion of Christ is a system of the truest politeness, and its triumphs are complete when a world may look on a people professing godliness with a united front, believers showing habitual tenderness of feeling and kindness of deportment and sincere regard for the reputation of each other. We may not look for the approval of God unless we work to the point of habitual kindness, acting upon the principles of the gospel. Tender mercy is to soften whatever is harsh in the disposition, and to smooth, refine, and elevate whatever is coarse and rough in deportment. Love and faith carried out in our words and actions bear a testimony to the world that they cannot resist. It is the most powerful ministry that a church can have.--Letter 25,1870. [Cf: 19MR15.02] p. 13, Para. 4, [1870MS].

[Fragment; first part missing] ... of God, because we suffer the consequences of our own lack of wisdom. Yet in this case we should not feel that we are excusable to murmur and cherish a spirit of unreconciliation and repining because of things we cannot help. We may magnify our trials by conversing upon them. We may aggravate them by suffering ourselves to become irritated because we are made to suffer these things. But there is safety in possessing cheerfulness and encouraging a patient, meek, and lowly spirit, and committing our ways unto the Lord. Let us turn our minds to the goodness and mercy of God and see all the good we can in our present surroundings, and then the evils will not be as keenly realized. [Cf: 20MR12.01] p. 14, Para. 1, [1870MS].

Here in this world is the Christian to suffer. Here is our place of trial, of warfare, of fitting up for the better world than this. Our heaven, if we are truly Christ's followers, is not here. We are preparing for that home where no sadness, affliction, or sorrow can ever come. We should not shrink at trials or inconvenience. [Cf: 20MR12.02] p. 14, Para. 2, [1870MS].

Think of Jesus, of the trials, the mockings, the derision, and the agonizing suffering He endured to save the fallen race. Can we ask for greater evidences of His love for us? He for our sakes became poor that we through His poverty might be made rich. He was the Majesty of heaven, yet He left His glory, His riches, His high command, and consented to a life of humiliation and suffering and to an ignominious death, that He might exalt the fallen sons and daughters of Adam to His own right hand. [Cf: 20MR12.03] p. 14, Para. 3, [1870MS].

Christ is our example, our safe pattern. We are safe only when our lives exemplify the life of Christ. Shall we faint at the few trials we may endure for His dear name's sake? Shall we feel our lot hard? No indeed, dear sister. Look up to the Author of your salvation. Consider Him lest ye be weary and faint in your mind. [Cf: 20MR12.04] p. 14, Para. 4, [1870MS].

Says the apostle Paul, For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17, 18). [Cf: 20MR12.05] p. 14, Para. 5, [1870MS].

May the Lord strengthen and bless you, my sister, and lead you into all truth, is my prayer.--Letter 31, 1870. [Cf: 20MR13.01] p. 14, Para. 6, [1870MS].

(Written in September, 1870, at the Ohio camp meeting, Clyde, Ohio, to "Dear Children, Edson and Emma.") I have spoken to a large and attentive audience. Young and old were perfectly quiet and respectfully attentive. I had great liberty in speaking, for which I am grateful to God. [Cf: 20MR331.01] p. 15, Para. 1, [1870MS].

I intended to write you from Battle Creek, but this was not possible, for I was very sick--sores gathering and breaking in my head. I have discharged much blood from my head, for my brain has been congested and

fevered. I did not dress myself Wednesday or Thursday, only as I prepared to ride, and after I had returned took my bed again until I dressed to take the cars for Jackson. The air in the cars was oppressive. I soon fainted, but the Lord mercifully restored me so that when we arrived at Jackson I could, with your father's assistance, walk from the cars through a dense crowd to the depot. [Cf: 20MR331.02] p. 15, Para. 2, [1870MS].

It was State Fair time at Jackson and a mass of people rushed onto the platform to get on board as soon as the cars stopped. Your father took his arm about me, then put his shoulder against men and women with considerable force, crying, "Make way for a sick woman." We got through alive. We had to wait one hour for the train to pass and the crowds of people to get on the many trains before we could attempt to get anywhere. [Cf: 20MR331.03] p. 15, Para. 3, [1870MS].

Then father left me in care of Adelia, and he went to Brother Palmer's for a carriage. After they came we could not get to the carriage for quite a length of time. [Cf: 20MR331.04] p. 15, Para. 4, [1870MS].

I never beheld such a scene as this before--men and women rushing frantically this way and that, crowding one another and treading upon one another. I thought of the day when the wrath of God unmixed with mercy shall fall upon the heads of the wicked. The general confusion, the imprecations, the fear expressed in countenances, the pale faces, the weary, distressed looks, the angry looks and oaths, reminded us of a day far more exciting which will be general. I thought, Shall we be then among the peaceful and holy who have made God and heaven our trust, or shall we be among the fearful, terror-stricken, hopeless, despairing ones? You, my dear children, with us may be among that number who shall calmly lean upon an Arm that is mighty to save to the utmost, an Arm we have sought after and relied upon when the evil day was not upon us. [Cf: 20MR331.05] p. 15, Para. 5, [1870MS].

That night at Brother Palmer's I awoke in the greatest pain. My side and shoulder pained me so much that large drops of sweat stood on my breast and stomach. Your father took me in his arms and cried unto God in my behalf. I united with him as well as I could amid my pain. I soon experienced relief and slept. It has not troubled me since. Friday evening, although very weak, I spoke to the people with much freedom upon the sacred trust committed to the Christian and his high privilege to be fruitful in every good work and increasing in the knowledge of God, strengthened with all might, according to His glorious power unto all patience and longsuffering with joyfulness. [Cf: 20MR332.01] p. 15, Para. 6, [1870MS].

The cause seemed to be low, but the Lord has made His Word fruitful in this place. The people are settling into the work. Sabbath I spoke once to the people. Sunday we had a large concourse of people. Father spoke in the forenoon with freedom to the attentive audience upon the reasons of our faith. In the afternoon I spoke to a still larger audience with perfect freedom. There was perfect quiet among old and young and I was pleased to see some deeply affected among the unbelievers. [Cf: 20MR332.02] p. 16, Para. 1, [1870MS].

After I ceased speaking, ladies and gentlemen came to the tent saying they did not get here till I was about done and wished to know if I

would speak upon the ground again. We told them I would speak Monday afternoon. But after this a hotel keeper in the village made a request for me to speak in the Methodist church Monday evening. He obtained the consent of ministers and trustees. All were unanimous and urgent. I assented. So I spoke this morning, Monday, then in the evening in the Methodist church. No Adventist has been able to get a hearing heretofore in that church. My prayer is that this effort may tell to the glory of God in the advancement of His truth. [Cf: 20MR332.03] p. 16, Para. 2, [1870MS].

The Lord has hitherto sustained us and I believe He will still go with us. We shall, after one week of rest, attend another camp meeting in Indiana and then go directly to Kansas. These two meetings will close the camp meetings for this season. This is the tenth camp meeting we have attended. Two more before us. [Cf: 20MR332.04] p. 16, Para. 3, [1870MS].

Dear children, we feel an interest for you. We hope you will not neglect your spiritual interest. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (marginal reading: "Or, run out as leaking vessels"), for if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" (Heb. 2:1, 2). [Cf: 20MR332.05] p. 16, Para. 4, [1870MS].

It is not necessary for you to oppose the truth and rail out against it to bring upon you condemnation. But if you even neglect this great salvation, if you appear indifferent to it, you show that your heart is at variance with the truth and with the holy principles of religion and holiness. Do you make your eternal interest your first consideration? If not, you show manifest neglect of this great salvation. [Cf: 20MR333.01] p. 16, Para. 5, [1870MS].

It is not merely the profane swearer, the murderer, the adulterer, the liar, the deceiver, who must feel the wrath of God because of disobedience and neglect of this great salvation, first spoken by Christ and afterwards confirmed by His disciples. Those who have enlightened minds and consciences and who have a full knowledge of the truth and the requirements of God, yet continue to live in a state of indifference and spiritual sloth, are virtually neglecting this great salvation and cannot expect to escape the penalty of this neglect. The example to others is such that they hinder them and sanction in them the same neglect they are guilty of themselves. [Cf: 20MR333.02] p. 16, Para. 6, [1870MS].

My dear children, I am desirous that you should know Christ by experimental knowledge of Him yourselves. You should obtain an experience for yourselves and be His earnest, faithful servants, manifesting perseverance and zeal and energy in the work and cause of God. Seek to exemplify Christ in your lives. Seek to adorn your profession. Take an exalted position in divine things, seeking to perfect Christian character. [Cf: 20MR333.03] p. 17, Para. 1, [1870MS].

You, my children, have given your hearts to one another; unitedly give them wholly, unreservedly to God. In your married life, seek to elevate



one another, not to come down to common, cheap talk and actions. Show the high and elevating principles of your holy faith in your everyday conversations and in the most private walks of life. Be ever careful and tender of the feelings of one another. Do not allow either of you for even the first time, a playful bantering, joking, censuring of one another. These things are dangerous. They wound. The wound may be concealed, nevertheless the wound exists, and peace is being sacrificed and happiness endangered when it could be easily preserved. [Cf: 20MR333.04] p. 17, Para. 2, [1870MS].

Edson, my son, guard yourself and in no case manifest the least disposition savoring of a dictatorial, overbearing spirit. It will pay to watch your words before speaking. This is easier than to take them back or efface their impression afterwards. Brother Winslow has made his married life very bitter by a dictatorial, ordering spirit, savoring of the arbitrary. He has made his wife's family much trouble by the set will savoring of perverseness. [Cf: 20MR333.05] p. 17, Para. 3, [1870MS].

Edson, shun all this. Ever speak kindly; do not throw into the tones of your voice that which will be taken by others as irritability. Modulate even the tones of your voice. Let only love, gentleness, and mildness be expressed in your countenance and in your voice. Make it a business to shed rays of sunlight, but never leave a cloud. Emma will be all to you you can desire if you are watchful and give her no occasion to feel distressed and troubled and doubt the genuineness of your love. Yourselves can make your happiness, or lose it. You can, by seeking to conform your life to the Word of God, be true, noble, elevated, and smooth the pathway of life for each other. [Cf: 20MR334.01] p. 17, Para. 4, [1870MS].

Edson, you, my dear boy, have to educate yourself in practicing self-control. God help you, my much loved son, to see the force of my advice and counsel to you. Be careful every day of your words and acts. Yield to each other. Yield your judgment sometimes, Edson; do not be persistent even if your course appears just right to yourself. You must be yielding, forbearing, kind, tenderhearted, pitiful, courteous, ever keeping fresh the little courtesies of life, the tender acts, the tender, cheerful, encouraging words. And may the best of Heaven's blessings rest upon you both, my dear children, is the prayer of your mother. [Cf: 20MR334.02] p. 17, Para. 5, [1870MS].

I now go to the stand to speak for the last time upon the ground. [Cf: 20MR334.03] p. 17, Para. 6, [1870MS].

One lady has just bid me goodbye who walked eight miles from Freemont to hear me speak. I have just ceased speaking. Had great freedom. [Cf: 20MR334.04] p. 17, Para. 7, [1870MS].

This is a most beautiful grove of beech, maple, and oak, horse chestnuts, and many other grand old trees. I have just picked up a quart of the largest acorns I ever saw.--Letter 24, 1870. [Cf: 20MR334.05] p. 18, Para. 1, [1870MS].

The world is increasing in sin. The ungodly are rapidly filling up the cup of their iniquity, preparing for retribution from the God of justice. The degeneracy of the race is rapid and fearful. As it was in

the days of Noah, thus shall it be when the Son of Man shall be revealed. [Cf: RH 03-08-70 para. 1] p. 18, Para. 2, [1870MS].

Previous to the destruction of the old world by a flood, its inhabitants were reeking in corruption. Sin and crime of every description prevailed. The state of the world now is fast reaching the point when God will say to it, as he did anciently: "My Spirit shall not always strive with man." One of the grievous sins existing in this degenerate age of corruption is adultery. This shameful sin is practiced to an alarming extent. The Sabbath and the marriage institution were ordained of God in Eden to be preserved sacred and holy. Both of these institutions of divine appointment have been disregarded and set at naught by men and women, whose hearts are fully set in them to do evil. [Cf: RH 03-08-70 para. 2] p. 18, Para. 3, [1870MS].

But if the transgressors of the seventh commandment were to be found only among those who do not profess to be Christ's followers, the evil would not be a tenth part as great as it now is. But the crime of adultery is largely committed by professed Christians. Both clergymen and laymen, whose names stand fair upon the church record, are alike guilty. Many who profess to be the ministers of Christ are like the sons of Eli who ministered in the sacred office, and took advantage of their office to engage in crime and commit adultery, causing the people to transgress the law of God. A fearful account will such have to render when the cases of all shall pass in review before God, and they be judged according to the deeds done in the body. [Cf: RH 03-08-70 para. 3] p. 18, Para. 4, [1870MS].

Many of this class whose hearts are carnal, take the position that the law of God is abolished. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." They have not been transformed by the renewing of their minds. They are lawless. They profess to be holy, while they are servants of sin. Many of those who teach that the law of God is abolished are lascivious men, fornicators, and adulterers. They are forward to rate against the law of God, and curse the bondage of the law. Their bitter speeches illy compare with the words of Paul: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." "Wherefore the law is holy, and the commandment holy, and just, and good." [Cf: RH 03-08-70 para. 4] p. 18, Para. 5, [1870MS].

