

1873. Monday, June 23, 1873. We are packed for our journey. . . . My husband and I had a season of prayer together before taking the cars. We took the cars about six o'clock. We were fortunate in getting a sleeping car. . . . It was a very warm night. [Cf: 3MR158.03] p. 1, Para. 1, [1873MS].

Wednesday, June 25, 1873. We did not get to Denver till about thirty minutes past seven o'clock. We hired an express wagon and were taken to my niece, Louise Walling's. We were well received and were very weary and glad to get to rest. [Cf: 3MR158.04] p. 2, Para. 1, [1873MS].

(Denver,) Friday, June 27, 1873. Another beautiful day. We walked one mile and back from the city stores. We ordered mattresses made of white hair and a couple of pillows. [Cf: 3MR159.01] p. 2, Para. 2, [1873MS].

(Colorado,) Sunday, June 29, 1873. We rode about three miles and stopped for breakfast. We purchased milk and had a very good breakfast. The scenery is very grand. Large mountains of rocks stretching toward heaven, tower one above another. . . . [Cf: 3MR159.02] p. 2, Para. 3, [1873MS].

We turned out for an ox team and were obliged to go up an embankment. In descending, one of the horses refused to obey the rein. My husband saw that the carriage was tipping over. He jumped out, but was thrown under the wheel and the wheel ran over him. Sister Hall and myself sprang from the carriage to obtain the lines. I looked to see how badly my husband was hurt. He was bruised, but no bones were broken. We felt gratitude to God for His preservation. [Cf: 3MR159.03] p. 2, Para. 4, [1873MS].

(Colorado,) Monday, June 30, 1873. We arrived at the Mills late in the afternoon. . . . We went to the old mill and commenced housekeeping. . . . We cleaned two rooms. . . . Mr. Walling came with a load of furniture and things he thought we needed. We have all been very busy and cheerful in our work. We had a praying season in the woods. We prayed to God to let His blessing rest upon us as we were settling in the mountains that we might have strength and retirement to write.--Ms 8, 1873. [Cf: 3MR159.04] p. 2, Para. 5, [1873MS].

(Colorado,) Tuesday, July 1, 1873. It is stormy. We see from the window it is snowing. . . . The hills are covered with snow. We are thankful to have a good fire to keep us warm. We cleaned house again. I find it new business to scrub, but I enjoy it. It cleared off beautifully about noon. The clouds lifted from the snowy range and we had a most beautiful view of the mountains, not merely capped with snow but covered completely with snow. [Cf: 3MR160.01] p. 2, Para. 6, [1873MS].

(Colorado,) Friday, July 4, 1873. We washed and cleaned the parlor. Brought wood from the mountain back of the house, in our arms. We worked hard all day. We took the lounge apart and found four dead mice in it. . . . We feel grateful that a day of rest is before us. [Cf: 3MR160.02] p. 2, Para. 7, [1873MS].

(Colorado,) Monday, July 21, 1873. We spent the day principally in writing. In the evening we rode up the hill about two miles and

gathered several quarts of berries. We received quite a number of letters, papers, and books. . . . Very many Indians passed with ponies, mules, and American horses. [Cf: 3MR160.03] p. 3, Para. 1, [1873MS].

(Colorado,) *Wednesday, July 23, 1873.* Hundreds of Indians have passed here this morning and yesterday. They are going over in Middle Park to hunt and to fish. . . . We all went out between sunset and dark and gathered about two quarts of strawberries. We had splendid showers part of the day. Prepared matter for *Instructor*. --Ms 9, 1873. [Cf: 3MR160.04] p. 3, Para. 2, [1873MS].

(Colorado,) *Wednesday, Aug. 6, 1873.* I devoted much time to arranging my room; tacked down carpet, put curtain around my rough pine table. . . . We got four loads of broken wood. I helped them pick it up. . . . We had two very precious seasons of prayer in the forest of pines. [Cf: 3MR160.05] p. 3, Para. 3, [1873MS].

(Colorado,) *Thursday, Aug. 7, 1873.* I wrote five letters. . . . The clouds looked dark. My husband, Elder Canright, and Willie went for a load of wood. They had but just unhitched the horses after their return when it commenced raining, then hailing. We had both rain and hail in great quantities. The hail was as large as hazel nuts. The water rushed down from the mountain and came into our sleeping room close by the floor. Two were engaged in mopping and bailing up water with dust pan. The kitchen leaked and flooded the floor. The dining room leaked badly. This has been a broken day. . . . [Cf: 3MR161.01] p. 3, Para. 4, [1873MS].

(Colorado,) *Friday, Aug. 8, 1873.* It is quite cool this morning after the storm yesterday. Our carpet seems very comfortable on the floor. . . . We spent a short time in the strawberry field. The hail had beaten off most of the strawberries. [Cf: 3MR161.02] p. 3, Para. 5, [1873MS].

(Colorado,) *Friday, Aug. 15, 1873.* We have a morning dark and foggy. . . . We had written in one day about twenty-eight pages to different individuals. . . . We had a special season of prayer in the log shanty, [its] being too wet in the grove.--Ms 10, 1873. [Cf: 3MR161.03] p. 3, Para. 6, [1873MS].

(Colorado,) *Sabbath, Sept. 6, 1873.* We had a rainy day. About nine o'clock a gentleman on horseback inquired if we had seen two men pass. I had seen them about midnight going by our house. They stopped to drink at the spring and then started up the hill on the road to Black Hawk upon the run. These men had been stealing, and the authorities were in search of them. Mr. Walling and an officer rode up to the door. Mr. Walling ate a lunch, changed horses, and drove on. [Cf: 3MR161.04] p. 3, Para. 7, [1873MS].

(Colorado,) *Sunday, Sept. 7, 1873.* Sister Hall and I did a large two weeks' washing. . . . I made an entire sheet by hand, hemmed three ends of sheet, made a pair of pillow cases. This was my day's work. [Cf: 3MR162.01] p. 3, Para. 8, [1873MS].

*Sunday, Sept. 14, 1873.* Mr. Walling unexpectedly drove up and said he was ready to go over in the Park. He hurried us all up, and we were all packed about ready to start at eleven o'clock. We drove out about six miles and took dinner. We spread our table by the side of a stream,

built a fire, and had some warm food. We enjoyed it much. We rested one hour and then drove on. We made good time through the woods, and we thought that we might have time to pass the range by daylight. We ascended the range slowly. . . . We had to move very slowly. We did not get to timber land, the other side of the range, until after dark. We made camp about nine o'clock and did not get to rest until about midnight. We had a flaming campfire which was very gratifying after sitting some time in the wagon waiting for a good camping spot to be found. I was sick and could not sleep at night. [Cf: 3MR162.02] p. 4, Para. 1, [1873MS].

*(In the Mountains, Colo,) Monday, Sept. 15, 1873.* We took breakfast and then packed our bedding to move on. My husband, Willie, and myself were seated on our horses. My husband and I rode on. Mr. Walling and Sister Hall were in the wagon. We left our spring wagon because the road was so rough we could go no farther. We rode about two miles, when Willie called us to come back. Mr. Walling had broken down. We rode back and saw that the wagon was broken, and we must make camp where we were. We rested awhile and Mr. Walling took his three horses and the spring wagon back and was to send us the axletree or bring it Wednesday. We made us a very comfortable camp and had plenty of bedding. The nights are very cold. There is ice on the water and the ground nearly freezes nights. [Cf: 3MR162.03] p. 4, Para. 2, [1873MS].

*(Colorado,) Tuesday, Sept. 16, 1873.* We are very tired and lame today . . . We took cold, which makes us feel as though we could scarcely move. . . . We should have enjoyed the scenery had we been less weary. Our camp is in a grove of heavy pines. There is a small open space of ground, with grass for horses. On the south rises a high mountain of rocks. Trees seem to grow out of the very rocks. They tower up high but seem to cling or lean upon the rocky mountain sides. East, west, and north are gigantic evergreens. Through these thick trees is our road to the Central Park. [Cf: 3MR163.01] p. 4, Para. 3, [1873MS].

*Wednesday, Sept. 17, 1873.* We have some wind which draws down the canyon. We have to move our little stove several times in the day as the wind changes from one end of the tent to the other. . . . Travelers came by with wagon and men on foot driving sheep. They said there were thirteen hundred in the flock. They have taken up land in the Park and will spend the winter there and feed their sheep. Two other travelers passed. [Cf: 3MR163.02] p. 4, Para. 4, [1873MS].

*Thursday, Sept. 18, 1873.* We have had a good season of prayer in the woods, my husband and I. Two travelers and one horse returning from the Park came by our camp. We gave them bread as they said they had nothing to eat but squirrels and pork. They brought some fine specimens [of ore] and curiosities from Willow Creek. [Cf: 3MR163.03] p. 4, Para. 5, [1873MS].

*Sabbath, Sept, 20, 1873.* The sun shone out beautifully in the morning, but it soon became cloudy and snowed very fast, covering the ground and lodging upon the trees. It looks like winter. All around us is white. Here we are just this side of the range in our tent, while the earth is sheeted with snow. . . . We feel deeply our need of the grace of God. . . . Shall I ever learn to be perfectly patient under minor trials? . . . My earnest prayer to God daily is for divine grace to do His will. [Cf: 3MR163.04] p. 4, Para. 6, [1873MS].

*Sunday, Sept. 21, 1873.* My husband and myself went up upon a high hill where it was warmed by the rays of the sun, and in full view of the snow-covered mountains we prayed to God for His blessing. . . . We both wept before the Lord and felt deeply humbled before Him. [Cf: 3MR164.01] p. 5, Para. 1, [1873MS].

*Monday, Sept. 22, 1873.* Willie started over the range today to either get supplies or get the axletree of the wagon Walling is making. We cannot either move on or return to our home at the Mills without our wagon. . . . There is very poor feed for the horses. Their grain is being used up. The nights are cold. Our stock of provisions is fast decreasing. . . . Willie and Brother Glover returned today. Brother Glover was on his way with the new axletree when Willie met him. . . . We were glad to see them and made preparations to start the next morning for Grand Lake in Middle Park. We had a cold night, but our noble bonfire of big logs and our little stove in the tent kept us comfortable. [Cf: 3MR164.02] p. 5, Para. 2, [1873MS].

*Tuesday, Sept. 23, 1873.* We rose early and packed up bedding and provisions for a start on our journey. . . . The road was so rough for about six miles, Sister Hall and myself decided to walk. My husband rode a pony. Willie walked. Brother Glover drove the horses. . . . We had to walk over streams and gulches, on stones and upon logs. We gathered some gum from the trees as we passed along. [Cf: 3MR164.03] p. 5, Para. 3, [1873MS].

After six or eight miles' travel on foot it was a good rest to climb up upon the bedding and ride. The scenery in the Park was very grand. Our hearts were cheerful, although we were very tired. We could trace the wonders of God's work in the grand towering mountains and rocks, in the beautiful plains and in the groves of pines. The variegated trees, showing the marks of autumn, were interspersed among the living-green pines, presenting . . . a picture of great loveliness and beauty. It was the dying glories of summer. We camped for the night in a plain surrounding a cluster of willows. We cut plenty of grass for our beds. [Cf: 3MR165.01] p. 5, Para. 4, [1873MS].

*Wednesday, Sept. 24, 1873.* We had most beautiful scenery most of the way. Autumn's glory is seen in the variegated golden and scarlet trees among the dark evergreens. The towering mountains are all around us. . . . We stopped at Grand River for dinner. We had some difficulty in finding a carriage road, but after some delay, and one on horseback searching carefully, we could pass on. We had a very rough road. We arrived at Grand Lake about five o'clock. Pitched our tent in a good dry spot and were tired enough to rest that night. [Cf: 3MR165.02] p. 5, Para. 5, [1873MS].

*Grand Lake, Colorado, Thursday, Sept. 25, 1873.* We worked busily nearly all the day in getting settled. . . . I have two ticks [mattress coverings] made of woolen blankets which we filled with hay and made very nice beds. We have boards arranged for shelves, and we look very cozy here.--Ms 11, 1873. [Cf: 3MR165.03] p. 5, Para. 6, [1873MS].

*Grand Lake, Colo., Sept. 28, 1873.* Here we are, camped by a beautiful lake, surrounded by pines which shelter us from winds and storms. Very high mountains rise surrounding the lake except on one side. . . . The

lake is the most beautiful body of water I ever looked upon. . . . Fishermen come in here to fish and take out their fish packed in boxes upon the backs of donkeys. . . . [Cf: 3MR165.04] p. 5, Para. 7, [1873MS].

On our way here we met thirteen mules from the lake, two men, one horse, and two donkeys loaded with two hundred sixty pounds of lake fish. . . . There are a few log cabins here but only one that is fit to live in and that has no floor. We came here for father's health. He has been better since we came. . . . [Cf: 3MR166.01] p. 6, Para. 1, [1873MS].

Our provisions are getting low. . . . We cannot get away from here till Brother Glover returns and sends Walling with horses and ponies. We have two horses and one pony here. In coming, for want of ponies, Lucinda and I walked about six miles over the roughest road. We cannot do this in returning, for it is mostly up rocky mountains. [Cf: 3MR166.02] p. 6, Para. 2, [1873MS].

We spent the time very profitably on this side of the range. We tried to make it a business to seek God earnestly.--Letter 13, 1873. (To Edson and Emma White.) [Cf: 3MR166.03] p. 6, Para. 3, [1873MS].

*Monday, Sept. 29, 1873.* We improved a portion of the day in getting hay for horses. My husband swung the scythe. Willie pitched the hay into the wagon and Lucinda and I trod it down. My husband and Willie worked diligently to make a warm stable of an old house nearby, and in securing hay for horses. [Cf: 3MR166.04] p. 6, Para. 4, [1873MS].

*Tuesday, Sept. 30, 1873.* Mr. Westcott killed a wolf this morning. It was a large, savage-looking beast. He was caught in a trap and was howling half the night, which seemed very dismal. The fur of the wolf was very fine and thick.--Ms 11, 1873. [Cf: 3MR166.05] p. 6, Para. 5, [1873MS].

*Wednesday, Oct. 1, 1873.* I spent nearly all day in writing. Willie went out upon the water in the afternoon. My husband and Willie and Sister Hall went after a load of hay to keep the horses. Their feed is nearly done. [Cf: 3MR167.01] p. 6, Para. 6, [1873MS].

*Thursday, Oct. 2, 1873.* I took my writings out under a tree and wrote, until noon. After dinner we went in a boat across the lake and scrambled over rocks and mountains, trees, and brush one mile or more. We saw large poplar trees that the beavers had taken off as nicely as though they had been cut with a knife. The instincts and habits of these animals are truly wonderful. We took the boat again. As it was hard rowing, Willie ran along on the sandy beach and with a long rope drew the boat after him, which was a much easier as well as a more rapid way of getting along, for the boat was clumsy and the oars were very poor. We spent some time upon the water. . . . There is now only one man at the lake besides ourselves. [Cf: 3MR167.02] p. 6, Para. 7, [1873MS].

*Friday, Oct. 3, 1873.* The horse called Parson was very sick. We feared he would die. We doctored him as well as we could, putting hot flannel blankets around him. He was relieved after several applications. We learned that hydrotherapy is for animals as well as for human beings.

[Cf: 3MR167.03] p. 6, Para. 8, [1873MS].

*Sunday, Oct. 5, 1873.* Another beautiful day has come. The sun shines so pleasantly, but no relief comes to us. Our provisions have been very low for some days. Many of our supplies have gone--no butter, no sauce of any kind, no corn meal or graham flour. We have a little fine flour and that is all. We expected supplies three days ago. . . . [Cf: 3MR167.04] p. 7, Para. 1, [1873MS].

As we were thinking what we could do if no help came that day, Mr. Walling rode up. He brought us butter, and fine flour he had left upon the road, hidden back where he had left two horses barefooted for us to use over the rough road. We were rejoiced to see him. [Cf: 3MR168.01] p. 7, Para. 2, [1873MS].

*Monday, October 6, 1873.* We arose early and commenced preparations for our homeward journey. We packed all things on the wagon, and Sister Hall, my husband, and myself rose and walked a little until we had traveled about twelve miles over very rough road, through woods of fallen timber. Willie rode an Indian pony. We halted to take dinner, but as we began to search for the bag of provisions we found by some means it had left us and we had no dinner except a pie and a small loaf of bread. We sent Willie back to find our bag of supplies, fearful he might have to return the entire distance. [Cf: 3MR168.02] p. 7, Para. 3, [1873MS].

We passed on, for we could not have our dinner until we should come to the horses. . . . The flour and some potatoes were hidden there for our use as we returned. We set up our little stove, cooked white gems in our gem pans. . . . and had a very good dinner. Here my husband and Sister Hall took two horses and rode the remainder of that day's journey. We drove on and on and did not camp until nine o'clock at night. It took about two hours to pitch tent and take care of the horses for the night. [Cf: 3MR168.03] p. 7, Para. 4, [1873MS].

I could not sleep for thinking of Willie alone on the road and having twenty miles' extra travel; but about twelve o'clock Willie came to camp, all safe, with the lost provisions. We felt very thankful that we had passed over many miles of the road in safety without accident or harm. . . . We were a tired company and some slept soundly, but I was too weary to sleep much. [Cf: 3MR168.04] p. 7, Para. 5, [1873MS].

*Tuesday, Oct. 7, 1873.* We ascended the steep rocky hills--up, up, up as fast as our horses could climb. We passed through brooks and gulches, up hill and down for about six miles. [Cf: 3MR169.01] p. 7, Para. 6, [1873MS].

This brought us to the foot of the range. We there consulted what we should do--press on, or take a warm cooked dinner. We left it all with Mr. Walling. His decision was for us to eat a hasty meal and, with as little delay as possible, hurry over the range. We did so, and did not regret it. . . . There was no wind. The sun shone pleasantly upon us. . . . The works of God in nature as viewed by us on this journey were indeed wonderful. . . . [Cf: 3MR169.02] p. 7, Para. 7, [1873MS].

We had passed the range but a couple of hours when . . . thick clouds began to gather, and we hastened on as fast as our team could carry us.

Before we reached home the clouds were very dark. The wind blew dust and dirt, and blinded us so that we could not see. The lightnings flashed and we were threatened with a fearful storm. However, we arrived safely at home [before the storm broke]. It was a storm of wind and rain and snow. . . . We were very thankful we were in our comfortable home and not in camp on the other side of the range. [Cf: 3MR169.03] p. 7, Para. 8, [1873MS].

*Wallings Mills, Colo., Wednesday, Oct. 8, 1873.* It was quite a luxury to rest upon a bed, for we had not done this for twenty-three nights. We feel very thankful that we are at home. There is a severe storm of wind, uprooting trees and even tumbling over outhouses. The sand and gravel are carried by the wind against the windows, and are coming in at the crevices covering bed and bedding, furniture and floors. . . . This morning we see the mountain range is covered with snow. [Cf: 3MR169.04] p. 8, Para. 1, [1873MS].

*Wallings Mills, Friday, Oct. 10, 1873.* I wrote a long letter. . . . Wrote some upon temptation of Christ. . . . My husband and I rode out just before the Sabbath. [Cf: 3MR170.01] p. 8, Para. 2, [1873MS].

*Wallings Mills, Colo., Sabbath, Oct. 11, 1873.* It is the holy Sabbath. A portion of the day we devoted to prayer and to writing. [Cf: 3MR170.02] p. 8, Para. 3, [1873MS].

*Wallings Mills, Colo., Sunday, Oct. 12, 1873.* Willie left us for Michigan today to attend school. His father and I took him in spring wagon to Black Hawk. We felt sad to part with him. [Cf: 3MR170.03] p. 8, Para. 4, [1873MS].

*Wallings Mills, Monday, Oct. 13, 1873.* It seems lonely without Willie. . . . We returned with the (Walling) children about dark. May sang all the way home. She was very happy. [Cf: 3MR170.04] p. 8, Para. 5, [1873MS].

*Wallings Mills, Sat., Oct. 18, 1873.* We walked out and prayed in the grove. . . . I read some to the children. It is rather difficult for them to keep quiet. We had a very precious season of prayer at the close of the Sabbath. [Cf: 3MR170.05] p. 8, Para. 6, [1873MS].

*Wallings Mills, Colo., Monday, Oct. 20, 1873.* We had some important writing to do, which kept my husband busily at it until time to take his seat in the wagon. We took Sister Hall and Addie and May Walling with us. We ate our dinner on the way to Black Hawk. The day was very mild and the children enjoyed the ride very much. We traded some in Black Hawk and in Central [City]. We did not get home until after sundown. . . . My husband wrote letters after he returned home. Sat up quite late answering letters. [Cf: 3MR170.06] p. 8, Para. 7, [1873MS].

*Wallings Mills, Colo., Tuesday, Oct. 21, 1873.* We had a good season of prayer as usual, then commenced our day's labor. I washed the dishes and then sudsed out, rinsed, and hung upon the line a large washing. I feel desirous that my heart should be cleansed from all iniquity. [Cf: 3MR170.07] p. 8, Para. 8, [1873MS].

*Wallings Mills, Thursday, Oct. 23, 1873.* We decided to go to Black Hawk to send a telegram to Battle Creek. . . . We took our dinner to

Sister Bental's. We had hot water to drink with our cold crackers. . . . As we were returning it was very cold and commenced snowing. [Cf: 3MR171.01] p. 8, Para. 9, [1873MS].

*Wallings Mills, Friday, Oct. 27, 1873.* At the commencement of the Sabbath we had a most precious season of prayer. . . . We believe He will hear our prayers. The blessing of God came to us as we were praying. . . . We feel like trusting in God. [Cf: 3MR171.02] p. 9, Para. 1, [1873MS].

*Wallings Mills, Sunday, Oct. 26, 1873.* It continues to snow and blow. This is a most terrible storm. . . . A gentleman who was traveling called. He wanted to stay all night. He said he had not seen such a storm for twenty years. In the evening a traveler called, blinded and benumbed by cold and wind. He was on foot and nearly perished coming over Dory Hill. He swore roundly about the weather.--Ms 12, 1873. [Cf: 3MR171.03] p. 9, Para. 2, [1873MS].

*Golden City, Colo., Wednesday, Nov. 5, 1873.* We are at Golden City. We leave this morning. Our visit here has been very pleasant. . . . Mr. Laskey takes us down in the wagon to Denver.--Ms 13, 1873. [Cf: 3MR171.04] p. 9, Para. 3, [1873MS].

We witnessed on our journey the most magnificent sunset we ever looked upon. The setting sun threw its golden rays upon the heavens, flecking the blue and white sky with its golden tints, illuminating the heavens. No artist could produce so grand a picture--Ms 3, 1873, p. 2. (Diary, January 1 to 31, 1873.) [Cf: 3MR172.03] p. 9, Para. 4, [1873MS].

We have seen the wonders of God in a gorgeous rainbow spanning the heavens. The reflection of the gold, purple, and silver upon the green mountains was a lovely sight. The power and wisdom of God can be seen in His works on every hand.--Ms 4, 1873, p. 5. (Diary, February 9, 1873.) [Cf: 3MR173.01] p. 9, Para. 5, [1873MS].

We have been passing over the plains. . . . Nothing of . . . interest to be seen but a few herds of buffalo in the distance and an antelope now and then. . . . [Cf: 3MR177.05] p. 9, Para. 6, [1873MS].

From Cheyenne the engines toiled up, up the summit against the most fearful wind. Two iron horses are slowly dragging the cars up the mountain. . . . [Cf: 3MR178.01] p. 9, Para. 7, [1873MS].

Fears are expressed of danger, because of the wind, in crossing the Dale Creek Bridge--650 feet long and 126 feet high. . . . This trestle bridge looks like a light, frail thing to bear so great weight. But fears are not expressed because of the frail bridge, but in regard to the tempest of wind, so fierce that we fear the cars may be blown from the track. In the providence of God the wind decreased. Its terrible wail is subdued to pitiful sobs and sighs, and we passed safely over the dreaded bridge. We reached the summit. The extra engine was removed. . . . No steam is required at this point to forward the train, for the down grade is sufficient for us to glide swiftly along. [Cf: 3MR178.02] p. 9, Para. 8, [1873MS].

As we pass on down an embankment we see the ruins of a freight car that had been thrown from the track. . . . We are told that the freight



train broke through the bridge one week ago. Two hours behind this . . . train came the passenger cars. Had this accident happened to them, many lives must have been lost.--Letter 18, 1873, pp. 1, 2. (To Edson and Emma White, December 27, 1873.) [Cf: 3MR178.03] p. 9, Para. 9, [1873MS].

I told them that the mother of the orphan children of Brother Belden worked with her hands at housework to earn money to give Brother Bates to carry the message to Waitsfield, Vermont.--Ms 7, 1873, p. 6. (Diary at Battle Creek, May 1-31, 1873.) [Cf: 4MR435.01] p. 10, Para. 1, [1873MS].

Conference opened well. Brother Matteson is speaking upon the incidents connected with souls embracing the truth. Speaks of a man in Denmark on the point of embracing the truth.--Ms 13, 1873, p. 4. (Diary, November 14, 1874.) [Cf: 5MR294.01] p. 10, Para. 2, [1873MS].

The third angel's message is most solemn, fearful, and important. To us God has entrusted it, and we are accountable for the way we handle this sacred testing truth. If our defects of character betray us into sins which repulse souls and turn them from the truth, their blood will be upon our garments.--Letter 1, 1873, p. 10. (To Brother and Sister Canright, November 12, 1873.) [Cf: 5MR312.01] p. 10, Para. 3, [1873MS].

God would have Brother Smith visit foreign countries as His missionary if he would do the work of God thoroughly and faithfully.--Letter 10, 1873, p. 8. (To Brother Smith, May 14, 1873.) [Cf: 5MR312.02] p. 10, Para. 4, [1873MS].

I hope Edson will not get homesick. I received a good letter from Emma about one week since. Received another last night. We answer her letters promptly, seeking to encourage her in every way we can. We do not feel that it would be best for Emma to go to Trall's. We knew she would be homesick and lonely, but Edson, my son, be sure to anchor when you get home, not break over the bounds of health reform. Be settled, and waver not, and Emma will gradually come to the right way of living. She cannot be expected to do it all at once. You have not been a health reformer with firm principles, Edson, on your part. Aided by enlightened conscience, Emma will be all right. Children, move from principle. . . . [Cf: 5MR398.03] p. 10, Para. 5, [1873MS].

I have dropped my department in *Reformer*. I thought perhaps my productions savored so much of religious sentiments it might be best to give readers a little rest for a time. Does Trall pick to pieces my writings and quiz them any?--Letter 6, 1873. (To "Dear Children," February 6, 1873.) [Cf: 5MR398.04] p. 10, Para. 6, [1873MS].

I rode out to Jonestown. Brother Van Horn and Ellen Lane accompanied me. We had a special prayer for Cyrus. . . . I have visited Father Norton and prayed with him. He is much broken. Visited Brother Gardiner and prayed with him yesterday.--Letter 28, 1873. (To "Dear Sister Lucinda," December 17, 1873.) [Cf: 5MR427.06] p. 10, Para. 7, [1873MS].

Mary Sawyer has finished up my purple dress.--Letter 27, 1873. (To "Dear Sister Lucinda," November 27, 1873.) [Cf: 5MR429.02] p. 10,

Para. 8, [1873MS].

Your mother is real smart and cheerful as a bird. I heard a great rumpus yesterday in the dining room, laughing and protesting. I found out your mother was washing dishes. Rosette had got her round the waist and called Lillie, who took her feet, and they tugged her and put her on the lounge, and she was so overcome with laughter--and they too--it was difficult for them to explain to me their mischief.--Letter 27, 1873. (To "Dear Sister Lucinda," November 27, 1873.) [Cf: 5MR430.01] p. 10, Para. 9, [1873MS].

Walked in Orchard-- [*Petaluma, Calif.*] Sabbath, January 4, 1873. We arose and walked in the orchard before breakfast. . . . We attended meeting at 10:00 a.m. At Sabbath School I spoke a few words to the children in reference to their lesson, "And what went ye out for to see?" etc. I then spoke to the people from Malachi 3:13 and chapter 4:1-3. The ordinances followed. We think it was a profitable season. This is a delightful day. It seems like June weather rather than the fourth of January. . . . [Cf: 6MR289.03] p. 11, Para. 1, [1873MS].

Dinner at Stipp's, then Missionary Visits-- [*San Francisco*] Saturday, January 11, 1873. I was urged at the close of the meeting to go to different places to dinner, but my husband was at Brother Stipp's and I felt it duty to go there. Sister Ball went with us. In the afternoon we called upon Sister Jones. Found Sister Billet there. We conversed and prayed with these sisters. We had a very precious season. We then visited Sister Hall who was sick at Brother St. John's. We had a precious season of prayer with our sister. In the evening had conference meeting, then my husband spoke upon the coming of the Lord. The house was well filled and the subject was deeply interesting.--Ms 3, 1873, pp. 2, 6. (Diary, January 1 to 31, 1873.) [Cf: 6MR290.01] p. 11, Para. 2, [1873MS].

All-Day Meetings-- [*San Francisco*] Sabbath, February 1, 1873. It is a wet, cold, dreary day. I have appointment and must fill it. I am sick. My face is swollen. My teeth will hardly remain in my mouth, my gums are so badly swollen. [Cf: 6MR290.02] p. 11, Para. 3, [1873MS].

I committed my case to our heavenly Father and at the appointed time I went to the meeting in Excelsior Hall. . . . [Cf: 6MR290.03] p. 11, Para. 4, [1873MS].

Notwithstanding I suffered much pain in my face and head, the Lord enabled me to rise above it all and speak with great freedom and power to the people from Psalms 15. . . . [Cf: 6MR290.04] p. 11, Para. 5, [1873MS].

Prayed for Dying Boy-- [*Bloomfield, Calif.*] Saturday, February 15, 1873. It is rainy today, but we ventured out to the meeting. . . . [Cf: 6MR291.01] p. 11, Para. 6, [1873MS].

Between the afternoon and evening meetings we spent at Brother Palmer's. Their son appeared to be sinking. My husband and myself prayed for the afflicted family and dying son.--Ms 4, 1873, pp. 1, 7, 8. (Diary, February 1 to 28, 1873.) [Cf: 6MR291.02] p. 11, Para. 7, [1873MS].

Made Many Missionary Visits-- *[Battle Creek] Sabbath, April 12, 1873.* My husband spoke to the people in the forenoon. I remained at home because I did not feel able to attend. In the afternoon I attended meeting. . . . [Cf: 6MR291.03] p. 11, Para. 8, [1873MS].

After the meeting closed I visited Ella Belden. Had a sweet season of prayer with her. I then visited Brother and Sister W. Salisbury. We had a precious season of prayer with the family. Brother and Sister Salisbury united their prayers with mine. We all felt that the Lord blessed us. I then called upon aged Brother and Sister Morse. . . . I visited Brother and Sister Gardner. He is nearing the close of his journey. Disease has made him very weak. He was overjoyed to see me. We united our prayers together and the hearts of these afflicted ones were comforted and blessed.--Ms 6, 1873, pp. 4, 5. (Diary, April 1 to 30, 1873.) [Cf: 6MR291.04] p. 12, Para. 1, [1873MS].

Rode a Few Miles, Slept Some-- *[Battle Creek] Sabbath, May 17, 1873.* We rode out a few miles in the oak grove. Rested about an hour. We slept some. . . . We had a season of prayer before returning home. In the afternoon we went to the meeting.--Ms 7, 1873, p. 10. (Diary, May 1 to 31, 1873.) [Cf: 6MR291.05] p. 12, Para. 2, [1873MS].

Wrote on Sufferings of Christ-- *[Washington, Iowa] Saturday, June 21, 1873.* A beautiful day; rather warm. Took a pack. Felt better. Wrote fifteen pages on sufferings of Christ. I became much interested in my subject. Brother Wheeler, Hester, and Brother Van Ostrand went to the meeting. We had some prospect of rain. Called the family together and read the matter I had written. All seemed interested.--Ms 8, 1873, p. 7. (Diary, June 1 to 30, 1873.) [Cf: 6MR292.01] p. 12, Para. 3, [1873MS].

Rested -- *[Walling's Mills, Colorado] Saturday, August 30, 1873.* We felt that it was our privilege to rest. We wrote to Elder Butler in regard to Elder Canright's position. A messenger came to us with the sad news that Bertie Walling had broken his legs. We prepared to go immediately to see the afflicted boy.--Ms 10, 1873, p. 10. (Diary, August 1 to 31, 1873.) [Cf: 6MR292.02] p. 12, Para. 4, [1873MS].

Entertained a Non-Adventist-- *[Walling's Mills, Colorado] Friday, September 12, 1873.* We traded some in Central and Black Hawk. We arrived home a little before sundown. Received letters from Brother Canright, also Mary Gaskill and Daniel Bourdeau, giving us an account of camp meeting. When we headed home we found John Cranson there. We felt sorry that he should come to see us on the Sabbath. We do not like to have visitors to entertain upon the Sabbath, who have no respect for God or His holy day.--Ms 11, 1873, p. 5. (Diary, September 1 to 30, 1873.) [Cf: 6MR292.03] p. 12, Para. 5, [1873MS].

Read Some to Children-- *[Walling's Mills, Colorado] Saturday, October 18, 1873.* It is a rather cold and windy day. The wind increases, making it very unpleasant. I arose with the headache. We walked out and prayed in the grove. I wrote an important matter for Pilot Grove church. My husband wrote to Battle Creek for paper. I read some to the children. It is rather difficult for them to keep quiet. We had a very precious season of prayer at the close of the Sabbath.--Ms 12, 1873, pp. 7, 8. (Diary, October 1 to 26, 1873.) [Cf: 6MR293.01] p. 12, Para. 6, [1873MS].

Traveled on Sabbath, Regretfully-- [*En route from Colorado to Battle Creek*] Sabbath, November 8, 1873. Rested well on the car during the night. We were unwilling to report ourselves on the cars this morning, but circumstances connected with the cause and work of God demands our presence at the General Conference. We could not delay. If we were doing our own business we should feel it a breach of the fourth commandment to travel on the Sabbath. We engaged in no common conversation. We endeavored to keep our mind in a devotional frame and we enjoyed some of the presence of God while we deeply regretted the necessity of traveling upon the Sabbath.--Ms 13, 1873, p. 2. (Diary, November 5 to 18, 1873.) [Cf: 6MR293.02] p. 13, Para. 1, [1873MS].

Dear Brother and Sister Stockton: I am seated in my writing chair before my stone stove in my pleasant, roomy chamber with five windows. The wind is howling pitifully. I cannot tell you how many times I have looked back to California with desire to be with you if the Lord will. [Cf: 6MR343.01] p. 13, Para. 2, [1873MS].

Our conference has closed. My husband has been wonderfully sustained and blessed of the Lord. He has spoken to the people with great power and his words have found a lodgment in hearts. Many have come forward for prayers several times--between seventy-five and one hundred. I have spoken to the people six times with freedom. Souls are embracing the truth. At the Health Institute a German Baptist minister has received the truth. He came to be treated for dropsy. He has been wonderfully helped. His name is Alword. He is a man of great intelligence, pastor of a church not more than eight miles from here. He is a devoted Christian. He will, we think, take all his church with him. [Cf: 6MR343.02] p. 13, Para. 3, [1873MS].

Several are seeking the Lord for the first time. They are men and women of intelligence. They are now keeping the Sabbath but have not been awarded that blessing they desire. [Cf: 6MR343.03] p. 13, Para. 4, [1873MS].

My husband has been especially blessed of God while engaged in prayer for his brethren in the ministry. Last Sabbath my husband spoke to about 400 people. The power of God was upon him and everything was melted before the word of the Lord. He called those who desired prayers to come forward while they sang, "Just as I am, Without One Plea." About one hundred pressed forward to the front seats, weeping as they came. Ministers could not continue to sing for weeping. Some wept aloud. It was a most precious season. The place seemed to be awfully solemn because of the presence of God. [Cf: 6MR343.04] p. 13, Para. 5, [1873MS].

My husband is cheerful and happy. All depression is gone. He has been hard at work ever since he came home. We cry earnestly to God in faith for help and we believe we shall have it. We were much needed here. No one can do the work here but my husband. He knows just how to take hold in the office to set things in order. All respect his judgment. He has utterly refused to take any office but yet I fear he will have to fill his position as president of Association this year again. No one will consent to take the office. It will have to remain vacant if he does not serve. [Cf: 6MR344.01] p. 13, Para. 6, [1873MS].

My health is very good. I am convinced it was best I came home. I have felt much of the Spirit of God at times. We would so love to see you all again, but when this will be we cannot tell. Much love to yourself and family.--Letter 30, 1873. (To Brother and Sister Stockton, March 28, 1873.) [Cf: 6MR344.02] p. 14, Para. 1, [1873MS].

"Our provisions have been very low for some days. Many of our supplies have gone. . . . We expected supplies three days ago certainly, but none has come. Willie went to the lake for water. We heard his gun and found he had shot two ducks. This is really a blessing, for we need something to live upon."--Ms 12, 1873, p. 3. [Cf: 7MR346.02] p. 14, Para. 2, [1873MS].

"In regard to our diet, we have not placed butter on our table for ourselves for years, until we came to the Rocky Mountains. We felt that a little butter, in the absence of vegetables and fruit was less detrimental to health than the use of much salt or sugar, sweet cake and knickknacks. We do not use it now, and have not for many weeks."--Letter 1, 1873, p. 12. [Cf: 7MR350.02] p. 14, Para. 3, [1873MS].

*Friday, January 10, 1873:*--We rose early to prepare to go to San Francisco. My heart is inexpressibly sad. This morning I take into candid consideration my writings. My husband is too feeble to help me prepare them for the printer, therefore I shall do no more with them at present. I am not a scholar. I cannot prepare my own writings for the press. Until I can do this I shall write no more. It is not my duty to tax others with my manuscript. . . . [Cf: 8MR448.01] p. 14, Para. 4, [1873MS].

*Saturday, January 11, 1873:*--We rested well last night. This Sabbath morning opens cloudy. My mind is coming to strange conclusions. I am thinking I must lay aside my writing I have taken so much pleasure in, and see if I cannot become a scholar. I am not a grammarian. I will try, if the Lord will help me, at forty-five years old to become a scholar in the science. God will help me. I believe He will.--Ms 3, 1873, p. 5. (Diary, January 1 to 31, 1873.) [Cf: 8MR448.02] p. 14, Para. 5, [1873MS].

*Tuesday, April 1, 1873:*--Have arranged my writings, preparatory to work. . . . [Cf: 8MR448.03] p. 14, Para. 6, [1873MS].

*Wednesday, April 2, 1873:*--Continued my work upon my writings in the office.--Ms 6, 1873. (Diary, April 1 to 30, 1873.) [Cf: 8MR448.04] p. 14, Para. 7, [1873MS].

*Ellen White Met Objections With a Spirit of Candor.*--[Petaluma] Monday, January 6, 1873. Brother and Sister Cassidy urged us to remain and have an interview with Brother Bowman, whose mind was considerably troubled about the visions. We decided to do so, and Elder Loughborough would go on with the team to Santa Rosa. We had a very profitable interview. We gave due weight to his objections, and met them with a spirit of candor. His mind was much relieved. . . . [Cf: 10MR65.01] p. 14, Para. 8, [1873MS].

*Ellen White Preaches About Christ Despite Her Literary Imperfections.*--[San Francisco] Saturday, January 11, 1873. We rested well last night. This Sabbath morning opens cloudy. My mind is coming to strange

conclusions. I am thinking I must lay aside my writing I have taken so much pleasure in, and see if I cannot become a scholar. I am not a grammarian. I will try, if the Lord will help me, at forty-five years old to become a scholar in the science. God will help me. I believe He will. [Cf: 10MR65.02] p. 15, Para. 1, [1873MS].