Paul in his epistle to Timothy describes the very men who are under the bondage of the law. They are the transgressors of the law. He names them lawless, disobedient, sinners, unholy, profane, murderers, adulterers, liars, and all who depart from sound doctrine. 1 Tim. 1:9, 10. [Cf: RH 03-08-70 para. 5] p. 19, Para. 1, [1870MS].

The law of God is the mirror to show man the defects in his character. But it is not pleasant to those who take pleasure in unrighteousness to see their moral deformity. They do not prize this faithful mirror, because it reveals to them their sins. Therefore, instead of instituting a war against their carnal minds, they war against the true and faithful mirror, given them by Jehovah for the very purpose that they may not be deceived, but that they may have revealed to them the defects in their character. Should the discovery of these defects lead

them to hate the mirror, or to hate themselves? Should they put away the mirror which discovers these defects? No; the sins which they cherish, which the faithful mirror shows them as existing in their characters, will close before them the portals of Heaven, unless they are put away, and they become perfect before God. [Cf: RH 03-08-70 para. 6] p. 19, Para. 2, [1870MS].

Listen to the words of the faithful apostle: "By the law is the knowledge of sin." These men who are zealous to abolish the law, had far better manifest their zeal in abolishing their sins. Adultery is one of the terrible sins of this age. This sin exists among professed Christians of every class; but is found to exist to the greatest extent among those who war against the law of Jehovah. [Cf: RH 03-08-70 para. 7] p. 19, Para. 3, [1870MS].

Christians are called to lay their bodies a living sacrifice upon the altar of God. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." [Cf: RH 03-08-70 para. 8] p. 19, Para. 4, [1870MS].

If the bodies professedly laid upon the altar of God should pass that scrutiny that was given the Jewish sacrifice, how few would stand the test, and be pronounced perfect before God, preserved unto holiness, free from the taints of sin or pollution. No lame sacrifice could God receive. No injured or diseased sacrifice would God accept. The offering given to God was required to be sound, in every respect without blemish, and valuable. [Cf: RH 03-08-70 para. 9] p. 19, Para. 5, [1870MS].

None can glorify God in their body, as he requires, while they are living in transgression of the law of God. If the body violates the seventh commandment, it is through the dictation of the mind. If the mind is impure the body will naturally engage in impure acts. Purity cannot exist in the soul of one who yields his body to impure acts. If the body is serving lust, the mind cannot maintain consecration to God. To preserve a sanctified mind, the body must be preserved in sanctification and honor. The mind will then serve the law of God, and yield willing obedience to all its claims. Then, with the apostle, such can yield their members as instruments of righteousness unto God. "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lust thereof." The freedom which the apostle describes as the privilege of Christ's followers will never be experienced by those who delight to trample under foot the law of God. The freedom and blessedness expressed in the following words, will be experienced by that class who yield obedience to the law of Jehovah: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The apostle charges the Galatians to "walk in the Spirit and not fulfill the lust of the flesh." He farther states: "And they that are Christ's have crucified the flesh with the affections and lusts." [Cf: RH 03-08-70 para. 10] p. 19, Para. 6, [1870MS].

But those who would delight to have the law done away, would delight in sin. Their carnal hearts are not in unison with that law which the

apostle declares to be holy, just, and good. Paul inquires, "Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said referring to one of the ten commandments, Thou shalt not covet." Saul did not commence a raid against the law in order to justify a life of sin; but when his mind was enlightened in regard to the claims of the law of God, he saw himself a sinner, a transgressor of the law. His sins were brought before him, and what was the result? Did he commence a tirade against the law which showed him that he was a transgressor? Is it in his heart to crucify that law? Oh no! he crucified the carnal mind which rises in enmity against the law of God. "Sin revived," says Paul, "and I," not the law, "died." Oh! when will professed Christians awake to see the brink of the precipice they are standing upon in refusing to acknowledge the claims of the law of God? [Cf: RH 03-08-70 para. 11] p. 20, Para. 1, [1870MS].

The Lord made man upright; but he has fallen, and become degraded, because he refuses to yield obedience to the sacred claims which the law of God has upon him. All the passions of man, if properly controlled and rightly directed, will contribute to his physical and moral health, and insure to him a great amount of happiness. The adulterer, the fornicator, and the incontinent, do not enjoy life. There can be no true enjoyment for the transgressor of God's law. The Lord knew this, therefore he restricts man. He directs, commands, and he positively forbids. [Cf: RH 03-08-70 para. 12] p. 20, Para. 2, [1870MS].

But many are so far deceived by the devil that they think that they themselves can excel the great God in providing ways and means for human happiness. They charge their unhappiness to the prohibitions contained in the law of the ten commandments; and if they can in any way feel released from the claims of the law of God, they will be free and happy indeed. [Cf: RH 03-08-70 para. 13] p. 20, Para. 3, [1870MS].

Many will not search the Scriptures for themselves. They remain in willing ignorance of the origin and perpetuity of the law of the ten commandments. They trust to the researches of others to settle this matter for them. Blind leaders say, "You need not keep the law of God, for it is not binding. It is a yoke of bondage." And the willingly ignorant are blind, led by the blind. Neither are guiltless. God has provided for them in his law a mirror, that they may see their true character. Does it improve their condition to break this faithful looking glass, because it reveals to them their defects? The work they should engage in is to put away sin, and every impurity, and work righteousness. Their remaining in willing ignorance of the claims of the law of God will not shield them from the penalty to be inflicted in consequence of its violation. [Cf: RH 03-08-70 para. 14] p. 20, Para. 4, [1870MS].

The Lord well knew that the happiness of his children depends upon their submission to his authority, and living in obedience to this holy, just and good rule of government. Man may pass on awhile, and conceal the fact that he is an adulterer; yet God has his eye upon him. He marks the man. He cannot conceal his crimes from God. He may apparently conduct himself properly before his family, and before the community, and be esteemed as a good man. But does he deceive himself in thinking there is not knowledge with the Most High? He is exposing

his corruption to the view of the Majesty of Heaven. He who is high and lifted up, and the train of whose glory fills the temple, sees and knows, even the thoughts, and the intents and purposes of the heart of the transgressor who is debasing himself in the sight of the pure, sinless angels, who are recording all the acts of the children of men. And not only is his seen, but it is marked by the recording angel. [Cf: RH 03-08-70 para. 15] p. 21, Para. 1, [1870MS].

The transgressor of God's law may pass on for a time without exposure; but, sooner or later, he will find himself overtaken, exposed, and condemned. Whoever dares to violate the law of God will experience for himself that "the way of the transgressor is hard." The opposition and willing ignorance in regard to the law of God, is the reason so few feel that they are under moral obligation. They despise the law which was the instrument that slew Paul. They cannot say with him, I die; but they earnestly strive to live, while they cry, Death to the law! [Cf: RH 03-08-70 para. 16] p. 21, Para. 2, [1870MS].

This is virtually their testimony. The commandment came, sin revived; the law died, and the carnal mind lived. This is the order with the transgressor. Their spiritual powers are benumbed. Eternal things are not discerned. Their works are carnal, and their example is corrupting. [Cf: RH 03-08-70 para. 17] p. 21, Para. 3, [1870MS].

Sin does not appear as sinful, unless viewed in the truthful mirror God has given them as a test of character. When men and women acknowledge the claims of the law of God, and plant their feet upon this platform of eternal truth, they will stand where the Lord can give them moral power to let their light so shine before men that they may see their good works, and glorify our Father who is in Heaven. [Cf: RH 03-08-70 para. 18] p. 21, Para. 4, [1870MS].

Their course will be marked with consistency. They will not justly earn the charge of hypocrisy and sensualism. Then man can preach Christ with power, being imbued with his Spirit. They can utter truths which will melt and burn their way to the hearts of the people. They have moral force, for they are in harmony with the moral law, and their words proceed from pure hearts, and from clean lips. *Ellen G. White. Battle Creek, March 4, 1870.* [Cf: RH 03-08-70 para. 19] p. 22, Para. 1, [1870MS].

[At the tent meeting in Orange, Mich., June, 1869.] "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6:33, 34. [Cf: RH 03-29-70 para. 1] p. 22, Para. 2, [1870MS].

We feel a deep interest for the people of God. We are anxious that they should rightly estimate the important truths for these last days, and have correct views in reference to the characters they must develop in order to obtain the redemption promised the faithful and perfect. We would that all felt a deeper interest in regard to their own salvation and that of their fellow men. We wish that all would regard the work of repentance, faith, and devotion, as essential to the formation of their religious characters. [Cf: RH 03-29-70 para. 2] p. 22, Para. 3, [1870MS].

It is apparent that but few have any just sense of the solemnity of the time in which we live, and the important work to be accomplished in this time. The Judgment is just before us, and yet personal, selfish interest in temporal things, engages the time and attention, and eternal things are not discerned. Eternal interests are made secondary. This is the great cause of the lack of spirituality, of courage, of godliness, and of living faith, among God's people. They do not seem to possess that faith and confidence in God that should be expected of men and women who profess to be Christians waiting for the appearing of their Lord. They are not willing to surrender all for Christ, and thus comply with God's requirements. They hesitate to invest much in his work and in his cause. When we consider that that God who gave us life, and who has surrounded us with his rich blessings, has the first claim upon our attention, we shall withdraw our love and affection from this world and from all earthly treasures, and center them upon God. Our best and holiest affections should be devoted to him. When controlled by his Spirit, there will be no danger of their being perverted or misplaced. Their influence will lead others to purity and a holy life. [Cf: RH 03-29-70 para. 3] p. 22, Para. 4, [1870MS].

Eternal things should awaken our interest, and should be regarded, in comparison with temporal things, as of infinite importance. God requires of us to make it our first business to attend to the health and prosperity of the soul. We should know that we are enjoying the favor of God, that he smiles upon us, and that we are his children indeed, and in a position where he can commune with us, and we with him. We should not be at rest until we are in that position of lowliness and meekness that he can safely bless us, and we be brought into a sacred nearness with God, where his light may shine upon us, and we reflect that light to all around us. But we cannot do this unless we are earnestly striving ourselves to live in the light. This God requires of all his followers, not merely for their own good, but also for the benefit of others around them. [Cf: RH 03-29-70 para. 4] p. 22, Para. 5, [1870MS].

We cannot let our light shine out to others, so as to attract their attention to heavenly things, unless we have the light in us. We must be imbued with the Spirit of Jesus Christ, or we cannot manifest to others that Christ is in us the hope of glory. We must have an indwelling Saviour, or we cannot exemplify in our lives his life of devotion, his love, his gentleness, his pity, his compassion, his self-denial, and purity. This is what we earnestly desire. This should be the study of our lives, How shall I conform my character to the Bible standard of holiness? [Cf: RH 03-29-70 para. 5] p. 23, Para. 1, [1870MS].

If we are put to great inconvenience in regard to our temporal arrangements in order to attain this exalted position, which God requires us to meet, we should not hesitate or complain. Christ sacrificed his majesty, his splendor, his glory, and his honor, and for our sakes became poor, that we through his poverty might be made rich. He condescended to a life of humiliation. He was subjected to scorn. He was despised and rejected of men. He bore insult and mockery, and a most painful death in the most shameful manner, in order that he might exalt and save the fallen sons and daughters of Adam from hopeless misery. In view of this unparalleled sacrifice and mysterious love

manifested for us by our Redeemer, shall we withhold from God our entire service, which at the best is so feeble? Shall we use selfishly, for business, or pleasure, the time which is necessary for us to devote to religious exercises, to the study of the Scriptures, and to self-examination and prayer? Said the divine Teacher, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." We must devote time to the study of the Scriptures. A mere casual reading of them is not enough. We should investigate, and pray that our understanding may be quickened to comprehend the teachings of the precious word of God. Our Saviour continues his words, "Ye will not come unto me that ye might have life." The life principle is found in Christ. [Cf: RH 03-29-70 para. 6] p. 23, Para. 2, [1870MS].

We cannot obtain a growth in grace and a knowledge of the divine will unless we give especial attention to these essential duties. Our spiritual strength will languish without these precious aids. We should greatly dishonor God, if we devoted the strength of brain, bone, and muscle, to the meager object of obtaining the things of the present life, which cannot secure to us the life which is to come, which will measure with the life of God. [Cf: RH 03-29-70 para. 7] p. 23, Para. 3, [1870MS].

I feel deeply in this matter. The truths you have been listening to from God's servants so attentively, are realities to me. They are not idle tales. The scenes of this earth's history are rapidly passing, and our probation is soon to close. Many of us who profess to be Christians are unready, and have not the preparation required to meet that fearful day, when in Heaven it shall be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." It is for us to bend all our energies to obtain the necessary preparation for that important time. We profess that we are preparing for a better country. Our faith says that we are merely passing through this land as pilgrims and strangers. We are not fellow citizens here. We are not dwellers upon the earth; because as a snare shall the day of the Lord come upon all them that dwell on the face of the whole earth. We have not built our hopes here, in this world. Our actions have testified to our faith, that in Heaven is our enduring substance. Our manners and our actions should all be living preachers to testify that the things of this life are of minor consequence; that they must pass away, and that the things of the kingdom of God, the treasures that are reserved for the faithful overcomers, outweigh every earthly consideration, and every earthly treasure. [Cf: RH 03-29-70 para. 8] p. 24, Para. 1, [1870MS].

To live thus, demands vigor of spirit to fight the fight of faith. Practical religion carries with it energy and perseverance. Its operations are manifested in meekness, love, humbleness of mind, in self-denial and disinterested benevolence. Our Heavenly Father weighs the purposes and intentions of the heart. If the greater amount of your strength, anxiety, and interest, is employed to serve yourselves and your families, and for the purpose of carrying forward your worldly enterprises, how can you testify to an unbelieving world that the truths you believe are a reality? How do you show to others that your faith is genuine, and that you really believe that the end of all things is at hand? [Cf: RH 03-29-70 para. 9] p. 24, Para. 2, [1870MS].

It is impossible for men to have this belief and not express it and show this faith by their works. It is impossible for them to feel the worth of souls for whom Christ died, and to believe in his speedy coming, if their interest is devoted to acquiring, and their strength wholly spent in caring for, the things of this world. [Cf: RH 03-29-70 para. 10] p. 24, Para. 3, [1870MS].

"For we are made a spectacle unto the world, to angels, and to men." God requires us to rise above the world, and breathe the atmosphere of Heaven. Then can you give to Jesus the unreserved devotion of your heart, and the entire obedience of your life. It is not enough for you to pray with your families, and devote a little time to religious exercises in meeting. Is this all that God claims? He requires the whole heart--the undivided affections. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Cf: RH 03-29-70 para. 11] p. 24, Para. 4, [1870MS].

Men and women put forth energy in serving themselves. They are earnest, and frequently endure much suffering, in laboring very hard to attain some earthly benefit, some worldly object. They exhaust themselves in the pursuit of worldly treasures so that it is impossible for them to render to God the service he requires, and will accept. It is almost impossible for some to keep from falling asleep when the exercise is changed from the service of self and the world, to the service of God. Some seem to have no power to keep their eyes open in meeting. Satan seems to mesmerize them when important truths are presented. Their vitality was exhausted in laboring for temporal things. They left their strength in the harvest field or in their several avocations to secure the things of this life. But few realize that, in thus doing, they are sustaining an eternal loss. God does not accept their lame, sickly, inefficient sacrifice. Therefore, you hear these men complaining of doubts and of darkness. They have no real happiness. They have no experience in the things of God, and can relate no deep and earnest exercises of mind. They suppose that they are Christians. They know not that their Redeemer liveth by actual experience. His love and grace do not brighten into higher, holier perfection their Christian character, giving them a glorious triumph amid the buffeting of Satan and the sorrows and trials of this life. This might be their experience if they would comply with the requirements of God's word. [Cf: RH 03-29-70 para. 12] p. 25, Para. 1, [1870MS].

Eternal things should be of the first importance, and of as much greater consequence than earthly things, as Heaven is higher than the earth. Yet how often is the strength exhausted in obtaining earthly treasures. Men and women who profess to be followers of Christ, do not take time to seek the Lord. He has promised that if they would seek him, he would be found of them. Oh! that Christ's professed followers would live in such a manner before the world that they would be constrained to acknowledge their sincerity because their works testify to their faith. When unbelievers see that Christ's professed followers deny their faith by their unconsecrated lives, the truths they profess and advocate, seem to them like idle tales. [Cf: RH 03-29-70 para. 13] p. 25, Para. 2, [1870MS].



Missionaries are wanted. We wish you all possessed a living, missionary spirit. You need not, in order to become missionaries, go to California or to Europe. You have work to do in your own families and in your neighborhoods. If your works have not been in accordance with your faith where you are best known, so that you are in good repute with those that are without, you are not the men upon whom God will place the burden of a work for more distant localities and foreign missions. Do you feel the importance and the burden, so that you will introduce the truth to your best friends and those with whom you associate from day to day? Are you missionaries in your neighborhoods, and in your own families? Are you seeking to have a deep work of reformation going forward where you are best known? Is your life such as to give you influence at home with your families and workmen? You can hang up the charts, and show them the truth, as it is there illustrated. You can teach them, if you have a mind thus to do, by explaining prophetic history, and tracing down prophecies, that the end of all things is at hand. You can impress them with the sacredness of the law of God, and show them its claims upon them. [Cf: RH 03-29-70 para. 14] p. 25, Para. 3, [1870MS].

Many have been converted to the truth by working with men who judiciously gave them precept backed up by example. We are not to use the truth as a club to beat our neighbors with. We should follow the injunction of the inspired apostle, "In meekness instructing those that oppose themselves." By wisdom and meekness you may win souls to Christ and to the truth. But some, instead of doing this work, make their own business of the highest consequence. They are conversing upon their temporal business, and they are urging all to energy, that they may obtain the greatest amount of labor. This is their first great burden of interest from morning until noon, and from noon until night. All through the day their deportment and actions say to their workmen, My farm is my God and of more value to me than the truth or the salvation of your souls. The day's record passes above, and "wanting" is written against that man's name. He professes to be a servant of Jesus Christ, but has served only his own interest. He is an unfaithful servant. You are surrounded with men and women who will appear in the judgment against you. They will say, "You believed these things, and why did you not tell me? Your houses and lands were of more interest to you, than my soul's salvation. [Cf: RH 03-29-70 para. 15] p. 26, Para. 1, [1870MS].

It is displeasing to God for any who profess to love him to work so hard with their hands and brains in their own business as to unfit themselves to render to God that service which comes from a fervent spirit. Christians should not make it a practice to urge their families to work until their energy is exhausted, and there is no vitality left to devote to the service of God, who requires soul, body, mind, and strength. If you employ the powers of your entire being to serve your own interest, what have you reserved to offer to God? Is it not a lame sacrifice? "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [Cf: RH 03-29-70 para. 16] p. 26, Para. 2, [1870MS].

Time is well spent that is devoted to the instruction of your children. You may be living, acceptable missionaries for God, and yet be mechanics, merchants, and farmers. You can engage in the work of

your Master with all your souls, and let your light shine to others. May the Lord arouse you, is my prayer, to seek first the kingdom of God and his righteousness, and all these things shall be added. How do you prove God? Have you not made all the provisions it was possible for you to make? Have you not looked far into the future to arrange for your supposed future wants? Have you not taken thought for the morrow, and is not your salvation made secondary? You do not attend to things of eternal moment; but are looking years into the future, to provide for your families. [Cf: RH 03-29-70 para. 17] p. 26, Para. 3, [1870MS].

But what says our Lord? "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." [Cf: RH 03-29-70 para. 18] p. 27, Para. 1, [1870MS].

The words of our Saviour here quoted need no comment. They are sufficiently plain to be understood by all who sincerely desire to grow in grace and in the knowledge of the truth, and attain to Christian perfection. It is not necessary to possess a powerful intellect to comprehend the words of important instruction which fell from the lips of the divine Teacher. Those thus endowed may overlook the valuable lesson here given, because of its simplicity and clearness, while a follower of Christ, even if feeble in intellect, may be better prepared to grasp these precious words of Christ, and comprehend his illustrations drawn from the objects he is familiar with. He tries to follow the teachings of Christ, and his heart is set on heavenly things. The bent of his mind and heart proves his sincerity. The simple faith and trust in God of this man is more acceptable to God than the brilliant intellect and the most eminent talents with lack of sincerity, and faith and trust in God. The Master, in the reckoning day, will not ask, How much have you known? or professed?, or talked? but, How much have you loved? and where was your heart? Was it above, or beneath? A heart set upon Heaven is a heart set upon God. Learning is no proof of the grace of God in the heart. If the affections and heart are upon earth's treasure, they are constantly tempting the Devil to tempt them. The heart that is earnestly seeking and contemplating heavenly things, is fortified against lustful ambitions and worldly desires. [Cf: RH 03-29-70 para. 19] p. 27, Para. 2, [1870MS].

The men of the world are dwellers upon the earth. They know no other conversation but earthly. They are blinded by the god of this world.

Moles are ever burrowing in the earth. They cannot see. So is the understanding of world loving men darkened. Many professed Christians are no better. Their affections are on earthly things. They view the truth and heavenly things from the worldling's standpoint. They mistake gain for godliness, sin for grace, the world for God, and their own wills for the will of God. There are more of this class than many suppose. Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible." [Cf: RH 03-29-70 para. 20] p. 27, Para. 3, [1870MS].

How can God be glorified in the life of that professed follower of his, who does not set his affections on things above, but condescends to keep company with, and enjoy the society of, his open enemies? The aspirations of the heart are for earthly gain. The things which are seen, and which are temporal, engross the attention, and God is forgotten. [Cf: RH 03-29-70 para. 21] p. 28, Para. 1, [1870MS].

Christians should be careful that they keep the heart with all diligence. They should cultivate a love for meditation, and cherish a spirit of devotion. Many seem to begrudge moments spent in meditation, and the searching of the Scriptures, and prayer, as though the time thus occupied was lost. I wish you could all view these things in the light God would have you; for you would then make the kingdom of Heaven of the first importance. To keep your heart in Heaven, will give vigor to all your graces, and put life into all your duties. To discipline the mind to dwell upon heavenly things, will put life and earnestness into all our endeavors. Our efforts are languid, and we run the Christian race slowly, and manifest indolence and sloth, because we so little value the heavenly prize. We are dwarfs in spiritual attainments. It is the privilege and duty of the Christian to be "increasing in the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ." As exercise increases the appetite, and gives strength and healthy vigor to the body, so will devotional exercises bring an increase of grace and spiritual vigor. [Cf: RH 03-29-70 para. 22] p. 28, Para. 2, [1870MS].

The affections should center upon God. Contemplate his greatness, his mercy and excellences. Let his goodness and love and perfection of character captivate your heart. Converse upon his divine charms, and the heavenly mansions he is preparing for the faithful. He whose conversation is in Heaven, is the most profitable Christian to all around him. His words are useful and refreshing. They have a transforming power upon those who hear them, and will melt and subdue the soul. [Cf: RH 03-29-70 para. 23] p. 28, Para. 3, [1870MS].

We allow the trials and sorrows of earth to so overcome us that we have but little strength to press through the clouds of darkness to the eternal reward. The contemplation of heavenly things will revive our drooping faith, increase our courage and perseverance, and render our trials and sufferings far more easy. It will enable us to bear them with patience and joy. Says Paul: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." When a

Christian draws his life from above, and strengthens his soul with the contemplation of things that are unseen, God is honored, because he takes him at his word. He believes the promise, and it is accounted unto him for righteousness. [Cf: RH 03-29-70 para. 24] p. 28, Para. 4, [1870MS].

If such an amount of time is required to make preparations for the wants of the body for this short life, how much time do you consider will be required for spiritual exercises, in order to perfect Christian character, that you may be counted worthy of the better life which is eternal? Do you think a fitness for a pure and holy Heaven comes along naturally, without special effort on your part? Great preparation has been made by our heavenly King, in our Father's house, for the saints of God; and a great preparation have we to make to attain purity of character and a moral fitness for the home of sacred bliss to which we shall be introduced if we are found worthy. Therefore let us aspire after the heavenly life. Withdraw your thoughts from worldly things; for they will benumb your affections and pollute your soul. Learn daily of him who has invited you to be meek and lowly, and you will find rest to your soul. Christ is our consolation and our strength. We are not required to labor, or to employ our thoughts, more than we now do; but to change the current of these thoughts and labors, and employ as many serious thoughts every day upon our salvation, and how we may show ourselves approved unto God, and have our conversation upon his excellent glory and the life to come, as we now devote to worldly affairs and things that are of no profit. A transformation is required of us, a renewing of the mind, that we may prove what is that good, and acceptable, and perfect will of God. By Ellen G. White. [Cf: RH 03-29-70 para. 25] p. 29, Para. 1, [1870MS].

*[At the grove meeting in Johnstown, Mich., June, 1869.]* We have been listening to pointed truths pressed home to the heart by the Spirit of God. Some professed followers of Christ may be inclined to say, as did the disciples at a certain time as they listened to the earnest truths which fell from the lips of the divine Teacher, "This is an hard saying, who can hear it?" Many may think that the way is made too straight; when we talk of self-denial, and sacrifice for Christ's sake, they think we dwell too much on these points. You would prefer to hear us speak of the Christian's reward. We know that those who are faithful will inherit all things; but the great question with us should be, "Who may abide the day of his coming; and who shall stand when he appeareth?" Who shall be counted worthy to receive the exceeding great and precious reward that shall be given to the overcomers? Those who shall be partakers of Christ's sufferings, will be sharers with him of his glory. [Cf: RH 04-12-70 para. 1] p. 29, Para. 2, [1870MS].

Without holiness, the word of God tells us, no man can see the Lord. Without purity of life it is impossible for us to be fitted and prepared to dwell with the holy and sinless angels in a pure and holy Heaven. No sin can be there. No impurity can enter the pearly gates of the golden city of God. And the question for us to settle is, whether we will turn from all sin and comply with the conditions God has given us, that we may become his sons and daughters. Separation from the world he requires of us in order to become members of the royal family. [Cf: RH 04-12-70 para. 2] p. 30, Para. 1, [1870MS].