[Several hours later]: We had a well-filled house. There were several strangers out to hear. We were pleased to see Sister Roper and Billet and one of their Presbyterian sisters. Elder Loughborough spoke from Jeremiah 29:11. He was free and his subject very interesting. He applied the text with considerable force to the preparation for the coming of the Lord. [Cf: 10MR65.03] p. 15, Para. 2, [1873MS].

I then spoke upon Luke 21:34-36. I spoke of the sacrifice made by Christ for us and His bearing the test Adam failed to endure in Eden. He stood in Adam's place. He took humanity, and with divinity and humanity combined He could reach the race with His human arm while His divine arm grasped the Infinite. His name was the link which united man to God and God to man.--Ms. 3, 1873, pp. 3, 5, 6. (Entries in Ellen White's Diary.) [Cf: 10MR65.04] p. 15, Para. 3, [1873MS].

*From Cheyenne to Sacramento*--We have been passing over the plains through a very barren, desolate-looking country. Nothing of special interest is to be seen, but a few herds of buffaloes in the distance and an antelope now and then. Mud cabins, adobe houses, and sagebrush we see in abundance everywhere. But on we go. [Cf: 10MR377.01] p. 15, Para. 4, [1873MS].

From Cheyenne two engines are slowly dragging the cars up the mountain to Sherman, against a fearful wind, on account of which fears of danger are expressed in crossing Dale Creek bridge, 650 feet long and 120 feet high, which spans Dale Creek from bluff to bluff. This trestle bridge looks like a light, frail thing to bear so great weight. But fears are not expressed because of the frail appearance of the bridge, but that the tempest of wind will be so fierce as to blow the cars from the track. But in the providence of God the wind decreased. The terrible wail is subdued to pitiful sobs and sighs, and we passed safely over the dreaded bridge. [Cf: 10MR377.02] p. 15, Para. 5, [1873MS].

We at length reached the summit, 7,857 feet above the level of the sea, and the extra engine is removed. At this point no steam is required to forward the train, for the downgrade is sufficient to carry us swiftly along. As we pass on down an embankment we see the ruins of a freight train, where men are busily at work upon the shattered cars. We are told it broke through the bridge one week ago, while two hours behind it came the express. Had the accident happened to them many lives would have been lost. [Cf: 10MR377.03] p. 15, Para. 6, [1873MS].

As we near Ogden the scenery changes. Here is grandeur of scenery far more interesting than the plains give us in sagebrush, dugouts, and mud cabins. Here are grand mountains towering toward heaven and mountains of less size. Mountaintops rise above mountaintops, peak above peak, ridge above ridge, while the snow-capped heights, glittering under the rays of sunlight, look surpassingly lovely. We were deeply impressed as we looked at the varying beauty of this Rocky Mountain scenery. We longed to have a little time to view at leisure the grand and sublime scenery which speaks to our senses of the power of God, who made the

world and all things that are therein. But a glance only at the wondrous, sublime beauty around us is all we can enjoy. [Cf: 10MR377.04] p. 15, Para. 7, [1873MS].

Between Ogden and Sacramento the eye is constantly delighted with the ever-new scenery. Mountains of every conceivable form and dimension appear. Some are smooth and regular in shape, while others are rough, huge, granite mountains, their peaks stretching heavenward as though pointing up to the God of nature. [Cf: 10MR378.01] p. 16, Para. 1, [1873MS].

There are blocks of timeworn rocks, piled one above another, looking smooth as though squared and chiseled by instruments in skillful hands. There are high, overhanging cliffs, gray old crags and gorges clad with pines, presenting to our senses scenery of new interest continually. [Cf: 10MR378.02] p. 16, Para. 2, [1873MS].

We come to Devil's Slide. Here are flat rocks set up like gravestones of nearly equal depth, running from the river up the mountainside a quarter of a mile above us. The stones are from fifty to one hundred feet high.--Letter 20, 1873, pp. 1, 2. (To Edson and Emma White, Dec. 27, 1873.) [Cf: 10MR378.03] p. 16, Para. 3, [1873MS].

*Traveling by Train From San Francisco to Battle Creek, 1873--Thursday, Feb. 27, 1873:* Left San Francisco at 7:00 a.m. We arose at five o'clock to get our breakfast, finish our packing, and get to the boat which took us to Oakland. The people were unwilling to let us leave them, but as there was no one to accompany my husband we felt that it must be right for us to go with him. We took seats in the cars at Oakland at 8:00 a.m. We had a stateroom, retired if we chose to be [apart] from the passengers. I was sick in consequence of passengers being allowed to smoke on the cars. I could not eat; lay down much of the time. We passed much beautiful scenery. Passed Cape Horn, a most romantic and fearful spot, about dark. We felt to lift our hearts to God for His care and protection on the journey, especially in passing such dangerous places. [Cf: 11MR119.02] p. 16, Para. 4, [1873MS].

*(En route to Battle Creek) Friday, Feb. 28, 1873--*It is a beautiful day. We all rested well during the night. I became very sick--headache, stomach sickness. Ate but little through the day. We had pleasant company on the train. My husband felt unusually well. Sister Hall was troubled with pain in her limbs. We saw snow, the first we had seen during the winter.--Ms. 4, 1873, p. 13. (Diary, February 27, 28, 1873.) [Cf: 11MR120.01] p. 16, Para. 5, [1873MS].

*Saturday, March 1, 1873--*We have had a beautiful day. We passed this holy Sabbath upon the cars. We kept by ourselves. We changed cars at Ogden. I was very sick all day; could not eat anything. The strong, aromatic smell of cigars affected me seriously. My head was full of sharp pain, my stomach sick. I would break out in profuse perspiration, then become deathly faint and sick. I struggled hard against it. I prayed for help from God. I fainted quite away. Smoking was banished from the car when the conductor learned its effect upon me. My husband, Sister Hall, and myself prayed earnestly, silently, for help from above. How precious was Jesus to me in my pain and perplexity. Our prayers were answered; relief came. From this time I improved. [Cf: 11MR120.02] p. 16, Para. 6, [1873MS].

*Sunday, March 2, 1873*--We had another lovely day. I felt quite well, except for weakness and loss of appetite. We slept well during the night. We passed over the most dreary desert--nothing interesting to be seen but snow and bunches of sagebrush. [Cf: 11MR120.03] p. 17, Para. 1, [1873MS].

*Monday, March 3, 1873*--We have had a beautiful day. We have had no hindrance on account of snow. We passed through many snow sheds. I conversed with a young man who is dying with consumption. He is an infidel I cannot reach. He says when he dies it is the last of him. He has led a dissolute life and dies as the beast dieth. It made the Christian life look so bright in contrast with the gloomy prospects of this poor sinner who could not comfort himself with any bright picture when he should live again. His brightest hope is in no existence beyond the grave. I gave him lemons and tried to make him as comfortable as possible, but sad, sad is the thought of this man's future. A just God he must meet. [Cf: 11MR120.04] p. 17, Para. 2, [1873MS].

*Tuesday, March 4, 1873*--We are still blessed with beautiful weather. My rest was not as good last night. We have a beautiful car, heated with steam pipes. We have lived out of our basket the entire journey with the exception of expending thirty-five cents for sundries. We are losing our appetites. Our friends go out to meals. They frequently expend one dollar each for a hasty meal, and lie down at night restless and cannot sleep because of eating so heartily. We have rested well nearly every night. We took our last meal at one o'clock p.m. Changed cars at Chicago. Arrived at Battle Creek at half past ten p.m. Brother Abbey was waiting with sleigh for us. We came to our own home. Got to rest at (?) o'clock a.m.--Ms. 5, 1873, pp. 1-2. (Diary, March 1-4, 1873.) [Cf: 11MR121.01] p. 17, Para. 3, [1873MS].

*Home in Battle Creek*--Dear Children: We have received two letters from Edson and I think three from Willie. We should have written you immediately, but I thought Father would write and he thought I would write, so between us both you were neglected. [Cf: 11MR121.02] p. 17, Para. 4, [1873MS].

We had a very pleasant journey home with the exception of smoking on board the cars, which made me very sick. For three days I could eat scarcely anything. I could not understand my feelings. I learned that smoking was allowed in the palace car. We paid nearly forty dollars extra for the conveniences of the palace sleeping car. I decided to endure the smoking so as not to be called a fusser. [Cf: 11MR121.03] p. 17, Para. 5, [1873MS].

The third day when the aromatic odor of the cigars came to me I became stomach-sick. The most intense pain pierced my eyeballs and back of the eyeballs in my head. It seemed that the top of my head was crashing like broken glass. My distress became very great. I thought I was going into a fit. Large drops of perspiration stood upon my face and my entire body broke out in profuse perspiration. Then came a confused noise in my head and I became blind and fainted entirely away. In half an hour I revived by lemon juice being pressed in my mouth. I knew as soon as I revived that it was the smoking of cigars which had thus affected me. All in the cars were alarmed and smoking was banished from the car. I have not fully recovered from the effects of this illness.



[Cf: 11MR122.01] p. 17, Para. 6, [1873MS].

In regard to the journey, it could not have been better for us in July. We made close connections and arrived at Battle Creek Tuesday, ten o'clock p.m. Brother Abbey was waiting for us with sleigh. We telegraphed him soon after leaving Chicago to meet us at 10:05 p.m. It seems very nice to rest in our own home on our own good bed after an absence of nine months.--Letter 24, 1873, pp. 1-2. (To Edson and W. C. White, [March] 1873.) [Cf: 11MR122.02] p. 18, Para. 1, [1873MS].

*Travel by Train Westward to Colorado, 1873--Wednesday, June 25, 1873:* My husband and myself occupied the stateroom. Sister Hall and Willie kept the seats in the car and rested very well. We had no dust. We could not have had a more favorable time for traveling. At Cheyenne we changed cars for Denver. The heat on this last one hundred miles was almost beyond endurance. The blood rushed to my head and my face felt burned. The very air seemed hot, and seemed to burn our flesh. It seemed some like the time that will scorch men with heat. We were one hour behind time. We did not get to Denver till about thirty minutes past seven o'clock. We hired an express wagon and were taken to my niece, Louise Walling's. We were well received and we were very weary and glad to get to rest. [Cf: 11MR122.03] p. 18, Para. 2, [1873MS].

*(Denver, Colorado) Thursday, June 26, 1873--*We have all rested well. It has been a cool night. It is a beautiful morning. We walked out to purchase some things, but did not expend anything. [Cf: 11MR123.01] p. 18, Para. 3, [1873MS].

*(Denver) Friday, June 27, 1873--*Another beautiful day. We walked one mile and back from the city stores three times. We ordered mattresses made of white hair and a couple of pillows. We have much confusion among the children. Cannot write. We purchased cloth and batting for comforts; linen for Willie a coat. [Cf: 11MR123.02] p. 18, Para. 4, [1873MS].

*(Denver) Sabbath, June 28, 1873--*We have another beautiful day, but quite warm. We took our writing and walked quite a distance to the shade of a tree to find a quiet place to write. We enjoyed the quiet, but the shade was not sufficient to prevent our being burned by the sun. My husband corrected a sermon which has been reported to be put in Review. We took our simple lunch under the tree. About noon we saw a covered carriage coming towards us. It was Mr. Walling. We decided to start after sundown that night for the mountains. We did not get away from the city until past eight o'clock. We traveled to Golden City and put up at a hotel. We did not get to rest before one o'clock. [Cf: 11MR123.03] p. 18, Para. 5, [1873MS].

*(Colorado) Sunday, June 29, 1873--*We all rested the few hours of the night after we retired. We were on our way about half past seven. We rode about three miles and stopped for breakfast. We purchased milk and had a very good breakfast. The scenery is very grand. Large mountains of rocks stretching toward heaven, tower one above another. My husband endured the journey well. We took dinner and enjoyed eating in the open air. My husband has been wonderfully preserved.--Ms. 8, 1873, pp. 9, 10. (Diary, June 25-29, 1873.) [Cf: 11MR124.01] p. 18, Para. 6, [1873MS].

*Travel by Train From Denver to Battle Creek, 1873--*(Denver, Colorado) Thursday, November 6, 1873: We are at Denver. We are preparing to leave on the train at six o'clock tonight. Mrs. Walling [Ellen White's niece] is in a very troubled state of mind. She has pursued her course of fretting and scolding her husband and children [Addie and May] until she has weaned his affections from her. He insists that the children shall go with us to California. The mother reluctantly consented. Little May had a little fretful turn, but I was firm and yet gentle with her before her father and mother, and it passed over very well. The mother feels bad. May God show her the error of her ways before it shall be too late. Mr. Walling attended us to the cars and parted with us and his children. The children are perfectly happy with us. [Cf: 11MR124.02] p. 19, Para. 1, [1873MS].

*(En route to Battle Creek) Friday, November 7, 1873--*We had a portion of night's rest. The Legislature sits in Cheyenne, which fills the hotels. No room for us to have a bed until two o'clock; then some beds were vacated. We had a good rest when he did retire. My husband felt his mind turned to Battle Creek. We consulted together and decided to go to Battle Creek and send Sister Hall on with the little children. To this she agreed cheerfully. We arranged our trunks and parted, Sister Hall going to California and we turning our course to Battle Creek.-- Ms. 13, 1873, p. 1. (Diary, Nov. 6, 7, 1873.) [Cf: 11MR124.03] p. 19, Para. 2, [1873MS].

*Travel by Train From Omaha to Oakland, 1873--*Dear Children, Edson and Emma: We are seated in the cars at Omaha en route to California. We have made our transfer all right. Now we have only one more change to make before we shall reach Oakland, California. This is appreciated by us who have so great an amount of baggage. We slept excellently well last night. Your father is feeling quite well for him. He is cheerful. We have seen but little snow thus far. The weather is mild indeed for this season. In two days we shall reach the summit, then we may be sensible of a change and experience cold weather.--Letter 23, 1873, p. 1. (To Edson and Emma White, Dec. 24, 1873.) [Cf: 11MR125.01] p. 19, Para. 3, [1873MS].

*Travel by Train From Odgen to Sacramento--*Dear Children Edson and Emma: We have been passing over the plains through a very barren, desolate-looking country. Nothing of special interest to be seen but a few herds of buffalo in the distance and an antelope now and then. [Cf: 11MR125.02] p. 19, Para. 4, [1873MS].

The scenery over the plains has been uninteresting. Our curiosity is excited somewhat in seeing mud cabins, adobe houses and sagebrush in abundance. But on we go. From Cheyenne the engines toiled up, up the summit against the most fearful wind. The iron horses are slowly dragging the cars up the mountain to Sherman. Fears are expressed of danger, because of the wind, in crossing the Dale Creek bridge--650 feet long and 126 feet high---spanning Dale creek from bluff to bluff. This trestle bridge looks like a light, frail thing to bear so great weight. But fears are not expressed because of the frail appearance of the bridge, but in regard to the tempest of wind, so fierce that we fear the cars may be blown from the track. In the providence of God the wind decreased. Its terrible wail is subdued to pitiful sobs and sighs, and we passed safely over the dreaded bridge. We reached the summit. The extra engine was removed. We are upon an elevation of 7,857 feet.

No steam is required at this point to forward the train, for the down grade is sufficient for us to glide swiftly along. [Cf: 11MR125.03] p. 19, Para. 5, [1873MS].

As we pass on down an embankment we see the ruins of a freight car that had been thrown from the track. Men were actively at work upon the shattered cars. We are told that the freight train broke through the bridge one week ago. Two hours behind this unfortunate train came the passenger cars. Had this accident happened to them, many lives must have been lost. [Cf: 11MR126.01] p. 20, Para. 1, [1873MS].

As we near Ogden the scenery becomes more interesting than the sagebrush, dugouts, and mud cabins. There are grand, high mountains towering toward heaven, while these are interspersed with mountains of less size. As far as the eye can see them mountaintops rise above mountains, peak above peak, ridge on ridge, intermingled, while the snow-capped heights glitter under the rays of sunlight, looking surpassingly lovely. As we looked at the varying beauty of this Rocky Mountain scenery, we were deeply impressed with the greatness and majesty of God. We long to have a little time to view at leisure the grand and sublime scenery which speaks to our senses of the power of God, who made the world and all things that are therein. But a glance only at the majesty around us is all we can enjoy. [Cf: 11MR126.02] p. 20, Para. 2, [1873MS].

Between Ogden and Sacramento the eye is constantly delighted with the wonderful scenery. Mountains of every conceivable form and dimension appear. Some are smooth and regular in shape, while others are rough, huge granite mountains, their peaks stretching heavenward as though pointing upward to the God of nature. There are blocks of smooth, timeworn rock, piled one above another, looking as though squared and chiseled by instruments in skillful hands. There are high overhanging cliffs, gray old crags and gorges clad with pines, continually presenting to our senses scenery of new interest. We come to the Devil's Slide. There are flat rocks set up like gravestones of nearly equal depth running from the river up the mountainside far above us a quarter of a mile, which mountain is covered with grass and shrubs. The stones are from fifty to two hundred feet high, standing upon their edge as though malletted into the rocky mountain. There are two stone walls, about ten feet apart, of this masonry. The space between is covered with green foliage. It is a most interesting and wonderful sight.--Letter 18, 1873, pp. 1-2. (To Edson and Emma White, Dec. 27, 1873.) [Cf: 11MR127.01] p. 20, Para. 3, [1873MS].

(Written in the Colorado mountains, diary entry for September 28, 1873.) Brother Glover left the camp today to go for supplies. We are getting short of provisions. We got him the best we could for his meals on the way. He was to send Mr. Walling immediately and to get our mail. A young man from Nova Scotia had come in from hunting. He had a quarter of deer. He had traveled 20 miles with this deer upon his back. The remainder of the deer he had left hung up in the woods. He saw six elk but did not try to shoot them as he knew he could not carry them out. He gave us a small piece of the meat, which we made into broth. Willie shot a duck which came in a time of need, for our supplies were rapidly diminishing.--Manuscript 11, 1873. [Cf: 14MR353.01] p. 20, Para. 4, [1873MS].

(Written November 12, 1873, from Battle Creek, Michigan, to Elder and Mrs. D. M. Canright.) [Cf: 15MR231.01] p. 20, Para. 5, [1873MS].

I have felt for some time that I ought to write you, but have not found the time. I have arisen at half past five o'clock in the morning, helped Lucinda wash dishes, have written until dark, then done necessary sewing, sitting up until near midnight; yet we have not gotten sick. I have done the washings for the family after my day's writing was done. I have frequently been so weary as to stagger like an intoxicated person, but, praise the Lord, I have been sustained. [Cf: 15MR231.02] p. 21, Para. 1, [1873MS].

Since I have come to Battle Creek, I have felt more strongly upon the matter of writing to you. As I reflect upon your visit with us, it is most painful to my feelings, and I feel it to be my duty to write to you. The testimony published in regard to your case is none too strong. I have read and re-read the testimony of reproof many times, and as I read I see that upon some points I have not presented your case as strongly as it was presented to me in vision. I fear that you do not see yourselves, and I fear that you will have to go over the ground again unless you search more closely and discern your failings, and decidedly reform. [Cf: 15MR231.03] p. 21, Para. 2, [1873MS].

If I have time I will write you in regard to some things in your letter of charges to my husband, which I read for the first time about three weeks since. As I read, and as I reflected upon your deportment with us, I felt that I must speak plainly to you. I would not, as I now view your case, suppress a single syllable of the truth. [Cf: 15MR231.04] p. 21, Para. 3, [1873MS].

Your letter written to us from Golden, while we were at Wallings Mills, with statements that you had not been situated so that you could cultivate domestic qualities, is not now before me. But your letter shows that you do not see the point. I saw that you did not love domestic duties, and both of you neglected to bear your share of these burdens in the different families where you made it your home. Your principal anxiety and interest was for yourselves, expecting others to be interested for you, others to care for you, while you care only for yourselves. While the families you visit fulfill the gospel requirement in adopting into their family the servants of Christ, and while the servants of Christ are entitled to their care and have a right to their tables and the privileges of their home, obligations are resting upon those who receive these privileges. The obligations are mutual upon both parties. [Cf: 15MR232.01] p. 21, Para. 4, [1873MS].

You have signally failed on your part. You have neglected to do your duty. You have considered yourselves, your convenience, and your interest, regardless of the inconvenience and interest of those whose hospitalities you share. You have manifested selfishness in this particular to a great extent, even to an extent which should cause you great sorrow as you review the past. Others have been burdened on your account while you have been studying your interest. They have done what they have in caring for you cheerfully, feeling that they were doing for Christ in the person of His servants. They would have cheerfully inconvenienced themselves to a much greater extent for your sakes, feeling that they were serving God and His cause in so doing. [Cf: 15MR232.02] p. 21, Para. 5, [1873MS].

And just to that degree that they have favored you, and cared for and waited on you for Christ's sake, God holds you as debtor to these friends. You have accepted all this as due you, without feeling your obligation to them, and while thus privileged you have selfishly looked out for your own interest and followed your inclination. God does not propose to do your neglected duty, or fill the claims others have upon you which you have through love of self neglected. You are responsible for very much that you have made others responsible for. [Cf: 15MR233.01] p. 22, Para. 1, [1873MS].

Why I feel so thoroughly upon this point now is, I want you to see the necessity of an entire change of your course in very many respects. You proposed in a letter to us to go out and labor upon your own hook. You proposed to be no longer dependent upon the conference, but to labor in preaching and let your labors sustain you, and in that way obtain the experience wherein you are deficient, in depending upon God and exercising faith in Him for a support. [Cf: 15MR233.02] p. 22, Para. 2, [1873MS].

Elder Canright, you cannot have the same experience that we had in the first rise of this cause, for the reason that circumstances have entirely changed. When we were obliged to live by faith, the numbers of believers were few, and they were looked upon as a despised, fanatical people, and the offscouring of the earth. There were but few who had means, and there were but few friends of the truth. [Cf: 15MR233.03] p. 22, Para. 3, [1873MS].

The truth was being dug out from amid error, through supplication, agony, and fasting. You now see and reap the advantages of this diligent search, earnest effort, and deep privation and suffering. Times now have entirely changed. Our position upon the truth is sustained by plain, clear, conclusive arguments. Young men now who embrace the truth have everything made ready at their hands. They know nothing of what trials, anguish, stretch of faith, close venturing, and critical risks were experienced by those who led out in this work. [Cf: 15MR233.04] p. 22, Para. 4, [1873MS].

Friends of the truth are now numerous. There is means in abundance everywhere, and there is no chance for you to venture anything by preaching the truth and trusting to the benevolence of the people. The people have been so long appealed to through the testimonies in regard to highly esteeming the servants of God, and have been led to see the sin of selfishness, that they are ready to do, whenever they see a chance to do. [Cf: 15MR234.01] p. 22, Para. 5, [1873MS].

With your selfish propensities, your care for your own interest, you would have not more chance to exercise faith and trust in God than you have had since you commenced to labor in this cause. Times have changed, but you who know nothing comparatively of hardships and privations should be the last ones to claim or plead consideration on account of your privations and labors, on that score. When you make appeals in this direction, when you tell what you have done and how you have labored, you give evidence that you esteem your labors as of more value than they will bear; certainly higher than God regards them as He has shown me the result of your labors. [Cf: 15MR234.02] p. 22, Para. 6, [1873MS].

The truth published and spoken by you, that others have prepared for you to use, has done something in convincing souls of their errors, and led them to receive the truth. But Elder Canright has taken much of the credit of this to himself. May God pity his weakness and assumption. [Cf: 15MR234.03] p. 23, Para. 1, [1873MS].

In a letter written to us from Golden, you stated that you were undecided what to do. The hall that you hired was expensive, you had no assurance that the General Conference would sustain your efforts in providing means to work, and you were not able to bear the expense yourself. There was a deep interest to hear, and some few would, without doubt, receive the truth; but you thought you should suspend your labors. Something like this you wrote. When I can get the letters which are now in California, I can quote your exact words. [Cf: 15MR235.01] p. 23, Para. 2, [1873MS].

Now here was Brother Canright who has signified in his letters that he desired to place himself in a position to go on his own hook, and have a chance to gain the experience he was deficient in. Here was a splendid opportunity to walk by faith and to sacrifice something for the truth's sake and for the salvation of souls. We have been placed in similar positions. Many times we have had to walk and work by faith, and have felt that we would gladly sacrifice means and our own lives in the effort to do all we could to get the truth before those who would hear. You had, in this instance, an opportunity to exercise faith, and to humbly work and wait, and trust in God under circumstances that were not very encouraging. [Cf: 15MR235.02] p. 23, Para. 3, [1873MS].

But you failed to improve the opportunity, and lost the experience it was your privilege to gain. In fact, you know but very little of practical faith. You have trusted more in the ability of D. M. Canright than in God's power and God's grace to work with your efforts. You have not seen the necessity of devotion and faith. [Cf: 15MR235.03] p. 23, Para. 4, [1873MS].

You have felt elevated when a large congregation was before you, but frequently discouraged and disheartened at small beginnings and small congregations. You need, my dear brother, to come down to where the living waters run. You need a fresh baptism from God, or you are unfit to labor anywhere for the conversion of souls. You both need a thorough work done for yourselves before you are fit to labor for others. You need to be transformed by the power of God, your thoughts and the exercise of your mind purified, elevated, and ennobled. [Cf: 15MR235.04] p. 23, Para. 5, [1873MS].

Upon another point I wish to speak in regard to your child. I tried kindly to point out the defect in your management, for the Lord had shown me much upon this subject. You regarded my counsels with silent indifference, perhaps with contempt that I should attempt to instruct you, its parents, as though I understood better than you. Nevertheless, I shall trace upon paper my settled convictions. When a minister has a child that is as peevish and fretful as yours, so frequently crying if crossed, and exhibiting passion, it is wrong to take the child around with him to be an annoyance to others. People will bear it because you are servants of Christ, but nevertheless you should have a sense of the impropriety of so doing. [Cf: 15MR236.01] p. 23, Para. 6, [1873MS].

I think from what I have observed, the child has been left to cry and to scream for attention when it pleased. Neither of you has felt it your duty to control it thoroughly and continuously, but [you] have let it cry and tease until the habit is formed. How much disturbance you make others you have not taken into account. It is ruinous to a child's disposition to let it fret and cry for attention. This I noticed you were both in the habit of doing, and seemed to be indifferent as to how much others might be disturbed with it. [Cf: 15MR236.02] p. 24, Para. 1, [1873MS].

Brother Canright would frequently sit reading, and make no effort to quiet the child. Sister Canright would hear her child fret and cry a passionate cry, and appear as indifferent as though she were chiseled out of marble. I have no hesitancy in saying this is wrong management and a wrong example to give to mothers. Ministers who have children that cannot be controlled, or that they do not choose to inconvenience themselves to train except spasmodically, should have a home and keep their children in it, and not annoy others and injure their own influence. [Cf: 15MR237.01] p. 24, Para. 2, [1873MS].

What kind of spirit and what kind of heart you had when you were with us in the mountains is still a mystery to me. I hope never to have the same unhappy experience to go over again. I only wonder that my husband bore as well as he did your deportment and your course. [Cf: 15MR237.02] p. 24, Para. 3, [1873MS].

I hope you will never in any place you go act over the same. I am distressed when I reflect upon it. Your lack of respect and reverence were painful. We deserved something better of you. We felt a great relief when you left, for the spirit you carried with you was oppressive. I have not the least fellowship or sympathy with that spirit, for I believe it to be the spirit of darkness. May the Lord help you to see that you had climbed above your calling and the simplicity of good, humble religion. You were both self-righteous and self-sufficient, exalted too high in your own opinion. You have a work to do in governing your child, which you have sinfully neglected. [Cf: 15MR237.03] p. 24, Para. 4, [1873MS].

Brother Canright, in your labors with others, you have been the man who was severe and overbearing. Where your gray-headed gospel father would be pitiful, discreet, and cautious, you have sometimes been provoking and insolent. It is your nature to be overbearing. You manifest this to your own wife frequently, and you make her life very unhappy. You put on a dignity wholly unbecoming a young minister of the gospel. [Cf: 15MR237.04] p. 24, Para. 5, [1873MS].

There are many things you need to learn that are highly essential and worth knowing. You need to consider that others have just as good a right to think and have an opinion of their own as you have; that if all were just like you, and did as you do, there would be a very sad state of things in a short time. At times you have been indifferent to the wants of your wife, and her wishes have been disregarded. Yourself has occupied your thoughts. God is displeased with your dictatorial manner toward your wife and toward those with whom you come in contact. In these things you need to reform. [Cf: 15MR238.01] p. 24, Para. 6, [1873MS].

Mrs. Hutchinson said she came to the Health Institute deeply prejudiced against all Adventist Sabbathkeepers, because of your severe, overbearing course at Hutchinson. She said you did not take a right course in regard to their meetinghouse, and that you treated her and others wrong. She says she did not take a right course, and that she has a confession to make to you, and you have a confession to make to her. [Cf: 15MR238.02] p. 25, Para. 1, [1873MS].

If you have a work to do in this matter, do it by all means at once. She is now in deep affliction because of the death of her son, Fred. If you, a young man, could talk to my husband, a gray-headed, sick man, your father in the gospel, with such disrespect and with so little sense of propriety, I am fearful that you have given cause of complaint to Mrs. Hutchinson, a woman of gray hairs, a woman of influence. Surely her age should have led you to a kindly consideration and a proper deference, whatever course she may have pursued toward you. [Cf: 15MR238.03] p. 25, Para. 2, [1873MS].

If you have laid one straw in her way, as she claims you have, take it out of the way at once. As one whom God has taught, I entreat of you not to let one soul in Hutchinson turn from the truth with bitterness of spirit because of your rash impetuosity. Right these things for your soul's sake, humble your heart before God, and make any concession, at any cost to yourself, without compromising the truth. Mrs. Hutchinson stated that her prejudice against the Seventh-day Adventists was all removed after her acquaintance with them at the Health Institute. [Cf: 15MR239.01] p. 25, Para. 3, [1873MS].

Rashness is natural to you. You need to restrain yourself. Unless you bridle and restrain your rash spirit, you will be hurried to make some move which will ruin your usefulness forever. You may expend energy sufficient for the highest success, yet you will fail of achieving good and permanent results unless you are willing to receive instruction and to learn wisdom by receiving counsel of others. [Cf: 15MR239.02] p. 25, Para. 4, [1873MS].

Successful energy and rashness are two different elements. The former is power while the latter, unrestrained and uncontrolled, leads to destruction. Calm, unhurried efforts will do more than rash, hurried movements. Do not confound rashness with energy. Your energy is too much controlled by impulse. It is spasmodic, affected by circumstances and surroundings. [Cf: 15MR239.03] p. 25, Para. 5, [1873MS].

You are either on the pinnacle or down in the low slough of despond. An accidental circumstance will arouse you and call out every power of your soul. For a season, you will be exhilarated, and come up upon the wave of excitement or popularity. You will excel yourself and astonish your friends. But you are in danger of spending your force and losing the exhilarating power which stimulated you to action, and sink down into despondency and discouragement. In these fitful efforts you lose more than you would gain by steady, earnest effort. [Cf: 15MR239.04] p. 25, Para. 6, [1873MS].

In the development of character, you do not show that you have cultivated a firm persevering, uniform, unyielding energy and faith. If you can preach upon subjects that are familiar to you, and which are



your favorite subjects, you are at home, but get you off this marked line and you have but little force and but little courage, and you are not the man of opportunity fitted for any emergency. You need a deeper draught of salvation. Trust less in D. M. Canright, and more in the power of God's grace. [Cf: 15MR240.01] p. 25, Para. 7, [1873MS].

You need to surrender the soul to the claims of God, and renounce with loathing your smartness, your aptness, your sharpness, and melt into the work of God. Do your work from higher motives, having a living principle with you continually, which will bring the whole force of your intellect and affections into the highest state of sanctification to God and into healthy action. [Cf: 15MR240.02] p. 26, Para. 1, [1873MS].

It is not in the work of the ministry alone that you need the balance of firm principle and steady purpose and earnest energy. The Word of God demands the same principle to be carried out in the everyday duties of life. With earnest entreaty the wise man exhorts, "Whatsoever thy hand findeth to do, do it with thy might." It is by the exercise of perseverance, energy, and faithfulness in doing little duties in life that we acquire power to engage in greater duties, and can be entrusted with graver responsibilities. [Cf: 15MR240.03] p. 26, Para. 2, [1873MS].

The duties which lie directly before us that someone must do, we should take hold of, and not shirk or shrink from doing them because they are not agreeable to our inclinations. We may train the soul to put forth efforts, lifting the burdens and doing the duties that lie all around us, and become strong to conquer self in overcoming difficulties. Instead of being creatures of circumstances, we may be masters of circumstances, and may triumph in conquering obstacles. We need never be discouraged. [Cf: 15MR240.04] p. 26, Para. 3, [1873MS].

You both need a religion, to be imbued with the meek, self-sacrificing spirit of Christ, to be clothed with humility and stimulated by the power of God, to put forth efforts that will bear glorious results. [Cf: 15MR241.01] p. 26, Para. 4, [1873MS].

The lessons of self-denial, you have yet to learn. When you cultivate thoughts that nothing is too good for D. M. Canright, then it is time you ceased your work as a gospel minister. You are yet young and inexperienced. Deny yourself in little things as well as in great things, and avoid littleness as you would the leprosy. We can scarcely conceive of what contemptible meanness will grow upon a person if indulged. In all your plans of frugality, exclude meanness. Be ever watchful of the interest of those around you. You need to cultivate a tact of filling new positions, naturally adapting yourself to the new and opening providence of God. Make the most of your abilities in God, remembering that you must soon give an account of your stewardship. [Cf: 15MR241.02] p. 26, Para. 5, [1873MS].

Paul exhorts Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." [Cf: 15MR241.03] p. 26, Para. 6, [1873MS].

You are defective in perfecting Christian character. The absence of one qualification may hinder the successful operation of all the rest.

The excess of one may counteract the proper action of all the rest.  
[Cf: 15MR241.04] p. 26, Para. 7, [1873MS].

Christ says of you, "Yet lackest thou one thing." He has given you a plain statement [of] what you lack. He has, through His humble servant, shown you that you lack devotion to the glory of God, that you lack moral excellence of character, which would lead you to have an unselfish interest for others. You may be, in the eyes of others, perfect, but in the sight of God you have a spotted character and have selfishness to overcome. These defects will corrupt all your virtue, unless they are overcome. [Cf: 15MR242.01] p. 26, Para. 8, [1873MS].

You should cultivate moral symmetry of character. You should be in earnest to see your defects now, and to correct them, that God may work with your efforts. You need your senses refined, elevated, purified. You need a work done for you which God alone is able to accomplish.  
[Cf: 15MR242.02] p. 27, Para. 1, [1873MS].

The third angel's message is most solemn, fearful, and important. To us God has entrusted it, and we are accountable for the way we handle this sacred, testing truth. If our defects of character betray us into sins which repulse souls and turn them from the truth, their blood will be upon our garments. [Cf: 15MR242.03] p. 27, Para. 2, [1873MS].

Nov. 15. The Lord is at work in this place. My husband has borne a very plain testimony, accompanied by the Spirit of God. Brother \_\_\_\_\_ has made a full confession of his wrong course at [the] last conference. Brethren Andrews and Waggoner have taken their stand fully, and are of better courage than they have been for years. We hope to see the cause here placed upon a firmer basis than ever before. [Cf: 15MR242.04] p. 27, Para. 3, [1873MS].

I hear of many remarks made by you both that if this church was not hammered at so much, they would be in a more prosperous condition. I was upon the point at the conference last spring of plainly stating in the conference what had been shown me in regard to you, but I did not feel exactly clear. I had not had an intimation that you were not in perfect union with us, but I had heard remarks from several that Sister Canright neglected her child to do writing for you. Why do you require this? Does not the woman have burdens enough? But since I returned this time our best and most experienced brethren have for the first time stated their feelings in regard to your spirit at the conference without my calling out any expression from them. [Cf: 15MR242.05] p. 27, Para. 4, [1873MS].

They say that they were satisfied you were lifted up and had but little of the Spirit of God with you. Many observed your movements in taking the chairs and moving them from the stand, moving the table and making special preparations as if for an exhibition of D. M. Canright. Many said that your sermon had not the right ring. You raised your voice to a loud pitch, and it was painful to bear; and the absence of the Spirit of God was apparent to very many. It was regarded by some of your best friends as being an exhibition of D. M. Canright, or, in the very words used, "He preached D. M. Canright and not Jesus Christ."  
[Cf: 15MR243.01] p. 27, Para. 5, [1873MS].

I write you this that you may understand how others viewed your labors

at the conference. [Cf: 15MR243.02] p. 27, Para. 6, [1873MS].

I want you to see that the influence of such preaching is not unto salvation. I hope and pray that you may both see what your influence has been. And I hope you will realize that you have caused us intense anxiety by your course when you visited us. [Cf: 15MR243.03] p. 27, Para. 7, [1873MS].

You made the remark, Elder Canright, to my husband in my presence that you did not come there to be his servant and be ordered about like a boy, that you were a man and you had the feelings of a man. I felt these remarks keenly, and thought that if you were a man you had far less sense of propriety than many boys half your age would have had. I have no delicacy in speaking plainly to you as a mother would to her son, for I know that unless you lay aside this unreasonable, unbecoming dignity you will do no good in the gospel field. [Cf: 15MR243.04] p. 28, Para. 1, [1873MS].

In what did we make you a servant? Did we ask you to serve us in any way wherein yourself did not reap the benefit? Did my husband ask you to do anything that he thought was beneath him to do? Did we not both of us do the very thing we asked you to unite with us doing? Did you do anything that would injure your health? Did not I bring wood, wash dishes, sweep floors, and wash clothes? Did I try to excuse myself from engaging in the disagreeable duties? Did not my husband work to great weariness because there was something to do that someone must do? [Cf: 15MR244.01] p. 28, Para. 2, [1873MS].

We are the ones who should have been considered and favored, but you had not experience in this line. We were worn and prematurely gray from care, anxiety, and unnecessary burdens in this cause brought upon us by our brethren pursuing just such a course as you pursued. You were deceived by Satan, and I hope you will see this to its full extent. [Cf: 15MR244.02] p. 28, Para. 3, [1873MS].

When we tried to pray, and the Lord sanctioned our prayers by His Spirit, you braced yourself not to be moved, not to let the least mite of influence of our prayers, our counsel, and advice move you. We understand this spirit. We have not been engaged in this war, battling for the right for 26 years, and yet be in darkness as to what kind of spirit had control of you at our house. We call it by its right name-- the spirit of Satan. I think you both took your position with an understanding to retain your own judgment and views at all events. [Cf: 15MR244.03] p. 28, Para. 4, [1873MS].

You have but little experience, either of you, in exercising faith in God. You lack devotion and good, humble religion. You need to be transformed and ennobled. You need the disinterested benevolence that characterized the life of Christ. [Cf: 15MR245.01] p. 28, Para. 5, [1873MS].

Consider me not an enemy because I tell you the truth. I long and pray that you may be found in your right mind sitting at the feet of Jesus and learning of Him. If you imitate Christ, you will be willing even to be a servant. He was the King of Glory, yet He was a servant of fallen man. I pray the Lord to help you to get rid of some of your lofty ideas of yourself, and come down in meekness, feeling your nothingness

without Christ. Then will He be unto you a very present help in time of need. Then will He make your labors effectual, and souls will be converted from error to truth through your labors. [Cf: 15MR245.02] p. 28, Para. 6, [1873MS].