The light has been given us showing us the path plain and distinct

that we might not err therein, if we will only study the chart which points out the way. But while many of us profess to be Christians, we fail to make the word of God the man of our counsel; we fail to make it our guide; we do not study its pages and acquaint ourselves with the principles contained in its sacred record. [Cf: RH 04-12-70 para. 3] p. 30, Para. 2, [1870MS].

If we would only study the truths of God's word, and do his will, we should know of the doctrine; we should not be ignorant of the important truths for this time. We believe without a doubt that Christ is soon to come; and believing this we feel a necessity upon us to plead with men and women to prepare for the coming of the Son of Man. We do not want that any of you should be of that number who shall call for rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. We want you rather to be of that number who shall enter in through the gates into the city, who shall have an abundant entrance, and shall have right to the tree of life, and shall eat of its immortal fruit and pluck of its healing leaves. We want you to be of that company that shall bow before the throne of God crying, "Worthy, worthy, worthy, is the Lamb that was slain for us." We want you to be praising God with immortal tongues, and be saved with an everlasting salvation; and, therefore, we warn you to flee from the wrath to come. We plead with you to perfect holiness in the fear of the Lord. It is perfection that is required; and nothing short of perfection will enable you to see the King in his beauty. [Cf: RH 04-12-70 para. 4] p. 30, Para. 3, [1870MS].

When you are all ready, having overcome your sins, having put away all your iniquity from you, you are in a condition to receive the finishing touch of immortality. Many are waiting and expecting that a more favorable opportunity than the present time will come when they can put away sin more easily than now; and when it will not require so great humility and sacrifice on their part, and they will not have to make the effort they are required to make at the present time to perfect holiness in the fear of God. I fear that while they are thus waiting for the better time, their probation may close and they be found in their sins. For the sentence is to go forth: "He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." This may be spoken in Heaven in your case, and the work for you will have been done, and you lost, eternally lost. [Cf: RH 04-12-70 para. 5] p. 30, Para. 4, [1870MS].

It will not be safe for you to wait for a better time to come. It is while it is called today. If any man will hear his voice, harden not your hearts. It is to listen today to the invitation of mercy. It is to yield your pride, your folly, your vanity, and make an entire surrender of your heart to God. Come to him with your talents and all the influence you have, and lay all these without reserve at the feet of Him who died on Calvary's cross to redeem you. His head wore the crown of thorns; and they were pressed into his sacred temples, and sent the blood trickling down his face and beard. He was wounded for our transgressions, and bruised for our iniquities, and the chastisement of our peace was upon him. He was smitten and afflicted, and it was for you and me he thus suffered. And while you stand without moral courage to take your position, and to gird the armor of righteousness about you, you are manifesting cowardice which should make you ashamed. He

has made provision whereby you can stand amid the perils of this age. [Cf: RH 04-12-70 para. 6] p. 31, Para. 1, [1870MS].

Your grasp should be fastened upon the eternal, and you realize that you have the strength that is mighty to cling to, which will be to you a stronghold and fortress in the day of trouble, affliction, and peril. But will that better time and that more favorable opportunity ever come to those who would say to the Spirit of God, as did Felix, Go thy way for this time; when I have a convenient season I will call for thee? Is the opportunity ever to come when we can leave sin any more easily than at the present moment? Is the time coming when we can take hold of the truth any more easily than now? Satan has come down with great power, and is working with great activity to weave his net around unguarded souls and thereby take them captive in his snares, that they may not be partakers of the glories that are to be revealed at the appearing of Jesus Christ. [Cf: RH 04-12-70 para. 7] p. 31, Para. 2, [1870MS].

Are we willing that Satan should carry out his purposes? Many yield themselves willingly to his influence, and by their course of action tempt the devil to tempt them. It is for us to make an effort to turn from iniquity, to the living God. In Christ's sermon on the mount, in the lesson he there gave his disciples, he says, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Perfection in our position is what the Son of God requires. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" The life he speaks of here, is that life which measures with the life of God, the life that is to be eternal, a life forevermore in the kingdom of glory, without sorrow, without pain, without sickness, without distress, and without death. [Cf: RH 04-12-70 para. 8] p. 31, Para. 3, [1870MS].

As he thus presents eternal life to his followers, is it not of more consequence to them than the life of this world? Your attention should not be turned in the direction of anxiety, fear, and solicitude, in regard to your meat and drink, and the clothing you are to put upon these bodies. Is not the better life to be sought after with far greater carefulness, and we engage in the work with greater earnestness than we should in making unnecessary preparations for this life? While we are engaged almost wholly in the preparation for this life, we are losing the opportunity of gaining eternal life. But can we not invest more in this enterprise of everlasting life than in the things of this short life? We may gather, and gather, and lay up our treasures upon earth, but they are only a snare to us. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." [Cf: RH 04-12-70 para. 9] p. 31, Para. 4, [1870MS].

Why does the Saviour, the prince of life, who has given his own life for us, say, Lay not up treasures upon earth? He explains: "For where your treasure is, there will your heart be also." While you are laying up treasure here, you will be forgetting the treasure above, forgetting that you are only passing through this world as strangers and pilgrims; therefore you are not to lay up your treasure upon earth, but lay up your treasure above. It is safe there, and nothing will ever deprive

you of your treasures. [Cf: RH 04-12-70 para. 10] p. 32, Para. 1, [1870MS].

But here you build your happiness, here you study how you can have fine and goodly houses, how you can add field to field, and treasure to treasure; and while you are doing this, brain, bone, and muscle, are taxed to the utmost to secure your earthly treasure, and you have no time to serve God, you have no time to spend in seeking for Heaven, you have no time to devote to repentance, and the separating of your sins from you, and becoming perfect, even as your Father in Heaven is perfect. [Cf: RH 04-12-70 para. 11] p. 32, Para. 2, [1870MS].

This perfection we must reach. Should I tell you that you need not be very earnest, you need not be very active, the Lord is pleased to have you enjoy the things of this life, therefore you may be as calm and moderate in religious things as you choose, and while you are thus doing you will be gaining everlasting life, I should be telling you things not written in this book. [Cf: RH 04-12-70 para. 12] p. 32, Para. 3, [1870MS].

I want to exhort you to pray always. There is no resting spot here; there is no period when you can relax your efforts, no period when you can safely cease striving, agonizing, to enter in at the strait gate. It is positively dangerous to fasten your affections upon the things of this world, and devote your time to your own sinful gratification. You idolize self, and make this world your God. There is no period when you can do this with safety. While you are thus engaged disease may be feeling after your heartstrings, and death may be on your track. Your probation may close and you be unsaved. Do you think when the Lord shall come in the clouds of heaven, in the glory of his Father, with the holy retinue of angels, that he will give to you probation, that you may have another opportunity to form your characters for Heaven? Is it to give you time to obtain moral fitness to enter the kingdom of glory? No opportunity is granted you then. It is then too late. No atoning blood then pleads in your behalf to wash away the stain of sin. Just as you then are, you will remain. Just as you fall, so you must come up in the resurrection. And if you are living when the Son of Man is revealed, just as you are then found when he shall appear, if unready, so you must remain. The impure cannot then obtain perfection of Christian character. No work of purification can then be performed. [Cf: RH 04-12-70 para. 13] p. 32, Para. 4, [1870MS].

Opportunity is now given you to improve and become perfect this side of the Judgment. You must obtain a moral fitness here to meet your God. You should be right, just right, if you wish to obtain an entrance in through the gates of the holy city of God. Should your probation close today and you be brought just as you are this moment to the gate of the city, and it should open before you, and the rays of light that emanate from the throne of God should beam forth upon you, could you endure it? Could you bear it, in your sins and in your iniquity and imperfection? Could you enjoy that sacred and divine light? Not for a moment. You would drop as powerless as the Roman guard, who watched around the sepulcher of Jesus Christ, when the angels there descended to resurrect the Son of God. As that light fell upon the Roman guard, they became as dead men. They fell to the earth. They could not endure the light from Heaven, which was reflected from one mighty angel. Neither can you unless you have a fitness for it here. Could you be brought through the

gates into the holy city, your probation closed and sins upon you, pride, folly, envy, evil surmisings, lustful passions, covetousness and these evil things, and gaze upon sinless angels, who never have fallen, never been in disobedience and transgression, and behold in every countenance the light of the glory of God as it shineth in the face of Jesus Christ, and see the redeemed saints that have washed their robes and made them white in the blood of the Lamb, how would you feel? You hear a voice inquire, Who are these? And the answer is given, These are they which have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb. [Cf: RH 04-12-70 para. 14] p. 33, Para. 1, [1870MS].

You look around and see those that have made a covenant with God by sacrifice. You then behold yourself. Impurity is upon you. Your garments are defiled with pollution of the world. Sin has left its disgusting impress upon your countenance. You cannot endure the glory and light. And you would say, Anywhere but here to be pained with this glory and beauty and loveliness. You could not endure it. You were not worthy. No, you were not ready for it, and you could not dwell there. You would rather be anywhere else. You would prefer that rocks and mountains should fall upon you and hide you from the unbearable glory that you behold everywhere. [Cf: RH 04-12-70 para. 15] p. 33, Para. 2, [1870MS].

Says Christ, Agonize to enter in at the strait gate; for many I say unto you shall seek to enter in and shall not be able. It requires an effort; and while we may talk, and plead, and entreat men and women, some may feel as amused as though it was a mere idle tale. They may feel as did those to whom Noah preached warning them that the flood was coming upon the earth. They could laugh and ridicule. They would say, How can God destroy this world that he has made so beautiful? We do not believe it. Nevertheless the waters of the flood came, notwithstanding their unbelief, and they were washed away, and the world was cleansed of its moral pollution. [Cf: RH 04-12-70 para. 16] p. 34, Para. 1, [1870MS].

Now, as it was in the days of Noah, so shall it be in the day when the Son of Man shall be revealed. These things will seem to many like idle tales, nevertheless they are true, and without preparation, without readiness, without moral fitness, you can have no place in the kingdom of glory. By Ellen G. White. (*To be continued.*) [Cf: RH 04-12-70 para. 17] p. 34, Para. 2, [1870MS].

We see beauty, and loveliness, and glory in Jesus. We behold in him matchless charms. He was the majesty of Heaven. He filled all Heaven with splendor. Angels bowed in adoration before him, and readily obeyed his commands. Our Saviour gave up all. He laid aside his glory, his majesty, and splendor, and came down to this earth and died for a race of rebels, who were transgressors against his Father's commandments. Christ condescended to humble himself that he might save the fallen race; he drank the cup of suffering, and in its place offers us the cup of blessing; yes, that cup was drained for us; and although many know all this, yet they choose to go on in sin and folly; and still Jesus invites them. He says, Whosoever will, let him come and take of the water of life freely. Provision is made that those who have been faithful may be crowned with honor, and glory, and immortality; that they may dwell in his presence, and never know sorrow and sighing more.



He has engaged to crown you with glory, and yet you turn away from his offers of mercy! [Cf: RH 04-19-70 para. 1] p. 34, Para. 3, [1870MS].

What ingratitude is manifest for all his matchless love. He invites all to come to him. Will you come? [Cf: RH 04-19-70 para. 2] p. 34, Para. 4, [1870MS].

The truths of God's word must be brought to bear upon us, and we must lay hold upon them. If we do this, they will have a sanctifying influence upon our lives; they will fit us that we may have a preparation for the kingdom of glory; that when our probation shall close, we may see the King in his beauty, and dwell in his presence forevermore. [Cf: RH 04-19-70 para. 3] p. 34, Para. 5, [1870MS].

And now the question is, are we willing to make the sacrifice? "Come out from among them, and be ye separate." Who said this? Thus said God, the creator of the heavens and the earth, he who lends you life and breath; he speaks to you. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a promise is this! [Cf: RH 04-19-70 para. 4] p. 34, Para. 6, [1870MS].

And do you think that by embracing the truth of God you are degrading yourself? that you are lowering yourself by embracing the truth of heavenly origin? The truth elevates the receiver every time. It sanctifies his taste, it refines his judgment, it elevates him, and by enabling him to perfect holiness, it brings him nearer to the character of the heavenly angels. It brings purity of character and purity of life, and gives a fitness that we may join the heavenly company in the kingdom of glory. Without this fitness, we can never see the heavenly abode. And yet many say of the truth, that it takes from them everything that they desire to keep. Let me say, It takes from you nothing that it is best for you to retain. [Cf: RH 04-19-70 para. 5] p. 35, Para. 1, [1870MS].

What does the Lord require? He requires the whole heart. He says, Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thy neighbor as thyself. What chance does this give you to love and serve self? What allowance for the affections to be diverted from God, to have your interest upon the world and worldly things? No; it is an entire surrender that is required. Come out from among them, and be ye separate, and I will receive you. [Cf: RH 04-19-70 para. 6] p. 35, Para. 2, [1870MS].

It is the strength of the entire being that God requires. He requires of you a separation from the world and the things of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." It is separation from the love of the world that is required; and what is given you in its place? "I will be a father unto you." Do you have to separate in your affections from friends? Does the truth require you to stand alone in your position to serve God, because others around you are not willing to yield to the claims that Christ has upon them? Does it require a separation in feeling from them? Yes; and this is the cross which you must bear, which leads many to say, I cannot yield to the

claims of the truth. But says Christ, If any man love father, or mother, or brother, or sister, more than me, he is not worthy of me. Whosoever will come after me, and will be my disciple, let him take up his cross and follow me. Here is the cross of self-denial and sacrifice; to separate in your affections here from those who will not yield to the claims of truth. Is this too great a sacrifice to make for him who sacrificed all for you? Here are the conditions specified by God. If we comply, he says to us, I will be a father unto you, and will receive you, and ye shall be sons and daughters of the Lord Almighty, members of the royal family, children of the heavenly King, and heirs of an immortal inheritance that is incorruptible, and that fadeth not away, reserved in Heaven for you. What a relationship is this? Do you call this degrading? Do you call this a position that shall lower you or detract from your dignity and bring you down to a low level in life? Do you call this humiliation? Do you call this a great sacrifice, to become members of the royal family and children of the heavenly King, elevated by the truths of God, fitted up for the society of heavenly angels in the kingdom of glory? What is this, in truth? It is true exaltation. It is that which will ennoble every time. The truth of God is ennobling, it is elevating, it is refining, it is sanctifying. Tell me not of any exaltation out of Jesus Christ. [Cf: RH 04-19-70 para. 7] p. 35, Para. 3, [1870MS].

When man was plunged in hopeless misery, when death was his portion, Christ left the majesty, splendor, and glory, of the heavenly kingdom, and humbled himself to a life of unexampled suffering and humiliation, and an ignominious death, that he might become a steppingstone for man, that he might climb up upon his merits, and by virtue of his blood become enabled so to serve God, that he could accept his efforts to keep his broken law, and through obedience, man could thus be brought back again and reinstated in Eden, and share again in the glory that was at first given to the holy pair as they stood in the perfection of beauty, and in their holy innocence, in the garden of Eden. This was to be given back to Adam and his faithful children, who through the merits of the blood of Christ should be washed and sanctified and made worthy to be brought back to eat of the immortal fruit of the tree of life that Adam and Eve forfeited all right to by disobedience. If we then refuse to accept of Christ as our Saviour, are we in an exalted position? No, indeed; we are just where Adam and Eve were after their transgression, degraded, fallen, and without a Saviour; just where they would have remained had they not accepted Jesus Christ as their Redeemer. [Cf: RH 04-19-70 para. 8] p. 36, Para. 1, [1870MS].

Sinners, without God you are in this helpless condition, without hope in the world, in sin, in the bonds of iniquity and vileness and corruption; and yet your words imply that you consider it a great condescension to grasp the chain of truth that is let down from Heaven to earth, that you may take hold upon it and be brought nearer to Heaven and Jesus Christ. Do you call this condescension? Do you call this a humiliation? There are no other means of true exaltation. There is no provision made for man only through Jesus Christ whereby he may be exalted. You may talk of the honors of this world. But look at Moses. He refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Here he had the privilege of living in kings' houses. He was a mighty warrior, and went forth with the armies of the Egyptians to battle; and when they returned from their

successful conquest, they everywhere sung of his praise and his victories. The highest honors of the world were within his grasp; but he chose rather to suffer affliction with the people of God than to enjoy these honors and the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward. He could look right through the cloud of affliction, persecution, and trials, and see the ransomed people of God, by faith, crowned with glory, honor, and everlasting life. He chose in this present life to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. He esteemed the riches of the coming kingdom of glory greater than the riches of Egypt. [Cf: RH 04-19-70 para. 9] p. 36, Para. 2, [1870MS].

In like manner we have fixed our minds upon the exceeding great and precious reward; and, in order to obtain it, we must have a perfect character. The angels of God are watching the development of character. Angels of God are weighing moral worth; and we are to obtain a fitness here to join the society of sinless angels. Do you expect that when Christ comes he will give you that fitness? Not at all. You must be found of him without spot, without blemish, or wrinkle, or anything like it. Now is the watching and trying time. Now it is the time to obtain a preparation to abide the day of his coming, and to stand when he appeareth. Do you say that you cannot do it because around you are so much sin and iniquity and corruption? I refer you to Enoch. He lived just previous to the world's being washed from its moral pollution, by a flood. He was on the earth at the time when corruption was teeming on every hand; and yet he bore the impress of the divine. He walked with God three hundred years; and he was not, for God took him, that is, translated him to Heaven. The flaming chariots of God were sent for this holy man, and he was borne to Heaven. Enoch had the witness that he pleased God. And this witness we can have. [Cf: RH 04-19-70 para. 10] p. 37, Para. 1, [1870MS].

Enoch represents those who shall remain upon the earth and be translated to Heaven without seeing death. He represents that company that are to live amid the perils of the last days, and withstand all the corruption, vileness, sin, and iniquity, and yet be unsullied by it all. We can stand as did Enoch. There has been provision made for us. Help has been laid upon One that is mighty; and we all can take hold upon his mighty strength. Angels of God, that excel in strength, are sent to minister to those who shall be heirs of salvation. These angels, when they see that we are doing the very utmost on our part to be overcomers, will do their part, and their light will shine around about us, and sway back the influence of the evil angels that are around us, and will make a fortification around us as a wall of fire. Ample provisions have been made for us when we are burdened, and weary, and cast down, and in distress. [Cf: RH 04-19-70 para. 11] p. 37, Para. 2, [1870MS].

Help has been laid upon One who is mighty. The great Burden Bearer, who took our nature that he might understand how to sympathize with our frailty, and with our temptations, knows how to succor those that are tempted. And does he say, Carry your burdens yourself? No; but, Come unto me ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls; for my yoke is easy, and my burden is light. But you say, It is this yoke that I have dreaded to

wear, and this burden I have endeavored to shun. But Christ says the yoke he has prepared for you to wear is easy if you submit your neck to it, and the burden is light if you cheerfully and resolutely lift it. "Come unto me," says Christ, "and I will give you rest." How much lighter than the burden of sin and iniquity that you take along. How much lighter than the conscience which is constantly stinging and reproaching you. A violated conscience is hard to be endured. How much easier is the yoke of Christ than all this! [Cf: RH 04-19-70 para. 12] p. 37, Para. 3, [1870MS].

The trouble is, the meekness is lacking; the lowliness is not there. We are not willing to come right down to the simplicity of the gospel. We want honor one of another. We are not willing to suffer affliction with the people of God, as was Moses. We are not willing to have our names cast out as evil. And although all Heaven is inviting us to break away from the influence of earth, and fix our eye upon things of immortal worth, yet we keep them fixed upon the bubbles of earth. We are unwilling to have our affections elevated. We are like a prostrate vine, its tendrils clinging to worthless stubble. Let your tendrils entwine around the throne of God. You are unwilling that the soul should be uplifted to God. You allow your mind to be diverted with the things right around you here; and while you are doing this, the heavenly glory is eclipsed, it is lost sight of. [Cf: RH 04-19-70 para. 13] p. 38, Para. 1, [1870MS].

The Majesty of Heaven is standing before the Father, pleading, My blood, my blood; spare the sinner a little longer for my sake. What are you doing for him while he is pleading? Seeking your pleasure, following in the ways of folly, corruption, sin, and iniquity; and yet he is pleading his blood before the throne of his Father! Oh! can you not be entreated to come? We entreat you to come. Come now, just as you are. Come, turn and live. Come to the Burden Bearer. [Cf: RH 04-19-70 para. 14] p. 38, Para. 2, [1870MS].

Mothers, who have so many burdens to bear, you see your children going astray, and you feel your lack of wisdom and strength to lead them the right way. Jesus says to you, "Come." Sisters, who have your burdens to bear, of care and perplexity, so much so that you often feel that life is a burden, let me say to you, The Burden Bearer, the Majesty of Heaven, has invited you to come unto him. Come, he says, unto me, and lay your burdens upon me. [Cf: RH 04-19-70 para. 15] p. 38, Para. 3, [1870MS].

Will you come? You may tell your sorrows to one another; but the case of others might not be like yours, so they could not appreciate your burden of sorrow should you tell them of it. And then you hug it again to your heart, and your dry and tearless eye does not discover your burden to those around you. But you open the Bible, and there you read, Come unto me, ye that are heavy laden, and ye shall find rest to your souls; and you say, Oh! here is the promise such as I need. And again you read, We have an advocate with the Father, Jesus Christ the righteous; and you say, Here I come to thee, Father, with my burden of anxiety, and will lay it at thy feet. You come to God in prayer, and you say, Here Lord, my anguish is so great I cannot form my prayer into words, but, Lord, thou understandest it all, and I lay my burden upon thee, the Burden Bearer. I will lay it on thee, and thou hast promised to take it. Take my burden of cares, I cannot carry it any longer; now,

Lord, bear it for me. Now since you have thus carried your burden to the Lord, leave it there; do not take it away with you. Many come to the Lord in this way, and they never really lay their burden upon him; for they gather it all up again, and carry it away with them. You are not to do this. Leave your burden there, leave it with the Burden Bearer, he has promised to take it. Then come away and say, I will not gather my burden up again, but when I have left it with Jesus, I will not begin to worry about it again. And then let the anguish of your soul be exchanged for rejoicing in the Lord. You are not to go with your heads bowed down in darkness, and crying, Oh, my troubles and perplexities! No; there is something better for you to dwell upon. It is the immortal treasure, the exceeding great reward; it is to talk of the matchless charms of the loving Saviour, and his undying love for sinners. Think of this, and you will not consider that you have had any trials worth speaking of. Go to Calvary, and behold the agony of the Son of God upon the cross, and your little trials will sink into insignificance. [Cf: RH 04-19-70 para. 16] p. 38, Para. 4, [1870MS].

May the Lord help you. I will detain you no longer, but would say, We invite you to come to Christ. We invite you to lay your burden upon the Burden Bearer. We want you to get your eye fixed upon the immortal charms of the heavenly land, and when your eye is fastened upon these, you will be willing to make any sacrifice, and count all things else but loss. You can then say with Paul, God forbid that I should glory, save in the cross of our Lord Jesus Christ. Bear cheerfully the cross of Christ, instead of shunning every cross you can. Try to imitate his life of self-denial and sacrifice, and do good to others that are around you, that at last you may be partakers of his glory, and have a crown placed upon your brow; and you will cast your crowns at his feet, and bow in adoration before him, and fill Heaven with rich music and songs to the Lamb. [Cf: RH 04-19-70 para. 17] p. 39, Para. 1, [1870MS].

Do not talk to me of the honors and treasures of this life. I have my eye fixed upon the eternal substance, the immortal inheritance. I must see the King in his beauty. I love my Lord and Saviour, and it is my life to honor and glorify him upon the earth. Take his smiles away, and everything is dark and gloomy to me. But let me have his smiles, and everything would be a Heaven to me. The darkest place on earth would be a paradise. "Glory to God in the highest, and on earth peace, and good will toward men!" Sinners, we long for you to be saved and join the songs of victory in the kingdom of glory. We love you. Think you, if we did not, we should be entreating and begging you to come to Christ and be saved in God's appointed way? We hope to meet you in the Judgment with your names recorded in the Lamb's book of life, there to remain as long as God shall exist, and enjoy the blessings of everlasting life throughout eternal ages. By Ellen G. White. (*Concluded.*) [Cf: RH 04-19-70 para. 18] p. 39, Para. 2, [1870MS].

[*At a grove meeting at Goghuac Lake, Battle, Creek, May 22, 1870.*] I have been thinking what a contrast would be seen between the gathering that we are having here today, and such gatherings as they are generally conducted by unbelievers. Instead of prayer and the mentioning of Christ and religious things, we should have the silly laugh and the trifling conversation. Their idea would be to have a general high time. It would commence in folly and end in vanity. We want in these gatherings to have them so conducted, and to so conduct

ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have been associated, or had an injurious influence over them. [Cf: RH 05-31-70 para. 1] p. 40, Para. 1, [1870MS].

Here is where very many fail. They do not consider that they are accountable for the influence they daily exert; that in all their associations in life, they must render an account to God for the impressions they make, and the influence they cast. If this influence is such as shall have a tendency to draw the mind away from God, and attract it into the channel of vanity and folly, and lead persons to seek for their own pleasure, in amusements and foolish indulgences, they must give an account for this. And if these persons are men and women of influence, if their position is such that their example will affect others, then the greater sin will rest upon them for neglecting to regulate their conduct by the Bible standard. [Cf: RH 05-31-70 para. 2] p. 40, Para. 2, [1870MS].

The occasion we are enjoying today is just according to my ideas of recreation. I have tried to give my views upon this subject, but they are better illustrated than expressed. I was here on this ground about one year since, when there was a gathering similar to this. Nearly every thing passed off very pleasantly then, but still there were some things objectionable. There was considerable jesting and joking indulged in by some. All were not Sabbathkeepers, and there was an influence manifest that was not as pleasant as we could wish. [Cf: RH 05-31-70 para. 3] p. 40, Para. 3, [1870MS].

But I believe, that while we are seeking to refresh our spirits and invigorate our bodies we are *required* of God to use all our powers at all times to the best purpose. We may associate together as we are here today, and do all to the glory of God. We can and should conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence be more beneficial upon those with whom we associate, especially upon an occasion like this, which should be of good cheer to all of us. We can return to our homes improved in mind, and refreshed in body, and prepared to engage in the work anew with better hope and better courage. [Cf: RH 05-31-70 para. 4] p. 40, Para. 4, [1870MS].