You have brought grave charges against us, in the letter to my husband. I felt that I would not notice them. But I will dwell a moment upon them. In regard to our diet, we have not placed butter on our table for ourselves for years, until we came to the Rocky Mountains. We felt that a little butter, in the absence of vegetables and fruit, was less detrimental to health than the use of much salt or sugar, sweet cake, and knickknacks. We do not use it now, and have not for many weeks. [Cf: 15MR245.03] p. 28, Para. 7, [1873MS].

In regard to our using spice, I plead not guilty. We have not had spice in our house for ten years, except a little ginger, which we have always used to some extent. [Cf: 15MR245.04] p. 29, Para. 1, [1873MS].

We have always used a little milk and some sugar. This we have never denounced, either in our writings or in our preaching. We believe cattle will become so much diseased that these things will yet be discarded, but the time has not yet come for sugar and milk to be wholly abolished from our tables. [Cf: 15MR246.01] p. 29, Para. 2, [1873MS].

In regard to cheese, I am now quite sure we have not purchased or placed on our table cheese for years. We never think of making cheese an article of diet, much less of buying it. I tell you, Lucretia, how your buying the cheese at our house looks to us--that you did it to tempt us just as \_\_\_\_\_ tempted my husband in his feebleness. You said you heard Brother White ask Mr. Walling for a taste of cheese. He had none. You bought a few pounds. You asked him one day if he wanted some cheese. He said "No." You asked me. I said I did not eat it. The cheese lay in the cupboard untouched until Mr. Lasley and Walling came to dinner. It was then placed before them. We took a small bit of cheese, as we do sometimes when it is passed to us. But we do not, understand, buy cheese, or make a practice of eating it. My husband felt when he saw the bit of cheese that was in Walling's wagon that he would like merely a taste of it. [Cf: 15MR246.02] p. 29, Para. 3, [1873MS].

I have not had, to my knowledge, a particle of pepper in the house for ten years. When Lucinda went up to Mr. Walling's mills, I said to her, "Get me a little pinch of pepper, and I will try to eat some beans." I thought the pepper would perhaps prevent them from causing me to have the colic. But I think so little of what I eat, it never entered my mind that there was any pepper. So much for pepper. I claim that we live very plain and economical. Lucretia, if you did not mean to tempt us in buying cheese, what did you mean? Did you buy that cheese merely because you wanted to gratify the wish of my husband? If so, you could have gratified his taste for fresh, dried black raspberries which you heard him often speaking of desiring. You had them but did not cook them. You heard him often express a wish for this, but you did not gratify it. He could not eat strawberries, but kept wishing for raspberries. If my husband had wanted cheese, he could have bought it, for he was at Black Hawk and Central as often as three times a week. What your motive was, you know and the Lord knows, but we do not. [Cf: 15MR246.03] p. 29, Para. 4, [1873MS].

In regard to corsets, there is nothing in my use of corsets contrary to what I have ever spoken or written against. I do not practice wearing them except when bloated with dropsy, to press down my abdomen and give me a chance to breathe. [Cf: 15MR247.01] p. 29, Para. 5, [1873MS].

In regard to steel springs, I have worn two in my skirts or cords always. Before coming to Colorado, I asked someone to buy me two steel springs to run in my skirt. In the place of doing this, they bought four steel springs fastened with tapes, skeleton fashion. I have worn it a few times, but it is not what I wanted and what I like. I do not wear it, though I consider there is no harm in this for anyone to wear. In my view of the wrong of hooped skirts, it was the deformity and the indecency of their appearance when they were worn so large, that was objectionable. There is nothing indecent or unbecoming in the small hoops or in the steel springs, two of them run into a skirt. [Cf: 15MR247.02] p. 29, Para. 6, [1873MS].

I cannot think of other charges, except breaking the Sabbath. What you mean, I know not. I have ever been particular in regard to the observance of the Sabbath in my conversation and actions. In regard to writing, I know my duty on that point. I am no more breaking the Sabbath in my writing than the priest who offered more sacrifices upon the Sabbath than upon any other days of the week. [Cf: 15MR247.03] p. 30, Para. 1, [1873MS].

I think that in watching and accusing us, you were both engaged in the same work as were the Pharisees in accusing Christ. They watched to catch Him in His words or to find something in His actions that they could use as an occasion against Him. As Christ said to them, I say to you, "Ye strain at a gnat and swallow a camel." Set your poor, proud hearts right, and you will have so great a work to do you will feel that you have nothing to do in accusing your brethren and sisters. I do not think the best way to glorify God in observing the Sabbath is to go to bed and sleep away the sacred hours. [Cf: 15MR248.01] p. 30, Para. 2, [1873MS].

We feel sincere pity for your blindness. Such freaks [ \* Sudden causeless change or turn of the mind; to do freakish acts; diverging from what is natural or normal.--Webster.] as yours cost too much to us and to the cause of God. God is in earnest with us. He will not be trifled with. Be careful how you move. It costs too much to you and to the cause, for you to be pettish and jealous and to move rashly and independently and bring ruin upon yourselves. [Cf: 15MR248.02] p. 30, Para. 3, [1873MS].

I have spoken plainly but I assure you I have nothing but love and am earnest for you to come where God can use you to His glory. [Cf: 15MR248.03] p. 30, Para. 4, [1873MS].

I can write no more now. Please copy this if you wish, or read it and send me the original direct to Santa Rosa, California. We leave here for California this week. The work of God is progressing here. It is now November 24. Last Sabbath nearly the entire church came forward for prayers. Every seat in the body of the house was filled and some of the side pews. I never saw a more interesting sight or felt more solemn

sense of the power of God.--Letter 1, 1873. [Cf: 15MR248.04] p. 30, Para. 5, [1873MS].

(Diary entries, September 1 to 30, 1873.) *Walling's Mills, [Colorado], Monday, September 1, 1873.* We visited the berry patch. Could gather but six quarts. The rain drove us home. It was raining nearly all day. Willie and myself rode to Black Hawk. It rained hard, but we did not take cold. We had a very pleasant ride home. No rain. We had a good long letter from Elder Loughborough, and one from Brother Canright and Butler. [Cf: 20MR205.01] p. 30, Para. 6, [1873MS].

*Walling's Mills, Tuesday, September 2, 1873.* We went to Rollinsville to the raspberry ground. We took our tent and stove and a change of clothing. We did not go out to pick berries until late. We brought home about 25 quarts. Willie was not with us. He was obliged to go for Brother and Sister Downs, who wrote us that they would be at Black Hawk Tuesday. Willie came for us about six o' clock. We were glad to meet Brother and Sister Downs. Our visit with them was pleasant. [Cf: 20MR205.02] p. 30, Para. 7, [1873MS].

*Walling's Mills, Wednesday, September 3, 1873.* Brother and Sister Downs went with us to gather raspberries. We took dinner in the tent and had a very pleasant time with our brother and sister. We gathered about twenty-six quarts. Lucinda canned about eleven cans in the tent. We brought home about ten quarts of berries. My husband invited Mr. Parker, the editor, to come home with us. We had a very social chat with him. Preparing his supper and getting supper for two hungry men made our work hard. Sister Hall had to bake. We sat up till ten helping her. For two nights she did not get to rest until midnight. [Cf: 20MR205.03] p. 31, Para. 1, [1873MS].

*Walling's Mills, Thursday, September 4, 1873.* Willie took Mr. Parker and Brother and Sister Downs to Black Hawk. Brother Downs has decided to go to Oregon and settle. Mr. Parker is to remain for the present at Central. We are too tired to do anything with comfort. We had Sister Downs cook her food for her journey to Oregon. We felt that it was a privilege to supply them with material for cooking. We prepared dinner for them all before they went. A young man took dinner with us. My husband employed him to work for us today. [Cf: 20MR205.04] p. 31, Para. 2, [1873MS].

*Walling's Mills, Friday, September 5, 1873.* We went out to gather raspberries upon the mountains. Lou Walling passed by in the stage for Middle Boulder. [Cf: 20MR205.05] p. 31, Para. 3, [1873MS].

*Walling's Mills, Sabbath, September 6, 1873.* We had a rainy day. About nine o'clock a gentleman on horseback inquired if we had seen two men pass. I had seen them about midnight going by our house. They stopped to drink at the spring and then started up the hill on the road to Black Hawk upon the run. These men had been stealing and the authorities were in search of them. Mr. Walling and an officer rode up to the door. Mr. Walling ate a lunch, changed horses and drove on. I wrote to Elder Loughborough. My husband also wrote a letter; sent by Mr. Walling. [Cf: 20MR205.06] p. 31, Para. 4, [1873MS].

*Walling's Mills, Sunday, September 7, 1873.* We had a special season of prayer in the log house. Sister Hall and I did a large, two weeks'

washing. In the midst of the washing Mr. and Mrs. Laskey with their two children came to visit us. Mr. Walling also came. We laid aside the washing and visited and sewed on a sheet. I made an entire sheet by hand, hemmed three ends of sheet, made a pair of pillow cases. This was my day's work. I had quite a long conversation with Mr. Walling in reference to his children. Mr. Walling tarried with us overnight. [Cf: 20MR206.01] p. 31, Para. 5, [1873MS].

*Walling's Mills Monday, September 8, 1873.* We prepared an early breakfast for Mr. Walling. My husband talked with Mr. Walling in reference to the house, which seemed to be leaning forward. I rinsed out a portion of the washing, hung them out to dry. We then went to Black Hawk. While trading we were much surprised to see Brother Glover walk into the store. We met very unexpectedly. We were very happy to meet Brother Glover. He rode up to Central with us. We purchased some things and returned home with Brother Glover an extra passenger. He had come to Colorado on business. His son Eli was sketching Denver and was going to Boulder City to sketch from that place and Brother Glover to canvass for him and take orders. Brother Glover spoke with great tenderness of his wife who has recently died. He feels her loss deeply. May God comfort him in his affliction. [Cf: 20MR206.02] p. 31, Para. 6, [1873MS].

*Walling's Mills, Tuesday, September 9, 1873.* We had a very precious interview with Brother Glover. We went to Excelsior to look after our tent pitched in the raspberry bushes at the foot of a high rocky mountain. [Cf: 20MR206.03] p. 32, Para. 1, [1873MS].

We gathered a few quarts before dinner and we had an excellent dinner. My husband, Brother Glover, and myself rode over to Middle Boulder to see Mr. Walling and Bertie. Bertie was doing well. We could tarry but a few hours. We returned, taking both Addie and May with us. At Excelsior I sat in the wagon while Brother Glover and my husband crossed the creek and helped Willie and Lucinda take down the tent and bring over our things which we had used in camp. We arrived home about dark. [Cf: 20MR206.04] p. 32, Para. 2, [1873MS].

*Walling's Mills, Wednesday, September 10, 1873.* We have been praying earnestly to know our duty in regard to leaving our present location and temporary home for California. We have prayed earnestly for light but got none. We feel rather unsettled. We desire to know our duty and we feel willing to do whatever it may be. We went to Central. Called to see Mr. Parker. We found him no better. He was very glad to see us. My husband promised to come in Friday and give him fomentations. We purchased several things at Central in the line of dry goods. Brother Glover and Willie spent the day hunting, but found nothing. Mr. Walling came at midnight. We talked with him in regard to Central Park. Mrs. Laskey, her two children, and Mrs. Toll took dinner with Sister Hall in our absence. [Cf: 20MR206.05] p. 32, Para. 3, [1873MS].

*Walling's Mills, Thursday, September 11, 1873.* In the morning Mrs. Laskey rode to the door with two children. She was going to Central. We had Willie go with her to get provisions for Central Park. Mrs. Laskey waited for my husband to write several letters. We were disappointed when Willie returned to find so little mail. Brother Glover and my husband rode out on horseback. [Cf: 20MR207.01] p. 32, Para. 4, [1873MS].

My husband and myself had a special season of prayer for God to direct us in regard to our duty. Mrs. Laskey and her children took supper at our house. [Cf: 20MR207.02] p. 32, Para. 5, [1873MS].

*Walling's Mills, Friday, September 12, 1873.* We have decided to go to Central Park. We went to Central around by Mccameron's . She was not at home. We lost our journey. We drove as fast as possible to Central. We called upon Mr. Parker. We took with us fomentation flannels. My husband gave treatment to Mr. Parker, which seemed to work favorably. He is certainly in a very bad way. His throat is distressingly inflamed, making it very painful for him to swallow even liquid. We are trying to improve his condition. Mrs. Johnson, with whom he boards, seems to be a very kind, benevolent lady. We took dinner at her table. We hope our visit was not unprofitable. [Cf: 20MR207.03] p. 32, Para. 6, [1873MS].

We traded some in Central and Black Hawk. We arrived home a little before sundown. Received letters from Brother Canright, also Mary Gaskill and Daniel Bourdeau, giving us an account of camp meeting. When we reached home we found John Cranson there. We felt sorry he should come to see us on the Sabbath. We do not like to have visitors to entertain upon the Sabbath, who have no respect for God or His holy day. Poor John, he has not hope in God. [Cf: 20MR207.04] p. 32, Para. 7, [1873MS].

*Walling's Mills, Sabbath, September 13, 1873.* We arose early and walked out to have a private prayer in the grove. We feel perplexed to know just what is our duty. We decided to write to Mr. Walling to defer going to the Park until we could hear from Eli Glover. We depend upon him and his wife to keep our house while Brother Glover accompanies us on the trip to the Park. I wrote some upon life of Christ for *Instructor*. We had an early season of prayer. Willie rode on horseback to Black Hawk post office. Did not return until half past nine o'clock. He got half of the *Review* and one letter from Brother Uriah Smith. We were rejoiced to read its contents. He confesses his wrong course the few months past. If the scales are falling from his eyes, we praise God. [Cf: 20MR207.05] p. 33, Para. 1, [1873MS].

*Wallings Mills, Sunday, September 14, 1873.* Mr. Walling unexpectedly drove up and said he was ready to go over in the Park. He hurried us all up and we were packed, about ready to start at eleven o'clock. We drove out about six miles and took dinner. We spread our table by the side of a stream, built a fire, and had some warm food. We enjoyed it much. We rested one hour and then drove on. We made good time through the woods, and we thought that we might have time to pass the Range by daylight. We ascended the Range slowly. The road was worse than we anticipated, and we had to move very slowly. We did not get to timberland the other side of the Range until after dark. We made camp about nine o'clock and did not get to rest until about midnight. We had a flaming camp fire which was very grateful after sitting sometime in the wagon waiting for a good camping spot to be found. I was sick and could not sleep at night. [Cf: 20MR208.01] p. 33, Para. 2, [1873MS].

*In the mountains, Colorado, Monday, September 15, 1873.* We took breakfast and then packed our bedding to move on. My husband, Willie, and myself were seated on our horses. My husband and I rode on. Mr.



Walling and Sister Hall where in the wagon. [Cf: 20MR208.02] p. 33, Para. 3, [1873MS].

We left our spring wagon because the road was so rough we could go no farther. We rode about two miles when Willie called us to come back. Mr. Walling had broken down. We rode back and saw that the axletree of the wagon was broken, and we must make camp where we were. We rested a while and Mr. Walling took his three horses and the spring wagon back and was to send us the axletree or bring it Wednesday. We made a very comfortable camp and had plenty of bedding. The nights are very cold. There is ice on the water and the ground nearly freezes nights. [Cf: 20MR208.03] p. 33, Para. 4, [1873MS].

*In the mountains, Colorado, Tuesday, September 16, 1873.* We rested well last night but we are very tired and lame today. Our drive was too tedious and we took cold, which makes us feel as though we could scarcely move. We had a very pleasant day. We should have enjoyed the scenery had we been less weary. Our camp is in a grove of heavy pines. There is a small open space of ground, with grass for horses. On the south rises a high mountain of rocks. Trees seem to grow out of the very rocks. They tower up high but seem to cling or lean upon the rocky mountainsides. East, west, and north are gigantic evergreens. Through these thick trees is our road to the Central Park. We have had several seasons of prayer. My husband and myself had very profitable conversation in regard to our work. I felt relieved. [Cf: 20MR208.04] p. 33, Para. 5, [1873MS].

*In the mountains, Colorado, Wednesday, September 17, 1873.* We have another beautiful morning. No rain has yet come to trouble us. We have some wind which draws down the canyon. We have to move our little stove several times in the day as the wind changes from one end of the tent to the other. We had a season of prayer this morning alone by ourselves. [Cf: 20MR209.01] p. 34, Para. 1, [1873MS].

We are anxiously waiting for Brother Glover or Walling to come to our camp. We expect them today. Travelers came by with wagon and men on foot driving sheep. They said there were thirteen hundred in the flock. They have taken up land in the Park and will spend the winter there and feed their sheep. Two other travelers passed. [Cf: 20MR209.02] p. 34, Para. 2, [1873MS].

*In the mountains, Colorado, Thursday, September 18, 1873.* We have another beautiful day. Cold nights and mornings, warm in the middle of the day. We expect Brother Glover or Mr. Walling or both today. We have had a good season of prayer in the woods, my husband and I. Two travelers and one horse returning from the Park came by our camp. We gave them bread as they said they had nothing to eat but squirrels and pork. They brought some fine specimens and curiosities from Willow Creek. [Cf: 20MR209.03] p. 34, Para. 3, [1873MS].

*In the mountains, Colorado, Friday, September 19, 1873.* It commenced storming early in the morning and snowed hard until noon. The atmosphere was not chilly so the snow melted soon after falling; but it did not clear off. It was cloudy. We built a camp fire in the evening, which made it very pleasant. I was quite sick through the day. [Cf: 20MR209.04] p. 34, Para. 4, [1873MS].

*In the mountains, Colorado, Sabbath, September 20, 1873.* The sun shone out beautifully in the morning but it soon became cloudy and snowed very fast, covering the ground and lodging upon the trees. It looks like winter. All around us is white. Here we are just this side of the Range in our tent, while the earth is sheeted with snow. This day has been a day of perplexity and trial. We feel deeply our need of the grace of God. These small trials are worse to bear than heavy afflictions. Shall I ever learn to be perfectly patient under minor trials? I know that I shall be tempted and proved until self shall be hid in Jesus. My earnest prayer to God daily is for divine grace to do His will. [Cf: 20MR209.05] p. 34, Para. 5, [1873MS].

*In the mountains, Colorado, Sunday, September 21, 1873.* It was a severe night, and today the storm is over and it is very pleasant. We devoted the day to earnestly seeking the Lord. We had our hearts melted and broken before Him. We see a great work to be done and we know that we are not fitted for the work. We have too little spiritual strength. We must have help from God. We want a right spirit renewed within us. My husband and myself went up upon a high hill where it was warmed by the rays of the sun, and in full view of the snow-covered mountains we prayed to God for His blessing. I earnestly desire to do the will of God. We had some comfort in the Lord and felt, both of us, to resolve to be more careful of each other's feelings and to ever treat each other with becoming respect and dignity. We both wept before the Lord and felt deeply humbled before Him. [Cf: 20MR210.01] p. 34, Para. 6, [1873MS].

*In the mountains, Colorado, Monday, September 22, 1873.* It is a beautiful day. Willie started over the Range today to either get supplies or get the axletree of the wagon Walling is making. We cannot either move on or return to our home at the Mills without our wagon is repaired. There is very poor feed for the horses. Their grain is being used up. The nights are cold. Our stock of provisions is fast decreasing. We have had precious seasons of prayer today. The comfort of the Holy Spirit is with us in a measure, but our souls still cry out for God. We must have more close and constant communion with our Redeemer. Without the light of His love we are indeed in a cold, cheerless world. Nothing can give us happiness. With His love the most dreary desert is a paradise. [Cf: 20MR210.02] p. 35, Para. 1, [1873MS].

Willie and Brother Glover returned today. Brother Glover was on his way with the new axletree when Willie met him. Willie was beyond Rollins Camp. He returned with Brother Glover. We were glad to see them and made preparations to start the next morning for Grand Lake in Middle Park. We had a cold night but our noble bonfire of big logs and our little stove in the tent kept us comfortable. [Cf: 20MR210.03] p. 35, Para. 2, [1873MS].

*In the mountains, Colorado, Tuesday, September 23, 1873.* We rose early and packed up bedding and provisions for a start on our journey, after committing our case to God for His protection and guarding care. The road was so rough for about six miles, Sister Hall and myself decided to walk. My husband rode a pony. Willie walked. Brother Glover drove the horses. The road was very rough. We had to walk over streams and gulches, on stones and upon logs. We gathered some gum from the trees as we passed along. [Cf: 20MR210.04] p. 35, Para. 3, [1873MS].

After six or eight miles' travel on foot it was a good rest to climb up upon the bedding and ride. The scenery in the park was very grand. Our hearts were cheerful, although we were very tired. We could trace the wonders of God's works in the grand towering mountains and abrupt rocks, in the beautiful plains and in the groves of pines. The variegated trees, showing the marks of autumn, were interspersed among the living green pines, presenting to our senses a picture of great loveliness and beauty. It was the dying glories of summer. We camped for the night in a plain surrounding a cluster of willows. We cut plenty of grass for our beds. [Cf: 20MR210.05] p. 35, Para. 4, [1873MS].

*In the mountains, Colorado, Wednesday, September 24, 1873.* We were up right early to pack our things and pursue our journey. We had most beautiful scenery most of the way. Autumn's glory is seen in the variegated golden and scarlet trees interspersed among the dark evergreens. The towering mountains are all around us. Rough, rocky, barren peaks of mountains rise above mountaintops that are covered with evergreens. The scenery is awfully grand. We stopped at Grand River for dinner. We had some difficulty in finding a carriage road, but after some delay, and one on horseback searching carefully, we could pass on. We had a very rough road. We arrived at Grand Lake about five o'clock. Pitched our tent in a good dry spot and were tired enough to rest that night. [Cf: 20MR211.01] p. 35, Para. 5, [1873MS].

*Grand Lake, Colorado, Thursday, September 25, 1873.* We worked busily nearly all the day in getting settled. We have at last got fixed very convenient. I have two ticks made of woolen blankets which we filled with hay and made very nice beds. We have boards arranged for shelves, and we look very cozy here. Brother Glover went fishing. He caught a few fish. He shot a duck in the morning, but it was lost in the water. [Cf: 20MR211.02] p. 35, Para. 6, [1873MS].

*Grand Lake, Colorado, Friday, September 26, 1873.* We have a very lovely day today. Brother Glover went out hunting. The wind was too strong to fish. Brother Glover traveled ten miles but found no game. Willie shot two grey squirrels to make broth for Brother Glover. [Cf: 20MR211.03] p. 36, Para. 1, [1873MS].

*Grand Lake, Colorado, Sabbath, September 27, 1873.* This is a beautiful day; not a cloud in the heavens. I spent the day in writing and reading over manuscript for printer, upon the temptation of Christ in the wilderness. I am anxious to get this before the people, for they need it. After we had prayer at the close of the Sabbath, Brother Glover went out fishing. He caught sixteen fish. We urged him to dress them and take them home to his children, as he had decided to take the pony and go the next day to the Mills and get supplies for us, and have Mr. Walling come for us. [Cf: 20MR211.04] p. 36, Para. 2, [1873MS].

*Grand Lake, Colorado, Sunday, September 28, 1873.* Brother Glover left the camp today to go for supplies. We are getting short of provisions. We got him the best we could for his meals on the way. He was to send Mr. Walling immediately and to get our mail. A young man from Nova Scotia had come in from hunting. He had a quarter of deer. He had traveled twenty miles with this deer upon his back. The remainder of the deer he had left hung up in the woods. He saw six elk but did not

try to shoot them as he knew he could not carry them out. He gave us a small piece of the meat, which we made into broth. Willie shot a duck which came in a time of need, for our supplies were rapidly diminishing. [Cf: 20MR211.05] p. 36, Para. 3, [1873MS].

*Grand Lake, Colorado, Monday, September 29, 1873.* We improved a portion of the day in getting hay for horses. My husband swung the scythe. Willie pitched the hay into the wagon and Lucinda and I trod it down. My husband and Willie worked diligently to make a warm stable of an old house nearby, and in securing hay for horses. My husband is encouraged in regard to his health. He can endure considerable physical exercise. His food does not distress him as it did. [Cf: 20MR212.01] p. 36, Para. 4, [1873MS].

*Grand Lake, Colorado, Tuesday, September 30, 1873.* Another beautiful, sunshiny day. We have the men who took fish to Central and Black Hawk. They have again come with supplies and to get more fish. My husband and Willie talked with them considerably. Mr. Westcott killed a wolf this morning. It was a large, savage-looking beast. He was caught in a trap and was howling half the night, which seemed very dismal. The fur of the wolf was very fine and thick.--Ms 11, 1873. [Cf: 20MR212.02] p. 36, Para. 5, [1873MS].

About the time of the birth of John, the Jews were in a deplorable condition. And in order to keep down insurrection, they were allowed to have a separate government, in name, while the Romans virtually ruled them. The Jews saw that their power and liberty were restricted, and that, in reality, they were under the Roman yoke. The Romans claimed the right to appoint men to the priesthood, and to remove them from office at will. Thus was there a door opened for the priesthood to become corrupt. The priests, not being divinely appointed, abused their office, and were unfaithful in their ministrations. Men of corrupt morals, with money and influence, obtained the favor of those in power, and succeeded in attaining to the priesthood. The whole country felt their oppression, and revolt and dissension were the result of this state of things. [Cf: RH 01-07-73 para. 1] p. 36, Para. 6, [1873MS].

The pious Jews were looking, believing, and earnestly praying, for the coming of the Messiah. God could not manifest his glory and power to his people through a corrupt priesthood. The set time to favor his people had come. The faith of the Jews had become clouded, in consequence of their departure from God. Many of the leaders of the people brought in their own traditions, and enforced them upon the Jews, as the commandments of God. The pious Jews believed, and trusted in God that he would not leave his people in this condition, to be a reproach to the heathen. He had, in time past, raised them up a deliverer when in their distress they had called upon him. From the predictions of the prophets, they thought the time appointed of God had arrived when Messiah would come. And when he should come, they would have a clear revelation of the divine will, and that their doctrines would be freed from the traditions and needless ceremonies which had confused their faith. The pious, aged Jews waited day and night for the coming Messiah, praying that they might see the Saviour before they died. They longed to see the cloud of ignorance and bigotry dispelled from the minds of the people. [Cf: RH 01-07-73 para. 2] p. 37, Para. 1, [1873MS].

"Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." They were far advanced in years. Zacharias ministered in the holy office of the priesthood. "And it came to pass that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense." [Cf: RH 01-07-73 para. 3] p. 37, Para. 2, [1873MS].

And when Zacharias saw the angel of God, he was surprised and troubled. This conscientious, God fearing soul questioned whether he had himself offended God, and whether this divine messenger had come to reprove, or in judgment, to condemn. The heavenly messenger cheered him with these words: [Cf: RH 01-07-73 para. 4] p. 37, Para. 3, [1873MS].

"Fear not, Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." [Cf: RH 01-07-73 para. 5] p. 37, Para. 4, [1873MS].

In the above words, the angel Gabriel enjoined upon Zacharias that John should be brought up with strictly temperate habits. This was to secure to him physical, mental, and moral health, that he should be qualified for the important mission of making ready a people for the Lord. In order to accomplish this great work, the Lord must work with him. The Spirit of God would be with John if he should be obedient to the requirement of the angel. [Cf: RH 01-07-73 para. 6] p. 37, Para. 5, [1873MS].

A great work was before John, and in order for him to have a sound physical constitution, and mental and moral power, to do this work, he must control appetite and passion. John was to lead out as a reformer, and by his abstemious life, and plain dress, rebuke the intemperate habits, and the sinful extravagance, of the people. The indulgence of appetite in luxurious food, and the use of wine, were lessening physical strength, and weakening the intellect, so that crime and grievous sins did not appear sinful. The angel Gabriel gave special directions to the parents of John in regard to temperance. A lesson was given upon health reform by one of the exalted angels from the throne of Heaven. John was to reform the children of Israel, and turn them to the Lord. He had the promise that God would work with him. He was "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." [Cf: RH 01-07-73 para. 7] p. 38, Para. 1, [1873MS].

John was a representative of the people of God in the last days, to whom God has committed important and solemn truths. The world at large are given to gluttony and the indulgence of base passions. The light of health reform is opened before the people of God at this day, that they

may see the necessity of holding their appetites and passions under control of the higher powers of the mind. This is also necessary, that they may have mental strength and clearness to discern the sacred chain of truth, and turn from the bewitching errors and pleasing fables that are flooding the world. Their work is to present before the people the pure doctrine of the Bible. Hence health reform finds its place in the preparatory work for the second appearing of Christ. [Cf: RH 01-07-73 para. 8] p. 38, Para. 2, [1873MS].

Zacharias was as much astonished at the words of the angel, as he was at his appearance. He had so humble an opinion of himself that he thought it could not be possible that he was thus to be honored of the Lord. He inquired, Whereby shall I know this? for I am an old man, and my wife well stricken in years. Zacharias for a moment forgot the unlimited power of God, and that nothing was impossible with him. He did not call to mind the case of Abraham and Sarah, and the fulfillment of the promise of God to them. [Cf: RH 01-07-73 para. 9] p. 38, Para. 3, [1873MS].

Zacharias received a confirmation of the angel's message: "Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words which shall be fulfilled in their season." He was soon made to realize the verity of the divine mission. The angel had no sooner departed than he was struck dumb. [Cf: RH 01-07-73 para. 10] p. 38, Para. 4, [1873MS].

The particular office of Zacharias was to pray in behalf of the people, for pardon of public and national sins, and to earnestly pray for the coming of the long expected Saviour, whom they believed must redeem his people. When Zacharias attempted to pray, he could not utter a word. The people waited long for the appearance of Zacharias, to learn whether God had given them any visible token of his approbation. They began to fear from his long tarry that God had manifested his displeasure. When Zacharias came out of the temple, his countenance was shining with the light which the heavenly angel had reflected upon him. But he could not speak to the people. He made signs to them that an angel had appeared to him in the temple, and because of his unbelief he was deprived of the power of speech, until the prediction of the angel should be fulfilled. [Cf: RH 01-07-73 para. 11] p. 38, Para. 5, [1873MS].

Soon after the birth of John, "the tongue of Zacharias was loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all that heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him; and his father Zacharias was filled with the Holy Ghost, and prophesied. And the child grew, and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel." [Cf: RH 01-07-73 para. 12] p. 39, Para. 1, [1873MS].

The prophet John separated himself from his friends and kindred, and made his home in the wilderness. He denied himself of the ordinary comforts of life. His food was simple. His clothing was a garment made of hair cloth confined about the waist with a leather girdle. His parents had in a most solemn manner dedicated him to God from his birth. [Cf: RH 01-07-73 para. 13] p. 39, Para. 2, [1873MS].

The life of John, although passed in the wilderness, was not inactive. His separation from society did not make him gloomy and morose, neither was he unreconciled with his lonely life of hardship and privation. It was his choice to be secluded from the luxuries of life, and from depraved society. Pride, envy, jealousy, and corrupt passions, seemed to control the hearts of men. But John was separated from the influence of these things, and, with discerning eye and wonderful discrimination, read the characters of men. He lived in the quiet retreat of the wilderness, and occasionally he mingled in society; but would not remain long where the moral atmosphere seemed to be polluted. He feared that the sight of his eyes and the hearing of his ears would so pervert his mind that he would lose a sense of the sinfulness of sin. A great work was before him, and it was necessary that he should form a character unbiased by any surrounding influence. It was necessary that his physical, mental, and moral conditions should be of that high and noble type that would qualify him for a work which required firmness and integrity, that when he should appear among men he could enlighten them, and be instrumental in giving a new direction to their thoughts, and awakening them to the necessity of forming righteous characters. John would bring the people up to the standard of divine perfection. He studied the peculiarities of minds, that he might know how to adapt his instructions to the people. [Cf: RH 01-07-73 para. 14] p. 39, Para. 3, [1873MS].

John did not feel strong enough to stand the great pressure of temptation he would meet in society. He feared his character would be molded according to the prevailing customs of the Jews, and he chose the wilderness as his school, in which his mind could be properly educated and disciplined from God's great book of nature. In the wilderness, John could the more readily deny himself and bring his appetite under control, and dress in accordance with natural simplicity. And there was nothing in the wilderness that would take his mind from meditation and prayer. Satan had access to John, even after he had closed every avenue in his power through which he would enter. But his habits of life were so pure and natural that he could discern the foe, and had strength of spirit and decision of character to resist him. [Cf: RH 01-07-73 para. 15] p. 39, Para. 4, [1873MS].

The book of nature was open before John with its inexhaustible store of varied instruction. He sought the favor of God, and the Holy Spirit rested upon him, and kindled in his heart a glowing zeal to do the great work of calling the people to repentance, and to a higher and holier life. John was fitting himself, by the privations and hardships of his secluded life, to so control all his physical and mental powers that he could stand among the people as unmoved by surrounding circumstances as the rocks and mountains of the wilderness that had surrounded him for thirty years. [Cf: RH 01-07-73 para. 16] p. 40, Para. 1, [1873MS].

The state of public affairs when John's work commenced, was unsettled. Discord and insurrection were prevailing, when the voice of John was first lifted up, like the sound of a trumpet pealing forth from the wilderness, thrilling the hearts of all who heard with a new and strange power. John fearlessly denounced the sins of the people, saying, "Repent ye; for the kingdom of Heaven is at hand." Multitudes answered to the voice of the prophet, and flocked to the wilderness.

They saw, in the singular dress and appearance of this prophet, a resemblance to the description of the ancient seers; and the opinion prevailed that he was one of the prophets risen from the dead. [Cf: RH 01-07-73 para. 17] p. 40, Para. 2, [1873MS].

It was the purpose of John to startle and arouse the people, and cause them to tremble because of their great wickedness. In simplicity and plainness, he pointed out the errors and crimes of men. A power attended his words, and, reluctant as the people were to hear the denunciation of their unholy lives, they could not resist his words. He flattered none; neither would he receive flattery of any. The people, as if with common consent, came to him repenting, and confessing their sins, and were baptized of him in Jordan. [Cf: RH 01-07-73 para. 18] p. 40, Para. 3, [1873MS].

Kings and rulers came to the wilderness to hear the prophet, and were interested and deeply convicted as he fearlessly pointed out their particular sins. His discernment of character and spiritual sight read the purposes and hearts of those who came to him, and he fearlessly told, both rich and poor, the honorable and the lowly, that without repentance of their sins, and a thorough conversion, although they might claim to be righteous, they could not enjoy the favor of God, and have part in the kingdom of the Messiah, whose coming he announced. [Cf: RH 01-07-73 para. 19] p. 40, Para. 4, [1873MS].

In the spirit and with the power of Elijah, John denounced the corruptions of the Jews, and raised his voice in reproving their prevailing sins. His discourses were plain, pointed, and convincing. Many were brought to repentance of their sins, and, as evidence of their repentance, were baptized of him in Jordan. This was the preparatory work for the ministry of Christ. Many were convicted because of the plain truths uttered by this faithful prophet; but, by rejecting the light, they became enshrouded in deeper darkness, so that they were fully prepared to turn from the evidences attending Jesus, that he was the true Messiah. By Ellen G. White. [Cf: RH 01-07-73 para. 20] p. 40, Para. 5, [1873MS].

As John looked forward to the ministry and miracles of Christ, he appealed to the people, "saying, Repent ye; for the kingdom of Heaven is at hand." He was successful in his ministry. Persons of all rank, high and low, rich and poor, submitted to the requirements of the prophet, as necessary for them in order to participate in the kingdom he came to declare. Many of the scribes and Pharisees came to him, confessing their sins, and were baptized of him in Jordan. The confessions made by the Pharisees astonished the prophet; for they had exalted themselves as better than other men, and had maintained a high opinion of their own piety and worthiness. As they sought to obtain remission of their sins, and revealed the secrets of their lives, which had been covered from the eyes of men, the prophet was amazed. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." [Cf: RH 01-14-73 para. 1] p. 41, Para. 1, [1873MS].



The whole Jewish nation seemed to be affected by the mission of John. The threatenings of God on account of their sins, repeated by the prophet, for a time alarmed them. John knew that they cherished the idea that, because they were of the seed of Abraham, they were securely established in the favor of God, while their course of action was abhorred of him. Their conduct was, in many respects, even worse than that of the heathen nations to whom they felt so much superior. The prophet faithfully presented to them the ability of God to raise up those who would take their place, and would become more worthy children of Abraham. He told them plainly that God was not dependent upon them to fulfill his purposes; for he could provide ways and means independent of them to carry forward his great work which was to be accomplished in purity and righteousness. John further adds: "And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." He impresses upon them that the value of the tree is ascertained by the fruit it produces. Though a tree may bear an exalted name, yet if it produces no fruit, or if its fruit is unworthy of the name, the name will avail nothing in saving the tree from destruction. "Of thorns men do not gather figs, nor of a bramble bush gather they grapes." [Cf: RH 01-14-73 para. 2] p. 41, Para. 2, [1873MS].

The prophet of God was impressed by the Holy Spirit that many of the Pharisees and Sadducees who asked baptism had no true convictions of their sins. They had selfish motives. They thought that if they should become friends of the prophet, they would stand a better chance to be personally favored of the coming Prince. In their blindness they believed that he was to set up a temporal kingdom, and bestow honors and riches upon his subjects. [Cf: RH 01-14-73 para. 3] p. 41, Para. 3, [1873MS].

John rebuked their selfish pride and avarice. He warned them of their unbelief, and condemned their hypocrisy. He told them that they had not fulfilled the conditions of the covenant on their part, which would entitle them to the promises God made to a faithful and obedient people. Their proud boasts of being children of Abraham did not make them really such. Their exhibitions of pride, their arrogance, jealousy, selfishness, and cruelty, stamped their characters as a generation of vipers, rather than the children of obedient and just Abraham. Their wicked works had disqualified them to claim the promises God made to the children of Abraham. John assured them that God would raise up children unto Abraham from the very stones, to whom he could fulfill his promise, rather than to depend on the natural children of Abraham who had neglected the light God had given them, and had become hardened by selfish ambition and wicked unbelief. He told them that if they were really the children of Abraham, they would do the works of their father Abraham. They would have Abraham's faith, love, and obedience. But they did not bear this fruit. They had no claim to Abraham as their father, or the promises God made to the seed of Abraham. "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire." While they were professing to be God's commandment keeping people, their works denied their faith, and without true repentance for their sins they would have no part in the kingdom of Christ. Justice, benevolence, mercy, and the love of God would characterize the lives of his commandment keeping people. Unless these fruits were seen in their daily life, all their profession was of no more value than chaff which would be devoted to the fire of

destruction. [Cf: RH 01-14-73 para. 4] p. 41, Para. 4, [1873MS].

The Jews had deceived themselves by misinterpreting the words of the Lord through his prophets, of his eternal favor to his people Israel. [Cf: RH 01-14-73 para. 5] p. 42, Para. 1, [1873MS].

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jer. 31:35-37. [Cf: RH 01-14-73 para. 6] p. 42, Para. 2, [1873MS].

These words the Jews applied to themselves. And because God had shown them so great favor and mercy, they flattered themselves that, notwithstanding their sins and iniquities, he would still retain them as his favored people, and shower especial blessings upon them. They misapplied the words of Jeremiah, and depended for their salvation upon being called the children of Abraham. If they had indeed been worthy of the name of Abraham's children, they would have followed the righteous example of their father Abraham, and would have done the works of Abraham. [Cf: RH 01-14-73 para. 7] p. 42, Para. 3, [1873MS].