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity and be a blessing to society. And if we should let our minds run in that low channel that many who are seeking only vanity and folly permit their minds to run in, how can we be a benefit to our race and generation? how can we be a blessing to society around us! We cannot innocently indulge in any amusement which will not fit us for the more faithful discharge of ordinary life duties. [Cf: RH 05-31-70 para. 5] p. 40, Para. 5, [1870MS].

We want to seek the elevated and lovely. We want to direct the mind away from those things that are superficial and of no importance, and that have no solidity. What we desire is, to be gathering new strength from all that we engage in, from all these gatherings for the purpose of recreation, from all these pleasant associations. We want to be

gathering new strength to become better men and better women. We want from every source possible to gather new courage, new strength, new power, that we may elevate our lives to purity and holiness, and not come down upon the low level of this world. We hear many who profess the religion of Jesus Christ speak often like this: "We must all come down upon a level." There is no such thing as Christians' coming down upon a level. As we embrace the truth of God, and the religion of the Bible, this is not coming down, it is coming up upon a high and elevated level, a higher stand point where we may commune with God. [Cf: RH 05-31-70 para. 6] p. 41, Para. 1, [1870MS].

For this very reason Christ humiliated himself to humanity, and took upon himself our natures, that by his own humiliation, and suffering and sacrifice, he might become a steppingstone to fallen men, that they might climb up upon his merits, and through his excellence and virtue receive from God an acceptance of their efforts to keep his law. There is no such thing here as coming down upon a level. It is the elevated and exalted platform of eternal truth that we are seeking to plant our feet upon. We are seeking to be more like the heavenly angels, more pure in heart, more sinless, more harmless and undefiled. [Cf: RH 05-31-70 para. 7] p. 41, Para. 2, [1870MS].

We are seeking for purity and holiness of life, that we may at last be fitted for the heavenly society in the kingdom of glory; and the only means to attain this elevation of Christian character is through Jesus Christ. There is no other way for the exaltation of the human family. Some talk of humiliation, and of the sacrifice they make because they adopt the truth of heavenly origin! Surely this is not accepted by the world, it is not received by the unbeliever. They may talk of those that have embraced the truth, and sought the Saviour, and represent them as leaving everything, and giving up everything, and making a sacrifice of everything that is worth retaining. But do not tell me this. I know better. My experience proves this to be otherwise. You need not tell me that we have to give up our dearest treasures, and receive no equivalent. No, indeed! That God, that Creator, that planted the beautiful Eden for our first parents, and has planted for us the lovely trees and flowers, and everything that was beautiful and glorious in nature for the human race to enjoy, designed that they should enjoy it. Then do not think that God wishes us to yield up everything which it is for our happiness here to retain. All he requires us to give up is that which would not be for our good and happiness to retain. [Cf: RH 05-31-70 para. 8] p. 41, Para. 3, [1870MS].

That God who has planted these noble trees and clothed them with the rich foliage, and given us the brilliant and beautiful shades of the flowers, and whose handy and lovely work we see in all the realm of nature, does not design to make us unhappy; he does not design that we shall have no taste, and take no pleasure in these things. It is his design that we shall enjoy them. It is his design that we shall be happy in the charms of nature, which are of his own creating. It is right that we should choose such places as this grove for seasons of relaxation and recreation. But while we are here, it is not to devote our attention to ourselves merely, and fritter away precious time, and engage in amusements which will encourage a disrelish for sacred things. We have not come here to indulge in jesting and joking, in the senseless laugh and foolish talking. We here behold the beauties of

nature. And what then? Fall down and worship them? No, indeed. But as you behold these works of nature's let your mind be carried up higher to nature's God; let it be elevated to the Creator of the universe, and then adore the Creator who has made all these beautiful things for your benefit, for your happiness. [Cf: RH 05-31-70 para. 9] p. 42, Para. 1, [1870MS].

Men and women will delight in lovely paintings; but where do the artists get their ideas of these things to put upon the canvas? From nature's beautiful scenery. Persons are ready to worship the talent which can produce a beautiful drawing; but where do those who devote their life to this work obtain their designs? From nature, only from nature; and yet these individuals will devote the entire strength of their being, and will bestow all their affections upon their tastes in this direction. Yet art can never attain the perfection seen in nature. Many withdraw their minds from the beauties and glories of nature that our Creator has prepared for them to enjoy, and devote all the powers of their being to perfection of art; yet all these things are only imperfect copies from nature. The Maker of all these beautiful things is forgotten. I have seen many who would go into ecstasies over a picture of a sunset; but at the same time, they could have the privilege of seeing an actual and glorious sunset almost every evening in the year. They can see the beautiful tints with which nature's Master and invisible Artist, with divine skill, has painted glorious scenes on shifting canvas, and carelessly turn from the heavenly wrought picture to paintings of art, traced by imperfect fingers, and they will almost fall down and worship them. What is the reason of all this? It is because the enemy is almost constantly seeking to divert the mind from God. But when you present God, and the religion of Jesus Christ, will they receive them? No, indeed. They cannot accept of Christ. What! they make the sacrifice they would have to make to receive him? Not at all. But what is required? Simply their heart's holiest and best affections for him who left the glory of the Father and came down to die for a race of rebels. He left his riches, his majesty, and his high command, and took upon himself our nature, that he might make a way of escape--to do what? To humiliate you? To degrade you? No, indeed. To make a way of escape for you from hopeless misery, and to elevate you to his own right hand in his kingdom at last. For this, the great, the immense, sacrifice was made. And who can realize this great sacrifice? Who can appreciate it? None but those who understand the mystery of godliness, who have tasted of the powers of the world to come, who have drank from the cup of salvation that has been presented to us. This cup of salvation the Lord offers us, while with his own lips he drained, in our stead, the bitter cup which our own sins had prepared, and which was apportioned us to drink. Yet we talk as though that Christ who has made such a sacrifice, and manifested such love for us, would deprive us of everything that is worth having! [Cf: RH 05-31-70 para. 10] p. 42, Para. 2, [1870MS].

But what good would be deprive us of? He would deprive us of the privilege of giving up to the natural passions of the carnal heart. We cannot get angry just when we please, and retain a clear conscience and the approval of God. But are we not willing to give this up? Will the indulgence of corrupt passions make us any happier? It is because it will not, that there are restrictions laid upon us in this respect. It will not add to our enjoyment to get angry, and cultivate a perverse temper. It is not for our happiness to follow the leadings of the



natural heart. Will we be made better to indulge them? No. They will cast a shadow in our households, and will throw a pall over our happiness when indulged in. Giving way to your own natural appetites will only injure your constitution, and tear your system to pieces. Therefore God would have you restrict your appetite, have control over your passions, and hold in subjection the entire man. And he has promised to give you strength if you will engage in this work. [Cf: RH 05-31-70 para. 11] p. 43, Para. 1, [1870MS].

The sin of Adam and Eve caused a fearful separation between God and man. And here Christ steps in between fallen man and God, and says to man, You may yet come to the Father; there is a plan devised through which God can be reconciled to man, and man to God; and through a mediator you can approach God. And here he stands to mediate for you. He is the great High Priest who is pleading in your behalf; and it is for you to come and present your case to the Father through Jesus Christ. Thus you can find access to God; and if you sin your case is not hopeless. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." [Cf: RH 05-31-70 para. 12] p. 43, Para. 2, [1870MS].

I thank God that we have a Saviour. And there is no other way whereby men and women can be exalted except through Jesus Christ. Then let no one think that it is a great humiliation on his part to accept of Jesus Christ; for when we take that step, we take the first step toward true exaltation; we take hold of the golden cord that links finite man with the infinite God, and elevates us that we may be fitted for the society of pure and heavenly angels in the kingdom of glory. [Cf: RH 05-31-70 para. 13] p. 43, Para. 3, [1870MS].

Be not discouraged; be not faint-hearted. Although you may have temptations; although you may be beset by the wily foe; yet, if you have the fear of God before you, angels that excel in strength will be sent to your help, and you can be more than a match for the powers of darkness. Jesus lives. He has died to make a way of escape for the fallen race; and he lives today to make intercession for us, that we may be exalted to his own right hand. Have hope in God. The world is traveling the broad way; and as you travel in the narrow way, and have principalities and powers to contend with, and the opposition of foes to meet, remember that there is provision made for you. Help has been laid upon One that is mighty; and through him you can conquer. [Cf: RH 05-31-70 para. 14] p. 44, Para. 1, [1870MS].

Come out from among them and be separate, says God, and I will receive you, and ye shall be sons and daughters of the Lord Almighty. What a promise is this? It is a pledge to you that you shall become members of the royal family, heirs of the heavenly kingdom. If a person is honored by, or becomes connected with, any of the monarchs of earth, how it goes the rounds of the periodicals of the day, and excites the envy of those who do not think themselves so fortunate. But here is One who is king over all, the monarch of the universe, the originator of every good thing; and he says to us, I will make you my sons and daughters; I will unite you to myself; you shall become members of the royal family, and children of the heavenly King. [Cf: RH 05-31-70 para. 15] p. 44, Para. 2, [1870MS].

And then says Paul, "having therefore these promises dearly beloved,

let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Why should we not do this, when we have such an inducement, the privilege of becoming children of the Most High God, the privilege of calling the God of Heaven our father? Is not that enough? And do you call this depriving you of everything that is worth having? Is this the giving up of everything that is worth possessing? Let me be united to God and his holy angels, for this is my highest ambition. You may have all the possessions of this world, but I must have Jesus; I must have a right to the immortal inheritance, the eternal substance. Let me enjoy the beauties of the kingdom of God. Let me delight in the paintings which his own fingers have colored. I may enjoy them. You may enjoy them. But we may not worship them. But through them we may be directed to Him and behold his glory who has made all these things for our enjoyment. [Cf: RH 05-31-70 para. 16] p. 44, Para. 3, [1870MS].

Again I would say, Be of good courage. Trust in the Lord. Do not let the enemy rob you of the promises. If you have separated yourselves from the world, God has said that he will be your father, and you shall be his sons and daughters. Is not that enough? What greater inducement could be presented before you! Is there any great object in being a butterfly, and having no substance nor aim in life? Oh! let me stand on the platform of eternal truth. Give me immortal worth. Let me grasp the golden chain that is let down from Heaven to earth, and let it draw me up to God and glory. This is my ambition. This is my aim. If others have no higher object than to dress up with bows and ribbons, and fantastic things here, if they can delight in outward display and satisfy their souls with it, let them enjoy it. But let me have the inward adorning. Let me be clothed with that meek and quiet spirit, which is in the sight of God of great price. And I recommend it to you, young ladies and young men, for it is more precious in his sight than the gold of Ophir. It is this which makes a man more precious than fine gold, even a man than the golden wedge of Ophir. Just so with you, my sisters, and you, young people; it will make you more precious in the sight of Heaven than fine gold, yea, than the golden wedge of Ophir. I recommend to you, Jesus my blessed Saviour. I adore him. I magnify him. Oh! that I had an immortal tongue that I could praise him as I desire; that I could stand before the assembled universe and speak in praise of his matchless charms. And while I adore and magnify him, I want you to magnify him with me. [Cf: RH 05-31-70 para. 17] p. 44, Para. 4, [1870MS].

Praise the Lord, even when you fall into darkness. Praise him even in temptation. "Rejoice in the Lord always," says the apostle; "and again I say rejoice." Will that bring darkness and gloom into your families? No, indeed; it will bring a sunbeam. It will be the gathering of rays of eternal light from the throne of glory, and scattering them around you. Let me exhort you to engage in this work, scatter this light and life around you, not only in your own path, but in the paths of others with whom you associate. Let it be your object to make those around you better; to elevate them; to point them to Heaven and glory and lead them to seek, above all earthly things, the eternal substance, the immortal inheritance, and the riches which are imperishable. By Mrs. E. G. White. [Cf: RH 05-31-70 para. 18] p. 45, Para. 1, [1870MS].

The Campmeetings in Iowa and Illinois have been meetings of deep interest to me. As we say those who had come, some from quite a

distance, at the expense of time, and of money, I inquired whether all would return to their homes, having gained the object for which they came. The objects of these meetings, are, to separate from business cares, and burdens, and devote a few days of time exclusively to seeking the Lord. The time should be occupied in self-examination, close searching of heart, and penitential confession of sins, and renewing our vows to the Most High God. If any came to these meetings for less worthy objects, we hope the character of the meetings was such as to bring the minds of all to the proper objects of the meetings. [Cf: RH 07-19-70 para. 1] p. 45, Para. 2, [1870MS].

In Marion the Lord was indeed merciful to us, and gave us strength to speak the words he gave us, with clearness to the people. There was not a dissenting voice in the meeting. The people came to work, and they did work. The conference meetings were characterized with spiritual testimonies, one following the other in quick succession. The promptness which marked these meetings gave us comfort and strength. We felt rather sad to see several sick upon the ground, which was very unpleasant for the sick, and wearisome to those who had the care of them. Some were sufferers through the extra labor of preparing for the meeting. They were liberal souled people, and wanted nothing done with stinginess. Some made large provisions; and were thoroughly wearied out when they came to the meeting, and as soon as they were released from the pressure of work, exhausted Nature caused them to feel that she had been abused. Some of these persons had never before attended a camp-meeting, and were not informed in regard to what preparations they were required to make. They lost some of the precious meetings they had purposed to attend. [Cf: RH 07-19-70 para. 2] p. 45, Para. 3, [1870MS].