This has been the danger of the people of God in all ages; and especially is this the danger of those living near the close of time. We are cited by the apostle to the unbelief, blindness, rebellion, and repeated sins of the Hebrews, as a warning. Paul plainly states that "all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." If, in these last days of peril, for the encouragement of persons in responsible positions, God in mercy gives them a testimony of favor, they frequently become lifted up, and lose sight of their frailties and weaknesses, and rely upon their own judgment, flattering themselves that God cannot accomplish his work without their especial aid. They trust in their own wisdom; and the Lord permits them, for a time, to apparently prosper, to reveal the weakness and folly of the natural heart. But the Lord will, in his own time, and in his own way, bring down the pride and folly of these deceived ones, and show to them their true condition. If they will accept the humiliation, and by confession and sincere repentance, turn unto the Lord, perfecting holiness in the fear of God, he will renew his love to them. But if they shut their eyes to their own sins, as did the Jews, and choose their own ways, the Lord will give them up to blindness of mind, and hardness of heart, that they cannot discern the things of the Spirit of God. [Cf: RH 01-14-73 para. 8] p. 42, Para. 4, [1873MS].

God cannot do much for man, because he misinterprets his blessings, and concludes that he is favored on account of some goodness in himself. It is not safe to speak in the praise of mortals; for they cannot bear it. Satan has the special work to do of flattering poor souls, and he needs not the help of the Lord's servants in this matter. How few realize the weakness of human nature and the subtlety of Satan. Many in these last days are preparing themselves for affliction and sorrow, or for complete separation from the favor of God, because of

their pride and self-righteousness. They will fall, through self-exaltation. [Cf: RH 01-14-73 para. 9] p. 42, Para. 5, [1873MS].

The prophet John impressed upon the people the necessity of their profession being accompanied with good works. Their words and actions would be their fruit, and would determine the character of the tree. If their works were evil, the truth of God would testify against them. God would in no wise excuse sin in a people who had been enlightened, even if he had, in their days of faithfulness and purity, loved them, and given them especial promises. These promises and blessings were always upon condition of obedience upon their part. [Cf: RH 01-14-73 para. 10] p. 43, Para. 1, [1873MS].

The Lord pronounced, by the mouth of Moses, blessings upon the obedient, and curses upon the disobedient. "Ye shall make you no idols," was the command of God. "Ye shall keep my Sabbaths, and reverence my sanctuary. I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." Many and great blessings are enumerated, which God would bestow; and then, above all the other blessings, he promised, "I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant, I also will do this unto you: I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain; for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies. They that hate you shall reign over you, and ye shall flee when none pursueth you." [Cf: RH 01-14-73 para. 11] p. 43, Para. 2, [1873MS].

The Jews were experiencing the fulfillment of the threatened curse of God for their departure from him, and for their iniquity; yet they did not lay these things to heart, and afflict their souls before God. A people that hated them ruled over them. They were claiming the blessings God had promised to confer upon them should they be obedient and faithful. But at the very time they were suffering under the curse of God because of disobedience. John declared to them that unless they bore fruit, they would be hewn down and cast into the fire. [Cf: RH 01-14-73 para. 12] p. 43, Para. 3, [1873MS].

He specified the fruit they were required to bear in order to become the subjects of Christ's kingdom; which were works of love, mercy, and benevolence. They must have virtuous characters. These fruits would be the result of genuine repentance and faith. If blessed with plenty, and they saw others destitute, they should divide with them. They must be workers. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages." [Cf: RH 01-14-73 para. 13] p. 43, Para.

4, [1873MS].

John gave his disciples lessons in practical godliness. He showed them that true goodness, honesty, and fidelity, must be seen in their daily life, and that they should be actuated by unselfish principles, or they would be no better than common sinners. [Cf: RH 01-14-73 para. 14] p. 44, Para. 1, [1873MS].

Unless others should be made better within the sphere of their influence, they would be like the fruitless tree. Their wealth was not to be used merely for selfish purposes. They were to relieve the wants of the destitute, and to make freewill offerings to God to advance the interests of his cause. They should not abuse their privileges, to oppress, but should shield the defenseless, redress the wrongs of the injured, and thus give a noble example of benevolence, compassion, and virtue, to those who were inferior and dependent. If they made no change in their conduct, but continued to be extravagant, selfish, and void of principle, they would correctly represent the tree bearing no good fruit. This lesson is applicable to all Christians. The followers of Christ should evidence to the world a change in their life for the better, and by their good works show the transforming influence of the Spirit of God upon their hearts. But there are many who bear no fruit to the glory of God; they give no evidence of a radical change in their life. Although they make high profession, they have not felt the necessity of obtaining a personal experience for themselves, by engaging in Christian duties with hearts of love, intensified by their new and holy obligations, feeling a weight of their responsibility in doing their Master's work with readiness and diligence. [Cf: RH 01-14-73 para. 15] p. 44, Para. 2, [1873MS].

The people thought that John might be the promised Messiah. His life was unselfish, and marked with humility and self-denial. His teachings, exhortations, and reproofs, were fervent, sincere, and courageous. In his mission, he turned not to the right or to the left to court the favors or applause of any. He did not aspire to worldly honor or worldly dignity, but was humble in heart and life, and did not assume honors that did not belong to him. He assured his followers that he was not the Christ. [Cf: RH 01-14-73 para. 16] p. 44, Para. 3, [1873MS].

John, as a prophet, stood forth as God's representative, to show the connection between the law and prophets, and the Christian dispensation. His work and ministry pointed back to the law and the prophets, while he, at the same time, pointed the people forward to Christ, as the Saviour of the world. He raised his voice and cried to the people, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: RH 01-14-73 para. 17] p. 44, Para. 4, [1873MS].

Multitudes followed this singular prophet from place to place, and many sacrificed all to obey his instruction. Kings, and the noble of the earth, were attracted to this prophet of God, and heard him gladly. As John saw that the attention of the people was directed to him, thinking that he might be the Coming One, he sought every opportunity to direct the attention of the people to One mightier than himself. By Ellen G. White. [Cf: RH 01-14-73 para. 18] p. 44, Para. 5, [1873MS].

Christ's life had been so retired and secluded at Nazareth that John had not a personal acquaintance with him, and he did not positively

know that he was the Messiah. He was acquainted with the circumstances of his birth, and he believed him to be the promised One. The secluded life of Christ for thirty years at Nazareth, in which he gave no special evidence of his Messiahship, suggested doubts to John whether he was indeed the One for whose coming he was to prepare the way. John, however, rested the matter in faith, fully believing that God would in due time make it plain. The Lord had shown him that the Messiah would be pointed out to him by a distinct sign; when this should be done, then John could present him to the world as the long expected Messiah, the Lamb of God that was to take away the sin of the world. [Cf: RH 01-21-73 para. 1] p. 45, Para. 1, [1873MS].

John had heard of the sinless character and spotless purity of Christ. His life was in harmony with what the Lord had revealed to him respecting one that was among them whose life was without the taint of sin. John had also seen that he should be the example for every repenting sinner. When Christ presented himself for baptism, John recognized him at once as the superior one revealed to him. He discerned, in the person and deportment of Christ, a character above every other man he had ever seen. The very atmosphere of his presence was holy and awe inspiring. Although he knew him not as the Messiah, yet never had such a holy influence been realized by John from any one as when in the presence of Christ. He felt the superiority of Christ at once, and shrank from performing the rite of baptism to one whom he knew to be sinless. Many had come to him to receive the baptism of repentance, confessing their sins and crimes; but John could not understand why the only sinless One upon the earth should ask for an ordinance implying guilt, virtually confessing, by the symbol of baptism, pollution to be washed away. He remonstrated with Christ, acknowledging his superiority, and refused to administer the ordinance, saying, "I have need to be baptized of thee, and comest thou to me?" With firm and gentle authority, Jesus waives the refusal of John and his plea of unworthiness, saying, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." [Cf: RH 01-21-73 para. 2] p. 45, Para. 2, [1873MS].

Christ came not confessing his own sins; but guilt was imputed to him as the sinner's substitute. He came not to repent on his own account; but in behalf of the sinner. As man had transgressed the law of God, Christ was to fulfill every requirement of that law, and thus show perfect obedience. "Lo, I come to do thy will, O God!" Christ honored the ordinance of baptism by submitting to this rite. In this act he identified himself with his people as their representative and head. As their substitute, he takes upon him their sins, numbering himself with the transgressors, taking the steps the sinner is required to take, and doing the work the sinner must do. His life of suffering and patient endurance after his baptism were an example to converted sinners of what they should endure and patiently suffer in consequence of their transgressions and sins. John finally yielded to the request of Christ, notwithstanding his feelings of unworthiness to baptize him, and performed the service. He led the Saviour of the world down into the river Jordan in the presence of a large concourse of people, and buried him in the water. [Cf: RH 01-21-73 para. 3] p. 45, Para. 3, [1873MS].

After Christ rose up from the water and from the hand of John, he walked out to the bank of Jordan, and bowed in the attitude of prayer. The eyes of John were fastened upon Christ with the deepest interest

and amazement. His heart was stirred with emotion as he looked upon him thus bowed as a suppliant. Christ's hands were raised upward, and his gaze seemed to penetrate Heaven. As the believer's example, his sinless humanity supplicated support and strength from his Heavenly Father, as he was about to commence his public labor as the Messiah. Jesus poured out his soul in earnest prayer. A new and important era was opening before him. His former peaceful, quiet life is to here end. He had been happy in a life of industry and toil, while fulfilling the duties devolving on a son. He was an example to those in childhood, youth, and manhood. His deportment showed that he felt the importance and solemnity of the hour. He knew that trials, toils, conflicts, suffering and death, were in the path his feet had entered. He felt the weight of the responsibilities he must bear. He was about to engage in new and arduous duties. A sense of the sinfulness of men, and the hardness of their hearts, which separated them from God, convinced him that but few would discern his merciful mission, and accept the salvation he came from Heaven to bring them. [Cf: RH 01-21-73 para. 4] p. 46, Para. 1, [1873MS].

Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no! direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God and assumed the form of a dove, in appearance like burnished gold. The dove like form was emblematical of the meekness and gentleness of Christ. While the people stood spellbound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: "This is my beloved Son, in whom I am well pleased." The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son. [Cf: RH 01-21-73 para. 5] p. 46, Para. 2, [1873MS].

As John had now witnessed the heavenly dove resting upon Jesus, which was the promised token of the Messiah, he stretched forth his hand, and with assurance proclaimed before the multitude, "Behold the Lamb of God, which taketh away the sin of the world!" From this time John had no doubt in regard to Jesus' being the true Messiah. [Cf: RH 01-21-73 para. 6] p. 46, Para. 3, [1873MS].

After this, Jesus withdrew into the wilderness, to be tempted of the devil forty days. His long fast ended, the victory won, he returns to the banks of the Jordan, mingling again with the disciples of John, yet giving no outward evidence of his special work, and taking no measures to bring himself to notice. [Cf: RH 01-21-73 para. 7] p. 46, Para. 4, [1873MS].

Men were sent from the highest authority in Jerusalem to inquire in regard to the great agitation John was creating. He was calling whole cities and towns to listen to his voice of warning; and they would know the prophet's authority for thus claiming the attention of the people, and turning the world upside down. These messengers challenged John to tell them certainly if he was the Messiah. John confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I

am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. John is then questioned as to his authority for baptizing, and thus agitating the people, when he does not claim to be Christ, or Elias, neither that prophet. The words, "That prophet," have reference to Moses. The Jews had been inclined to the belief that Moses would be raised from the dead, and taken to Heaven. They did not know that Moses had already been resurrected. [Cf: RH 01-21-73 para. 8] p. 46, Para. 5, [1873MS].

When John came, baptizing with water, the Jews thought that he might be the prophet Moses raised from the dead; for he seemed to have a thorough knowledge of the prophecies, and to understand the history of the Hebrews and their wanderings in the wilderness in consequence of their unjust murmurings and continual rebellion. They also called to mind the peculiar circumstances of John's birth, and wonderful manifestation of God to Zacharias, his father, in the temple, by the visitation of the angel from the presence of God, and the power of speech being taken from Zacharias, because he did not believe the words of the angel, and the unloosing of his tongue at the birth of John. These important facts had in the past thirty years been measurably forgotten. But when John appeared as a prophet, the manifestation of the Spirit of God at his birth was called to mind. [Cf: RH 01-21-73 para. 9] p. 47, Para. 1, [1873MS].

When the messengers of the highest authority in Jerusalem were communing with John in reference to his mission and work, he could have taken honor to himself, had he been so disposed. But he would not assume honors that did not belong to him. While conversing with the messengers, suddenly his eye kindled, his countenance lighted up, and his whole being seemed stirred with deep emotion, as he discovered the person of Jesus in the concourse of people. He raised his hand, pointing to Christ, saying, There standeth one among you whom we know not. I have come to prepare the way before him whom ye now see. He is the Messiah. He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. [Cf: RH 01-21-73 para. 10] p. 47, Para. 2, [1873MS].

"The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him. And I knew him not. But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record, that this is the Son of God. Again, the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!" And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, What seek ye? The disciples confessed that they were seeking Christ, and that they desired to become acquainted with him, and to be instructed by him at his home. These two disciples were charmed with the deeply impressive,

yet simple and practical, lessons of Christ. Their hearts had never been so moved before. Andrew, Simon Peter's brother, was one of these disciples. He was interested for his friends and relatives, and was anxious that they also should see Christ, and hear for themselves his precious lessons. Andrew went in search of his brother Simon, and with assurance claimed to have found Christ, the Messiah, the Saviour of the world. He brought his brother to Jesus, and as soon as Jesus looked upon him, he said, Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation a stone. The next day Christ selected another disciple, Philip, and bade him follow him. Philip fully believed that Christ was the Messiah, and began to search for others to bring them to listen to the teachings of Christ, which had so charmed him. Then Philip found Nathanael. He was one of the number who heard John proclaim, "Behold the Lamb of God, which taketh away the sin of the world." He felt deeply convicted, and retired to a grove, concealed from every human eye, and there meditated upon the announcement of John, calling to his mind the prophecies relating to the coming of the Messiah and his mission. He queried thus: Could this indeed be the Messiah for whom they had so long waited, and were so desirous to see? Hope sprang up in the heart of Nathanael that this might be the one that would save Israel. He bowed before God and prayed that if the person whom John had declared to be the Redeemer of the world was indeed the promised deliverer, that it might be made known to him. The Spirit of the Lord rested upon Nathanael in such a special manner that he was convinced that Christ was the Messiah. While Nathanael was praying, he heard the voice of Philip calling him, saying, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." [Cf: RH 01-21-73 para. 11] p. 47, Para. 3, [1873MS].

Nathanael's wavering faith was now strengthened, and he answered and said, "Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee, under the fig tree, believest thou? Thou shalt see greater things than these. And he said unto him, Verily, verily, I say unto you, Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of man." [Cf: RH 01-21-73 para. 12] p. 48, Para. 1, [1873MS].

In these first few disciples the foundation of the Christian church was being laid by individual effort. John first directed two of his disciples to Christ. Then one of these finds a brother, and brings him to Christ. He then calls Philip to follow him, and he went in search of Nathanael. Here is an instructive lesson for all the followers of Christ. It teaches them the importance of personal effort making direct appeals to relatives, friends, and acquaintances. There are those who profess to be acquainted with Christ for a life time who never make personal effort to induce one soul to come to the Saviour. They have left all the work with the minister. He may be well qualified for his work; but he cannot do the work which God has left upon the members of the church. Very many excuse themselves from being interested in the salvation of those who are out of Christ, and are content to selfishly



enjoy the benefits of the grace of God themselves, while they make no direct effort to bring others to Christ. In the vineyard of the Lord there is a work for all to do, and unselfish, interested, faithful workers will share largely of his grace here, and of the reward he will bestow hereafter. Faith is called into exercise by good works, and courage and hope are in accordance with working faith. The reason many professed followers of Christ have not a bright and living experience, is because they do nothing to gain it. If they would engage in the work which God would have them do, their faith would increase, and they would advance in the divine life. [Cf: RH 01-21-73 para. 13] p. 48, Para. 2, [1873MS].

Jesus was pleased with the earnest faith of Nathanael that asked for no greater evidence than the few words he had spoken. And he looked forward with pleasure to the work he was to do in relieving the oppressed, healing the sick, and in breaking the bands of Satan. In view of these blessings which Christ came to bestow, he says to Nathanael, in the presence of the other disciples, "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man." [Cf: RH 01-21-73 para. 14] p. 48, Para. 3, [1873MS].

Christ virtually says, On the bank of Jordan the heavens were opened before me, and the Spirit descended like a dove upon me. That scene at Jordan was but a token to evidence that I was the Son of God. If you believe in me as such, your faith shall be quickened, and you shall see that the heavens will be opened, and shall never be closed. I have opened them for you, and the angels of God, that are united with me in the reconciliation between earth and Heaven, uniting the believers on the earth with the Father above, will be ascending, bearing the prayers of the needy and distressed from the earth to the Father above, and descending, bringing blessings of hope, courage, health, and life, for the children of men. [Cf: RH 01-21-73 para. 15] p. 48, Para. 4, [1873MS].

The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels. Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. All the blessings from God to man are through the ministration of holy angels. By Ellen G. White. [Cf: RH 01-21-73 para. 16] p. 49, Para. 1, [1873MS].

Disciples were being daily added to Christ, and people flocked from cities and villages to hear him. Many came to him for baptism; but Christ baptized none. His disciples performed this ordinance. And while Christ's disciples were baptizing large numbers, there arose a question among the Jews and the disciples of John, whether the act of baptism purified the sinner from the guilt of sin. The disciples of John answered that John baptized only unto repentance, but Christ's disciples unto a new life. John's disciples were jealous of the popularity of Christ, and said to John, referring to Christ, "He that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to him. John answered and said, A man can receive nothing except it be given him from Heaven." [Cf: RH 03-04-

73 para. 1] p. 49, Para. 2, [1873MS].

In this answer, John virtually says, Why should you be jealous on my account? "Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled." [Cf: RH 03-04-73 para. 2] p. 49, Para. 3, [1873MS].

John, so far from being jealous of the prosperity of Christ's mission, rejoices as he witnesses the success of the work he came to do. He assures his disciples that his special mission was to direct the attention of the people to Christ. "He must increase; but I must decrease. He that cometh from above is above all. He that is of the earth is earthy, and speaketh of the earth. He that cometh from Heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony." [Cf: RH 03-04-73 para. 3] p. 49, Para. 4, [1873MS].

John assured his disciples that Jesus was the promised Messiah, the Saviour of the world. As his work was closing, he taught his disciples to look to Jesus, and follow him as the great teacher. John's life, with the exception of the joy he experienced in witnessing the success of his mission, was without pleasure. It was one of sorrow and self-denial. He who heralded the first advent of Christ, was not permitted personally to hear him, nor to witness the power manifested by him. John's voice was seldom heard, except in the wilderness. His life was lonely. Multitudes had flocked to the wilderness to hear the words of the wonderful prophet. He had laid the ax at the root of the tree. He had reproved sin, fearless of the consequences, and prepared the way for the ministry of Christ. [Cf: RH 03-04-73 para. 4] p. 49, Para. 5, [1873MS].

Herod was affected as he listened to the pointed testimony of John, and, with deep interest, he inquired what he must do to become his disciple. He was convicted by the plain truths uttered by John. His conscience condemned him, for a woman of vile passions had gained his affections and controlled his mind. This unprincipled woman was ambitious for power and authority, and thought if she became the wife of Herod, her object would be gained. As Herod listened to the practical truths proclaimed by John, reproving the transgression of the law of God, and setting forth the future punishment which the guilty must suffer, he trembled, and greatly desired to break the chain of lust which held him. He opened his mind to John, who brought Herod to the law of God, face to face, and told him it would be impossible for him to have part in the kingdom of the Messiah unless he should break away from the unlawful connections with his brother's wife, and, with his whole heart, obey the commandments of God. [Cf: RH 03-04-73 para. 5] p. 50, Para. 1, [1873MS].

Herod was inclined to act upon the advice of John, and stated to Herodias that he could not marry her in defiance of the law of God. But this determined woman would not be thwarted in her designs. Intense hatred was awakened in her heart toward John. Herod was weak in principle, vacillating in mind, and Herodias had no great difficulty in re-establishing herself in his favor, and holding her influence over

him. Herod yielded to the pleasures of sin, rather than submit to the restrictions of the law of God. [Cf: RH 03-04-73 para. 6] p. 50, Para. 2, [1873MS].

When Herodias had gained influence over Herod, she determined to be revenged upon the prophet for his daring to reprove their course of crime. And she influenced him to imprison John. But Herod intended to release him. While confined in prison, John heard, through his disciples, of the mighty works of Jesus. He could not personally listen to his gracious words; but the disciples informed him, and comforted him with a relation of what they had seen and heard. [Cf: RH 03-04-73 para. 7] p. 50, Para. 3, [1873MS].

John having spent his life in the open air, in active, persevering labor, enduring privations, hardship, and toil, he had never before experienced the trials of confined living. He therefore became desponding, and even doubts troubled him whether Christ was indeed the Messiah. His disciples had brought to him accounts of the wonderful things they had witnessed in the ministry of Christ. But he concluded that if Christ was indeed the Messiah, he would publicly proclaim himself as the Saviour of the world. [Cf: RH 03-04-73 para. 8] p. 50, Para. 4, [1873MS].

John had indistinct ideas of the kingdom Christ came to establish, as also had the disciples of Christ. They thought Christ would establish a temporal kingdom, and reign upon the throne of David in Jerusalem. He became impatient because Christ did not immediately make himself known, assume kingly authority, and subdue the Romans. He hoped that if Christ established his kingdom, he would be brought out of prison. He decided that if Jesus was really the Son of God, and could do all things, he would exercise his power and set him at liberty. [Cf: RH 03-04-73 para. 9] p. 50, Para. 5, [1873MS].

John sent his disciples to inquire of Christ, "Art thou he that should come, or do we look for another?" The disciples sought the presence of Christ; but they could not communicate with him immediately, because of the crowd who were bearing the sick to Jesus. The afflicted, blind, and lame, were passing through the throng. The disciples of John saw the miracles of Christ, and that at his word the lifeless clay became animate, and the glow of health took the place of the pallor of death. Jesus said to the disciples of John, "Go and show John again those things which ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." [Cf: RH 03-04-73 para. 10] p. 51, Para. 1, [1873MS].

In these words, John is gently reprov'd for his impatience. The cautious reproof returned to John was not lost upon him. He then better understood the character of Christ's mission. And with submission and faith, he yielded himself into the hands of God, to live, or to die, as should best advance his glory. [Cf: RH 03-04-73 para. 11] p. 51, Para. 2, [1873MS].

After the disciples of John had departed, Jesus addressed the multitude concerning John, "What went ye out into the wilderness for to see? A reed shaken with the wind?" Jesus knew that a reed trembling in

the wind was the very opposite of John's character. John could not be moved by flattery, nor be deceived by prevailing errors. Neither could he be turned aside from the work he came to do, by rewards, or worldly honors. He would preserve his integrity at the expense of his life. Steadfast as a rock stood the prophet of God, faithful to rebuke sin and crime in all their forms, in kings and nobles, as readily as in the unhonored and unknown. He swerved not from duty. Loyal to his God, in noble dignity of moral character, he stood firm as a rock, faithful to principle. [Cf: RH 03-04-73 para. 12] p. 51, Para. 3, [1873MS].

"But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of Heaven is greater than he. And from the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force." [Cf: RH 03-04-73 para. 13] p. 51, Para. 4, [1873MS].

The people whom Christ addressed well knew that the apparel worn by John was the opposite of that worn in royal palaces. Christ virtually inquires, What motive induced you to flock to the wilderness to hear the preaching of John? The wilderness is not the place to find those who live delicately, and who clothe themselves in rich, soft apparel. Christ would have them observe the contrast between the clothing of John and that of the Jewish priests. The prophet wore a plain, rough garment, possessing no beauty, but answering the purpose for which clothing was first designed. In marked contrast to the clothing of John, was the gorgeous apparel of the Jewish priests. The burden of the priests and elders was outward display, thinking that they would be revered in accordance with their external appearance. They were more anxious for the admiration of men, than for spotless purity of character and holiness of life, that they might meet the approval of God. [Cf: RH 03-04-73 para. 14] p. 51, Para. 5, [1873MS].

Christ admonished his disciples, and also the multitude, to follow that which was good in the teachings of the scribes and Pharisees, but not to imitate their wrong example, and not be deceived by their ambitious pretension. [Cf: RH 03-04-73 para. 15] p. 52, Para. 1, [1873MS].

He says, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." [Cf: RH 03-04-73 para. 16] p. 52, Para. 2, [1873MS].

John saw that the Jews who made high pretensions to piety, were exalting and glorifying themselves. Portions of the law were printed and bound upon their foreheads, and about their wrists. God had

commanded the children of Israel to have a ribbon of blue in the border of their garments, upon which was embroidered words of the law, which expressed in short the ten commandments, to remind them of their duty to love God supremely, and to love their neighbor as themselves. The farther they departed from their primitive purity, and simplicity in their words and example, and the more their works were directly contrary to the law of God, the more particular were they to make broad their phylacteries, and add to the words that God had specified that they should have in the ribbon of blue. In their outward appearance, they were expressing exalted devotion and sanctity, while their works were in the widest contrast. [Cf: RH 03-04-73 para. 17] p. 52, Para. 3, [1873MS].

The spirit of reform was stirring the soul of John. The spirit of wisdom and the power of God were upon him. Inspiration from Heaven and holy zeal led him to denounce the Jewish priests, and pronounce the curse of God upon them. They made high pretensions to godliness by their gorgeous apparel, while they were strangers to mercy and the love of God. And while the Pharisees were very exact in their dress to inspire awe and command respect of men, they were abhorred of God. They did not conform their heart and life to the will and word of God. They deceived themselves with the vain supposition that eternal blessings were theirs by virtue of the promises made to Abraham, the father of the faithful. They were not clothed with humility. They bore no resemblance to the faith and piety of Abraham. They had not earned by integrity and purity of life, moral worth, which would ally them to Abraham as his children, to share with him the promises. By Ellen G. White. (*To be Continued.*) [Cf: RH 03-04-73 para. 18] p. 52, Para. 4, [1873MS].

John's preaching aroused intense interest everywhere. His earnest appeals and denunciations stirred the consciences of men. People flocked from towns, cities and villages, attracted to the wilderness by his earnest and fervent exhortations, his courageous warnings and reproofs, such as they had never listened to before. There was no outward display in the dress of John to attract or to awaken admiration. He resembled the prophet Elijah in the coarseness of his apparel, and in his plain and simple diet, locusts and wild honey, which the wilderness afforded, drinking the pure water flowing from the eternal hills. [Cf: RH 03-11-73 para. 1] p. 52, Para. 5, [1873MS].

Herod's purpose to release John from prison was delayed from time to time through fear of displeasing Herodias, who was determined he should be put to death. While Herod was delaying, she was active, planning the most effectual manner to be revenged on the prophet John, because he had ventured to tell Herod the truth, and reprove their unlawful life. Herodias was acquainted with the character of Herod, and she knew that her best course to accomplish her purpose was through the gratification of intemperate appetite. She knew that although Herod kept John in prison, he designed to release him, for he honored and feared John, because he believed him to be a true prophet of God. John had made known to Herod the secrets of his heart and life. The reproofs he had given him, had struck terror to his guilty conscience. [Cf: RH 03-11-73 para. 2] p. 53, Para. 1, [1873MS].

In many things Herod had reformed his dissolute life. But the use of luxurious food and stimulating drinks was constantly enervating and

deadening the moral as well as the physical powers, and warring against the earnest appeals of the Spirit of God, which had struck conviction to the heart of Herod, arousing his conscience to put away his sins. Herodias was acquainted with the weak points in the character of Herod. She knew that under ordinary circumstances, while his intelligence controlled him, she could not obtain the death of John. [Cf: RH 03-11-73 para. 3] p. 53, Para. 2, [1873MS].

She had tried, but unsuccessfully, to gain the consent of Herod to have John slain. Her revengeful spirit was at work to accomplish her inhuman design by strategy. She covered her hatred as best she could, looking forward to the birthday of Herod, which she knew would be an occasion of gluttony and intoxication. Herod's love of luxurious food and wine would give her an opportunity to throw him off his guard. She would entice him to indulge his appetite, which would arouse passion and lower the tone of the mental and moral character, making it impossible for his deadened sensibilities to see facts and evidences clearly, and make right decisions. She had the most costly preparations made for feasting, and voluptuous dissipation. She was acquainted with the influence of these intemperate feasts upon the intellect and morals. She knew that Herod's indulgence of appetite, pleasure and amusement, would excite the lower passions, and make him spiritless to the nobler demands of effort and duty. [Cf: RH 03-11-73 para. 4] p. 53, Para. 3, [1873MS].

The unnatural exhilaration which intemperance gives to the mind and spirits, lowers the sensibilities to moral improvement, making it impossible for holy impulses to affect the heart, and hold government over the passions, when public opinion and fashion sustain them. Festivities and amusements, dances, and free use of wine, becloud the senses, and remove the fear of God. [Cf: RH 03-11-73 para. 5] p. 53, Para. 4, [1873MS].

Herodias had prepared everything within her reach, which would flatter his pride and vanity, and indulge his passions. "And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom." [Cf: RH 03-11-73 para. 6] p. 53, Para. 5, [1873MS].

As Herod and his lords were feasting and drinking in the pleasure saloon or banqueting hall, Herodias, debased with crime and passion, sent her daughter, dressed in a most enchanting manner, into the presence of Herod and his royal guests. Salome was decorated with costly garlands and flowers. She was adorned with sparkling jewels and flashing bracelets. With little covering and less modesty she danced for the amusement of the royal guests. To their perverted senses, the enchanting appearance of this, to them, vision of beauty and loveliness charmed them. Instead of being governed by enlightened reason, refined taste, or sensitive consciences, the lower qualities of the mind held the guiding reins. Virtue and principle had no controlling power. [Cf: RH 03-11-73 para. 7] p. 54, Para. 1, [1873MS].

The false enchantment of the dizzy scene seemed to take away reason

and dignity from Herod and his guests, who were flushed with wine. The music and wine and dancing, had removed the fear and reverence of God from them. Nothing seemed sacred to Herod's perverted senses. He was desirous to make some display which would exalt him still higher before the great men of his kingdom. And he rashly promised, and confirmed his promise with an oath, to give the daughter of Herodias whatever she might ask. "And she went forth and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked saying, I will that thou give me by and by in a charger the head of John the Baptist." [Cf: RH 03-11-73 para. 8] p. 54, Para. 2, [1873MS].

Having obtained so wonderful a promise, she ran to her mother, desiring to know what she should ask. The mother's answer was ready, The head of John the Baptist in a charger. Salome at first was shocked. She did not understand the hidden revenge in her mother's heart. She refused to present such an inhuman request; but the determination of that wicked mother prevailed. Moreover, she bade her daughter make no delay, but hasten to prefer her request before Herod would have time for reflection, and to change his mind. Accordingly, Salome returned to Herod with her terrible petition, "I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her." [Cf: RH 03-11-73 para. 9] p. 54, Para. 3, [1873MS].

Although the royal guests virtually had an invitation to release him from his oath, their tongues seemed paralyzed. Herod himself was under the delusion that he must, in order to save his own reputation, keep an oath made under the influence of intoxication. Moral principle, the only safeguard of the soul, was paralyzed. Herod and his guests were slaves, held in the lowest bondage to brute appetite. The guardians of the people, men in authority, upon whose decision the life of eminent men have hung, should have been condemned to death if found guilty of intemperance and crime. Those who have power to enforce laws, should be law keepers. They should be men of self-government, fully enlightened in regard to the laws governing their physical, mental, and moral being, that their vigor of intellect may not be clouded, and that their standard of refinement and moral feeling may be exalted. [Cf: RH 04-08-73 para. 2] p. 54, Para. 4, [1873MS].

Herod commanded the executioner to perform the terrible act of taking the life of John. This request was carried out, which branded Herod forever with dishonor. The very act which he thought, while his reason and judgment were perverted, was maintaining his honor and dignity, made his name detestable. The head of the honored prophet of God was soon brought in before Herod and his guests. Those lips that had answered the inquiry of Herod why he could not be his disciple, and which faithfully declared the necessity of reform in his life, were now sealed. Never more would his voice be heard in trumpet tones calling the sinner to repentance. The reproofs of John had stirred Herod's conscience, and had caused his proud heart to tremble. But now he, himself, had commanded the head of this remarkable prophet to be severed from his body, to gratify the revenge of a licentious woman. [Cf: RH 04-08-73 para. 3] p. 55, Para. 1, [1873MS].

Herodias received the bloody head of John with fiendish satisfaction.

She exulted that she had her revenge, and that Herod's conscience would no more be disturbed. But this inhuman act on her part made her name notorious and abhorred. She had, by this satanic conduct, enshrined this good and self-sacrificing prophet in the hearts not only of his disciples, but very many who had listened to his warning message, who had been aroused and convinced by his teachings, yet had not moral courage to take their stand openly as his disciples. His reproofs and his example in reform were remembered, and this inhuman act of Herod, in taking the life of John, rejoiced Herodias, but brought sorrow and regret to many hearts. But Herodias could not silence the influence of John's reproofs. They were to extend down through every generation to the close of time, and her corrupt life, and her satanic revenge, stand upon the page of sacred history, making her name infamous. [Cf: RH 04-08-73 para. 4] p. 55, Para. 2, [1873MS].

In the martyrdom of John, we have the result of intemperance. This eventful birthday of Herod should carry an earnest and faithful lesson of warning, and exhortation to Christian temperance. The lovers of pleasure should look upon the birthday feast of Herod as a warning to beware of self-indulgences and popular pleasure. Herod and his guests were partly intoxicated. Reason was servant to the baser passions. And after Herod and his guests had gorged themselves, like beasts, with luxurious food, they added to their surfeiting, drunkenness. The mental powers were enervated by the pleasure of sense, which perverted their ideas of justice and mercy. Satan seized upon this opportunity, in the person of Herodias, to lead them to rush into decisions which cost the precious life of one of God's prophets. [Cf: RH 04-08-73 para. 5] p. 55, Para. 3, [1873MS].

The minds of Herod and his guests, under the effects of intemperance in eating and in drinking, were in a state of animal excitement. Herod was under the delusion that his oath, made under the excitement of feasting, dancing, and revelry, when nothing was too sacred for them to profane, must be kept. The life of one of the greatest prophets that God had sent as a messenger to the earth, was in the balance, and this company of great men pronounced sentence of death after the intellect and manhood had been sacrificed to sensual indulgence. [Cf: RH 04-08-73 para. 6] p. 55, Para. 4, [1873MS].

Herod was brought to the test before his guests. Would he lift himself up against the Lord of Heaven, and exalt his oath above the commandment of God, which saith, "Thou shalt not kill"? Would he preserve his honor and dignity as a king, and violate the law of God in sacrificing the life of an innocent man? Or would he humble himself to ask his guests to release him from his rash oath. If Herod and his guests had preserved the vigor of their intellect, their minds would have been awake to sense the noble demands of justice and duty. Calm reason would have borne sway, and they would have recoiled with horror at the thought of beheading an innocent man, and he an exalted prophet of God. [Cf: RH 04-08-73 para. 7] p. 56, Para. 1, [1873MS].

When Herod commenced his feast of revelry, if one had suggested to him the part he would act before its close, in taking the life of John, he would have answered, "Is thy servant a dog that he should do this? But, under the excitement of wine, his rash vow was made, that led to results that he would not cease to regret as long as life should last. [Cf: RH 04-08-73 para. 8] p. 56, Para. 2, [1873MS].



After the feast of Herod had ended, the effects of his intoxication and revelry had passed away, and reason had resumed her throne, the king was filled with remorse. He was constantly seeking to find relief from the sting of a guilty conscience. His faith in John as an honored prophet of God, was unshaken. As he reflected upon his life of self-denial, his powerful discourses, his solemn, earnest appeals, his sound judgment as a counselor, and then reflected that he had put him to death, his conscience was fearfully troubled. While engaged in the affairs of the nation, receiving honors from men, he bore a smiling face and dignified mien, while he concealed an anxious, aching heart, and was constantly terrified with fearful forebodings that the curse of God was upon him. [Cf: RH 04-08-73 para. 9] p. 56, Para. 3, [1873MS].

When Herod heard of the wonderful works of Christ in healing the sick, casting out devils, and in raising the dead, he was exceedingly troubled and perplexed. His convictions were that God, whom John preached, was indeed present in every place, and that he had witnessed the wild mirth and wicked dissipation in the banqueting room, and that his ear had heard his command to the executioner to behead John. His eye had seen the exultation of Herodias, and the taunting and insult with which she reproached the severed head of her enemy. And many things which he had heard from the lips of the prophet, seemed now to speak to his conscience in louder tones than his preaching in the wilderness. He had heard from the lips of the prophet that nothing could be hid from God. [Cf: RH 04-08-73 para. 10] p. 56, Para. 4, [1873MS].

When Herod heard of the works of Christ, he thought that God had resurrected John, and sent him forth with still greater power to condemn sin. He was in constant fear that John would avenge his death by passing condemnation upon him and his house. "And king Herod heard of him [Christ] (for his name was spread abroad); and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead." [Cf: RH 04-08-73 para. 11] p. 56, Para. 5, [1873MS].

The Lord followed Herod as is described in Deuteronomy, "The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear, day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." [Cf: RH 04-08-73 para. 12] p. 57, Para. 1, [1873MS].

The life and mission of John were ended. Christ had said of him that he was more than a prophet. Again he said, "Among those that are born of women there is not a greater prophet than John the Baptist." He had been executed as a criminal, not because of any guilt resting upon him, but for the reason that he had fearlessly reprov'd crime. His spotless life, his practical piety, his virtue and justice, condemned the dishonest and sinful lives of the Jews as well as the Gentiles. [Cf: RH 04-08-73 para. 13] p. 57, Para. 2, [1873MS].

Said Christ, in vindication of John, "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet." Not only was John a prophet to foretell future events, but he was a child of promise, filled with the Holy Spirit from his birth, and was ordained of God to execute a special work as a reformer, in preparing a people for the reception of Christ. The prophet John was the connecting link between the two dispensations. [Cf: RH 04-08-73 para. 14] p. 57, Para. 3, [1873MS].

The religion of the Jews, in consequence of their departure from God, consisted mostly in ceremony. John was the lesser light, which was to be followed by a greater light. He was to shake the confidence of the people in their traditions, and call their sins to their remembrance, and lead them to repentance; that they might be prepared to appreciate the work of Christ. God communicated to John by inspiration, illuminating the prophet that he might remove the superstition and darkness from the minds of the honest Jews, which had been, through false teachings for generations, gathering upon them. [Cf: RH 04-08-73 para. 15] p. 57, Para. 4, [1873MS].

The least disciple that followed Jesus, that witnessed his miracles, and listened to his divine lessons of instruction, and heard the comforting words which fell from his lips, was more privileged than John the Baptist, for he had a clearer light. No other light has shone, or ever will shine, upon the intellect of sinful, fallen man, save that which was, and is, communicated through Him who is the light of the world. Christ and his mission had been but dimly understood through the shadowy sacrifices. Even John thought that the reign of Christ would be in Jerusalem, and that he would set up a temporal kingdom, the subjects of which would be holy. [Cf: RH 04-08-73 para. 16] p. 57, Para. 5, [1873MS].

While John was in prison, he had contemplated Christ's taking his power and authority, and subduing the kingdoms of the world under his rule. Then he expected to be released from prison. As his expectations were not realized, he became impatient. Unbelief took possession of his mind, and he sent his disciples to inquire of Christ, "Art thou he that should come? or look we for another? John did not clearly discern the character of Christ's kingdom. The future immortal life through Christ was not distinctly understood by him. Christ's first advent to the world was to dispel the dense moral darkness and blindness of fallen man, in consequence of sin. "The light shone in the midst of darkness, and the darkness comprehended it not." The lessons of practical instruction which Christ gave the people shed a flood of light on the prophecies. [Cf: RH 04-08-73 para. 17] p. 57, Para. 6, [1873MS].

Although not one of the prophets had a higher mission or greater work to perform than had John, yet he was not to see even the result of his own mission. He was not privileged to be with Christ and witness the divine power attending the greater light, which was manifested in the recovery of health to the sick, of sight to the blind, of hearing to the deaf. He did not see the light which shone through every word of Christ, reflecting glory upon the promises in prophecy. The world was illuminated with pure light from the brightness of the Father's glory in the person of his Son; but John was denied the privilege of seeing the display of wisdom and power of God in the unsearchable riches of the knowledge of Christ. [Cf: RH 04-08-73 para. 18] p. 58, Para. 1,

[1873MS].

Those who were privileged with being with Christ when he walked a man among men, and listened to his divine teachings under a variety of circumstances while preaching in the temple--walking in the streets, teaching the multitudes by the way side, and in the open air by the seaside, and while an invited guest seated at the table, ever giving words of instruction to meet the cases of all who needed his help; healing, comforting, and reproving, as circumstances required--were more exalted than John the Baptist. By Ellen G. White. [Cf: RH 04-08-73 para. 19] p. 58, Para. 2, [1873MS].

Upon Mount Hor Aaron died and was buried. Moses, Aaron's brother, and Eleazar, his son, accompanied him. The painful duty was laid upon Moses to remove from his brother Aaron the sacerdotal robes and place them upon Eleazar, for God had said he should succeed Aaron in the priesthood. Moses and Eleazar witnessed the death of Aaron; and Moses buried him in the mount. This scene upon Mount Hor carries our minds back and connects it with some of the most striking events in the life of Aaron. [Cf: RH 07-29-73 para. 1] p. 58, Para. 3, [1873MS].

Aaron was a man of amiable disposition, whom God selected to stand with Moses and speak for him; in short, to be mouthpiece for Moses. God might have chosen Aaron as leader; but he who is acquainted with hearts, who understands character, knew that Aaron was yielding, and lacked moral courage to stand in defense of the right under all circumstances irrespective of consequences. Aaron's desire to have the good will of the people sometimes led him to commit great wrongs. He too frequently yielded to their entreaties, and in so doing dishonored God. The same want of standing firmly for the right in his family resulted in the death of two of his sons. Aaron was eminent for piety and usefulness, but he neglected to discipline his family. Rather than perform the task of requiring respect and reverence of his sons, he allowed them to follow their inclinations. He did not discipline them in self-denial, but yielded to their wishes. They were not disciplined to respect and reverence parental authority. The father was the proper ruler of his own family as long as he lived. His authority was not to cease, even after his children were grown up and had families of their own. God himself was the monarch of the nation, and from the people he claimed obedience and honor. [Cf: RH 07-29-73 para. 2] p. 58, Para. 4, [1873MS].

The order and prosperity of the kingdom depended upon the good order of the church. And the prosperity, harmony, and order of the church were dependent upon the good order and thorough discipline of families. God punishes the unfaithfulness of parents to whom he has intrusted the duty to maintain the principles of parental government, which lie at the foundation of church discipline, and the prosperity of the nation. One undisciplined child has frequently marred the peace and harmony of the church, and incited to murmuring and rebellion, a nation. God has enjoined, in the most solemn manner upon children, their duty to affectionately respect and honor their parents. God required, on the other hand, of parents to train up their children, and with unceasing diligence to educate them in regard to the claims of his law, and to instruct them in the knowledge and fear of God. These injunctions which God laid with so much solemnity upon the Jews, rests with equal weight upon Christian parents. Those who neglect the light and instruction

given of God in his word, in regard to training their children and commanding their household after them, will have a fearful account to settle. Aaron's criminal neglect to command respect and reverence of his sons resulted in their death. [Cf: RH 07-29-73 para. 3] p. 58, Para. 5, [1873MS].

God distinguished Aaron in choosing him and his male posterity for the priesthood. His sons ministered in the sacred office. Nadab and Abihu failed to reverence the command of God, to offer sacred fire upon their censers with the incense before him. God had forbidden them to use the common fire to present before him with the incense, upon pain of death. [Cf: RH 07-29-73 para. 4] p. 59, Para. 1, [1873MS].

Here was seen the result of loose discipline. As Aaron's sons had not been educated to respect and reverence the commands of their father, as they disregarded parental authority, they did not realize the necessity of explicitly following the requirements of God. When indulging their appetite for wine, while under its exciting stimulus their reason was beclouded. They could not discern difference between the sacred and the common. Contrary to God's express direction they dishonored him by offering common fire instead of sacred. God visited them with his wrath--fire went forth from his presence and destroyed them. [Cf: RH 07-29-73 para. 5] p. 59, Para. 2, [1873MS].

Aaron bore his severe affliction with patience and humble submission. Sorrow and keen agony wrung his soul. He was convicted of his neglect of duty. He was priest of the Most High God, to make atonement for the sins of the people. He was priest of his household, yet he had been inclined to pass over the folly of his children. He neglected his duty to train and educate his children to obedience, self-denial, and reverence for parental authority. Through feelings of misplaced indulgence he failed to mold the characters of his children with high reverence for eternal things. Aaron did not see any more than many Christian parents now see that their misplaced love and the indulgence of their children in wrong, is preparing them for the certain displeasure of God, and for his wrath to break forth upon them to their destruction. [Cf: RH 07-29-73 para. 6] p. 59, Para. 3, [1873MS].

While Aaron neglected to exercise his authority, the justice of God awakened against them. Aaron had to learn that gentle remonstrance, without exercising, with firmness, parental restraint, and his imprudent tenderness toward his sons, were cruelty in the extreme. God took the work of justice into his own hands and destroyed the sons of Aaron. [Cf: RH 07-29-73 para. 7] p. 59, Para. 4, [1873MS].

When God called for Moses to come up into the mountain, it was six days before he was received into the cloud, to the immediate presence of God. The top of the mountain was all aglow with the glory of God. And even while the children of Israel had in their very sight the glory of God upon the mount, unbelief was so natural to them, because Moses was absent they begun to murmur with discontent. While the glory of God signified his sacred presence upon the mountain, and their leader was in close converse with God, they should have been sanctifying themselves to God by close searching of heart, humiliation, and godly fear. God had left Aaron and Hur, to take the place of Moses. The people were to consult and advise with these men of God's appointment in the absence of Moses. [Cf: RH 07-29-73 para. 8] p. 59, Para. 5,

[1873MS].

Here Aaron's deficiency as a leader or governor of Israel was seen. The people beset him to make them gods to go before them into Egypt. Here was an opportunity for Aaron to show his faith and unwavering confidence in God, and in firmness and with decision meet the proposition of the people. But the natural love of Aaron to please, and to yield to the people, led him to sacrifice the honor of God. He requested them to bring their ornaments to him, and he wrought out for them a golden calf, and proclaimed before the people, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And to this senseless god, Aaron made an altar, and proclaimed on the morrow a feast to the Lord. All restraint seemed to be removed from the people. They offered burnt offerings to the golden calf, and a spirit of levity took possession of them. They ate, they drank, and rose up to play. They indulged in shameful rioting and drunkenness. [Cf: RH 07-29-73 para. 9] p. 60, Para. 1, [1873MS].

A few weeks only had passed since they had made a solemn covenant with God to obey his voice. They had listened to the words of God's law, spoken in awful grandeur from Sinai's mount, amid thunders and lightnings and earthquakes. They had heard the declaration from the lips of God himself, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." [Cf: RH 07-29-73 para. 10] p. 60, Para. 2, [1873MS].

Aaron had been exalted, also his sons, in being called into the mount, to there witness the glory of God. "And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." [Cf: RH 07-29-73 para. 11] p. 60, Para. 3, [1873MS].

God had appointed Nadab and Abihu to a most sacred work, therefore he honored them in a most wonderful manner. God gave them a view of his excellent glory, that the scenes they should witness in the mount would abide upon them, and the better qualify them to minister in his service, and render to him that exalted honor and reverence before the people, which would give them clearer conceptions of his character, and awaken in them due obedience and reverence for all his requirements. [Cf: RH 07-29-73 para. 12] p. 60, Para. 4, [1873MS].

Moses, before he left his people for the mount, read to them the words of the covenant God had made with them, and they with one voice answered, "All that the Lord hath said will we do, and be obedient." How great must have been the sin of Aaron, how aggravating in the sight of God! [Cf: RH 07-29-73 para. 13] p. 60, Para. 5, [1873MS].

While Moses was receiving the law of God in the mount, the Lord informed him of the sin of rebellious Israel, and requested him to let them go, that he might destroy them. But Moses plead before God for the

people. Although Moses was the meekest man that lived, yet when the interests of the people were at stake over whom God had appointed him as leader, he loses his natural timidity, and with singular persistency and wonderful boldness, pleads with God for Israel. He will not consent that God shall destroy his people, although God promised that in their destruction he would exalt Moses, and raise up a better people than Israel. Moses prevailed. God granted his earnest petition not to blot out his people. Moses took the tables of the covenant, the law of ten commandments, and descended from the mount. The boisterous, drunken revelry of the children of Israel reached his ears, long before he came to the camp of Israel. When he saw their idolatry, and that they had broken in a most marked manner the words of the covenant, he became overwhelmed with grief and indignation at their base idolatry. Confusion and shame on their account took possession of him, and he there threw down the tables and broke them. As they had broken their covenant with God, Moses, in breaking the tables, signified to them, so, also, God had broken his covenant with them. The tables, whereupon was written the law of God, were broken. [Cf: RH 07-29-73 para. 14] p. 61, Para. 1, [1873MS].

Aaron, with his amiable disposition, so very mild and pleasing, sought to conciliate Moses, as though no very great sin had been committed by the people that he should feel thus deeply over. Moses asked in anger, "What did this people unto thee that thou hast brought so great a sin upon them?" "And Aaron said, Let not the anger of my Lord wax hot; thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf." [Cf: RH 07-29-73 para. 15] p. 61, Para. 2, [1873MS].

Aaron would have Moses think that some wonderful miracle had transformed their golden ornaments into the shape of a calf. He did not relate to Moses that he had, with other workmen, wrought out this image. [Cf: RH 07-29-73 para. 16] p. 61, Para. 3, [1873MS].

Aaron had thought that Moses had been too unyielding to the wishes of the people. And if he had been less firm, less decided at times; if he had made a compromise with them, and gratified their wishes, he would have had less trouble, and there would have been more peace and harmony in the camp of Israel. He, therefore, had been trying this new policy. He carried out his natural temperament of yielding to the wishes of the people, to save dissatisfaction and preserve their good will, and thereby prevent a rebellion, which he thought would certainly come if he withstood their wishes. But had Aaron stood unwaveringly for God; had he met the intimation of the people for him to make them gods to go before them to Egypt, with the just indignation and horror their proposition deserved; had he cited them to the terrors of Sinai, where God had spoken his law in such glory and majesty; had he reminded them of their solemn covenant with God to obey all he should command them; had he told them that he would not at the sacrifice of his life yield to their entreaties, he would have had influence with the people to prevent a terrible apostasy. But when his influence was required to be used in the right direction in the absence of Moses, when he should have stood as firm and unyielding as did Moses to prevent them from

pursuing a course of sin, his influence was exerted on the wrong side. He was powerless to make his influence felt in vindication of God's honor in keeping his holy law. But on the wrong side he had swayed a powerful influence. He directed, and the people obeyed. When Aaron took the first step in the wrong direction, the spirit which had actuated the people imbued him, and he took the lead, and directed as a general, and the people were singularly obedient. Here Aaron gave decided sanction to the most aggravating sins, because it was attended with less difficulty than to stand in vindication of the right. When he swerved from his integrity in giving sanction to the people in their sins, he seemed inspired with decision, earnestness, and zeal, new to him. His timidity seemed suddenly to disappear. He seized the instruments to work out the gold into the image of a calf with a zeal he had never manifested in standing in defense of the honor of God against wrong. He ordered an altar to be built, and with assurance, worthy of a better cause, he proclaimed to the people that on the morrow would be a feast to the Lord. The trumpeters took the word from the mouth of Aaron and sounded the proclamation from company to company of the armies of Israel. [Cf: RH 07-29-73 para. 17] p. 61, Para. 4, [1873MS].

Aaron's calm assurance in a wrong course gave him greater influence than Moses could have had in leading them in a right course, and subduing their rebellion. What terrible spiritual blindness had come upon Aaron that he should put light for darkness, and darkness for light. What presumption in him to proclaim a feast to the Lord over their idolatry of a golden image! Here is seen the power that Satan has over minds that are not fully controlled by the Spirit of God. Satan had set up his banner in the midst of Israel, and it was exalted as the banner of God. [Cf: RH 07-29-73 para. 18] p. 62, Para. 1, [1873MS].

"These," said Aaron (without hesitation or shame), be thy gods, O Israel, which brought thee up out of the land of Egypt." Aaron influenced the children of Israel to go to greater lengths in idolatry than had entered their minds. They were no longer troubled lest the burning glory like flaming fire upon the mount had consumed their leader. They thought they had a general who just suited them. They were ready to do anything he suggested. They offered peace offerings, and sacrificed to their golden god, and gave themselves up to pleasure, rioting, and drunkenness. They were then decided in their own minds that it was not because they were wrong, that they had so much trouble in the wilderness; but the difficulty, after all, was with their leader. He was not a right kind of a man. He was too unyielding, and was continually keeping their sins before them, warning and reproving them, and threatening them with God's displeasure. A new order of things had come, and they were pleased with Aaron, and pleased with themselves. They thought, if Moses had only been as amiable and mild as Aaron, what peace and harmony would have prevailed in the camp of Israel. They cared not now whether Moses ever came down from the Mount or not. [Cf: RH 07-29-73 para. 19] p. 62, Para. 2, [1873MS].

When Moses saw the idolatry of Israel, and his indignation was so aroused at their shameful forgetfulness of God, that he threw down the tables of stone and broke them, Aaron stood meekly by, bearing the censure of Moses with commendable patience. The people were charmed with Aaron's lovely spirit, and were disgusted with Moses' rashness. But God seeth not as man seeth. He condemned not the ardor and

indignation of Moses against the base apostasy of Israel. [Cf: RH 07-29-73 para. 20] p. 62, Para. 3, [1873MS].

The true general, then takes his position for God. He has come direct from the presence of the Lord, where he plead with him to turn away his wrath from his erring people. Now he has another work to do as God's minister, to vindicate his honor before the people, and let them see that sin is sin, and righteousness is righteousness. He has a work to do to counteract the terrible influence of Aaron. "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man, his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." [Cf: RH 07-29-73 para. 21] p. 62, Para. 4, [1873MS].

Here Moses defines genuine consecration as obedience to God, to stand in vindication of the right, and to show a readiness to carry out the purpose of God in the most unpleasant duties, showing the claims of God are higher than the claims of friends, or the lives of the nearest relatives. The sons of Levi consecrated themselves to God to execute his justice against crime and sin. [Cf: RH 07-29-73 para. 22] p. 63, Para. 1, [1873MS].

Aaron and Moses both sinned in not giving glory and honor to God at the waters of Meribah. They were both wearied and provoked with the continual complaining of Israel, and at a time when God was to mercifully display his glory to the people to soften and subdue their hearts and lead them to repentance. Moses and Aaron claimed the power of opening the rock for them. "Hear now, ye rebels: must we fetch you water out of this rock?" Here was a golden opportunity to sanctify the Lord in their midst, to show them the longsuffering of God and his tender pity for them. They had murmured against Moses and Aaron because they could not find water. Moses and Aaron took these murmurings as a great trial and dishonor to them. They forgot that it was God whom they were grieving. It was God they were sinning against and dishonoring, not they who were men appointed of God to carry out his purpose. They were insulting their best friend in charging their calamities upon Moses and Aaron; they were murmuring at God's providence. [Cf: RH 07-29-73 para. 23] p. 63, Para. 2, [1873MS].

This sin of these noble leaders was great. Their lives might have been illustrious to the close. They had been greatly exalted and honored; yet God does not excuse sin in those in exalted position, any sooner than in the more humble. [Cf: RH 07-29-73 para. 24] p. 63, Para. 3, [1873MS].

Many professed Christians look upon men who do not reprove and condemn wrong, as men of piety, and Christians indeed, while men who stand boldly in the defense of right, and will not yield their integrity to unconsecrated influences, they think lack piety and a Christian spirit. [Cf: RH 07-29-73 para. 25] p. 63, Para. 4, [1873MS].



Those who stand in defense of the honor of God, and maintain the purity of truth at any cost, will have manifold trials, as did our Saviour in the wilderness of temptation. The yielding temperaments, who have not courage to condemn wrong, but keep silent when their influence is needed to stand in the defense of right against any pressure, may avoid many heartaches, and escape many perplexities, and lose a very rich reward, if not their own souls. [Cf: RH 07-29-73 para. 26] p. 63, Para. 5, [1873MS].

Those who in harmony with God, and through faith in him, receive strength to resist wrong, and stand in defense of the right, will always have severe conflicts, and will frequently have to stand almost alone. But precious victories will be theirs while they make God their dependence. His grace will be their strength. Their moral sense will be keen, clear, and sensitive. Their moral powers will be equal to withstand wrong influences. Their integrity, like that of Moses, of the purest character. [Cf: RH 07-29-73 para. 27] p. 63, Para. 6, [1873MS].

The mild and yielding spirit of Aaron to please the people, blinded his eyes to their sins, and to the enormity of the crime he was sanctioning. His course in giving influence to wrong and sin in Israel cost the lives of three thousand men. The course of Moses, in what contrast! After he had evidenced to the people that they could not trifle with God with impunity; after he had shown them the just displeasure of God for their sins, in giving the terrible decree to slay friends or relatives who persisted in their apostasy, after the work of justice to turn away the wrath of God, irrespective of their feelings of sympathy for loved friends and relatives who continued obstinate in their rebellion, Moses was now prepared for another work. He evidenced who was the true friend of God, and the friend of the people. [Cf: RH 07-29-73 para. 28] p. 64, Para. 1, [1873MS].

"And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray, thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee; behold; mine Angel shall go before thee; nevertheless in the day when I visit I will visit their sin upon them. And the Lord plagued the people, because they made the calf, which Aaron made." [Cf: RH 07-29-73 para. 29] p. 64, Para. 2, [1873MS].

Moses supplicated God in behalf of sinning Israel. He did not try to lessen their sin before God. He did not excuse them in their sin. He frankly acknowledged they had sinned a great sin, and had made them gods of gold. Then he loses his timidity, and the interest of Israel is so closely interwoven with his life, that he comes with boldness to God, and prays for him to forgive his people. If their sin, he pleads, is so great that God cannot forgive them, if their names must be blotted from his book, he prayed the Lord to blot out his name also. When the Lord renewed his promise to Moses, that his Angel should go before him in leading the people to the promised land, Moses knew that

his request was granted. But the Lord assured Moses that if he was provoked to visit the people for their transgressions, he would surely punish them for this grievous sin also. If they were henceforth obedient, he would blot out this great sin out of his book. *By Ellen G. White. Black Hawk, Colorado.* [Cf: RH 07-29-73 para. 30] p. 64, Para. 3, [1873MS].

The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time. [Cf: RH 09-16-73 para. 1] p. 64, Para. 4, [1873MS].

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and True Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." [Cf: RH 09-16-73 para. 2] p. 64, Para. 5, [1873MS].

The Lord here shows us that the message to be borne to his people by ministers whom he has called to warn the people, is not a peace and safety message. It is not merely theoretical, but practical in every particular. The people of God are represented in the message to the Laodiceans in a position of carnal security. They are at ease, believing themselves in an exalted condition of spiritual attainments. [Cf: RH 09-16-73 para. 3] p. 65, Para. 1, [1873MS].

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." [Cf: RH 09-16-73 para. 4] p. 65, Para. 2, [1873MS].

What greater deception can come upon human minds than a confidence that they are right, when they are all wrong? The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true situation of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, cannot be a mistake; for it is the True Witness who speaks, and his testimony must be correct. [Cf: RH 09-16-73 para. 5] p. 65, Para. 3, [1873MS].

It is difficult for those who feel secure in their attainments, who are believing themselves to be rich in spiritual knowledge, to receive the message which declares that they are deceived and in need of every spiritual grace. The unsanctified heart is deceitful above all things, and desperately wicked. [Cf: RH 09-16-73 para. 6] p. 65, Para. 4, [1873MS].

God leads his people on, step by step. The Christian life is a constant battle, and a march. There is no rest from the warfare. It is by constant, unceasing effort that we maintain the victory over the temptations of Satan. We are, as a people, triumphing in the clearness

and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain scriptural testimony. But we are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and a spirit of sacrifice. We need to cultivate Bible holiness. Sin prevails among the people of God. The plain message of rebuke to the Laodiceans is not received. Many cling to their doubts and their darling sins, while they are in so great a deception as to talk and feel that they are in need of nothing. They think the testimony of the Spirit of God in reproof is uncalled for, or that it does not mean them. Such are in the greatest need of the grace of God and spiritual discernment, that they may discover their deficiency in spiritual knowledge. They lack almost every essential qualification necessary to perfect Christian character. They have not a practical knowledge of Bible truth, which leads to lowliness of life, and a conformity of their will to the will of Christ. They are not living in obedience to all God's requirements. [Cf: RH 09-16-73 para. 7] p. 65, Para. 5, [1873MS].

It is not enough to merely profess to believe the truth. All the soldiers of the cross of Christ virtually obligate themselves to enter a crusade against the adversary of souls, to condemn wrong, and sustain righteousness. But the message of the True Witness reveals the fact that a terrible deception is upon our people, which makes it necessary to come to them with warnings, to break their spiritual slumber, and arouse them to decided action. [Cf: RH 09-16-73 para. 8] p. 66, Para. 1, [1873MS].

This message of the True Witness has not accomplished the design of God. The people slumber on in their sins. They continue to declare themselves "rich, and having need of nothing." Many inquire, Why are all these reproofs given? Why do the testimonies continually charge us with backsliding and grievous sins? We love the truth. We are prospering. We are in no need of these testimonies of warning and reproof. But let these murmurers see their hearts, and compare their lives with the practical teachings of the Bible; let them humble their souls before God; let the grace of God illuminate the darkness, and the scales will fall from their eyes, and they will sense their true spiritual poverty and wretchedness. They will feel the necessity of buying gold, which is pure faith and love; white raiment, which is a spotless character, made pure in the blood of their dear Redeemer, and eyesalve, which is the grace of God, and will give clear discernment of spiritual things, and detect sin. These attainments are more precious than the gold of Ophir. [Cf: RH 09-16-73 para. 9] p. 66, Para. 2, [1873MS].

I am very sure that the greatest reason why the people of God are now found in this state of spiritual blindness, is because they will not receive correction. Many have despised the reproofs and warnings given them. The True Witness condemns the lukewarm condition of the people of God, which gives Satan great power over them in this waiting, watching time. The selfish, and proud, and lovers of sin, are ever assailed with doubts. Satan has ability to suggest doubts and devise objections to the pointed testimony that God sends, and many think it a virtue and mark of intelligence in them to be unbelieving and questioning, and quibbling. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and teachable

spirit. All should decide from the weight of evidence. [Cf: RH 09-16-73 para. 10] p. 66, Para. 3, [1873MS].

Eternal life is of infinite value, and will cost us all that we have. It is evident that we do not place a proper estimate upon eternal things. Everything worth possessing, even in this world, must be secured by effort, and sometimes by most painful sacrifice. And this is merely for a perishable treasure. Shall we be less willing to endure conflict and toil, and to make earnest efforts and great sacrifices for the infinite treasure, which passes all estimate in value, and the duration of life which will measure with the Infinite? Can Heaven cost us too much? Faith and love are golden treasures, elements that are greatly wanting among God's people. [Cf: RH 09-16-73 para. 11] p. 66, Para. 4, [1873MS].

Faith in the soon coming of Christ is waning. "My Lord delayeth his coming" is said not only in the heart, but expressed in words, and most decidedly in works. Stupidity in this watching time is sealing the senses of God's people as to the signs of the times. [Cf: RH 09-16-73 para. 12] p. 67, Para. 1, [1873MS].

The terrible iniquity abounding calls for the greatest diligence, and for the living testimony, to keep sin out of the church. Faith has been decreasing to a fearful degree. Faith can only increase by exercise. [Cf: RH 09-16-73 para. 13] p. 67, Para. 2, [1873MS].

In the first rise of the third angel's message, those who engaged in the work of God had something to venture. They had sacrifices to make. They started this work in poverty, and suffered the greatest deprivations and reproach. They met determined opposition, which drove them to God in their necessity, and kept their faith alive. Our present plan of Systematic Benevolence amply sustains our ministers. And there is no want and no call for the exercise of faith as to a support. Those who start out now to preach the truth have nothing to venture. They have no risks to run, no especial sacrifices to make. The system of truth is made ready to their hand. Publications are provided for them, vindicating the truths they advance. [Cf: RH 09-16-73 para. 14] p. 67, Para. 3, [1873MS].

Some young men start out with no real sense of the exalted character of the work. They have not privations, and hardships, and severe conflicts to meet, which call for the exercise of faith. They do not cultivate practical self-denial, and cherish a spirit of sacrifice. Some are becoming proud and lifted up, and have no real burden of the work upon them. The True Witness speaks to these ministers, "Be zealous, therefore, and repent." These ministers are some of them so lifted up in pride that they are really a hindrance and a curse to the precious cause of God. They do not exert an influence which is saving upon others. There is need of these men being thoroughly converted to God themselves, and sanctified by the truths they present to others. [Cf: RH 09-16-73 para. 15] p. 67, Para. 4, [1873MS].

Very many feel impatient and jealous because they are frequently disturbed with warning and reproofs which keep their sins before them. Says the True Witness, "I know thy works." The motives, the purposes, and the unbelief, suspicions, and jealousies may be hid from men, but not from Christ. The True Witness comes as a counselor; "I counsel thee

to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous, therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Cf: RH 09-16-73 para. 16] p. 67, Para. 5, [1873MS].

Those who heed the testimony of warning, and zealously go about the work of separating their sins from them, in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them. This class you will ever find in perfect harmony with the testimony of the Spirit of God. [Cf: RH 09-16-73 para. 17] p. 68, Para. 1, [1873MS].

Ministers who are preaching present truth should not neglect the solemn message to the Laodiceans. The testimony of the True Witness is not a smooth message. The Lord does not say to them, You are about right, you have borne chastisement and reproof that you never deserved, you have been discouraged unnecessarily by severity, you are not guilty of the wrongs and sins of which you have been reproved. [Cf: RH 09-16-73 para. 18] p. 68, Para. 2, [1873MS].

The True Witness declares that when you suppose you are really in a good condition of prosperity you are in need of everything. It is not enough for ministers to present theoretical subjects. They need to study the practical lessons Christ gave his disciples, and make a close application of the same to their own souls and to the people. Because Christ bears this rebuking testimony, shall we suppose that he is destitute of tender love to his people? Oh, no! He who died to redeem man from death, loves with a divine love. He rebukes those he loves. "As many as I love, I rebuke and chasten." But many will not receive the message Heaven in mercy sends them. They cannot endure to be told of their wrongs, and of their neglect of duty, of their selfishness, their pride, and love of the world. [Cf: RH 09-16-73 para. 19] p. 68, Para. 3, [1873MS].

The servants of the Lord should bear a plain testimony. They should cry aloud and spare not, and show the people their transgressions, and the house of Israel their sins. But there is a class who will not receive the message of reproof, and they raise their hands to shield those whom God would reprove and correct. They will ever be found sympathizing with those whom God would make to feel their true poverty. [Cf: RH 09-16-73 para. 20] p. 68, Para. 4, [1873MS].

The word of the Lord spoken through his servants, is received by many with questionings and fears. And many will defer their obedience to the warnings and reproofs given, waiting till every shadow of uncertainty is removed from their minds. The unbelief that demands perfect knowledge will never yield to the evidence God is pleased to give. God requires of his people faith that rests upon the weight of evidence, not perfect knowledge. The followers of Jesus Christ, those who accept of the light God sends them, must obey the voice of God speaking to them, when there are many other voices crying out against it. It

requires discernment to distinguish the voice of God. [Cf: RH 09-16-73 para. 21] p. 68, Para. 5, [1873MS].

Those who will not act when the Lord calls upon them, waiting for more certain evidence, and more favorable opportunities, will walk in darkness, for the light will be withdrawn. The evidence given one day, if rejected, may never be repeated. [Cf: RH 09-16-73 para. 22] p. 68, Para. 6, [1873MS].

Tempted souls, whose hearts have ever been at war with the faithful reproving of sin, would cry, Speak unto us smooth things. What disposition will these make of the message of the True Witness to the Laodiceans? There can be no deception here. This message must be borne to a lukewarm church by God's servants. This message must arouse the people of God from their security and dangerous deception in regard to their real standing before God. This testimony, if received, will arouse to action, and lead to self-abasement, and confessions of sins. The True Witness says, "I know thy works, that thou art neither cold nor hot." And again, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Then comes the promise, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Cf: RH 09-16-73 para. 23] p. 69, Para. 1, [1873MS].

These wrongs and sins, which have brought the people of God in their state of wretchedness, blindness, and poverty, must be seen, and they arouse to zealous repentance, and a putting away of these sins which have brought them into such a deplorable condition of blindness and fearful deception. The pointed testimony must live in the church. And this alone will answer to the message to the Laodiceans. Wrongs must be reproved, sins must be called sins, and iniquity must be met promptly and decidedly, and put away from us as a people. [Cf: RH 09-16-73 para. 24] p. 69, Para. 2, [1873MS].

Those whom God has chosen for an important work, have ever been received with distrust and suspicion. Anciently, when Elijah was sent with a message from God to the people, they did not heed the warning. They thought Elijah unnecessarily severe. He must, they thought, have lost his senses, that he would denounce them, the favored people of God, as sinners, and their crimes, so aggravating, that the judgments of God would awaken against them. [Cf: RH 09-16-73 para. 25] p. 69, Para. 3, [1873MS].

Satan and his host have ever been arrayed against those who bear the message of warning and reprove sins. The unconsecrated will be united with the adversary of souls, to make the work of God's faithful servants as hard as possible. Elijah, one of God's great and mighty prophets, as he fled for his life from the rage of Jezebel, an infuriated woman, a fugitive, weary and travel worn, desired to die rather than live. His bitter disappointment in regard to Israel's faithfulness crushed his spirits, and he felt that he could no longer put confidence in man. In the day of Job's affliction and darkness, he utters these words: "Let the day perish wherein I was born." [Cf: RH 09-16-73 para. 26] p. 69, Para. 4, [1873MS].

When Ahab ruled Israel, the people departed from God and corrupted their ways before him under his perverted rule. "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all of the kings that were before him." [Cf: RH 09-16-73 para. 27] p. 69, Para. 5, [1873MS].

Ahab was weak in moral power. He did not have a high sense of sacred things. He was selfish and unprincipled. His union by marriage with a woman of decided character, and positive temperament, devoted to idolatry, made them both special agents of Satan to lead the people of God into idolatry and terrible apostasy. The determined spirit of Jezebel molded the character of Ahab. His selfish nature was incapable of appreciating the mercies of God to his people, his obligation to God, as the guardian and leader of Israel. The fear of God was daily growing less in Israel. The blasphemous tokens of their blind idolatry were to be seen among the Israel of God. There were none who dared to expose their lives by openly standing forth in opposition to the prevailing blasphemous idolatry. The altars of Baal, and the priests of Baal who sacrificed to the sun, moon, and stars, were conspicuous everywhere. They had consecrated temples and groves, wherein was placed the work of men's hands to worship. The benefits which God gave to this people called forth from them no gratitude to the Giver. For all the bounties of Heaven, the running brooks, and streams of living waters, the gentle dew, and showers of rain to refresh the earth, and to cause their fields to bring forth abundantly, they ascribed to the favor of their gods. [Cf: RH 09-16-73 para. 28] p. 70, Para. 1, [1873MS].

Elijah's faithful soul was grieved. His indignation was aroused, and he was jealous for the glory of God. He saw that Israel was plunged into fearful apostasy. He was overwhelmed with amazement and grief at the apostasy of the people when he called to mind the great things that God had wrought for them. But all this was forgotten by the majority of the people. He went before God, and with his soul wrung with anguish, plead for him to save his people if it must be by judgments. He plead with God to withhold from his ungrateful people dew and rain, the treasures of heaven, that apostate Israel might look in vain to their idols of gold, wood, and stone, the sun, moon, and stars, their gods, to water the earth and enrich it, and cause it to bring forth plentifully. God told Elijah he had heard his prayer. He would withhold from his people dew and rain, until they should turn unto him with repentance. [Cf: RH 09-16-73 para. 29] p. 70, Para. 2, [1873MS].

God had especially guarded his people from mingling with the idolatrous nations around them, lest their hearts should be deceived by their attractive groves and shrines, temples, and altars, all of which were arranged in the most expensive, alluring manner, to pervert the senses, so that God would be supplanted in their minds. [Cf: RH 09-16-73 para. 30] p. 70, Para. 3, [1873MS].

Jericho was a city devoted to the most extravagant idolatry. The inhabitants were very wealthy. All the riches that God had given them

they accredited to the gifts of their gods. Gold and silver were in abundance. Like the people before the flood, they were corrupt and blasphemous. They insulted and provoked the God of Heaven by their wicked works. God's judgments awakened against Jericho. It was a stronghold. But the Captain of the Lord's host came himself from Heaven to lead the armies of Heaven in the attack upon the city. Angels of God laid hold of the massive walls and brought them to the ground. God had said that the city of Jericho should be accursed, and that all should perish except Rahab and her household. They should be saved because of the favor that Rahab showed the messengers of the Lord. The word of the Lord to the people was, "And ye in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it." "And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." Josh. 6:18, 26. [Cf: RH 09-16-73 para. 31] p. 70, Para. 4, [1873MS].

God was very particular in regard to Jericho, lest the people should be charmed with the things that the inhabitants had worshiped, and their hearts be diverted from him. He guards his people by most positive commands. Notwithstanding the solemn injunction from God by the mouth of Joshua, Achan ventured to transgress. His covetousness led him to take the treasures God had forbidden him to touch, because his curse was upon it. And because of this man's sin, the Israel of God were as weak as water before their enemies. [Cf: RH 09-16-73 para. 32] p. 71, Para. 1, [1873MS].

Joshua and the elders of Israel were in great affliction. They lay before the ark of God in most abject humility, because the Lord was wroth with his people. Joshua and the elders of Israel prayed and wept before God. The Lord spoke to Joshua, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you." E. G. W. (*To be Continued.*) [Cf: RH 09-16-73 para. 33] p. 71, Para. 2, [1873MS].

In the case of the sin of Achan, God has shown how he regards sin among those who profess to be his commandment keeping people. Those whom he has especially honored with witnessing the remarkable exhibitions of his power, as did ancient Israel, and that will venture to disregard his express directions, will be subjects of his wrath. God would teach his people that disobedience and sin are exceedingly offensive to him, and not to be lightly regarded. He shows us that when his people are found in sin, they should at once take decided measures to put the sin from them, that his frown should not rest upon all his people. But if those in responsible positions pass over the sins of the people, his frown will be upon them, and the people of God, as a body, will be held responsible for the sins that exist in their midst. God, in his dealings with his people in the past, shows the necessity of purifying the church from wrongs that exist among them. One sinner may



diffuse darkness which will exclude the light of God from the entire congregation. When the people realize that darkness is settling upon them, and they do not know the cause, then they should earnestly seek God in great humility and self-abasement, until the wrongs which grieve God's Spirit are searched out and put away from among them. [Cf: RH 09-23-73 para. 1] p. 71, Para. 3, [1873MS].

If wrongs exist among the people, and the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are guilty alike with the sinner, and will receive the displeasure of God just as surely as the sinner; for they will be made responsible for the sins of the guilty. Those men who have excused wrongs have been thought by the people to be very amiable, and of lovely disposition, simply because they shunned to discharge a plain and scriptural, duty. The task was not agreeable to their feelings; therefore they avoided it. [Cf: RH 09-23-73 para. 2] p. 71, Para. 4, [1873MS].

The spirit of hatred which has existed with some because the wrongs among God's people have been reprov'd, has brought blindness and a fearful deception upon their own souls, making it impossible for them to discriminate between right and wrong. They have put out their own spiritual eyesight. They may witness wrongs, but they do not feel as did Joshua, and humble their souls in humiliation because the burden of souls is felt by them. [Cf: RH 09-23-73 para. 3] p. 72, Para. 1, [1873MS].

The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand, who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work under the figure of the men, each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thereof." [Cf: RH 09-23-73 para. 4] p. 72, Para. 2, [1873MS].

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God, and murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them, and sympathize with those who commit wrong? No, indeed! These, unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and holding up the hands of sinners in Zion, will never receive the mark of God's sealing approval. They will fall in the general destruction of all the wicked, represented by the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that sigh and cry for all the abominations that are done" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in

an agony, even sighing and crying. Read Ezekiel, chapter nine. [Cf: RH 09-23-73 para. 5] p. 72, Para. 3, [1873MS].

But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary." [Cf: RH 09-23-73 para. 6] p. 72, Para. 4, [1873MS].

God said to Joshua (in the case of Achan's sins), "Neither will I be with you any more except ye destroy the accursed from among you." How does this instance compare with the course pursued by those who will not raise their voice against sin and wrong; but whose sympathies are ever found with those who trouble the camp of Israel with their sins? Said God to Joshua, "Thou canst not stand before thine enemies until ye take away the accursed thing from among you." He pronounced the punishment which should follow the transgression of his covenant. [Cf: RH 09-23-73 para. 7] p. 73, Para. 1, [1873MS].

Joshua then began a diligent search to find out the guilty one. He took Israel by their tribes, and then by their families, and next, individually. Achan was designated as the guilty one. But that the matter might be plain to all Israel, that there should be no occasion given them to murmur, and to say that the guiltless was made to suffer, Joshua used policy. He knew that Achan was the transgressor, and that he had concealed his sin, and provoked God against his people. Joshua discreetly induced Achan to make confession of his sin, that God's honor and justice should be vindicated before Israel. "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done. Hide it not from me." [Cf: RH 09-23-73 para. 8] p. 73, Para. 2, [1873MS].

"And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." [Cf: RH 09-23-73 para. 9] p. 73, Para. 3, [1873MS].

God said to Joshua, that not only had Achan taken the things which he had positively charged them not to take, lest they be accursed, but had stolen, and also had dissembled. The Lord said that Jericho and all its spoils should be consumed, except the gold and silver, which was to be

reserved for the treasury of the Lord. The victory obtained in taking Jericho was not through warfare, or the exposure of the people. The Captain of the Lord's host had led the armies of Heaven. The battle was the Lord's. The children of Israel did not strike a blow. It was the Lord who fought the battle. The victory and glory were the Lord's. The spoils were his. He directed it all to be consumed, except the gold and silver which he reserved for his treasury. Achan understood well the reserve made, and that the treasures of gold and silver which he coveted were the Lord's. He stole from God's treasury for his own benefit. [Cf: RH 09-23-73 para. 10] p. 73, Para. 4, [1873MS].

There are many who profess to keep the commandments of God who are appropriating to their own use the means which the Lord has intrusted to them, and which should come into his treasury. They rob God in tithes and in offerings. They dissemble, and withhold from God to their own hurt. They bring leanness and poverty upon themselves, and darkness upon the church, because of their covetousness, and in dissembling, in robbing God in tithes and in offerings. [Cf: RH 09-23-73 para. 11] p. 74, Para. 1, [1873MS].

Those who work in the fear of God to rid the church of hindrances, and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin, and that they may prosper in purity, and the name of God be glorified, will ever meet with resisting influences from the unconsecrated. Zephaniah describes the true state of this class, and the terrible judgments that will come upon them. [Cf: RH 09-23-73 para. 12] p. 74, Para. 2, [1873MS].