Now these made a mistake in making so large preparation. Nothing should be cooked, or taken to the camp-meeting, unless it be the most healthful articles, cooked in a simple manner, free from all spice and grease. Much cooking is unnecessary. Pies will not keep in hot weather. Cake will keep better, but is not the most healthful food for the stomach at any time, and is not at all proper food for campmeetings. Those who are exercising every day, can better take care of food, even if it is not of the very best quality for health. Those who come to attend meetings, especially for the worship of God, to increase in spirituality, should not indulge the appetite, and cannot do it with safety. Pies and cake are not the proper food for those to eat who wish to preserve health at the camp-meeting. [Cf: RH 07-19-70 para. 3] p. 46, Para. 1, [1870MS].

I am well convinced that none need to make themselves sick preparing for camp-meeting, if they observe the laws of health in their cooking. If they make no cake, or pies, but cook simple graham bread, and depend on fruit, canned or dried, they need not get sick in preparing for the meeting, and they need not be sick while at the meeting, from eating the unhealthful food they exhausted their strength to prepare. None should go through the entire meeting, without some warm food. There are always stores upon the ground where this may be obtained. [Cf: RH 07-19-70 para. 4] p. 46, Para. 2, [1870MS].

When we commenced the camp-meeting in Nora, Ill., I felt it my duty to make some remarks in reference to their eating. I related the unfortunate experience of some at Marion, and told them I charged it to

unnecessary preparations made for the meeting, and also eating the unnecessary preparations while at the meeting. Some brought cheese to the meeting, and ate it; although new, it was altogether too strong for the stomach, and should never be introduced into it. Cake was brought into our tent. I ate a small piece, and my stomach refused to retain it; it was spiced with cinnamon. If my stomach would not acknowledge this as food, but rebelled against it, what condition must these be in who partook of this food every day. I stated to our brethren and sisters, something like the following: They must not be sick upon that encampment. If they clothed themselves properly in the chill of morning, and at night, and were particular to vary their clothing according to the changing weather, so as to preserve proper circulation, and should strictly observe regularity in sleeping, and in eating of simple food, and should eat nothing between meals, they need not be sick. They might be well during the meetings, and be able to appreciate, with clear minds, the truth, and might return to their homes refreshed in body and in spirit. I stated that if those who had been engaged in hard labor from day to day should now cease their exercise, and yet eat their average amount of food, their stomachs would be overtaxed. It was the brain power we wished to be especially vigorous at this meeting and in the most healthy condition to hear the truth and to appreciate it, and to retain it, and practice it after their return from the meeting. If the stomach was burdened with too much food, even of a simple character, the brain force would be called to the aid of the digestive organs. There is a benumbed sensation experienced upon the brain. There is an impossibility of keeping the eyes open. The very truths which should be heard, understood and practiced by them, they lose entirely through indisposition, or because the brain is almost paralyzed in consequence of the amount of food taken into the stomach. [Cf: RH 07-19-70 para. 5] p. 46, Para. 3, [1870MS].

I recommended them to take something warm upon the stomach every morning, at least. They could do this without much labor, they could make graham gruel. If the graham was too coarse they could sift it. While the gruel is hot they could add milk to suit themselves, this will make a most palatable and healthful dish for the campground, and if your bread is dry you can crumb it into your gruel, and it will be enjoyed. I do not approve of eating much cold food for the reason that the vitality must be drawn from the system to warm the food until it becomes of the same temperature as the stomach before the work of digestion can be carried on. Another very simple, yet wholesome dish is beans boiled and baked, and a portion of them may be diluted with water, add more cream and make a broth, the bread can be used the same as in the graham gruel. Dried corn can be easily prepared, left to soak over night, scald it up in the morning, add milk, which is easily obtained, and you have warm, healthful food, free from spice and grease. [Cf: RH 07-19-70 para. 6] p. 47, Para. 1, [1870MS].

I am gratified to see the progress many have made in the health reform, yet sorry to see so many behind. I stated that if any one became sick upon the encampment I designed to inquire the cause, and make a note of it, for I was not willing the reputation of our meeting should suffer by being reported as the cause of making people sick. These meetings can be made a blessing to the bodily health, as well as to increase the health of the soul, if a proper course be pursued at these important gatherings. I am happy to state that no one was sick,

to my knowledge, so that they were deprived of the meetings. [Cf: RH 07-19-70 para. 7] p. 47, Para. 2, [1870MS].

The meeting at Marion was good, souls there were convicted and converted to the truth. We felt assured that Jesus indeed came up to the feast, and made glad the hearts of his people. [Cf: RH 07-19-70 para. 8] p. 48, Para. 1, [1870MS].

At Nora there was an apparent lack of union with some who came to the meeting. They possessed a spirit of faultfinding, of jealousy, which brought sadness of heart upon us, and we were fearful at times that many would leave that meeting with their impenitent hearts bound in darkness and unbelief, unsubdued by the grace of God. But as the meetings progressed testimonies were called out from those who had the burden of the meeting as the occasion required. And as the pointed, solemn truths of God's word were made clear to the understanding of all who had any desire to learn, there seemed to be a decided change with many for the better. Confessions were made by brethren one to another, and a ready response was made to these penitential acknowledgments of their wrongs. The prayer and conference meetings were conducted by Bro. Littlejohn. He labored with unabated interest in all these social meetings, making appropriate remarks as the occasion required. The instructions thus given by our brother in faithfulness upon so many points, we think will not be soon forgotten. There was especially a work wrought for the church at Monroe. Hearts had been estranged, false reports had been circulated to the injury of brethren, many had been found guilty of carrying a reproach to the door of their neighbors, and some had willingly taken up the reproach against their neighbor which had been left at their door, and in their turn they carried the reproach to others. Thus had God been dishonored, and his precious cause reproached. But there was a good work begun with that church. If this work had commenced at an earlier stage of the meeting, some, who returned to their homes unblessed because of their wrongs, might have so humbled their hearts before God and returned to him with broken hearts and contrite spirits, that they might have gone to their homes rejoicing that the truth had made them free indeed. We are sorry that any returned to their homes destitute of the approving love of God. [Cf: RH 07-19-70 para. 9] p. 48, Para. 2, [1870MS].

We are confident that a large number of our brethren and sisters present at that meeting were greatly benefited, and returned to their homes to take a nobler stand for God, and work from altogether a higher standpoint than they had ever done before. Many bore testimony that they had never seen the force and power of truth, and the necessity of perfecting Christian character as they had during these meetings. Our earnest prayer to God is that they may go forward growing in grace and in the knowledge of the truth, until they attain to the full stature of men and women in Christ Jesus. By request of the church at Monroe we united in prayer with them that the cementing spirit of God might bind the hearts of these believers in bonds of closest union and Christian fellowship. Ellen G. White. [Cf: RH 07-19-70 para. 10] p. 48, Para. 3, [1870MS].

The last evening we enjoyed upon the Nora campground, the Lord blessed me with unusual freedom in speaking to the people, of the necessity of having Jesus in their company as they returned to their homes. I spoke of the importance of coming to such meetings with a mind to work for

their own salvation, and that of others. They should have the object before them of earnestly seeking for a deeper work of grace, and a more thorough knowledge of the truth, that they may "be ready always, to give an answer to every man that asketh, a reason of the hope that is in them, with meekness and fear," "having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." "A good man out of the good treasure of his heart bringeth forth that which is good. And an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh." [Cf: RH 08-02-70 para. 1] p. 48, Para. 4, [1870MS].

There can be no influence so detrimental to a camp-meeting, or any gathering for religious worship, as much visiting and careless conversation. Frequently men and women assemble in companies, and engage in conversation upon common subjects; which do not relate to the meeting. Some have brought their farms with them, and others their houses, laying their plans for building. Some are dissecting the characters of others, and have no time or disposition to search their own hearts, to discover the defects in their own characters, that they may correct their wrongs, and perfect holiness in the fear of God. If all who profess to be followers of Christ would improve the time out of meeting in conversing upon the truth, and dwelling upon the Christian's hope, and in searching their own hearts, and in earnest prayer before God, pleading for his blessing, there would be a much greater work accomplished than we have yet seen. Unbelievers, who falsely accuse those who believe the truth, would be convinced, because "of their good conversation in Christ." The words and actions are the fruit which we bear; "Wherefore by their fruits ye shall know them." [Cf: RH 08-02-70 para. 2] p. 49, Para. 1, [1870MS].

God gave direction to the Israelites to assemble before him in the place which he should choose, and observe special days, at set periods, wherein no unnecessary work was to be done; but the time was to be devoted to a consideration of the blessings of God bestowed upon them. At these special seasons they were to bring gifts, freewill offerings, and thank offerings, unto the Lord, according as the Lord had blessed them. They were directed to rejoice--the manservant and maidservant, the stranger, the fatherless and widow--that God had by his own wonderful power brought them from servile bondage to the enjoyment of freedom. And they were commanded not to appear before the Lord empty. They were to bring tokens of their gratitude to God for his continual mercies and blessings bestowed upon them. These offerings were varied, according to the estimate which the donors placed upon the blessings they were privileged to enjoy. Thus the characters of the people were plainly developed. Those who placed a high value upon the blessings God bestowed upon them, brought offerings in accordance with their appreciation of his blessings. Those whose moral powers were stupefied and benumbed by selfishness and idolatrous love of the favors received, rather than of fervent love of their bountiful Benefactor, brought meager offerings. Thus their hearts were revealed. Besides these special religious feast days of gladness and rejoicing, the yearly passover was to be commemorated by the Jewish nation. The Lord covenanted that if they were faithful in the observance of his requirements, he would bless them in all their increase, and in all the works of their hands. [Cf: RH 08-02-70 para. 3] p. 49, Para. 2, [1870MS].

God requires no less of his people in these last days, in sacrifices and offerings, than he did of the Jewish nation. Those whom God has blessed with a competency, also the widow and the fatherless, should not be unmindful of his blessings. Especially should those whom God has prospered render to God the things that are God's. They should appear before him with a spirit of self-sacrifice, and bring their offerings in accordance with the blessings God has bestowed upon them. But many whom God prospers manifest base ingratitude to him. If his blessings rest upon them, and he increases their substance, they make these bounties as cords to bind them to the love of their possessions, and they allow worldly business to take possession of their affections, and their entire being, and neglect devotion and religious privileges. They cannot afford to leave their business cares, and come before God, even once a year. They turn the blessings of God into a curse. They serve their own temporal interests, at the neglect of God's requirements. [Cf: RH 08-02-70 para. 4] p. 50, Para. 1, [1870MS].

Men, with their thousands, remain at home, year after year, engrossed in their worldly cares and interests, and feel that they cannot afford to make the small sacrifice of attending the yearly gatherings to worship God. He has blessed them in basket and in store, and surrounded them with his benefits on the right hand and on the left, yet they withhold from God the small offerings he has required of them. They love to serve themselves. Their souls will be like the unrefreshed desert without the dew or rain of heaven. The Lord has brought to them the precious blessing of his grace. He has delivered them from the slavery of sin, and the bondage of error, and has opened to their darkened understandings the glorious light of present truth. And shall these evidences of God's love and mercy call forth no gratitude in return? Will those who profess to believe that the end of all things is at hand be blind to their own spiritual interest, and live for this world, and this life alone? Do they expect their eternal interest will take care of itself? Spiritual strength will not come without an effort on their part. [Cf: RH 08-02-70 para. 5] p. 50, Para. 2, [1870MS].

Many who profess to be looking for the appearing of our Lord are anxious, burdened, gain-seekers for this world. They are blind to their eternal interest. They labor for that which satisfieth not. They spend their money for that which is not bread. They strive to content themselves with the treasures they have laid up upon the earth, which must perish. And they neglect the preparation for eternity, which should be the first and only real work of their life. [Cf: RH 08-02-70 para. 6] p. 50, Para. 3, [1870MS].

Let us all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges God has provided for them to become strong in him, and in the power of his grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and he will do for you that which you need most to have done. Your farms should not be considered of greater value than the higher interests of the soul. All the treasures you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have, and the toils and sufferings of a lifetime. To

have a strong, clear sense of eternal things, and a heart of willing obedience to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories of this world. [Cf: RH 08-02-70 para. 7] p. 51, Para. 1, [1870MS].

These campmeetings are of importance. They cost something. The servants of God are wearing out their lives to help the people, while many of them appear as if they did not want help. For fear of losing a little of this world's gain, some let these precious privileges come and go, as though they were of but little importance. Let all who profess to believe the truth, respect every privilege that God offers them to obtain clearer views of his truth, and his requirements, and the necessary preparation for his coming. A calm, cheerful and obedient trust in God is what he requires. [Cf: RH 08-02-70 para. 8] p. 51, Para. 2, [1870MS].

You need not weary yourselves with busy anxieties and needless cares. Work on for the day, faithfully doing the work which God's providence assigns you, and he will have a care for you. Jesus will deepen and widen your blessings. You must make efforts if you have salvation at last. Come to these meetings prepared to work. Leave your home cares, and come to find Jesus, and he will be found of you. Come with your offerings as God has blessed you. Show your gratitude to your Creator, the giver of all your benefits, by a freewill offering. Let none who are able come empty-handed. "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." Ellen G. White. [Cf: RH 08-02-70 para. 9] p. 51, Para. 3, [1870MS].