"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." [Cf: RH 09-23-73 para. 13] p. 74, Para. 3, [1873MS].

It is in time of conflict when the true colors should be flung to the breeze. It is then the standard bearers need to be firm and let their true position be known. It is then the skill of every true soldier for the right is tested; shirks can never wear the laurels of victory. Those who are true and loyal will not conceal the fact, but will put heart and might in the work, and venture their all in the struggle, let the battle turn as it will. God is a sin hating God. And those who will encourage the sinner, saying, It is well with thee, God will curse. [Cf: RH 09-23-73 para. 14] p. 74, Para. 4, [1873MS].

Confessions of sin made at the right time to relieve the people of God

will be accepted of him. But there are those among us who will make confessions, as did Achan, too late to save themselves. God may prove them and give them another trial, for the sake of his people to evidence to them that they will not endure one test, one proving of God. They are not in harmony with right. They despise the straight testimony that reaches the heart, and they would rejoice to see every one silenced that gives reproof. [Cf: RH 09-23-73 para. 15] p. 74, Para. 5, [1873MS].

The people of Israel had been gradually losing their fear and reverence for God, until his word through Joshua had no weight with them. "In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun." [Cf: RH 09-23-73 para. 16] p. 75, Para. 1, [1873MS].

While Israel was apostatizing, Elijah was a true prophet of God. He remained loyal and true to God. His faithful soul was greatly distressed as he saw that unbelief and infidelity were fast separating the children of Israel from God. Elijah prayed that God would save his people. He entreated that the Lord would not wholly cast away his sinning people, but by his judgments, if necessary, arouse them to repentance, and not permit them to go on to still greater lengths in sin, and thus provoke him to destroy them as a nation. [Cf: RH 09-23-73 para. 17] p. 75, Para. 2, [1873MS].

The message of the Lord came to Elijah to go to Ahab, with the denunciations of his judgments, because of the sins of Israel. Elijah traveled day and night until he reached the palace of Ahab. He solicited no admission, and waited not to be formally announced. All unexpectedly to Ahab, Elijah stands before the astonished king of Samaria in the coarse garments usually worn by the prophets. He made no apology for his abrupt appearance, without invitation. He raised his hands to heaven, and solemnly affirmed by the living God, who made the heavens and the earth, the judgments which would come upon Israel: "There shall be neither dew nor rain these years, but according to my word." [Cf: RH 09-23-73 para. 18] p. 75, Para. 3, [1873MS].

This startling denunciation of God's judgments because of the sins of Israel fell like a thunderbolt upon the apostate king. He seemed to be paralyzed with amazement and terror; and before he could recover from his astonishment, Elijah, without waiting to see the effect of his message, left as suddenly as he came. His work was to speak the word of woe from God, and he instantly withdrew. His word had locked up the treasures of heaven, and his word was the only key which could open them again. [Cf: RH 09-23-73 para. 19] p. 75, Para. 4, [1873MS].

The Lord knew that there was no safety for his servant among the children of Israel. He would not trust him with apostate Israel; but sent Elijah to find an asylum among a heathen nation. He directed him to a woman that was a widow, who was in such poverty that she could barely sustain life with the most meager fare. A heathen woman, living up to the best light she had, was in a more acceptable state with God than the widows of Israel who had been blessed with especial privileges, and great light, and who did not live according to the light which God had given them. As the Hebrews rejected light, they

were left in darkness. God would not trust his servant among his people who had provoked his divine anger. [Cf: RH 09-23-73 para. 20] p. 75, Para. 5, [1873MS].

Now there is an opportunity for apostate Ahab and pagan Jezebel to test the power of their gods, and to prove the word of Elijah false. Jezebel's prophets are numbered by hundreds. Against them all, stands Elijah, alone. His word has locked heaven. If Baal can give dew and rain, and cause the vegetation to flourish, if he can cause the brooks and streams of water to flow on as usual, independent of the treasures of heaven, in the showers of rain, then let the king of Israel worship him, and the people say he is God. [Cf: RH 09-23-73 para. 21] p. 76, Para. 1, [1873MS].

Elijah was a man subject to like passions as ourselves. His mission to Ahab, and the terrible denunciation to him of the judgments of God, required courage and faith. On his way to Samaria, the perpetually flowing streams, the hills covered with verdure, the forests of stately, flourishing trees, everything his eye rested upon, flourishing in beauty and glory, would naturally suggest unbelief. How can all these things in nature so flourishing be burned with drought? How can these streams that water the land, and that have never been known to cease their flow, become dry? But Elijah did not cherish unbelief. He went forth on his mission at the peril of his life. He fully believed that God would humble his apostate people, and through the visitation of his judgments would bring them to humiliation and repentance. He ventured everything in the mission before him. [Cf: RH 09-23-73 para. 22] p. 76, Para. 2, [1873MS].

When Ahab recovers in a degree from his astonishment at the words of Elijah, the prophet was gone. He made diligent inquiry for him; but no one had seen him or could give any information respecting him. Ahab informed Jezebel of the word of woe that Elijah had uttered in his presence, and her hatred against the prophet was expressed to the priests of Baal. They unite with her in denouncing and cursing the prophet of Jehovah. The news of the prophet's denunciations are spread all through the land, arousing the fears of some and the wrath of many. [Cf: RH 09-23-73 para. 23] p. 76, Para. 3, [1873MS].

After a few months, the earth, unrefreshed by dew or rain, becomes dry, and vegetation withers. The streams of water that have never been known to cease their flow, decrease, and the brooks of water dry up. Jezebel's prophets offer their sacrifices to their gods, and call upon them night and day to refresh the earth by dew and rain. But their incantations and deceptions formerly practiced to deceive the people do not answer the purpose now. The priests have done everything to appease the anger of their gods, and with a perseverance and zeal worthy of a better cause, have they lingered around their pagan altars, while the flames of sacrifice burn on all the high places, and the fearful cries and entreaties of the priests of Baal are heard night after night through doomed Samaria. But the clouds do not appear in the heavens to cut off the burning rays of the sun. The word of Elijah stands firm, and nothing that Baal's priests can do will change the word spoken by Elijah. [Cf: RH 09-23-73 para. 24] p. 76, Para. 4, [1873MS].

An entire year passes, and another has commenced, and yet there is no rain. The earth is parched, as though a fire had passed over it. The

flourishing fields become as the scorched desert. The air becomes dry and suffocating, the dust storm blinds the eyes, and nearly stops the breath. The groves of Baal are leafless, and the forest trees give no shade, but appear as skeletons. Hunger and thirst are telling upon man and beast with fearful mortality. [Cf: RH 09-23-73 para. 25] p. 76, Para. 5, [1873MS].

All this evidence of God's justice and judgment does not awaken Israel to repentance. Jezebel is filled with insane madness. She will not bend or yield to the God of Heaven. Baal's prophets, Ahab, Jezebel, and nearly the whole of Israel, charge their calamity upon Elijah. Ahab had sent to every kingdom and nation in search of Elijah, and he required an oath of the kingdoms and nations of Israel, that they knew nothing in regard to the strange prophet. Elijah locked heaven with his word, and had taken the key with him, and he could not be found. [Cf: RH 09-23-73 para. 26] p. 77, Para. 1, [1873MS].

Jezebel then decided, as she could not make Elijah feel her murderous power, that she would be revenged by destroying the prophets of God in Israel. No one who professed to be a prophet of God should live. This determined, infuriated woman executed her work of madness in slaying the Lord's prophets. Baal's priests and nearly all of Israel were so far deluded that they thought if the prophets of God were slain the calamity under which they were suffering would cease. [Cf: RH 09-23-73 para. 27] p. 77, Para. 2, [1873MS].

But the second year passes, and the pitiless heavens give no rain. Drought and famine are doing their sad work, and yet the apostate Israelites do not humble their sinful, proud hearts before God. But they murmur and complain against the prophet of God who has brought this dreadful state of things upon them. Fathers and mothers see their children perish with no power to relieve them. And yet they were in such terrible darkness that they could not see that the justice of God was awakened against them because of their sins; and that this terrible calamity was sent in mercy to them, to save them from fully denying and forsaking the God of their fathers. [Cf: RH 09-23-73 para. 28] p. 77, Para. 3, [1873MS].

It will cost Israel suffering and great affliction to bring them to that repentance necessary in order to recover their lost faith, and a clear sense of their responsibility to God. Their apostasy was more dreadful than drought or famine. Elijah waited and prayed in faith through the long years of drought and famine, that the hearts of Israel through their afflictions might be turned from their idolatry, to allegiance to God. Notwithstanding all their sufferings, they stood firm in their idolatry, and looked upon the prophet of God as the cause of their calamity. And if they could have had Elijah in their power they would have delivered him to Jezebel, that she might satisfy her revenge by taking his life. Because Elijah dared to utter the word of woe which God had bidden him, he has made himself the object of their hatred. They could not see God's hand in the judgments under which they were suffering because of their sins. They charged them to the man Elijah. They abhorred not the sins which had brought them under the chastening rod, but hated the faithful prophet, God's instrument, to denounce their sins and calamity. "And it came to pass after many days that the word of the Lord came to Elijah in the third year, saying, Go show thyself unto Ahab, and I will send rain upon the earth." [Cf: RH

09-23-73 para. 29] p. 77, Para. 4, [1873MS].

Elijah hesitated not to start on his perilous journey. He had been hated, and hunted from city to city by the mandate of the king, for three years, and the whole nation had given their oath that the prophet could not be found. And now Elijah, by the word of God, is to present himself before Ahab. Through the apostasy of all Israel, the governor of Ahab's house has proved faithful to God while his master is a worshiper of Baal. He had, at the risk of his own life, preserved the prophets of God, by hiding them by fifties in a cave, and feeding them. While the servant of Ahab is searching throughout the kingdom for springs and brooks of water, Elijah presents himself before him. Obadiah revered the prophet of God, and as Elijah sends him with a message to the king, he is greatly terrified. He sees danger and death to himself and also Elijah. He pleads earnestly that his life might not be sacrificed; but Elijah assures Obadiah with an oath that he will see Ahab that day. The prophet will not go to Ahab, but as one of God's messengers to command respect, he sends by Obadiah a message, "Behold, Elijah is here." If Ahab wants to see Elijah, he has now the opportunity to come to him. Elijah will not go to Ahab. (*To be Continued.*) [Cf: RH 09-23-73 para. 30] p. 78, Para. 1, [1873MS].

The king heard the message with astonishment, mingled with terror, that Elijah, whom he feared and hated, was coming to meet him. He had long sought for the prophet, that he might destroy him, and he knew that Elijah would not expose his life to come to him, unless guarded, or with some terrible denunciation. He remembered the withered arm of Jeroboam, and he decides that it is not safe to lift up his hand against the messenger of God. And with fear and trembling, and with a large retinue, he hastened with imposing display of armies to meet Elijah. And as he meets the man he has so long sought for, face to face, he dared not harm him. The king, so passionate, and filled with hatred against Elijah, seems to be powerless and unmanned in his presence. As he met the prophet, he could not refrain from speaking the language of his heart, "Art thou he that troubleth Israel?" Elijah, indignant and jealous for the honor and glory of God, answers the charge of Ahab with boldness, "I have not troubled Israel, but thou and thy father's house in that ye have forsaken the commandments of the Lord." [Cf: RH 09-30-73 para. 1] p. 78, Para. 2, [1873MS].

The prophet, as God's messenger, had reproved their sins, and denounced the judgments of God because of their wickedness. Elijah, standing alone in conscious innocence, firm in his integrity, surrounded by the train of armed men, shows no timidity, neither does he show the least reverence to the king. The man whom God has talked with, who has a clear sense of how God regards man in his sinful depravity, has no apology to make to Ahab, nor homage to give him. Elijah, now as God's messenger, commanded, and Ahab obeyed at once the command, as though Elijah was monarch, and he subject. [Cf: RH 09-30-73 para. 2] p. 78, Para. 3, [1873MS].

Elijah demands a convocation of all Israel at Carmel, and also all the prophets of Baal. The awful solemnity in the looks of the prophet gives him the appearance of one standing in the presence of the Lord God of Israel. The condition of Israel in their apostasy demanded a firm demeanor, stern speech, and commanding authority. God prepares the message to fit the time and occasion. Sometimes God puts his Spirit

upon his messengers to send an alarm day and night, as did his messenger John, "Prepare ye the way of the Lord." Then, again, men of action are needed, who will not be swerved from duty, but whose energy will arouse, and demand, "Who will be on the Lord's side," let him come over with us. God will have a fitting message to meet his people in their various conditions. [Cf: RH 09-30-73 para. 3] p. 78, Para. 4, [1873MS].

Swift messengers are sent throughout the kingdom with the message from Elijah. Representatives are sent from towns, villages, cities, and families. All seem in haste to answer the call as though some wonderful miracle was to be performed. Ahab, according to Elijah's command, gathers the prophets of Baal at Carmel. The heart of Israel's apostate leader is overawed, and he tremblingly follows the direction of the stern prophet of God. [Cf: RH 09-30-73 para. 4] p. 79, Para. 1, [1873MS].

The assembly was upon Mount Carmel, a place of beauty when the dew and rain fall upon it, causing it to flourish. But now the beauty of Carmel has languished under the curse of God. Upon Mount Carmel, which was the excellency of groves and of flowers, Baal's prophets had erected their altars for their pagan worship. This mountain was conspicuous, and overlooked the surrounding countries. As upon Mount Carmel God had been signally dishonored by idolatrous worship, Elijah chose this as the place most conspicuous for the display of God's power and to vindicate his honor. It was in sight of a large portion of the kingdom. Jezebel's prophets, eight hundred and fifty in number, like a regiment of soldiers prepared for battle, march out in a body with instrumental music, and imposing display. But there was trembling in their hearts as they considered that, at the word of this prophet of Jehovah, the land of Israel had been destitute of dew and rain three years. They felt that some fearful crisis was at hand. They had trusted in their gods, but could not unsay the words of Elijah, and prove him false. But their gods were indifferent to their frantic cries, prayers, and sacrifices. [Cf: RH 09-30-73 para. 5] p. 79, Para. 2, [1873MS].

Elijah, early in the morning, stands upon Mount Carmel, surrounded by apostate Israel and the prophets of Baal. He stands undaunted, he, a lone man, in that vast multitude. The man whom the whole kingdom has charged with its weight of woe is before them, unterrified, unattended by visible armies and imposing display. He stands, clad with his coarse garment, with awful solemnity in his countenance, as though fully aware of his sacred commission, as the servant of God, to execute his commands. Elijah fastened his eyes upon the highest ridge of mountains, where had once stood the altar of Jehovah, when the mountain was covered with flourishing trees and flowers. The blight of God was now upon it, and all the desolation of Israel was in full view of the neglected and torn down altar of Jehovah, and in sight were the altars of Baal. Ahab stands at the head of the priests of Baal, and all wait in anxious, fearful expectation for the words of Elijah. [Cf: RH 09-30-73 para. 6] p. 79, Para. 3, [1873MS].

In the full light of the sun, surrounded by thousands, men of war, the prophets of Baal, and the monarch of Israel, stands the defenseless man, Elijah, apparently alone, yet not alone. The most powerful host of Heaven surround him. Angels that excel in strength have come from Heaven to shield the faithful and righteous prophet. [Cf: RH 09-30-73



para. 7] p. 79, Para. 4, [1873MS].

Elijah, with stern and commanding voice, cries out, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word." Not one in that vast assembly dare utter one word for God, and show their loyalty to Jehovah. [Cf: RH 09-30-73 para. 8] p. 79, Para. 5, [1873MS].

What astonishing deception and fearful blindness had, like a dark cloud, covered Israel. This blindness and apostasy had not closed about them suddenly, but it had come upon them gradually, as they had not heeded the word of reproof and warning which the Lord had sent to them because of their pride and their sins. They, in this fearful crisis, in the presence of the idolatrous priests and the apostate king, remain neutral. If God abhors one sin above another, of which his people are guilty, it is of doing nothing in a case of emergency. Indifference or neutrality in a religious crisis is regarded of God as a grievous crime; and equal to the very worst type of hostility against God. [Cf: RH 09-30-73 para. 9] p. 80, Para. 1, [1873MS].

*False Teachers Exposed.*--All Israel is silent. Again the voice of Elijah is heard addressing them, "I only am a prophet of the Lord, whilst Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under; and call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made." [Cf: RH 09-30-73 para. 10] p. 80, Para. 2, [1873MS].

The proposition of Elijah is reasonable. The people dare not evade it, and they find courage to answer, "The word is good." The prophets of Baal dare not dissent or evade the matter. God has directed this trial, and has prepared confusion for the authors of idolatry, and a signal triumph for his name. The priests of Baal dare not do otherwise than accept the conditions. With terror and guiltiness in their hearts, but outwardly bold and defiant, they rear their altar, lay on the wood and the victim, and then begin their incantations, their chanting and howling, characteristic of pagan worship. Their shrill cries reecho through forests and mountains, "O Baal, hear us." The priests gather in an army about their altars, and with leaping and unnatural gestures, and writhing and screaming, and stamping, and tearing their hair, and cutting themselves, they manifest apparent sincerity. [Cf: RH 09-30-73 para. 11] p. 80, Para. 3, [1873MS].

But the morning is gone, and noon has come, and yet there has been no move of their gods in pity to Baal's priests, the deluded worshipers of idols. No voice answers their frantic cries. The priests are continually devising how, by deception, they can kindle the fire upon the altars, and give the glory to Baal. But the firm eye of Elijah

watches every motion. Eight hundred voices become hoarse. Their garments are covered with blood, and yet their frantic excitement does not abate. Their pleadings are mingled with cursings to their sun god that he does not send fire for their altar. Elijah stands by, watching with eagle eye lest any deception should be practiced; for he knew if they could, by any device, kindle their altar fire, he would be torn in pieces upon the spot. He wishes to show the people the folly of their doubts, and their halting between two opinions, when they have the wonderful works of God's majestic power in their behalf, and innumerable evidences of his infinite mercies and loving kindness toward them. "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded." [Cf: RH 09-30-73 para. 12] p. 80, Para. 4, [1873MS].

How gladly would Satan, who fell like lightning from Heaven, come to the help of those whom he had deceived, and whose minds he had controlled, and who were fully devoted to his service. Gladly would he have sent the lightning and kindled their sacrifices; but Jehovah had set Satan's bounds. He had restrained his power, and all his devices could not convey one spark to Baal's altars. Evening draws on. The prophets of Baal are wearied, faint, and confused. One suggests one thing, and one, another, until they cease their efforts. Their shrieks and curses no longer resound over Mount Carmel. With weakness and despair, they retire from the contest. [Cf: RH 09-30-73 para. 13] p. 81, Para. 1, [1873MS].

The people have witnessed the terrible demonstrations of the unreasonable, frantic priests. They have witnessed their leaping upon the altar, as though they would grasp the burning rays from the sun to serve their altars. They have become tired of the exhibitions of demonism, of pagan idolatry; and they feel earnest and anxious to hear what Elijah will speak. [Cf: RH 09-30-73 para. 14] p. 81, Para. 2, [1873MS].

Elijah's turn has now come. "And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name; and with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy

word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God." [Cf: RH 09-30-73 para. 15] p. 81, Para. 3, [1873MS].

Elijah, at the hour of evening sacrifice, repairs the altar of God which the apostasy of Israel has allowed the priests of Baal to tear down. He does not call upon one of the people to aid him in his laborious work. The altar of Baal are all prepared; but Elijah turns to the broken-down altar of God which is more sacred and precious to him in its unsightly ruins than all the magnificent altars of Baal. [Cf: RH 09-30-73 para. 16] p. 81, Para. 4, [1873MS].

Elijah respected the Lord's covenant with his people, although they had apostatized. With calmness and solemnity, he repaired the broken-down altar with twelve stones, according to the number of the twelve tribes of Israel. The disappointed priests of Baal, wearied with their vain, frenzied efforts, were sitting or lying prostrate on the ground, waiting to see what Elijah would do. They were filled with fear and hatred toward the prophet for proposing the test which had exposed their weakness and the inefficiency of their gods. [Cf: RH 09-30-73 para. 17] p. 81, Para. 5, [1873MS].

The people of Israel stand spellbound, pale, anxious, and almost breathless with awe, while Elijah calls upon Jehovah, the Creator of the heavens and the earth. The people have witnessed the fanatical, unreasonable frenzy of the prophets of Baal. Now they are privileged to witness the calm and awe inspiring deportment of Elijah, in contrast. He reminded the people of their degeneracy, which had awakened the wrath of God against them, and then calls upon them to humble their hearts, and turn to the God of their fathers, that his curse may be removed from them. Ahab and his idolatrous priests are looking on with amazement mingled with terror. They await the result with anxious, solemn silence. [Cf: RH 09-30-73 para. 18] p. 82, Para. 1, [1873MS].

After the victim was laid upon the altar, he commanded the people to flood with water the sacrifice, and the altar, and fill the trench round about the altar. Elijah then reverentially bows before the unseen God, raises his hands toward Heaven, and offers a calm and simple prayer, unattended with violent gestures, or contortions of the body. No shrieks resound over Carmel's height. A solemn silence, which is oppressive to the priests of Baal, rests upon them all. In his prayer, Elijah makes use of no extravagant expressions. He prays to Jehovah as though he was nigh, witnessing the whole scene, and hearing his sincere, fervent, yet simple prayer. Baal's priests had screamed, and foamed, and leaped, and prayed, very long--from morning until near evening. Elijah's prayer was very short, earnest, reverential, and sincere. No sooner had his prayer been uttered, than flames of fire in a distinct manner, like a brilliant flash of lightning, descended from Heaven, kindling the wood for sacrifice, and consuming the victim, licking up the water in the trench, and consuming even the stones of the altar. The brilliancy of the blaze is painful to the eyes of the multitude, and illumines the mountain. The people of the kingdom of Israel, not gathered upon the mount, are watching with interest the

gathering of the people upon the mount. As the fire descends, they witness it, and are amazed at the sight. It resembles the pillar of fire at the Red Sea, which by night separated the children of Israel from the Egyptian host. [Cf: RH 09-30-73 para. 19] p. 82, Para. 2, [1873MS].

The people upon the mountain prostrate themselves in terror and awe before the unseen God. They cannot look upon the bright, consuming fire sent from Heaven. They fear that they will be consumed in their apostasy and sins. They cry out with one voice, which resounds over the mountain, and echoes to the plains below them with terrible distinctness, "The Lord, he is the God; the Lord, he is the God." Israel is at last aroused and undeceived. They see their sin and how greatly they have dishonored God. Their anger is aroused against the prophets of Baal. With fearful terror, Ahab and Baal's priests witnessed the wonderful exhibition of Jehovah's power. Again is heard, in startling words of command, the voice of Elijah to the people, "Take the prophets of Baal; let not one of them escape." And the people were ready to obey the word of Elijah. They seized the false prophets who had deluded them, and brought them to the brook Kishon, and there Elijah, with his own hand, slew these idolatrous priests. [Cf: RH 10-07-73 para. 1] p. 82, Para. 3, [1873MS].

The judgments of God have been executed upon the false priests; the people have confessed their sins, and have acknowledged their fathers' God; and now the withering curse of God is to be withdrawn, and he will again refresh the earth with dew and rain, renewing his blessings unto his people. [Cf: RH 10-07-73 para. 2] p. 83, Para. 1, [1873MS].

Elijah addressed Ahab, "Get thee up, eat and drink, for there is a sound of abundance of rain." While Ahab went up to feast, Elijah went up from the fearful sacrifice to the top of Mount Carmel to pray. His work of slaying the pagan priests did not unfit him for the solemn exercise of prayer. He had performed the will of God. After he had, as God's instrument, done what he could to remove the cause of Israel's apostasy, in slaying the idolatrous priests, he could do no more. He then intercedes in behalf of sinning, apostate Israel. In the most painful position, he bowed with his face between his knees, and most earnestly supplicated God to send rain. Six times successively he sent his servant to see if there was any visible token that God had heard his prayer. He would not become impatient and faithless because the Lord did not immediately give the token that his prayer was heard. He continued in earnest prayer, sending his servant seven times, to see if God had granted any signal. His servant returned the sixth time from his outlook toward the sea, with the discouraging report that there was no sign of clouds forming in the brassy heavens. The seventh time he informed Elijah that there was a small cloud to be seen, about the size of a man's hand. This was enough to satisfy the faith of Elijah. He did not wait for the heavens to gather blackness, to make the matter sure. In that small, rising cloud, his faith hears the sound of abundance of rain. Elijah's works are in accordance with his faith. He sends a message to Ahab by his servant, "Prepare thy chariot, and get thee down, that the rain stop thee not." [Cf: RH 10-07-73 para. 3] p. 83, Para. 2, [1873MS].

Elijah's Humility.--Here Elijah ventured something upon his faith. He did not wait for sight. "And it came to pass in the meanwhile, that the

heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." [Cf: RH 10-07-73 para. 4] p. 83, Para. 3, [1873MS].

Elijah had passed through great excitement and labor through the day; but the Spirit of the Lord came upon him because he had been obedient, and had done his will in executing the idolatrous priests. Some would be ready to say, What a hard, cruel man Elijah must have been! And any one who shall defend the honor of God at any risk, will bring censure and condemnation upon himself from a large class. The rain began to descend. It was night, and the blinding rain prevented Ahab from seeing his course. Elijah, nerved by the Spirit and power of God, girded his coarse garment about him, and ran before the chariot of Ahab, guiding his course to the entrance of the city. The prophet of God had humiliated Ahab before his people. He had slain his idolatrous priests, and now he wished to show to Israel that he acknowledges Ahab as his king. As an act of special homage, he guided his chariot, running before it to the entrance of the gate of the city. [Cf: RH 10-07-73 para. 5] p. 83, Para. 4, [1873MS].

Here is a lesson for young men who profess to be servants of God, bearing his message, who are exalted in their own estimation. There is nothing remarkable they can trace in their experience, as could Elijah, yet they feel above performing duties which appear to them menial. They will not come down from their ministerial dignity to do needful service, fearing they are doing the work of a servant. All such should learn from the example of Elijah. His word locked the treasures of heaven, the dew and rain, from the earth, three years. His word alone was the key to unlock heaven, and bring showers of rain. He was honored of God as he offered his simple prayer in the presence of the king and the thousands of Israel, and, in answer, fire flashes from heaven, and kindles the fire upon the altar of sacrifice. His hand executed the judgment of God in slaying eight hundred and fifty priests of Baal; and yet, after the exhausting toil of the day, he who could bring down fire from heaven, and bring the clouds and the rain, after a day of most signal triumph, was willing to perform the service of a menial, and run before the chariot of Ahab in the darkness, and wind, and rain, to serve the sovereign he had not feared to rebuke to his face because of his crimes and sins. The king passed within the gates. Elijah wrapped himself in his mantle and lay upon the bare earth. [Cf: RH 10-07-73 para. 6] p. 84, Para. 1, [1873MS].

After Elijah had shown such undaunted courage in contest between life and death, after he had triumphed over the king, priests, and people, we would naturally suppose that he would never give way to despondency, or be awed into timidity. [Cf: RH 10-07-73 para. 7] p. 84, Para. 2, [1873MS].

After his first appearance to Ahab, denouncing upon him the judgments of God because of his and Israel's apostasy, God directed his course from Jezebel's power to a place of safety in the mountains, by the brook Cherith. He honored Elijah by sending food to him morning and evening, by an angel of Heaven. Then as the brook became dry he sent him to the widow of Sarepta and wrought a miracle daily, to keep the widow's family and Elijah in food. After he had been blessed with evidences of such love and care from God, we would suppose Elijah would

never distrust God. But the apostle tells us he was a man of like passions as we, and subject, as we are, to temptations. [Cf: RH 10-07-73 para. 8] p. 84, Para. 3, [1873MS].

Ahab related to Jezebel the wonderful events of the day, and the wonderful exhibitions of the power of God, showing that Jehovah, the Creator of the heavens and the earth, was God, and that Elijah had slain the prophets of Baal. This woman was hardened in sin, and she became infuriated. Jezebel, bold, determined, and defiant in her idolatry, declared to Ahab that Elijah should not live. [Cf: RH 10-07-73 para. 9] p. 84, Para. 4, [1873MS].

That night a messenger aroused the weary prophet, and delivered the word of Jezebel, in the name of her pagan gods, that she would, in the presence of Israel, do to Elijah as he had done to the priests of Baal. Elijah should have met this threat and oath of Jezebel with an appeal for protection to the God of Heaven, who had commissioned him to do the work he had done. He should have told the messenger that the God in whom he trusted would be his protector against the hatred and threats of Jezebel. But the faith and courage of Elijah seemed to forsake him. He starts up from his slumbers bewildered. The rain is pouring from the heavens, and darkness is on every side. He loses sight of God. He flees for his life as though the avenger of blood was close behind him. He leaves his servant behind him, on the way, and in the morning, he is far from the habitation of man, upon a dreary desert alone. [Cf: RH 10-07-73 para. 10] p. 84, Para. 5, [1873MS].

"And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?" [Cf: RH 10-07-73 para. 11] p. 85, Para. 1, [1873MS].

Elijah should have trusted in God who had warned him when to flee, and where to find an asylum from the hatred of Jezebel, secure from the diligent search of Ahab. The Lord had not warned him, at this time, to flee. He had not waited for the Lord to speak to him. He moved rashly. God would have shielded his servant, and would have given him another signal victory in Israel, in sending his judgments upon Jezebel, had he waited with faith and patience. [Cf: RH 10-07-73 para. 12] p. 85, Para. 2, [1873MS].

Weary and prostrate, Elijah sat down to rest. He was discouraged, and felt like murmuring. He said, "Now, O Lord, take away my life; for I am not better than my fathers." He feels that life is no more desirable. He expected, after the signal display of God's power in the presence of

Israel, that they would be true and faithful to God. He expected that Jezebel would no longer have influence over the mind of Ahab, and that there would be a general revolution in the kingdom of Israel. When the threatening message which has come from Jezebel is delivered to him, he forgets that God is the same all-powerful and pitiful God that he was when he prayed to him for fire from Heaven, and it came, and for rain, and it came. God had granted every request; yet Elijah is a fugitive, far from the homes of men, and wishing never to look upon man again. [Cf: RH 10-07-73 para. 13] p. 85, Para. 3, [1873MS].

How did God look upon his suffering servant? Did he forsake him because despondency and despair had seized him? Oh! no. Elijah was prostrated with discouragement. All day had he toiled without food. When he guided the chariot of Ahab, running before it to the gate of the city, he was strong of courage. He had high hopes of Israel, that, as a nation, they would return to their allegiance to God, and again be reinstated in his favor. But the reaction which frequently follows elevation of faith, marked and glorious success, was pressing upon Elijah. He was exalted to Pisgah's top, to be humiliated in the lowliest valley in faith and feeling. But God's eye is still upon his servant. He loves him no less while he is feeling brokenhearted and forsaken of God and man, than when, in answer to his prayer, the fire flashed from Heaven, illuminating Carmel. [Cf: RH 10-07-73 para. 14] p. 85, Para. 4, [1873MS].

Those who have not borne weighty responsibilities, who have not been accustomed to feel very deeply, cannot understand the feelings of Elijah, and be prepared to give him the tender sympathy he deserves. God knows, and can read, the heart's sore anguish under temptation and severe conflict. As Elijah slept under the juniper tree, a soft touch and pleasant voice aroused him. He starts at once in his terror, as if to flee, as though his enemy, in pursuit of his life, had indeed found him. But in the pitying face of love bent upon him, he sees not the face of an enemy, but a friend. An angel of God has been sent with food from Heaven to sustain the faithful servant of God. His voice says to Elijah. "Arise and eat." After Elijah had partaken of the refreshment prepared for him, he again slumbered. The second time the angel of God ministers to the wants of Elijah. He touches the exhausted, weary man, and in pitying tenderness says to him, "Arise and eat; because the journey is too great for thee." Elijah was strengthened, and pursued his journey to Horeb. He was in a wilderness. He lodged in a cave for protection at night from the wild beasts. [Cf: RH 10-07-73 para. 15] p. 86, Para. 1, [1873MS].

Here God met with Elijah through one of his angels, and inquired of him, "What doest thou here, Elijah?" I sent thee to the brook Cherith, I sent thee to the widow of Sarepta, I sent thee to Samaria with a message to Ahab, but who sent you this long journey into the wilderness? And what errand have you here? Elijah mourns out his bitterness of soul to the Lord. "And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord. And, behold, Lord passed by, and a great and strong wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was

not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." [Cf: RH 10-07-73 para. 16] p. 86, Para. 2, [1873MS].

Then the Lord manifests himself to Elijah, showing him that quiet trust, and firm reliance upon him, will ever find him a present help in time of need. [Cf: RH 10-07-73 para. 17] p. 86, Para. 3, [1873MS].

The servant of God may have courage, knowing that he has a pitying Heavenly Father who reads the motives and understands the purposes of the soul. Those who stand in the front of the conflict, who are reined up by the Spirit of God to do a special work for him, will frequently feel the reaction, when the pressure is removed, and despondency may press them hard, and shake the most heroic faith, and weaken the most steadfast minds. God understands all our weaknesses. He can pity and love when the hearts of men may be as hard as flint. To wait patiently and trust in God when everything looks dark, is the lesson his servants must learn more fully. God will not fail them in integrity. E. G. W. [Cf: RH 10-07-73 para. 18] p. 86, Para. 4, [1873MS].

Christ was our example in all things. He was a perfect pattern in childhood, in youth, and in manhood. Christ's childhood and youth were scarcely noticed in the gospels. He was brought up in wicked Nazareth. The inhabitants were proverbial for their selfishness, avarice, fraud, deceit, and general wickedness. [Cf: The Youth's Instructor 02-01-73 para. 01] p. 87, Para. 1, [1873MS].

Christ, the Redeemer of the world, was not situated where the influences surrounding him were the best calculated to preserve a life of purity and untainted morals, yet he was not contaminated. He was not free from temptation. Satan was earnest and persevering in his efforts to deceive and overcome the Son of God by his devices. Christ was the only one who walked the earth upon whom there rested no taint of sin. He was pure, spotless, and undefiled. That there should be One without the defilement of sin upon the earth, greatly disturbed the author of sin, and he left no means untried to overcome Christ with his wily, deceptive power. But our Saviour relied upon his Heavenly Father for wisdom and strength to resist and overcome the tempter. The Spirit of his Heavenly Father animated and regulated his life. He was sinless. Virtue and purity characterized his life. [Cf: The Youth's Instructor 02-01-73 para. 02] p. 87, Para. 2, [1873MS].

How great must be the humiliation of the Son of God, that he should live in the despised and wicked town of Nazareth. The most holy place upon earth would have been greatly honored by the presence of the world's Redeemer a single year. The palaces of kings would have been exalted to receive Christ as a guest. But the Redeemer of the world passed by the courts of royalty, and made his home in a humble mountain village, for thirty years, thus conferring distinction upon despised Nazareth. [Cf: The Youth's Instructor 02-01-73 para. 03] p. 87, Para.



3, [1873MS].

The Redeemer of the world passed up and down the hills and mountains, from the great plain to the mountain valley. He enjoyed nature's beautiful scenery. He was delighted with the fields glowing with the beautiful flowers, and in listening to the birds of the air, and uniting his voice with them in their happy songs of praise. The groves and mountains were his places of retreat for prayer, and frequently whole nights were spent in communion with his Father. From the lofty mountains of Nazareth he looked forth upon a land that had waited a thousand years for his coming, and now he was not received. His parents had been obliged, in his infancy, to find for him an asylum in a heathen country from the wrath of an envious king. [Cf: The Youth's Instructor 02-01-73 para. 04] p. 87, Para. 4, [1873MS].

Notwithstanding the sacred mission of Christ, his exalted relationship with God, of which he was fully aware, he was not above performing the practical duties of life. He was the Creator of the world, and yet he acknowledged his obligation to his earthly parents, and at the call of duty, in compliance with the wishes of his parents, he returned with them from Jerusalem after the passover, and was subject unto them. [Cf: The Youth's Instructor 02-01-73 para. 05] p. 87, Para. 5, [1873MS].

He submitted to restraints of parental authority, and acknowledged the obligations of a son, a brother, friend and citizen. He discharged his duties to his earthly parents with respectful courtesy. He was the Majesty of Heaven. He had been the great Commander in Heaven. Angels loved to do his bidding. And now he was a willing servant, a cheerful, obedient son. [Cf: The Youth's Instructor 02-01-73 para. 06] p. 87, Para. 6, [1873MS].

Jesus was not turned aside by any influence from the faithful service expected of a son. He did not aim to do anything remarkable to distinguish himself from other youth, or to proclaim his heavenly birth. Even his friends and relatives, in all the years that Christ's life was passed among them, saw no special marks of his divinity. Christ was sedate, self-denying, gentle, cheerful, kind, and ever obedient. He avoided display, but was firm as a rock to principle. [Cf: The Youth's Instructor 02-01-73 para. 07] p. 88, Para. 1, [1873MS].

There is an important lesson for parents and children to learn in the silence of the Scriptures in reference to the childhood and youth of Christ. He was our example in all things. In the little notice given of his childhood and youthful life is an example for parents as well as children, that the more quiet and unnoticed the period of childhood and youth is passed, and the more natural and free from artificial excitement, the more safe will it be for the children, and the more favorable for the formation of a character of purity, natural simplicity, and true moral worth. By Ellen G. White. [Cf: The Youth's Instructor 02-01-73 para. 08] p. 88, Para. 2, [1873MS].

Many fond parents make a mistake in giving their children special attentions, in petting, praising, and flattering them, and relieving them from duties they should be taught to do quite young. Parents will frequently call the attention of visitors to their children. They will exhibit their smartness, and urge forward their children for the purpose of receiving praise and commendation from them, of their

children's capabilities and good qualities. The visitors think that as a matter of course they must say something in praise of these petted children, or they will be thought uncourteous. All this kind of education of children has a direct tendency to make them vain, and to think more highly of themselves than they ought to think. [Cf: The Youth's Instructor 03-01-73 para. 01] p. 88, Para. 3, [1873MS].

Children are hurried to maturity, and in reality there is no period of youth. From childhood, our children are rushed over the years of youth, and are regarded as men and women, rather than inexperienced youth as they truly are, needing the counsel, guidance, and restraint of parental authority. My heart has been pained as I visit families to see the efforts parents make to have their little darlings appear what they really are not, that visitors may think they are the prodigies of smartness. These children are being educated for display, and are forming habits which will encourage physical, mental, and moral feebleness. They do not live to be useful, and to wait upon their parents, and to lighten their burdens. They live for show, and pleasure, and expect to be waited upon, to be carried, instead of bearing their own weight in the world. [Cf: The Youth's Instructor 03-01-73 para. 02] p. 88, Para. 4, [1873MS].

Children that have been praised and laughed at, for their forward speeches, when in company with older persons will seek to attract their notice as though they were of considerable consequence. They seek to make themselves conspicuous, as the principal object of attraction. They have learned to love praise and flattery, and are not satisfied without it. They grow to maturity, courting flattery. They dress and affect in youth the manners of gentlemen and ladies. Natural modesty and simplicity are rarely seen now in children and youth. A bashful child is a beautiful sight. Boldness and saucy independence, are seen in the generation of youth now coming upon the stage of action. Children rule their parents, and parents submit to be ruled. [Cf: The Youth's Instructor 03-01-73 para. 03] p. 88, Para. 5, [1873MS].

Children that are much noticed and indulged, become selfish, exacting, and overbearing. They expect to be favored, and to receive much from others, while they give nothing in return. Children with characters that are formed with these serious defects, cannot be happy. They carry from childhood to youth their characters warped by wrong discipline, and their religious experience is affected by their education and discipline in childhood. This defect is seen and deplorably felt in church capacity, and in the jealousies of old age. [Cf: The Youth's Instructor 03-01-73 para. 04] p. 89, Para. 1, [1873MS].

Children that are thus educated will have no love or pleasure for practical life. They are not happy unless they can be in society, and be noticed, and make a display. They covet applause and admiration of others, and feel lost without flattery. Such a life opens a wide door for Satan to enter with his temptations to allure them to sin. They have not been disciplined to have their wills and inclinations crossed, therefore they become an easy prey to Satan's devices. In short, he has almost absolute control of youth who have been thus educated. They have not learned to be self-reliant, and have not noble independence. They live to please others and to be praised and petted. They think that they must do as others do. They have not learned to say, No, to the suggestions of evil companions to do wrong. "If sinners entice thee,

consent thou not." This resistance of evil they have no experience in. To love the right, and choose it, and stand in moral strength and firmness against inclination, in the fear of God, they have not learned. They have not solidity of character to move from principle rather than impulse. They have not been instructed that the favor of God is more to be desired than the honor of princes, and great riches. [Cf: The Youth's Instructor 03-01-73 para. 05] p. 89, Para. 2, [1873MS].

The life of Christ can be better discovered and valued, when we consider it in marked contrast with the inhabitants of Nazareth, while they were ambitious for distinction and worldly honor and display, and their lives were corrupt. Jesus was sinless. Some are inclined to dwell with special interest upon the miracles performed by Christ for the needy and suffering, while his unexampled piety in earlier life with his parents at home is passed over. The fact that he was without fault in his home life makes him a pattern for all children and youth. He was no less the Son of God in his quiet life at home, in faithfully serving his parents at Nazareth, than while healing the sick, and in raising the dead. [Cf: The Youth's Instructor 03-01-73 para. 06] p. 89, Para. 3, [1873MS].

Important lessons can be here drawn for children and youth, that they cannot be employed in a more noble work than in performing their duty to their parents. They are no less engaged in the work of God, acknowledged and recorded by the heavenly angels as such, in faithful, filial obedience, than in a more public and more responsible position of later days. Youth can serve God as faithfully in the submission of their wills to their parents, and in the filial discharge of the everyday duties of life, as in the house of God. By Ellen G. White. [Cf: The Youth's Instructor 03-01-73 para. 07] p. 89, Para. 4, [1873MS].

Some may think that Christ, because he was the Son of God, did not have temptations as children now have. The Scriptures say he was tempted in all points like as we are tempted. And Satan made stronger attacks upon Christ than he will ever make upon us. There was much at stake with him, whether Christ or himself should be conqueror. If Christ resisted his most powerful temptations, and Satan did not succeed in leading him to sin, he knew that he must lose his power, and finally be punished with everlasting destruction. Therefore Satan worked with mighty power to lead Christ to do a wrong action, for then he would gain advantage over him. [Cf: The Youth's Instructor 04-01-73 para. 01] p. 89, Para. 5, [1873MS].

No, children, you can never be tempted in so determined and cruel a manner as was our Saviour. Satan was upon his path every moment. The strength of Christ was in prayer. He had taken humanity, and he bore our infirmities and became sin for us. Christ retired to the groves or mountains with the world and everything else shut out. He was alone with his Father. With intense earnestness, he poured out his supplications, and put forth all the strength of his soul in grasping the hand of the Infinite. When new and great trials were before him, he would steal away to the solitude of the mountains, and pass the entire night in prayer to his Heavenly Father. [Cf: The Youth's Instructor 04-01-73 para. 02] p. 90, Para. 1, [1873MS].

As Christ is our example in all things, if we imitate his example in earnest, importunate prayer to God that we may have strength in his name who never yielded to the temptations of Satan to resist the devices of the wily foe, we shall not be overcome by him. Children and youth, if you would be kept from the paths of sin, as you are not experienced in discerning the devices of Satan, your only safety is in prayer. Lay open all the secrets of the heart to the search of the infinite Eye, and plead with God to make you pure and strong, and to arm you completely for the great conflicts of life. Faith grows by conflicts with doubt; virtue gathers strength by the resistance of temptation. By Ellen G. White. [Cf: The Youth's Instructor 04-01-73 para. 03] p. 90, Para. 2, [1873MS].

The Passover.--Joseph and Mary went up to Jerusalem every year to the feast of the passover, according to the requirements of the Jewish law. Christ's childhood days were ended. He had entered upon the period of youth. Joseph and Mary, as was their custom, prepared to take their long journey to Jerusalem. They took Jesus with them. They went in company with many others who were on their way to Jerusalem to observe this solemn festival. [Cf: The Youth's Instructor 05-01-73 para. 01] p. 90, Para. 3, [1873MS].

It is impossible for human minds to understand the meditations of the Son of God as he looked with interest upon the temple for the first time. As he walked its courts, and his eye discerned the work of the ministering priest, the altar with its bleeding victim, the holy incense arising to God, and the mysteries of the holy of holies behind the veil, and comprehended the reality which these ceremonies prefigured, what thoughts were awakened within his breast, we cannot conjecture. Christ himself was the key to unlock all these sacred mysteries which were indefinitely understood by Joseph and Mary. These were all instituted to represent Christ, and were fulfilled in his death. [Cf: The Youth's Instructor 05-01-73 para. 02] p. 90, Para. 4, [1873MS].

The passover was a name given to this ceremony in commemoration of the wonderful event of the Hebrews' leaving Egypt. The night they left Egypt, the destroying angel entered every house and slew from the firstborn of the king upon his throne down to the firstborn of the lowest slave. In one night, the terror of death was borne by the avenging angel into every house of the Egyptians. No man could comfort another, for every house had in it the dead or the dying. Terror and sorrow were in every household. [Cf: The Youth's Instructor 05-01-73 para. 03] p. 90, Para. 5, [1873MS].

The Lord gave special directions to the Hebrews, for each family to slay a lamb and sprinkle the blood upon their doorposts, that when the destroying angel should go forth upon his errand of death, the blood upon the post of the door should be to them a sign that those who were within the house were the worshipers of the true God. The angel of death passed over the houses thus designated. Upon that eventful night the Hebrews were directed to be prepared for their journey. The Lord directed them in regard to their eating the passover lamb. "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover." [Cf: The Youth's Instructor 05-01-73 para. 04] p. 90, Para. 6, [1873MS].

The Lord did not send any plague upon Egypt before giving them timely warning. Moses and Aaron, under God's direction, came to the king with their message: "Thus saith the Lord, About midnight will I go out into the midst of Egypt, and all the firstborn in the midst of Egypt shall die, from the firstborn of Pharaoh that sitteth upon the throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. But against any of the children of Israel shall not a dog move his tongue, against man and beast, that ye may know that the Lord doth put a difference between the Egyptians and Israel." Pharaoh would not yield his stubborn will to the requirement of God. He hardened his heart against the Hebrews and refused them their liberty. [Cf: The Youth's Instructor 05-01-73 para. 05] p. 91, Para. 1, [1873MS].

About midnight every Egyptian household was aroused from their sleep by the cry of pain. They feared they were all to die. They remembered when the cry of distress and mourning was heard from the Hebrews because of the inhuman decree of a cruel king to slay all their male infants as soon as they were born. The Egyptians could not see the avenging angel, who entered every house and dealt the death blow, but they knew that it was the Hebrew's God who was causing them to suffer the same distress they had made the Israelites to suffer. [Cf: The Youth's Instructor 05-01-73 para. 06] p. 91, Para. 2, [1873MS].

In great alarm, in the middle of the night, Pharaoh sent for Moses and Aaron, and so humbled his proud heart that he bade them go out of Egypt with all the Israelites, and to take their flocks and herds with them. The same proud king who had answered with contempt the first request of Moses to let Israel go, saying, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go," now urged Moses and Aaron to hasten their departure, and leave him a blessing instead of a curse, that the wrath of God, whom he now feared because of his great power, might not carry the work of death any farther. The Egyptians prayed the Israelites to hasten their departure, for, said they, "We shall be all dead men." [Cf: The Youth's Instructor 05-01-73 para. 07] p. 91, Para. 3, [1873MS].

The Israelites had no preparations to make. According to the directions given them of God, they were all prepared for their journey, ready for the word of command to go forth from Egypt. [Cf: The Youth's Instructor 05-01-73 para. 08] p. 91, Para. 4, [1873MS].

While the angel of death was passing through Egypt, each family of the Hebrews was to eat the lamb, that they were commanded to roast whole. This lamb was to be without disease or blemish of any kind. It was to be eaten with unleavened bread, and with bitter herbs. This was to keep in their minds the cruel bondage they had suffered in consequence of their sins in forgetting God, and breaking his commandments. Eating bitter herbs was to remind them that they would reap the fruit of their doings however unwelcome it might be to them. The eating of the bitter herbs was also for the purpose of raising an inquiry in the minds of their children as to the reason of their doing this, and then the parents should relate to them their sufferings in Egypt and the wonderful power of God in their deliverance on that memorable night when they were hurried out of Egypt, by the Egyptians themselves. God commanded his people to be in readiness to leave at a moment's warning,

for he knew that Pharaoh would relent as soon as he thought he had no more to fear from the plagues. [Cf: The Youth's Instructor 05-01-73 para. 09] p. 91, Para. 5, [1873MS].

The striking of the doorpost with the blood of the slain lamb was to represent the blood of Christ to which they were to look forward. [Cf: The Youth's Instructor 05-01-73 para. 10] p. 92, Para. 1, [1873MS].

Fifteen hundred years after this night, Jesus, the antitype of the paschal lamb, died upon the cross for the sins of the world. The lamb without blemish represented the spotless Lamb of God, without the taint of sin. As the houses of Israel were to be sprinkled with blood in order for the avenging angel to pass over them, so it will be necessary for us to repent of our sins and avail ourselves of the virtue of the blood of Christ to guard us from the avenging angel of God in the day of slaughter. Through Christ alone is our pardon to be obtained. His blood will protect us from a sin avenging God. [Cf: The Youth's Instructor 05-01-73 para. 11] p. 92, Para. 2, [1873MS].

While the institution of the passover was pointing backward to the miraculous deliverance of the Hebrews, it likewise pointed forward, showing the death of the Son of God before it transpired. In the last passover our Lord observed with his disciples, he instituted the Lord's supper in place of the passover, to be observed in memory of his death. No longer had they need of the passover, for he, the great antitypical Lamb, was ready to be sacrificed for the sins of the world. Type met antitype in the death of [Cf: The Youth's Instructor 05-01-73 para. 12] p. 92, Para. 3, [1873MS].

The seven days of the feast of the Passover were ended, and the large company from Galilee, which Joseph and Mary had joined, commenced their homeward journey. In the excitement of travel and visiting with their friends and relatives, Joseph and Mary had not observed the absence of Jesus; but when they stopped to rest from the fatigue of travel for the night, they missed the ever ready help of their obedient Son. His conduct had not cost them a moment's anxiety. They had trusted him implicitly. They ever expected, as a matter of course, that he would be ready to help them when they needed him, anticipating their wants as he ever had done. They had not had the least solicitude in reference to him. They had not felt that they must guard his course of action; for his principles were so pure and faultless, and his judgment so discreet, that he was above suspicion. The words of inspiration have told us in regard to the childhood of Christ, that the child grew, waxed strong in spirit, was filled with wisdom, and the grace of God was upon him. [Cf: The Youth's Instructor 07-01-73 para. 01] p. 92, Para. 4, [1873MS].

But the question which agitated the hearts of Joseph and Mary was, Where is our Son? They searched anxiously for him among their relatives and neighbors. Disappointed in their expectations of finding Jesus, they could proceed no farther. They conjectured that he might not have joined their company at all, but remained behind at Jerusalem. Suggestions arose in their minds, the most painful. "Is our Son detained in Jerusalem against his will? Is it possible anyone designed to harm him? Can anyone in Jerusalem be acquainted with the circumstances of his birth, and premeditated death by Herod?" They thought they had kept all this a profound secret. "Can anyone be

acquainted with the special providence of God in providing him an asylum in Egypt, in his infancy, among heathen, for the preservation of his life?" [Cf: The Youth's Instructor 07-01-73 para. 02] p. 92, Para. 5, [1873MS].

Fearful forebodings agitated their hearts. They returned, sorrowing, to Jerusalem, lest someone might have secretly contemplated taking his life. They feared that some had remembered his presentation in the temple, in his infancy, and now had watched their opportunity to accomplish their terrible purpose. They passed a sleepless night, anxiously waiting for the morning, to renew their search. [Cf: The Youth's Instructor 07-01-73 para. 03] p. 92, Para. 6, [1873MS].

On the way back to Jerusalem, with heavy hearts they journeyed, reproaching themselves for their neglect of the precious charge that God had committed to them. Their search commenced in earnest in Jerusalem, and continued through the entire second day. Another sleepless night of suspense was passed in tears and prayers to their Heavenly Father. The third day their search was renewed, they making inquiries among their acquaintances, and in the streets of the city, without success. Another night was about to close upon them, when their efforts were rewarded by finding their Son, in an apartment of the temple used as a school of the prophets. They saw their lost Son among the rabbis. He was listening to their conversation, and asking them questions. [Cf: The Youth's Instructor 07-01-73 para. 04] p. 93, Para. 1, [1873MS].

Jesus has raised questions in reference to the prophecies relating to the Coming One, the long expected Messiah, as to the manner of his coming, and the nature of his kingdom. He was seated reverentially and humbly at the feet of those grave, stern, wise men, asking them questions, as though receiving information in regard to the coming Messiah, while at the same time he was imparting to those doctors knowledge of the events which were transpiring, which had been clearly foretold by prophecy should take place when Christ should make his advent to this world. He knew that the minds of these men of learning were perverted by tradition, and that pride had darkened their understanding, that they could not discern the signs of the times, and that prophecies were meeting their fulfillment. He wished to awaken in them a more close and attentive search of prophecies, which would bring them to a more correct knowledge of his mission, and prepare them to receive him when his ministry should commence. [Cf: The Youth's Instructor 07-01-73 para. 05] p. 93, Para. 2, [1873MS].

The rabbis discerned in this Galilean youth mature judgment. His wisdom, penetration of thought, and close reasoning, astonished them. They knew that he had not been instructed in the schools of the prophets, and yet his intelligence, and understanding of prophecy were far ahead of their own, although they had devoted their lives to study. These learned men were not only astonished at the intelligence of this youthful stranger, but they were charmed. Their hearts opened to him in love. They decided that this thoughtful Galilean boy had no ordinary ability. They were desirous to gain him as a scholar, that he might be qualified for a prominent position and for an exalted work as a teacher. Never had these men of learning listened to such clear arguments upon prophecy presented in the form of questions, which swept away their false theories in regard to the work and mission of Christ,

and the true object of his coming. [Cf: The Youth's Instructor 07-01-73 para. 06] p. 93, Para. 3, [1873MS].

The Passover scene was dwelt upon with peculiar interest, for in their blindness their minds had become confused and their doctrines so perverted by traditions that they had nearly lost sight of the true object of the Passover, which they had just been celebrating with great display. Christ knew that they were wholly unprepared to receive him, and he was carefully preparing their minds for his mission and his work when his public ministry should commence. As he had celebrated the Passover with solemn interest, his divine nature was stirred as never before, as he witnessed the altar of sacrifice, the bleeding lamb, the rising incense, the ministering priests, himself the foundation of the entire system of these ceremonies. [Cf: The Youth's Instructor 07-01-73 para. 07] p. 93, Para. 4, [1873MS].

No wonder the rabbis marveled at the understanding of this calm yet solemn looking youth, who was handling in so childlike and humble a manner weighty and elevating prophetic facts in reference to the mission of the Messiah, while he was apparently drinking knowledge from these wise and learned doctors of the law. No wonder their hearts were stirred as no lofty oratory or studied eloquence had ever moved them. As they looked upon him, their eyes could only discern a humble Galilean, a youth with human weakness, while upon their ears fell words of pure, elevated truth, sweeping away the dark mysteries of traditions, which had perverted the objects of the most sacred ceremonies prefiguring momentous events upon which hung the destiny of the world. These wise men did not discern in this youth, sitting at their feet, the living and divine interpreter of the prophecies. If they had once conceived the idea that Christ was instructing them, they would have disdained to give him attention. But they were flattering themselves that they were imparting knowledge to an intelligent youth, who held them as listeners to receive instruction, while they thought themselves teachers. [Cf: The Youth's Instructor 07-01-73 para. 08] p. 94, Para. 1, [1873MS].

They had lost sight of the manner in which prophecy represented that the Messiah should come. They were looking for a monarch, who would come with kingly honors, and with great display of armies, as a mighty conqueror to execute judgment against those who had oppressed them. They were more anxious to be relieved from bondage to Caesar than to be released from the bondage of sin and delivered from the power of Satan. They coveted riches and worldly splendor above the favor of God, that they might receive honor of men, and be exalted above their oppressors. They were convicted that their expectations in regard to the object and manner of Christ's appearing was not in accordance with prophecy; but they were not willing to give up the theories which had met their minds and called forth their proud boast to their enemies of the riches and glory of their coming King. They were not willing to admit that they had been deceived. Pride and unbelief led them to refuse to accept the light which convicted their understanding. The inquiry passed from one to the other of the rabbis, How hath this youth this great knowledge, having never learned? The wonder of these wise men did not result in faith. Light was shining upon them, but they did not cherish it, because it did not accord with their feelings. [Cf: The Youth's Instructor 07-01-73 para. 09] p. 94, Para. 2, [1873MS].



These Jewish teachers did not remember the prophecy that a child should be born, a Son given, whose name should be called Wonderful, Counsellor, the Prince of Peace. Although Christ was not yet manifested to the world, yet from Nazareth had already been realized a power in the interview with the doctors which would increase until it was felt through the length and breadth of the world. By Ellen G. White. [Cf: The Youth's Instructor 07-01-73 para. 10] p. 94, Para. 3, [1873MS].

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." [Cf: The Youth's Instructor 08-01-73 para. 01] p. 94, Para. 4, [1873MS].

While the parents of Christ were anxiously seeking their Son, they saw great numbers flocking to the temple. They pressed along with the crowd, when, as they were about to enter the temple, the voice of Jesus arrested their attention. Although they could not see him for the crowd, they well knew that no other voice was like his--peculiar with its solemn melody. The parents urged their way through the crowd, and there beheld their Son, sitting in the midst of grave and learned doctors of the law, plying them with questions of so grave and deep a character as to evidence superior knowledge in regard to the prophecies which revealed the errors and deception that had covered the minds of both priests and people. The Jewish rulers, priests, and doctors, were putting to Christ the most difficult questions, which to them were shrouded in mystery. With childlike simplicity, and yet with perfect clearness, Christ comprehended their questions, and, in his answers, brushes aside the cloud of darkness and reveals the true light, which gives such evidences of superior wisdom as to astonish the rulers of Israel. [Cf: The Youth's Instructor 08-01-73 para. 02] p. 94, Para. 5, [1873MS].

Joseph is too much surprised to say a word. Jesus was informed that his parents desired to speak with him. Obedient to their wishes, he pressed through the crowd to their presence. When they were apart from the crowd by themselves, and Mary learned that her Son had not been detained against his will, and seemed so deeply interested and absorbed with the dignitaries of Israel as to forget his (as she thought) duties to his parents, she knew not how to account for his conduct, so unlike anything that had ever occurred in his life. This looked like indifference to their anxiety. Mary addressed Jesus, "Son, Why hast thou dealt thus with us? thy father and I have sought thee sorrowing." "And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" [Cf: The Youth's Instructor 08-01-73 para. 03] p. 95, Para. 1, [1873MS].

These words, innocently and artlessly spoken, implied a rebuke to his parents. He lays back the censure they had given him: "How is it that ye sought me?" While they had been neglectful of his presence for an entire day, he had been about his Heavenly Father's business. He does not acknowledge any neglect on his part, nor any indifference, or disrespect. He had a work to do. He was fulfilling the mission he came from Heaven to accomplish. [Cf: The Youth's Instructor 08-01-73 para. 04] p. 95, Para. 2, [1873MS].

Joseph and Mary had been honored in a special manner in being

intrusted with the responsible charge of the Redeemer of the world. Angels had heralded his birth to the shepherds on Bethlehem's plains, and wise men from the East had paid him special honors. God had directed the course of Joseph to preserve the life of the infant Saviour. But the confusion of much talk had led to the neglect of their sacred trust, and Jesus had been forgotten for an entire day. When Joseph and Mary were relieved in finding Jesus, they did not feel and acknowledge their own neglect of duty, but they reflected censure on Jesus. [Cf: The Youth's Instructor 08-01-73 para. 05] p. 95, Para. 3, [1873MS].

We here have evidence that Jesus was not ignorant of his mission from Heaven to the earth, even in his childhood. Jesus virtually says to his mother, Mary, do you not understand my work and the nature of my mission? He here made known his peculiar relation to God for the first time. Mary well knew that Jesus did not refer to Joseph when he spoke of doing his Father's business. He here claimed that the sense of his obligation to God was above every earthly tie or relationship. [Cf: The Youth's Instructor 08-01-73 para. 06] p. 95, Para. 4, [1873MS].

The first visit of Jesus to the temple aroused new impulses, and he was so deeply impressed with his relationship with God that all earthly bonds were forgotten. And, impelled by the high sense of his work and mission, he recognized and acknowledged himself as the Son of God, obedient to his will and engaged in his work. [Cf: The Youth's Instructor 08-01-73 para. 07] p. 95, Para. 5, [1873MS].

"And they understood not the saying that he spake unto them." As there had been nothing remarkable in the twelve years of the life of Christ, to give outward indications of his sonship with God, his own relatives did not discern the marks of his divine character. By Ellen G. White. [Cf: The Youth's Instructor 08-01-73 para. 08] p. 95, Para. 6, [1873MS].

His Return From Jerusalem.--And he went down with them, and came to Nazareth, and was subject unto them." Jesus claimed his sonship to the Eternal. He informed Mary that he must be about his Father's business, and that his obligation to his Heavenly Father was above every other claim. [Cf: The Youth's Instructor 09-01-73 para. 01] p. 95, Para. 7, [1873MS].

His first visit to the temple had awakened new impulses. All earthly obligations were, for the time, lost sight of; but with the knowledge of his divine mission, and of his union with God, he did not resist the authority of his parents. At their request he returned with them as a faithful, obedient son, and aided them in their life of toil. He buried in his own heart the secret of his future mission, waiting submissively until the period of his public ministry should commence before announcing to the world that he was the Messiah. He submitted to parental restraint, for the period of eighteen years after he had acknowledged that he was the Son of God, and lived the simple, common life of a Galilean, working at the carpenter's trade with his father. [Cf: The Youth's Instructor 09-01-73 para. 02] p. 96, Para. 1, [1873MS].

Children, Jesus, in order to show you your duty to your parents, passed through the period of childhood and youth. He laid aside his

exalted character, and became a child, doing the duties which a child should do. For thirty years he submitted to parental restraint. Yet he was the King of glory, the Majesty of Heaven. [Cf: The Youth's Instructor 09-01-73 para. 03] p. 96, Para. 2, [1873MS].

It is common for children, even of Christian parents, when not over twelve years old, to feel that they must be allowed to follow their own desires. And parents are ready to be led by their children, rather than to lead them. Instead of the parents, like Abraham, commanding their household after them, their children command them. For this reason many youth come up with habits of selfishness and idleness. They are vain, proud, and headstrong. [Cf: The Youth's Instructor 09-01-73 para. 04] p. 96, Para. 3, [1873MS].

The life of Christ demonstrates to all youth that a life of industry and obedience is favorable to the formation of good moral character, firm principles, strength of purpose, sound knowledge, and high spiritual attainments. Most of the youth of the present day cherish a love for exciting amusements, which is unfavorable for high attainments in mental culture, and for physical strength. The mind is not kept in a calm, healthful state for thought, but is, much of the time, under an excitement; in short, is intoxicated with the amusements it craves, which renders it incapable of close application, reflection, and study. [Cf: The Youth's Instructor 09-01-73 para. 05] p. 96, Para. 4, [1873MS].

The young who do not cherish a respect for their parents, and a love to make themselves useful, cannot enjoy real pleasure. They do not obey the fifth commandment, and the frown of God is upon them. Disobedience to parents and selfish love of amusements do not make them like Jesus, strong in spirit, and characterized for their wisdom, for their strength of morals, and the favor they obtain with God and man, but to the contrary. The love of vain amusements relaxes the tone of mind, and weakens the morals so that many youth have but little self-control and firm principle. [Cf: The Youth's Instructor 09-01-73 para. 06] p. 96, Para. 5, [1873MS].

The life of Christ assures a blessing forever upon a life of cheerful submission to parental restraint and a life of physical and mental industry. The fifth commandment is binding upon children as long as their own lives and the lives of their parents are spared. [Cf: The Youth's Instructor 09-01-73 para. 07] p. 96, Para. 6, [1873MS].

The life of Christ was humble, free from affectation or display. He lived mostly in the open air, drinking the pure water of the mountain streams. He passed up and down the steep mountain paths to his life of toil, and to his humble home, for rest and refreshment. He was delighted with the happy songsters, who caroled forth, in their varied notes, praise to their Creator. The birds, the natural flowers that decked the fields with their glowing beauty, the majestic trees and lofty mountains, the ragged rocks and perpetual hills, all had special charms for him. The sun, moon, and stars, the reflecting glory of the evening sunset, were also objects of his contemplation. He gathered knowledge from his Heavenly Father's library of animate and inanimate nature. The olive groves were his sanctuary for prayer. There, secluded from every human eye, he communed with his Heavenly Father. His moral powers were strengthened by his meditation and communion with God. [Cf:

The Youth's Instructor 09-01-73 para. 08] p. 97, Para. 1, [1873MS].

"And Jesus increased in wisdom and stature, and in favor with God and man." It was the simplicity of the life of Christ, and his freedom from pride and vanity, that gave him favor with God and man. He did not seek to attract attention for distinction. His life was characterized with firmness, yet he was ever respectful and obedient. He submitted to the restraint imposed upon children. He took pleasure in discharging his obligations to his parents and to society, without yielding his principles or being contaminated with the impure influence surrounding him in Nazareth. [Cf: The Youth's Instructor 09-01-73 para. 09] p. 97, Para. 2, [1873MS].

In the life of Christ, we see the only safe pattern for all children and youth. When children are disposed to rebel against parental authority, they are condemned by the life of their Redeemer, who was himself once a child, and obedient to his parents. In what marked contrast is the character of children now. The majority of children live for their own pleasure, for the purpose of display. Some try to make brilliant speeches, that they may attract notice. Some seem to think that their worth will be estimated by their appearance. They are very precise in their dress, and devote much time and means for display, that they may attract attention, while they do not find time for, and have an interest in, secret prayer. They neglect the inward adorning, the ornament of a meek and quiet spirit, which, the apostle tells us, is of great price in the sight of God. The infinite Eye can search the heart, and read every defect in the character. He does not estimate youth by their outward appearance, but from the goodness they possess at heart, which can only be gained by watchfulness and prayer. He follows them into their homes, and he marks their deportment to their parents and the family circle. If they are there respectful, kind, affectionate, and truly polite, God approbates them, and their characters are recorded in the books of Heaven as valuable. [Cf: The Youth's Instructor 09-01-73 para. 10] p. 97, Para. 3, [1873MS].

Children, in the life of Christ, you are instructed that it is not weakness, but noble, indeed manly and womanly, to give loyal, cheerful obedience to your parents. You may take a course that you will be a curse instead of a blessing to your parents and in your home. You can, by your undutiful conduct, be a perpetual care and anxiety to your parents who love you, or you can be a blessing. The life of Christ teaches you, children, that it should be the study of your life to make your parents happy. It is your privilege to be a comfort and joy, rather than a weight and distressing burden. [Cf: The Youth's Instructor 09-01-73 para. 11] p. 97, Para. 4, [1873MS].

The first commandment in the decalogue, to which a promise is annexed, is the fifth. It reads thus: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." The land here referred to is the new earth when purified from sin and the marks of the curse, which is to be given to the saints of the Most High, and they shall possess it forever and forever. Children and youth who devote time and means to make themselves objects of attraction by outward display, and affected manners, are not working in the right direction. They need to cultivate true, Christian politeness, and nobility of soul, by acts of true goodness, being obedient, gentle, meek, and like their Redeemer. [Cf: The Youth's Instructor 09-01-73

para. 12] p. 98, Para. 1, [1873MS].

The beauty of the mind, the purity of the soul, revealed in the countenance, will have more power to attract and exert an influence upon hearts than any outward adorning. I have seen the most beautiful face disfigured by a discontented, peevish, passionate spirit therein reflected. The heart could be read in the face. The absence of the inward adorning, a meek and quiet spirit, was reflected upon the countenance. [Cf: The Youth's Instructor 09-01-73 para. 13] p. 98, Para. 2, [1873MS].

Wealth and dress are so common that, while they may excite envy, they cannot command true respect and admiration. A cultivated mind, adorned with the grace of meekness and humility, a pure and upright heart, will be reflected in the countenance, and command love and respect. [Cf: The Youth's Instructor 09-01-73 para. 14] p. 98, Para. 3, [1873MS].

We read that "Jesus increased in wisdom, and stature, and in favor with God and man," His life of natural simplicity was favorable to the development of a good physical constitution, and a firm, unsullied character. If these advantages are desired by children and youth, they have only to imitate the life of Christ, and copy from him. Will they surrender all to their Redeemer? Will they overcome their pride, and love of self, and inclination to love pleasure and display? Will they set their hearts to self-culture, willing to endure hardships and privations, as was their Redeemer? They can, through cultivation of the intellect, depending upon God for success, develop firm and beautiful characters. The fear of God, the contemplation of the glories of nature in his created works, will never dwarf the intellect, but will have a tendency to strengthen every faculty of the soul. [Cf: The Youth's Instructor 09-01-73 para. 15] p. 98, Para. 4, [1873MS].

It is the precious privilege of children and youth to yield their minds to the control of the Spirit of God and become intellectual Christians. Their mental and moral powers may grow in harmonious proportions. Their understanding may be strong, their consciences, pure, and their characters, lovely. [Cf: The Youth's Instructor 09-01-73 para. 16] p. 98, Para. 5, [1873MS].

Many children and youth are living in the indulgence of habits which they would not continue if they realized that they were living the last year of their lives. How many forget that God's eye is upon them. They are in the habit of speaking as they would not if they were conscious that what they say is to pass from their lips directly to the book of records in Heaven. Yet this is the case. There is nothing said, or done, or even thought, that can be concealed from God. [Cf: The Youth's Instructor 09-01-73 para. 17] p. 98, Para. 6, [1873MS].

Dear children, if you would find happiness and peace in all you do, you must do everything in reference to the glory of God. If you would have peace in your hearts, you must seek earnestly to imitate the life of Christ. Then there will be no need of affecting cheerfulness, or of your seeking for pleasure in the indulgence of pride and the frivolities of the world. You will have a serenity and happiness in rightdoing that you can never realize in a course of wrong. Jesus took human nature, passing through infancy, childhood, and youth, that he might know how to sympathize with all, and leave an example for all

children and youth. He is acquainted with the temptations and weaknesses of children. He has, in his love, opened a fountain of pleasure and joy for the soul that trusts in him. By seeking to honor Christ and to follow his example, children and youth can be truly happy. They may feel their accountability to labor with Jesus Christ in the great plan of saving souls. If youth will feel their responsibility before God, they will be elevated above everything that is mean, selfish, and impure. Life to such will be full of importance. They will realize that they have something great and glorious to live for. This will have an influence upon youth to make them earnest, cheerful, and strong under all the burdens, discouragements, and difficulties of life, as was their divine Pattern. Dear youth, I entreat of you to ever cultivate thoughtful responsibility to God. The consciousness that you are doing those things which God can approve, will make you strong in his strength; and by copying the Pattern, you may, like him, increase in wisdom, and in favor with God and man. By Ellen G. White. [Cf: The Youth's Instructor 09-01-73 para. 18] p. 99, Para. 1, [1873MS].

Brother Glover left the camp today to go for supplies. We are getting short of provisions. We got him the best we could for his meals on the way. He was to send Mr. Walling immediately and to get our mail. A young man from Nova Scotia had come in from hunting. He had a quarter of deer. He had traveled 20 miles with this deer upon his back. The remainder of the deer he had left hung up in the woods. He saw six elk but did not try to shoot them as he knew he could not carry them out. He gave us a small piece of the meat, which we made into broth. Willie shot a duck which came in a time of need, for our supplies were rapidly diminishing.--Manuscript 11, 1873. [Cf: Unpublished Manuscripts, Volume 1 p. 211 para. 1] p. 99, Para. 2, [1873MS].

Manuscript 1, 1873. A DREAM ABOUT VALUE OF TEAMWORK. While at Healdsburg I dreamed [of] seeing several span of horses harnessed to machinery which they were to draw. My husband stood looking on to see if the harness was of sufficient strength to hold in making the required effort. The horses started drawing the load. [Cf: Unpublished Manuscripts, Volume 4 p. 82 para. 1] p. 99, Para. 3, [1873MS].

Two horses from the number rushed out of their places and began to tug at the load, but could not start it one inch because they did not work in unison with the other horses. These looked back and seemed to think that the moving of the load depended upon them. They went first [to] one side and then [to] another, and became nervous and broke loose from the other horses and jumped in ahead of them all. In the act they were, they thought, taking the load when they were not stirring it. If these horses had kept their places they might have drawn their part of the load and been of important service, but when they rushed in ahead of the leading horses they were not drawing the load and were in the way, hindering the other horses from working. [Cf: Unpublished Manuscripts, Volume 4 p. 82 para. 2] p. 99, Para. 4, [1873MS].

I thought my husband struck these horses sharply with the whip. One turned to him, and said, "Don't strike so hard; you cut deep. We had zeal to start this load and we thought no one could start it but us. We see we have not moved it, but hindered its moving, but a check was all we needed, not to be cut on like balky horses. We will fall back on our traces and draw with the rest." [Cf: Unpublished Manuscripts, Volume 4 p. 82 para. 3] p. 100, Para. 1, [1873MS].

I awoke, and fell asleep the same night, and dreamed that my husband was trying to right matters in the church at Battle Creek. There was difficulty. There were two or three that thought they had wisdom to bring the church into good working order. They wished to rearrange the church, and then they said it would be free. These men and women had a machine of their own to work, but the machine of each was united with a larger machine. Every one must keep his or her hand employed on his or her own machine, and then the larger machinery worked beautifully and every revolution of the great wheel was exact and harmonious. If any neglected this machine which was connected with the great machinery, every revolution of the large wheel made a disagreeable noise which disturbed not only the building it was in, but the building across the road jarred and shook. [Cf: Unpublished Manuscripts, Volume 4 p. 82 para. 4] p. 100, Para. 2, [1873MS].

I saw two in particular leave their machines and [they] were watching the large wheel in the great machinery and were seeking to correct the great wheel, to have it more harmoniously and regularly. Instead of helping the difficulty, the machinery made a more disagreeable noise. I thought if all would stand by their own machines and diligently and faithfully do their own work correctly, there would be no trouble with the large machinery. But the noise of the large machine called the attention of several from their work. This difficulty was now to be settled. All wanted to know why the large machine ran so heavily, the wheel groaning at every revolution. [Cf: Unpublished Manuscripts, Volume 4 p. 83 para. 1] p. 100, Para. 3, [1873MS].

My husband spoke very decidedly and sharply. Said he, "You who left your own machine to correct the large wheel were out of your place. Had you kept by your own machines and worked them correctly, the large machine would have been all right." I thought my husband spoke very earnestly and reproved those who left their own work to attend to that which was not their work. Those that had been the most to blame said, "Do not be so severe. We thought we were carrying out your express directions in doing as we have done. But all we needed was a word and we would see our error. We thought everything was going to pieces, therefore left the very work we should have done, to save such a calamity, and sought to correct the large machinery, and so we made things very much worse. - Ms. 1, 1873. [Cf: Unpublished Manuscripts, Volume 4 p. 83 para. 2] p. 100, Para. 4, [1873MS].

If parents would feel it a solemn duty that God enjoins upon them to educate their children for usefulness in this life, if they would adorn the inner temple of the souls of their sons and daughters for the immortal life, we would see a great change in society for the better. And then there would not be manifest so great indifference to practical godliness, and it would not be as difficult to arouse the moral sensibilities of children to understand the claims that God has upon them. But parents become more and more careless in the education of their children in the useful branches. Many parents allow their children to form wrong habits, and to follow their inclination, rather than to impress upon their minds the danger of their doing this, and the necessity of their being controlled by principle. [Cf: The Health Reformer 01-01-73 para. 01] p. 100, Para. 5, [1873MS].

Children frequently engage in a piece of work, and become perplexed or

weary of it, and wish to change and take hold of something new, although they entered upon the work with enthusiasm. Thus they may take hold of several things, meet with a little discouragement, and give them up; and thus pass from one thing to another, perfecting nothing. Parents should not be so much engaged with other things that they have not time patiently to discipline those developing minds. They should not allow the love of change to control their children. A few words of encouragement, or a little help at the right time, may carry them over their trouble and discouragement, and the satisfaction they will have in seeing completed the task they undertook will stimulate them to greater exertion. [Cf: The Health Reformer 01-01-73 para. 02] p. 101, Para. 1, [1873MS].

Many children, for want of words of encouragement and a little assistance in their efforts in childhood and youth, become disheartened, and change from one thing to another. And they carry this sad defect with them in mature life. They cannot make a success of anything they engage in; for they have not been taught to persevere under discouraging circumstances. Thus the entire lifetime of many proves a failure because they did not have correct discipline. The education in childhood and youth not only effects their entire business career in mature life, but the religious experience bears a corresponding stamp. [Cf: The Health Reformer 01-01-73 para. 03] p. 101, Para. 2, [1873MS].

With the present plan of education, a door of temptation is opened to the youth. Although they generally have too many hours of study, they have many hours without anything to do. These leisure hours are frequently spent in a reckless manner. The knowledge of bad habits is communicated to one another, and vice is greatly increased. Very many young men, who have been religiously instructed at home, and go out to the schools comparatively innocent and virtuous, become corrupt by associating with vicious companions. They lose self-respect, and noble principles are sacrificed. Then they are prepared to pursue the downward path; for they have so abused their conscience that sin does not appear so exceeding sinful. These evils which exist at the schools conducted upon the plan they now are, might be remedied, in a great degree, if study and labor could be combined. In the higher schools, the same evil exists, only to a greater degree; for many of the youth have educated themselves in vice, and their consciences are seared. [Cf: The Health Reformer 01-01-73 para. 04] p. 101, Para. 3, [1873MS].

Many parents overrate the stability and good qualities of their children. They do not seem to consider the deceptive influences of vicious youth to which they are exposed. Parents have their fears as they send them at a distance from home to school, but flatter themselves that as they have had good examples and religious instruction they will be true to principle in their high-school life. Licentiousness exists in these institutions of learning, and many parents have but a faint idea to what extent. They have, in many cases, labored hard and suffered many privations for the cherished object of having their children obtain a finished education. And after all their efforts, many have the bitter experience of receiving their children from their course of studies, with dissolute habits and ruined constitutions. They are frequently disrespectful to their parents, unthankful and unholy. These abused parents, who are thus rewarded by ungrateful children, lament that they sent their children from them, to



be exposed to temptations, and come back to them physical, mental, and moral wrecks. With disappointed hopes and almost broken hearts, they see their children of whom they had high hopes, follow in a course of vice, and drag out a miserable existence. [Cf: The Health Reformer 01-01-73 para. 05] p. 101, Para. 4, [1873MS].