While riding in the cars from Indianapolis to St. Louis, on our way to Kansas, a Chicago infidel, in conversation with my husband, asserted that he had no confidence in the Bible record. He believed that there was a God; but to charge upon him the evil that was seen in our world, made God to be a tyrant, in causing the misery of the beings he had created. He stated that we were creatures of circumstance. In a short time, three little girls, ranging from six to eleven years, came running by us. They were very pale. One of them in particular arrested my attention. She was very beautiful; yet disease was upon her, and, in my judgment, she was a victim of consumption. [Cf: The Health Reformer 11-01-70 para. 01] p. 51, Para. 4, [1870MS].

These little girls were dressed according to the fashions of this age. Their dresses reached only to the knee, and their limbs were unclothed, except by thin cotton stockings and thin, laced morocco shoes. Their dresses were trimmed tastefully, at the cost of money and time, and yet the bloom of health was absent. [Cf: The Health Reformer 11-01-70 para. 02] p. 52, Para. 1, [1870MS].

The mother of the pale-faced child seemed anxious in regard to her, fearing she would take cold and "have one of those dreadful coughing spells." I said to the infidel, pointing to the children, These are indeed creatures of circumstance. No doubt the mother is lamenting the providence of God in thus afflicting her precious child, but does not dream that herself is at fault for the poor health of her children. She is controlled by fashion; and as the result, her children are



sufferers. Look at the tight-fitting waists of the dresses of these children. It is impossible for their lungs to have full action. The heart and liver cannot do their work, thus compressed. These children cannot take a full inspiration of air. Then look at their limbs, unclad except by the slight covering of cotton stockings. Over the vital organs are placed four or five coverings, while the limbs, remote from the great wheel of life, are left exposed. The air chills the limbs, and the life-current is driven back from its natural course, and the limbs are robbed of their proportion of blood. The blood which should be induced to the extremities, by their being properly clad, is thrown back upon the internal organs. There is too much blood in the head. The lungs are congested, or the liver is burdened. By interrupting the circulation of the blood, the entire system is deranged. More die as the result of following fashion, than from all other causes. That child will soon die, and the mother will probably bewail the providence of God which has robbed her of her treasure. The child is robbed of vitality in consequence of the inexcusable ignorance and vanity of the mother. She has probably been so busy in dressing her daughters to keep pace with fashion, that she has had no time to inform herself what course she should pursue to preserve to her daughters the best condition of health. Creatures of circumstance, in every sense of the word. [Cf: The Health Reformer 11-01-70 para. 03] p. 52, Para. 2, [1870MS].

The course parents generally pursue toward their children, while in their teens, is doing more to undermine their constitutions than any other thing. And then, when their course is followed by the sure result, dyspepsia, with its train of evils, and consumption, sapping away the life-forces, the parents bewail the dispensation of Providence, in robbing their children of health and life. It is a sin for mothers to remain in ignorance in regard to the physical organism, and the proper manner of dressing and feeding their children. They should become intelligent upon this important subject. [Cf: The Health Reformer 11-01-70 para. 04] p. 52, Para. 3, [1870MS].

The Lord has formed the limbs and feet with large nerves and large veins to contain a large portion of blood, that the limbs that are remote from the vital organs may be as warm as other portions, and thus the circulation of the blood be equalized. The heart is laboring to throw the blood to the extremities, but fashion, in clothing children, robs the limbs of their portion of blood, and the vessels contract, so that they cannot contain the proper amount of blood. Therefore the limbs and feet become habitually cold, and congestion of some of the internal organs is the result. [Cf: The Health Reformer 11-01-70 para. 05] p. 52, Para. 4, [1870MS].

You should clothe the limbs of your girls as warmly as you do your boys', thus inducing the blood to the extremities. They should be clothed with warm, lined pants, meeting the instep. In no case should the pants be formed so as to be pulled up out of sight by the children, leaving any part of their limbs exposed. I inquire, Is it reasonable, or even modest, to see the limbs of your daughters exposed, to the bend of the knee, without any covering, except a cotton stocking in summer, and flannel, in winter? Why should not mothers clothe their daughters sensibly, modestly, and healthfully, irrespective of prevailing fashions? Your children are what you make them by your own instruction and example. You are teaching them to be creatures of circumstance, by

dressing them according to the customs and fashions of the day. As the result, you see them with minds querulous, peevish, ill-balanced, and they lacking physical, mental, and moral strength. Many die prematurely. Mothers, do not charge the result of your cruel work to Providence. You can, by properly instructing your children in regard to the relation their own habits of eating, dressing, and exercise, sustain to health, make them, not children of circumstance, but of God's gracious providence. The course professed Christians generally pursue, in following fashion irrespective of health and of life, brings upon them a train of evils which they charge back upon Providence, and place arguments in the mouths of infidels, wherewith to assail Christianity. Ellen G. White. [Cf: The Health Reformer 11-01-70 para. 06] p. 53, Para. 1, [1870MS].

The prayer of Agur is instructive: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. 30:8, 9. [Cf: The Health Reformer 12-01-70 para. 01] p. 53, Para. 2, [1870MS].

Among the evils of this life, are extreme poverty, and great riches; either frequently deprives men and women of convenient food. The poor sometimes suffer from want of the plainest bread; while the rich suffer more from the ruinous effects of the indulgence of appetite. [Cf: The Health Reformer 12-01-70 para. 02] p. 53, Para. 3, [1870MS].

The prayer of Agur should be our prayer. And as we pray, we should act our part in the answer of the prayer. [Cf: The Health Reformer 12-01-70 para. 03] p. 53, Para. 4, [1870MS].

I have traveled extensively, during the past season, east and west, from Kansas to the State of Maine. I have had an opportunity to see that but few understand how to take care of their bodies. I have seen many groaning under infirmities which they could not account for, only as they charged their sufferings to Providence. They seemed to console themselves with the thought that pain was the common lot of mankind, and they must be reconciled. But in nine cases out of ten, the afflictions we meet are in consequence of the continual transgression of the laws of life. The collision between nature and their habits, results in suffering and disease. [Cf: The Health Reformer 12-01-70 para. 04] p. 53, Para. 5, [1870MS].

While in the depot at Tipton, Indiana, I was a listener to the remarks of several who were conversing together in regard to a family then lying at the point of death, a few miles distant. The entire family, save one, had been poisoned by drinking Java coffee. The family physician had pronounced them to be in a critical condition, and their recovery very doubtful. The question may arise, How do they know that the coffee poisoned them? It was stated that they all partook freely of the coffee, except one child. She ate with the rest of the family, but could never be induced to taste coffee. While the rest, in a short time after their meal, were thrown into convulsions, the little girl was as well as usual. [Cf: The Health Reformer 12-01-70 para. 05] p. 54, Para. 1, [1870MS].

It has been no wonder to me that sickness and disease are so

prevalent; but it has been a marvel why many live at all, under the abuses they put upon themselves. Every transgression of nature's laws will be followed by the penalty. [Cf: The Health Reformer 12-01-70 para. 06] p. 54, Para. 2, [1870MS].

While upon the cars, I heard parents remark that the appetites of their children were delicate, and unless they had meat and cake, they could not eat. When the noon meal was taken, I observed the quality of food given to these children. It was fine wheaten bread, sliced ham coated with black pepper, spiced pickles, cake, and preserves. The pale, sallow complexion of these children plainly indicated the abuses the stomach was suffering. Two of these children observed another family of children eating cheese with their food, and they lost their appetite for what was before them, until their indulgent mother begged a piece of the cheese to give to her children, fearing the dear children would fail to make out their meal. The mother remarked, My children love this or that, so much, and I let them have what they want; for the appetite craves the kinds of food the system requires. [Cf: The Health Reformer 12-01-70 para. 07] p. 54, Para. 3, [1870MS].

This might be correct if the appetite had never been perverted. There is a natural, and a depraved, appetite. Parents who have taught their children to eat unhealthful, stimulating food, all their lives, until the taste is perverted, and they crave clay, slate pencils, burned coffee, tea grounds, cinnamon, cloves, and spices, cannot claim that the appetite demands what the system requires. The appetite has been falsely educated, until it is depraved. The fine organs of the stomach have been stimulated and burned, until they have lost their delicate sensitiveness. Simple, healthful food, seems to them insipid. The abused stomach will not perform the work given it, unless urged to it by the most stimulating substances. If these children had been trained from their infancy to take only healthful food, prepared in the most simple manner, preserving its natural properties as much as possible, and avoiding flesh meats, grease, and all spices, the taste and appetite would be unimpaired. In its natural state, it might indicate, in a great degree, the food best adapted to the wants of the system. [Cf: The Health Reformer 12-01-70 para. 08] p. 54, Para. 4, [1870MS].

While parents and children were eating of their dainties, my husband and myself partook of our simple repast, at our usual hour, at 1 P. M., of graham bread without butter, and a generous supply of fruit. We ate our meal with a keen relish, and with thankful hearts that we were not obliged to carry a popular grocery with us to provide for a capricious appetite. We ate heartily, and felt no sense of hunger until the next morning. The boy with his oranges, nuts, pop-corn, and candies, found us poor customers. [Cf: The Health Reformer 12-01-70 para. 09] p. 54, Para. 5, [1870MS].

The quality of food eaten by parents and children, could not be converted into good blood, or sweet tempers. The children were pale. Some had disgusting sores upon their faces and hands. Others were nearly blind with sore eyes, which greatly marred the beauty of the countenance. And still others showed no eruption upon the skin, but were afflicted with cough, catarrh, or difficulty of throat and lungs. I noticed a boy of three years, who was suffering with diarrhea. He had quite a fever, but seemed to think all he needed was food. He was calling, every few minutes, for cake, chicken, pickles. The mother

answered his every call like an obedient slave; and when the food called for did not come as soon as was desired, as the cries and calls became unpleasantly urgent, the mother answered, "Yes, yes, darling, you shall have it." After the food was placed in his hand, it was thrown passionately upon the car floor, because it did not come soon enough. One little girl was partaking of her boiled ham, and spiced pickles, and bread and butter, when she espied a plate I was eating from. Here was something she did not have, and she refused to eat. This girl of six years said she would have a plate. I thought it was the nice red apple I was eating she desired; and although we had a limited amount, I felt such pity for the parents, that I gave her a fine apple. She snatched it from my hand, and disdainfully threw it quickly to the car floor. I thought, This child if permitted to thus have her own way, will indeed bring her mother to shame. [Cf: The Health Reformer 12-01-70 para. 10] p. 55, Para. 1, [1870MS].

This exhibition of passion was the result of the mother's course of indulgence. The quality of food she provided for her child, was a continual tax to the digestive organs. The blood was impure, and the child sickly and irritable. The quality of food given daily to this child, was of that nature to excite the lower order of passions, and depress the moral and intellectual. The parents were forming the habits of their child. They were making her selfish and unloving. They did not restrain her desires, or control her passions. What can they expect of such a child, should she come to maturity? Many do not seem to understand the relation the mind sustains to the body. If the system is deranged by improper food, the brain and nerves are affected, and the passions are easily excited. [Cf: The Health Reformer 12-01-70 para. 11] p. 55, Para. 2, [1870MS].

A child of about ten years was afflicted with chills and fever, and was disinclined to eat. The mother urged her: "Eat a little of this sponge cake. Here is some nice chicken. Won't you have a taste of these preserves?" The child finally ate a large meal for a well person. The food urged upon her was not proper for the stomach in health, and should in no case be taken while sick. The mother, in about two hours, was bathing the head of the child, saying she could not understand why she should have such a burning fever. She had added fuel to the fire, and wondered that the fire burned. Had that child been left to let nature take her course, and the stomach take that rest so necessary for it, her sufferings might have been far less. These mothers were not prepared to bring up children. The greatest cause of human suffering is ignorance on the subject of how to treat our own bodies. [Cf: The Health Reformer 12-01-70 para. 12] p. 55, Para. 3, [1870MS].

The inquiry with many is, What shall I eat, and how shall I live, to best enjoy the present time? Duty and principle are laid aside for present gratification. If we would have health, we must live for it. If we perfect Christian character, we must live for it. Parents are, in a great degree, responsible for the physical health and morals of their children. They should instruct their children, and urge them to conform to the laws of health for their own sake, to save themselves unhappiness and suffering. How strange, that mothers should indulge their children, to the ruin of their physical, mental, and moral health! What can be the character of such fondness! These mothers make their children unfit for happiness in this life, and render the prospect of the future life very uncertain. [Cf: The Health Reformer

12-01-70 para. 13] p. 56, Para. 1, [1870MS].

As I saw the manner in which parents were treating their children in the cars, I thought, These poor children are indeed creatures of circumstance. Both parents and children were suffering the effects of eating irregularly, and of unhealthful food. As the result, there was a manifest lack of genuine affection with parents and children. All were sufferers. They were nervous, irritable, and desponding. The indulgence of appetite lessened their constitutional strength, as well as their mental and moral powers. Ellen G. White. [Cf: The Health Reformer 12-01-70 para. 14] p. 56, Para. 2, [1870MS].