But there are those of firm principles, who answer the expectation of parents and teachers. They go through the course of schooling with clear consciences. They come forth with good constitutions and pure morals, unstained by corrupting influences. But the number is few. Some students put their whole being into their studies, and concentrate their minds upon the object of obtaining an education. They work the brain, while the physical is inactive. The brain is overworked, and the physical is weak, because they have not exercised the muscles. When they graduate, it is evident they have obtained their education at the expense of their life. They studied day and night, year after year, keeping their minds continually upon the stretch, while they did not sufficiently exercise their muscles. They sacrificed all for knowledge of the sciences, and passed to their graves. [Cf: The Health Reformer 01-01-73 para. 06] p. 102, Para. 1, [1873MS].

Young ladies frequently give themselves up to study, to the neglect of other branches of education even more essential for practical life than the study of books. After they have obtained their education, they are frequently invalids for life. They neglected their health by remaining too much in-doors, deprived of the pure air of heaven, and the God-given sunlight. These ladies might have come from their schools in health, if they had combined with their studies household labor and exercise in the open air. E. G. W. [Cf: The Health Reformer 01-01-73 para. 07] p. 102, Para. 2, [1873MS].

I appeal to Christian mothers to exercise their reason and judgment in dressing their children in a manner to secure health rather than for display. The health of children and youth demand a complete revolution in female dress. The present style is contrary to the laws of health, therefore is not in accordance with the law of God. In consequence of following absurd fashions, health and life are sacrificed. If we pursue a course to lessen our vitality, and sickness and death are the result, it is a violation of the law of God. To shorten life by self-murder is a breach of the sixth precept of God's law. He has not granted us permission to commit suicide gradually any more than he has given us a permit to commit suicide suddenly. While one puts out existence at once, the other does the work according to approved fashion. The fashionable suicides, by wrong and sinful habits, commit suicide gradually, prolonging their own suffering, and casting a heavy burden upon sympathizing friends. Which is the greater sinner? [Cf: The Health Reformer 01-01-73 para. 01] p. 102, Para. 3, [1873MS].

God has established the laws of health; the Paris milliner, the laws of fashion. Women generally choose and glorify the Paris milliner, rather than obey and glorify God by presenting to him their bodies a living sacrifice (not bodies filled with disease), holy and acceptable unto God, which is their reasonable service. The inspired apostle points out the duty of Christians in reference to their clothing. If Christian mothers would follow the direction of the apostle in regard to adorning themselves and their children, what an amount of God-given, probationary time, and what an amount of means that are now squandered

upon extravagant dress for display, might be saved to bless the needy! Many lives that are now sacrificed needlessly might be saved. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." [Cf: The Health Reformer 01-01-73 para. 02] p. 102, Para. 4, [1873MS].

Mantuumakers and milliners tax their inventive powers to destroy modesty and simplicity in dress. They work with a diligence worthy of a better cause; not to improve and beautify the human form by preserving natural beauty, but to deform and detract from the loveliness of the symmetrical model God gave to Eve when he presented her to Adam in their Eden home. [Cf: The Health Reformer 01-01-73 para. 03] p. 103, Para. 1, [1873MS].

Mothers should improve the golden opportunities given them, in guiding their children in the way of knowledge, how they may preserve and improve their organism, that each particular faculty may be exercised and strengthened, and not abused and debilitated. Parents have no right to be ignorant of the great laws of life and health. They should teach their children from their cradle, by precept and example, the best means of preserving physical, mental, and moral health; for their happiness and usefulness in this life is dependent upon health. [Cf: The Health Reformer 01-01-73 para. 04] p. 103, Para. 2, [1873MS].

God himself has formed us with distinctive organs and faculties. These he designs should act together in harmony. If we injure one, all are affected. Parents come far short of their duty, if they do not arouse when light is shining all around them and become intelligent upon this important subject of how to treat themselves and their children in a manner to preserve life and health. [Cf: The Health Reformer 01-01-73 para. 05] p. 103, Para. 3, [1873MS].

The anxiety and burden of parents should not be to acquire riches for their children, so much as to teach them the right way to live and the best method of securing a capital of health and strength. This will be to them a most valuable treasure. It is the only foundation for virtuous and beautiful characters. Outward adorning can bear no comparison with this. [Cf: The Health Reformer 01-01-73 para. 06] p. 103, Para. 4, [1873MS].

The extravagant manner in which Christian mothers dress their children, without reference to the laws of health, is painful. Do these parents consider that they are accountable to God for encouraging pride and vanity in the hearts of their children? This they are doing in defiance of the laws of health. And they are leading them by their own instruction and example to disregard the law of God. If the precious time which is devoted to needless ornamentation in ruffles, tucks, puffs, and bows, was devoted to teaching their children, and training them to have moral courage to dress with becoming modesty and simplicity in accordance with the laws of health, they would be doing a work which the angels of God would approbate, and blessings would be reflected back upon them again; for their children would have a chance to live, and they would rise up and call them blessed. [Cf: The Health

Reformer 01-01-73 para. 07] p. 103, Para. 5, [1873MS].

Christian parents, it is our duty to work from a high religious standpoint, rather than that of fashion. Health, happiness, and the lives of our children, are the objects worthy of our most earnest and candid consideration. To make our children invalids for life, in order that we may follow fashion in opposition to the law of their being, we disregard the law of God, and will have an account to settle with the Law-giver, whose law we have violated. [Cf: The Health Reformer 01-01-73 para. 08] p. 103, Para. 6, [1873MS].

Christian mother, why not clothe your daughter as comfortably and as properly as you do your son? In the cold and storms of winter, his limbs and feet are clad with lined pants, drawers, woolen socks, and thick boots. This is as it should be; but your daughter is dressed in reference to fashion, not health or comfort. Her shoes are light, and her stockings thin. True, her skirts are short, but her limbs are nearly naked, covered by only a thin, flannel stocking, reaching to her muslin drawers. Her limbs and feet are chilled, while her brother's are warm. His limbs are protected by from three to five thicknesses; hers, by only one. Is she the feebler? Then she needs the greater care. Is she in-doors more, and, therefore, less protected against cold and storm? Then she needs double care. [Cf: The Health Reformer 01-01-73 para. 09] p. 104, Para. 1, [1873MS].

Her dress may be nearly long enough; but let it fit loosely and comfortably, as do your boy's garments. Then clothe her limbs and feet as comfortably, as wisely, and as well, as you do those of your boy; and let her go out and enjoy exercise in the open air, and live to enjoy health and happiness. [Cf: The Health Reformer 01-01-73 para. 10] p. 104, Para. 2, [1873MS].

Children who are accustomed to remain in close, heated rooms cannot have health. They are like hot-house plants. Parents should give especial attention to their children's dress. They should clothe their limbs comfortably, and then should have them spend some time in active, cheerful exercise in the open air each day, in winter as well as in summer. Little girls should not be deprived of the means of health because they are girls. There is just as much necessity for your girls to have constant and abundant supplies of fresh air, in order to have good blood and a sound constitution, as your boys. [Cf: The Health Reformer 01-01-73 para. 11] p. 104, Para. 3, [1873MS].

Provide your little girls with sleds and with varied amusements which will encourage them to go out of doors. If parents or children sit long in rooms heated by air-tight stoves, they will be dull, stupid, and irritable. Children cannot explain why they feel peevish and unhappy; but let them go out into the fresh air, and, what a change! The querulous voice is exchanged for the merry laugh and joyous shout. All languor is gone, for the invigorating air with brisk exercise has quickened the sluggish blood, and sent it bounding through the veins, vitalizing the entire system. Money that parents now expend to clothe their children fashionably, which only results in sickness, and doctor's bills, and premature death, might be used in purchasing books for physical, mental, and moral improvement. Parents and children should become intelligent upon the subject of health, which bears so close a relation to their happiness in this life and their future

immortal life. Your means could not be used to better advantage than in providing a workshop furnished with tools for your boys, and equal facilities for your girls. They can be learned to love labor. [Cf: The Health Reformer 01-01-73 para. 12] p. 104, Para. 4, [1873MS].

Mothers cannot employ their time better than in occasionally roaming over hill and dale with their children, to view the natural opening buds and blooming flowers, the lofty trees, and the variety of rich and beautiful productions of nature. This will give mother and children opportunities for exercise, and to become acquainted with God as seen in nature. God demands of parents that they do the important work he has intrusted to them in the education and formation of the characters of their dear children. [Cf: The Health Reformer 01-01-73 para. 13] p. 104, Para. 5, [1873MS].

Mothers who dress their children in accordance with fashion, endanger their health and life. Fashion leaves the limbs of children unclad, save with one covering, or, at most, two. If they are exposed to the chill autumn, spring and winter weather, their limbs are bathed in a current of cold air. Over the heart, where is the greatest amount of vitality, there are from four to eight coverings. These unclad limbs and feet become habitually cold. While traveling, it is customary to see little girls dressed fashionably, but not healthfully. The upper portions of the body are abundantly clothed with warm cloaks, and over these are furs, while the limbs are scarcely covered. [Cf: The Health Reformer 01-01-73 para. 14] p. 105, Para. 1, [1873MS].

In cold winter days even, the thin, muslin drawers do not always meet the stockings. There is a space of from one to three inches of naked flesh. My heart has been pained as I have seen the pale-faced, shivering little ones and heard their croupy cough. This manner of partly clothing children is tolerated simply because it is fashion. When their children become really sick, parents weep over their suffering, dying ones, and are ready to incur any expense to alleviate their pain. They would give all they possess if they could ransom them from the grave. [Cf: The Health Reformer 01-01-73 para. 15] p. 105, Para. 2, [1873MS].

If parents had taken one-fifth part of the trouble to teach these children the relation food and dressing have to health and life, they would have seen force in our Saviour's lesson, "Is not the life more than meat, and the body than raiment?" The principal anxiety generally with mothers is for food and raiment. The fine externals are their burden, not health and life, until their poor children are unfitted for the development of healthful minds and bodies, and become sick unto death. They are killed in consequence of the ignorance of their parents. And yet mothers are slow to learn that the sufferings and death of their children is the result of their own course. They do not become intelligent upon the subject of how to live to prevent disease and premature death. [Cf: The Health Reformer 01-01-73 para. 16] p. 105, Para. 3, [1873MS].

What a thought! mothers are the murderers of their own children, and are mourning over their death, and are trying hard to be reconciled to Providence, which they think has bereaved them. They should not charge the result of their own sinful course upon our gracious and merciful Heavenly Father. He doth not willingly afflict or grieve the children

of men. [Cf: The Health Reformer 01-01-73 para. 17] p. 105, Para. 4, [1873MS].

Societies are formed in our cities for the prevention of cruelty to dumb animals. It would be well to go still farther, and, inasmuch as accountable intelligences, capable of obtaining life eternal, are of more value than the dumb beasts, there is greater need of societies to prevent the cruelty of mothers in dressing their darling little girls in a manner to sacrifice them at the shrine of cruel fashion. [Cf: The Health Reformer 01-01-73 para. 18] p. 105, Para. 5, [1873MS].

The *Schoolcraft Dispatch* contains the following properly headed article, "How to Kill Little Girls:" [Cf: The Health Reformer 01-01-73 para. 19] p. 105, Para. 6, [1873MS].

[Cf: The Health Reformer 01-01-73 para. 20] p. 105, Para. 7, [1873MS].

[Cf: The Health Reformer 01-01-73 para. 21] p. 106, Para. 1, [1873MS].

The following excellent article from the *Herald of Health*, should be carefully read and thoughtfully pondered. E. G. W. [Cf: The Health Reformer 01-01-73 para. 01] p. 106, Para. 2, [1873MS].

[Cf: The Health Reformer 01-01-73 para. 02] p. 106, Para. 3, [1873MS].

[Cf: The Health Reformer 01-01-73 para. 03] p. 106, Para. 4, [1873MS].

[Cf: The Health Reformer 01-01-73 para. 04] p. 106, Para. 5, [1873MS].

[Cf: The Health Reformer 01-01-73 para. 05] p. 106, Para. 6, [1873MS].

[Cf: The Health Reformer 01-01-73 para. 06] p. 106, Para. 7, [1873MS].

[Cf: The Health Reformer 01-01-73 para. 07] p. 107, Para. 1, [1873MS].

[Cf: The Health Reformer 01-01-73 para. 08] p. 107, Para. 2, [1873MS].

[Cf: The Health Reformer 01-01-73 para. 09] p. 107, Para. 3, [1873MS].

[Cf: The Health Reformer 01-01-73 para. 10] p. 107, Para. 4, [1873MS].

UNBORN?" [Cf: The Health Reformer 01-01-73 para. 11] p. 107, Para. 5, [1873MS].

THINGS!" [Cf: The Health Reformer 01-01-73 para. 12] p. 107, Para. 6, [1873MS].

Health is a great treasure. It is the richest possession we can have. Wealth, honor, or learning, is dearly purchased, if it be at the loss of the vigor of health. None of these attainments can secure happiness if health is wanting. It is a terrible sin to abuse the health God has given us. Every abuse of health enfeebles for life, and makes us losers, even if we gain any amount of education. [Cf: The Health Reformer 04-01-73 para. 01] p. 107, Para. 7, [1873MS].

Parents who are wealthy, in many cases do not feel the importance of giving their children an education in the practical duties of life, as well as in the sciences. They do not see the necessity, for the good of their children's minds and morals, and for their future usefulness, of giving them a thorough understanding in useful labor. This is due their children, that, if misfortune should come, they could maintain noble independence, having a knowledge how to use their hands. If they have a capital of strength, they can not be poor, even if they have not a dollar. Many, who in youth are in affluent circumstances, may be robbed of all their riches, with parents and brothers and sisters dependent upon them for sustenance. Then how important that the youth be educated to labor, that they may be prepared for any emergency. Riches are indeed a curse when the possessors let them stand in the way of their sons' and daughters' obtaining a knowledge of useful labor, that they may be qualified for practical life. [Cf: The Health Reformer 04-01-73 para. 02] p. 108, Para. 1, [1873MS].

Those who are not compelled to labor, frequently do not have active exercise sufficient for physical health. Young men, for want of having their minds and hands employed in active labor, will acquire habits of indolence, and will frequently be obtaining, what is to be most dreaded, a street education, lounging about stores, smoking, drinking, and playing cards. [Cf: The Health Reformer 04-01-73 para. 03] p. 108, Para. 2, [1873MS].

The young ladies will read and excuse themselves from active labor, because they are in delicate health. Their feebleness is generally the result of their lack of exercising the muscles. They may think they are too feeble to do housework, but will work at crochet and tatting, and preserve the delicate paleness of their hands and faces, while their care-burdened mothers toil hard in washing and ironing their garments. These ladies transgress the fifth commandment. They do not honor their parents. But the mother is most to blame. She has indulged and excused her daughters from bearing their share of household duties, until work becomes distasteful to them, and they love, and enjoy, delicate idleness. They will eat, and sleep, and read novels, and talk of the fashions. Their lives are useless. [Cf: The Health Reformer 04-01-73 para. 04] p. 108, Para. 3, [1873MS].

Poverty, in many cases, is a blessing; for it prevents youth and children from being ruined by inaction. The physical should be cultivated and properly developed, as well as the mental. The first and constant care of parents should be that their children may have firm constitutions, that they may be sound men and women. It is impossible to attain this object without physical exercise. Children, for their own physical health and moral good, should be taught to work, even if there is no necessity as far as want is concerned. If they would have virtuous and pure characters, they must have the discipline of well-

regulated labor, which will bring into exercise all the muscles. The satisfaction children will have in being useful, of denying themselves to help others, will be the most healthful pleasure they ever enjoyed. Why should the wealthy rob themselves and their dear children of this great blessing? [Cf: The Health Reformer 04-01-73 para. 05] p. 108, Para. 4, [1873MS].

Parents, inaction is the greatest curse that ever came upon you. Your daughters should not be allowed to lie late in bed in the morning, sleeping away the precious hours lent them of God to be used for the best purpose, and for which they will have to give an account to God. The mother is doing her daughters great injury in bearing the burdens the daughters should share with her for their own present good and future benefit. The course many parents have pursued in allowing their children to be indolent, and to gratify a desire for reading romance, is unfitting them for real life. Novel and story-book reading are the greatest evils that youth can indulge in. Novel and love-story readers always fail to make good, practical mothers. They live in an unreal world. They are air-castle builders, living in an imaginary world. They become sentimental, and have sick fancies. Their artificial life spoils them for anything useful. They are dwarfed in intellect, although they may flatter themselves that they are superior in mind and manners. Exercise in household labor will be of the greatest advantage to young girls. [Cf: The Health Reformer 04-01-73 para. 06] p. 108, Para. 5, [1873MS].

Physical labor will not prevent the cultivation of the intellect. Far from this. The advantages gained by physical labor will balance them, that the mind shall not be overworked. The toil will then come upon the muscles, and relieve the wearied brain. There are many listless, useless girls who consider it unlady-like to engage in active labor. But their characters are too transparent to deceive sensible persons in regard to their real worthlessness. They will simper and giggle, and are all affectation. They appear as though they could not speak their words fairly and squarely, but torture all they say with lisping and simpering. Are these ladies? They were not born fools, but were educated such. It does not require a frail, helpless, overdressed, simpering thing to make a lady. A sound body is required for a sound intellect. Physical soundness and a practical knowledge in all the necessary household duties, are never a hindrance to a well-developed intellect, but highly important for a lady. [Cf: The Health Reformer 04-01-73 para. 07] p. 109, Para. 1, [1873MS].

All the powers of the mind should be called into use, and developed, in order for men and women to have well-balanced minds. The world is full of one-sided men and women, because one set of the faculties are cultivated, while others are dwarfed from inaction. The education of most youth is a failure. They over-study, while they neglect that which pertains to practical business life. Men and women become parents without considering their responsibilities, and their offspring sink lower in the scale of human deficiency than they themselves. Thus we are fast degenerating. The constant application to study, as the schools are now conducted, is unfitting youth for practical life. The human mind will have action. If it is not active in the right direction, it will be active in the wrong. And in order to preserve the balance of the mind, labor and study should be united in the schools. [Cf: The Health Reformer 04-01-73 para. 08] p. 109, Para. 2, [1873MS].

There should have been in past generations provisions made for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should have been teachers also of household labor. There should have been a portion of the time each day devoted to labor, that the physical and mental might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds. E. G. W. [Cf: The Health Reformer 04-01-73 para. 09] p. 109, Para. 3, [1873MS].

God prepared for Adam and Eve a beautiful garden. He provided for them everything their wants required. He planted for them trees of every variety, bearing fruit. With a liberal hand he surrounded them with his bounties--the trees, for usefulness and beauty, and the lovely flowers, which sprung up spontaneously, and flourished in rich profusion around them, were to know nothing of decay. Adam and Eve were rich indeed. They possessed beautiful Eden. Adam was monarch in this beautiful domain. None can question the fact that Adam was rich. But God knew that Adam could not be happy unless he had employment. Therefore he gave him something to do. He was to dress the garden. [Cf: The Health Reformer 05-01-73 para. 01] p. 109, Para. 4, [1873MS].

The Creator of man never designed that he should be idle. The Lord formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. It was the law of nature, therefore the law of God, that brain, nerve, and muscle, should be in active motion. Young gentlemen and ladies that refuse to labor because they are not compelled to, and because it is not fashionable, are not guided and controlled by enlightened reason. Those who shun manual labor, cannot have physical stamina. In order for the young to enjoy perfect health and perfect happiness, every organ and function must be in perfect operation as God designed they should be. If all the organs act their natural part, life, health, and happiness, will be the result. Too little exercise, and staying in-doors too much, will bring on feebleness and disease of some one or more of the organs. It is sinful to impair or weaken one of the powers God has given us. The great Creator designed that we should have perfect bodies, that we might preserve them in health, and render to him the offering of a living sacrifice, holy and acceptable to God. [Cf: The Health Reformer 05-01-73 para. 02] p. 109, Para. 5, [1873MS].

Exercise in useful labor will be carrying out the original plan of God, when he bade Adam and Eve to dress the garden. Life is precious, and should be preserved intelligently by regarding the laws of our being. [Cf: The Health Reformer 05-01-73 para. 03] p. 110, Para. 1, [1873MS].

Fashionable idlers, who have plenty of leisure, fail to attain happiness. They have been educated to regard honest labor as only fit for the poor, while it would degrade the wealthy. They rob the brain and nervous system, by fashionable indolence, of a supply of animal energy that keeps the machinery of the body in healthful activity. [Cf: The Health Reformer 05-01-73 para. 04] p. 110, Para. 2, [1873MS].

In order for the brain to have clearness and strength of thought, retentive memory, and mental power, the muscles of the body should have



exercise a portion of each day in order to preserve and improve health. [Cf: The Health Reformer 05-01-73 para. 05] p. 110, Para. 3, [1873MS].

Adam was in glorious Eden. He was perfectly developed, and then set to work by his Maker that in exercise all his muscles should preserve their elasticity. Many young men and ladies are too proud, or too lazy, to engage [Cf: The Health Reformer 05-01-73 para. 06] p. 110, Para. 4, [1873MS].

The world is full of women with but little vitality, and less common sense. Society is in great need of healthful, sensible young women, who are not afraid to work and soil their hands. God gave them hands to employ in useful labor. God did not give us the wonderful human machinery of the body to become paralyzed by inaction. The living machinery God designed should be in daily activity, and in this activity or motion of the machinery, is its preserving power. Manual labor quickens the circulation of the blood. The more active the circulation the more free will be the blood from obstructions and impurities. The blood nourishes the body. The health of the body depends upon the healthful circulation of the blood. If work is performed without the heart being in it, it is simply drudgery, and the benefit which should result from the exercise is not gained. [Cf: The Health Reformer 05-01-73 para. 07] p. 110, Para. 5, [1873MS].

Toiling mothers, who have given their children the advantages of education, and have brought them up without disciplining them to self-denial and physical labor, and have given them liberty to follow their own pleasure, will not receive much happiness and comfort from these children. In my travels I have seen that those women who entered upon the married life wholly unprepared for domestic duties, were not happy. They did not receive the training and the education in their youth that fitted them for the responsible position they had by most solemn covenant agreed to fill. The parents had made a great mistake. When children, they were excused from exertion in order "to enrich the mind." They could play an instrument of music, but were not educated to take responsibility. They enjoyed burying their minds in novels, but had no love to keep their houses in order. They were as incompetent for the responsible position of mothers as a girl of fifteen years. Economy of means they knew nothing of, and yet these are the mothers that are bringing up children to take their place upon the stage of action, to act their part in the drama of life. The characters of youth should not be spoiled by over-fond mothers. Parents should consider that as they neglect to thoroughly educate their daughters in domestic labor and economy, they are giving characters to them which will make their future married lives miserable. There will be disappointed husbands, and neglected children, because of inefficient wives and mothers. E. G. W. [Cf: The Health Reformer 05-01-73 para. 08] p. 110, Para. 6, [1873MS].

Men and women of this age who have a large amount of earthly treasure may be estimated as wealthy. But their riches, in comparison with the paradise of wealth given the lordly Adam, are very insignificant. Yet the so-called wealthy sometimes regard it degrading for them and their children to engage in useful physical labor. Their views are not in harmony with God's original plans. They educate their children by precept and example that physical labor is beneath their exalted station, and, in order to be gentlemen and ladies, their hands must be

unemployed, so far as useful labor is concerned. They are early sent to a boarding school or a seminary to obtain book knowledge, or they pass away their time in ornamenting their persons, or in gratifying their inclination for amusements. For this education, high and noble duties are neglected. [Cf: The Health Reformer 06-01-73 para. 01] p. 111, Para. 1, [1873MS].

We have no right, my Christian sisters, to waste our time, and give example to others who are less able than we to waste their time and energies, upon needless ornaments, upon dress or furniture, or to indulge in superfluities in food. We have religious duties to perform, and if we neglect these duties, and give our time to needless things, we will dwarf the intellect, and separate the affections from God. The Author of our existence has claims upon our time and our money. He has poor and suffering ones all around us that money may relieve, and cheering, encouraging words bless. Christ identifies himself with the wants of suffering humanity. As you neglected to visit the widow and orphans tried in the furnace of affliction, suffering want and privation, you did not realize that Christ would mark the circumstances against you in the book of records, as though you had neglected him. [Cf: The Health Reformer 06-01-73 para. 02] p. 111, Para. 2, [1873MS].

The impression that in order to be gentlemen and ladies the hands must be unskilled in useful employment, and delicate idleness be cultivated, is not in accordance with the Lord's plans in the creation of man. These false notions open a wide door for temptation. [Cf: The Health Reformer 06-01-73 para. 03] p. 111, Para. 3, [1873MS].

Many professed Christian parents show by their course of action that the main object of their lives is to secure their own enjoyment. They follow inclination and look for happiness in amusements. Happiness is not secured by depending on various gratifications within our reach. All who imitate the life of Christ, and conform their character to his, and engage in active, useful labor in self-denying benevolence, will have happiness. "For even Christ pleased not himself." He said, "I seek not mine own will, but the will of the Father which hath sent me." [Cf: The Health Reformer 06-01-73 para. 04] p. 111, Para. 4, [1873MS].

Inaction and delicate idleness is weakening the life-forces of young women. There are those who spend hours of precious time in bed, which is not blessing them with increase of strength, or relieving others from burdens, but is bringing upon them debility and confirming them in wrong habits. These hours idled away needlessly in bed can never be regained. The sin of time thus lost is marked in the book of records. [Cf: The Health Reformer 06-01-73 para. 05] p. 111, Para. 5, [1873MS].

There is enough to do in this busy world of ours. There are enough in God's great family who need sympathy and aid. If our own work does not demand our time, there are sick to be visited, the poor to be helped and encouraged. But while hours are being idled away, there is a pressure frequently of labor close at home. Rooms may need to be put in order, garments may need repairing, and there may be a variety of little duties that some one must attend to. There may be a necessity for careful oversight of provisions, that nothing may be wasted. [Cf: The Health Reformer 06-01-73 para. 06] p. 111, Para. 6, [1873MS].

I have observed a great deficiency in so-called educated ladies. They

may have graduated with honors, but are shamefully deficient in the practical duties of life. They are destitute of the qualifications necessary for the proper regulation and happiness of the family. They may talk of woman's elevated sphere and of her rights, while they themselves sink far below the true sphere of woman. God designed that women should become intelligent in the most essential duties of life. But very many in the scale of knowledge and efficiency are even below their hired servants. It is the right of every daughter of Eve in our land to be thoroughly educated in household duties, having a knowledge of all the branches of practical life in domestic labor. She may preside in her family as queen in her domain, her household being her kingdom. She should be fully competent to direct her servants. It is woman's right to be qualified to direct the expanding minds of her children. It is her right to have an understanding of her own and her children's organisms, that she may know how to treat her children, and save them from the poisons of doctors' drugs. She may adore her gracious Creator as she contemplates how beautifully and simply nature carries on her work when she is not interfered with. She may be an intelligent nurse and physician of her own dear children, instead of leaving their precious lives in the hands of stranger physicians, to be drugged to death. It is woman's right to know how to regulate her own habits, and those of her children, in diet and dress, in exercise and in domestic duties, and employment in the open air in relation to life and health. [Cf: The Health Reformer 06-01-73 para. 07] p. 112, Para. 1, [1873MS].

Of all the living organisms that God has created, none rank in the scale of value with him anywhere near to man. And if human beings would become intelligent in regard to their own bodies, and understand their relation to life and health, and regulate their habits of eating, of dressing, of working and resting, their lives would be prolonged in health and happiness. Many mothers do not take half the interest in the constitutional wants of their children that the intelligent farmer shows to the brutes around him. It is woman's right to look after the interest of her husband, to have a care for his wardrobe, and to seek to make him happy. It is her right to improve her mind and manners, to be social, cheerful, and happy, shedding sunshine in her family, and making it a little heaven. And she may have an interest for more than "me and mine." She should consider that society has claims upon her. [Cf: The Health Reformer 06-01-73 para. 08] p. 112, Para. 2, [1873MS].

The false education of young ladies leads them to regard uselessness, frivolity, and helplessness, as desirable attainments. Many parents give their daughters the advantages of literary attainments, support them in amusement, and relieve them from the burdens of domestic care. They give them an abundance of time and nothing to occupy it. Flattery and the artificial, without an object or aim--nothing substantial to satisfy the mind and strengthen principle--leave empty nothingness. [Cf: The Health Reformer 06-01-73 para. 09] p. 112, Para. 3, [1873MS].

I copy the following appropriate paragraph from "The American Woman's Home," by C. E. Beecher and Harriet Beecher Stowe:-- [Cf: The Health Reformer 06-01-73 para. 10] p. 112, Para. 4, [1873MS].

[Cf: The Health Reformer 06-01-73 para. 11] p. 112, Para. 5, [1873MS].

There are many popularly-educated women who have no love for domestic labor because they have cherished thoughts that their education placed them above household employment. Young women should be educated for their important life-work with the advantages of the highest moral and physical strength, and should receive the purest cultivation. [Cf: The Health Reformer 06-01-73 para. 12] p. 113, Para. 1, [1873MS].

God placed Adam and Eve in the garden to labor. They were both to unite their efforts in dressing and keeping the garden. If young women waste their time in uselessness, they are meeting with great loss. Their time should be employed in becoming rich in good works, and in this manner they are indeed cultivating the intellect for a purpose. The most essential education for youth is a knowledge of the branches of labor important for practical life. [Cf: The Health Reformer 06-01-73 para. 13] p. 113, Para. 2, [1873MS].

"THE AMERICAN WOMAN'S HOME" CONTINUES: "THERE HAS BEEN A GREAT DEAL OF CRUDE, DISAGREEABLE TALK IN THESE CONVENTIONS, AND TOO GREAT TENDENCY OF THE AGE TO MAKE THE EDUCATION OF WOMAN ANTI-DOMESTIC. IT SEEMS AS IF THE WORLD NEVER COULD ADVANCE, EXCEPT LIKE SHIPS UNDER A HEADWIND, TACKLING AND GOING TOO FAR, NOW IN THIS DIRECTION, AND NOW IN THE OPPOSITE. OUR COMMON-SCHOOL SYSTEMS NOW REJECT SEWING FROM THE EDUCATION OF GIRLS, WHICH VERY PROPERLY USED TO OCCUPY MANY HOURS DAILY IN SCHOOL A GENERATION AGO. THE DAUGHTERS OF LABORERS AND ARTISANS ARE PUT THROUGH ALGEBRA, GEOMETRY, TRIGONOMETRY, AND THE HIGHER MATHEMATICS, TO THE ENTIRE NEGLECT OF THAT LEARNING WHICH BELONGS DISTINCTIVELY TO WOMEN. A GIRL OFTEN CANNOT KEEP PACE WITH HER CLASS IF SHE GIVES ANY TIME TO DOMESTIC MATTERS; AND ACCORDINGLY SHE IS EXCUSED FROM THEM ALL DURING THE WHOLE TERM OF HER EDUCATION. AS THE RESULT, THE YOUNG WOMEN IN SOME OF OUR COUNTRY TOWNS ARE, IN MENTAL CULTURE, MUCH IN ADVANCE OF THE MALES OF THE SAME HOUSEHOLD; BUT WITH THIS COMES A PHYSICAL DELICACY, THE RESULT OF AN EXCLUSIVE USE OF THE BRAIN AND A NEGLECT OF THE MUSCULAR SYSTEM, WITH GREAT INEFFICIENCY IN PRACTICAL, DOMESTIC DUTIES. THE RACE OF STRONG, HARDY, CHEERFUL GIRLS, THAT USED TO GROW UP IN COUNTRY PLACES, AND MADE THE BRIGHT, NEAT, NEW ENGLAND KITCHENS OF OLDEN TIMES--THE GIRLS THAT COULD WASH, IRON, BAKE, HARNESS A HORSE AND DRIVE HIM, NO LESS THAN BRAID STRAW, EMBROIDER, DRAW, PAINT, AND READ INNUMERABLE BOOKS--THIS RACE OF WOMEN, PRIDE OF OLDEN TIME, IS DAILY LESSENING; AND IN THEIR STEAD COME THE FRAGILE, EASILY-FATIGUED, LANGUID GIRLS OF A MODERN AGE, DRILLED IN BOOK LEARNING, IGNORANT OF COMMON THINGS. THE GREAT DANGER OF ALL THIS, AND OF THE EVILS THAT COME FROM IT, IS, THAT SOCIETY, BY-AND-BY, WILL TURN AS BLINDLY AGAINST FEMALE INTELLECTUAL CULTURE AS IT NOW ADVOCATES IT, AND HAVING WORKED DISPROPORTIONATELY ONE WAY, WILL WORK DISPROPORTIONATELY IN THE OPPOSITE DIRECTION." E. G. White. [Cf: The Health Reformer 06-01-73 para. 14] p. 113, Para. 3, [1873MS].

The prophet Ezekiel describes a class whose example Christians should not imitate. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." [Cf: The Health Reformer 07-01-73 para. 01] p. 113, Para. 4, [1873MS].

We are not ignorant of the fall of Sodom because of the corruption of its inhabitants. The prophet has here specified the particular evils which led to dissolute morals. We see the very sins now existing in the world which were in Sodom, and which brought upon her the wrath of God,

even to her utter destruction. [Cf: The Health Reformer 07-01-73 para. 02] p. 113, Para. 5, [1873MS].

It is important in the education and moral training of children and youth, to the formation of characters on which depend their own happiness and the happiness of those with whom they associate, that they are taught to cultivate habits of self-denial and a love to do good to others, as Christ in his life has given us an example. [Cf: The Health Reformer 07-01-73 para. 03] p. 114, Para. 1, [1873MS].

In all the teachings of Christ, he sought to impress upon the minds of his hearers that their happiness did not consist in self-gratification and amusements, but in the cultivation and exercise of useful lives in self-denying benevolence, as he was giving them an example in his own life. Idleness is sin in the wealthy as well as in those who are poor. Riches are a snare when their possession relieves from responsibilities which God designed we all should bear whether we are rich or poor. If God has intrusted to us riches, it is for the purpose of using his bounties to do good, to bless the needy, and thus glorify him. Said Christ, "How hardly shall they that have riches enter into the kingdom of God!" He expressly warned his hearers, "Take heed and beware of covetousness, for a man's life [health and happiness] consisteth not in the abundance of the things which he possesseth." [Cf: The Health Reformer 07-01-73 para. 04] p. 114, Para. 2, [1873MS].

The Lord illustrates how he estimates the worldly wealthy who lift up their souls unto vanity because of their earthly possessions, by the rich man who tore down his barns and built greater, that he might have wherewith to bestow his goods. Forgetful of God, he acknowledged not from whence came all his possessions. No grateful thanks ascended to his gracious Benefactor. He congratulated himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." The Master, who had intrusted to him earthly riches with which to bless his fellow-men and glorify his Maker, was justly angry at his ingratitude, and said, "Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." An extensive fortune, or any degree of wealth, will not secure the favor of God. All these bounties and blessings come from him to prove and develop the character of man. [Cf: The Health Reformer 07-01-73 para. 05] p. 114, Para. 3, [1873MS].

Men may have boundless wealth, yet if they are not rich toward God, if they have no interest to secure to themselves the heavenly treasure and divine wisdom, they are accounted fools by their Creator. Labor is a blessing. It is impossible for us to enjoy health without labor. All the faculties should be called into use in order to be properly developed, and that men and women may have well-balanced minds. If the young had been given a thorough education in the different branches of labor, and had been taught labor as well as the sciences, their education would have been of greater value to them. [Cf: The Health Reformer 07-01-73 para. 06] p. 114, Para. 4, [1873MS].

The rich have greater temptations to neglect the cultivation of the very things which are essential to their health and happiness in this life than their less wealthy neighbors. The wealthy are frequently led to encourage indolence and self-indulgence, and they fail to educate

their children to develop valuable characters; such as God estimates, and which will give them moral worth fit for the society of the heavenly angels. [Cf: The Health Reformer 07-01-73 para. 07] p. 114, Para. 5, [1873MS].

I clip from an exchange the following on [Cf: The Health Reformer 07-01-73 para. 08] p. 115, Para. 1, [1873MS].

"EVERY-DAY RELIGION." "WE MUST COME BACK TO OUR POINT, WHICH IS NOT TO URGE YOU ALL TO GIVE YOURSELVES TO MISSION WORK, BUT TO SERVE GOD MORE IN CONNECTION WITH YOUR DAILY CALLING. I HAVE HEARD THAT A WOMAN WHO HAS A MISSION MAKES A POOR WIFE OR A BAD MOTHER; THIS IS VERY POSSIBLE, AND AT THE SAME TIME VERY LAMENTABLE; BUT THE MISSION I URGE, IS NOT AT ALL OF THIS SORT. DIRTY ROOMS, SLATTERLY GOWNS, CHILDREN WITH UNWASHED FACES ARE SWIFT WITNESSES AGAINST THE SINCERITY OF THOSE WHO KEEP OTHER VINEYARDS AND NEGLECT THEIR OWN. I HAVE NO FAITH IN THAT WOMAN WHO TALKS OF GRACE AND GLORY ABROAD, AND USES NO SOAP AND WATER AT HOME. LET THE BUTTONS BE ON THE SHIRTS, LET THE CHILDREN'S SOCKS BE MENDED, LET THE HOUSE BE AS NEAT AS A NEW PIN, AND THE HOME BE AS HAPPY AS HOME CAN BE. SERVE GOD BY DOING COMMON ACTIONS IN A HEAVENLY SPIRIT, AND THEN, IF YOUR DAILY CALLING ONLY LEAVES YOU CRACKS AND CREVICES OF TIME, FILL THEM UP WITH HOLY SERVICE. -- Spurgeon." [Cf: The Health Reformer 07-01-73 para. 09] p. 115, Para. 2, [1873MS].

I AM DELIGHTED TO FIND THE FOLLOWING IN THAT INVALUABLE WORK ENTITLED "THE YOUNG LADY'S COUNSELOR," BY REV. DANIEL WISE, A. M.; IT CAN BE OBTAINED AT ANY METHODIST BOOK ROOMS:-- [Cf: The Health Reformer 07-01-73 para. 10] p. 115, Para. 3, [1873MS].

"PERMIT ME, BY WAY OF ILLUSTRATING ANOTHER FEATURE OF THIS QUESTION, TO LEAD YOU INTO THE SITTING-ROOM OF A RESPECTABLE AND PIOUS LADY. SHE IS NEATLY BUT PLAINLY ATTIRED, AND IS BUSY, WITH THE AID OF A SERVANT, DUSTING AND CLEANING THE ROOM. THE DOOR-BELL RINGS, AND THE GIRL HASTENS TO SEE WHO IS THE VISITOR. SHE FINDS THE LADY'S PASTOR AT THE DOOR, AND, WITHOUT CEREMONY, USHERS HIM INTO THE SITTING-ROOM. THE LADY'S FACE IS SUFFUSED WITH BLUSHES, AS SHE CONFUSEDLY LAYS ASIDE HER DUSTING-BRUSH AND OFFERS HER HAND TO THE MINISTER, SAYING, 'SIR, I AM ASHAMED YOU SHOULD FIND ME THUS.' [Cf: The Health Reformer 07-01-73 para. 11] p. 115, Para. 4, [1873MS].

"LET CHRIST, WHEN HE COMETH, FIND ME SO DOING,' REPLIES HER PASTOR. [Cf: The Health Reformer 07-01-73 para. 12] p. 115, Para. 5, [1873MS].

"WHAT! SIR; DO YOU WISH TO BE FOUND IN THIS EMPLOYMENT?' EARNESTLY INQUIRED THE ASTONISHED LADY. [Cf: The Health Reformer 07-01-73 para. 13] p. 115, Para. 6, [1873MS].

"YES, MADAM, I WISH TO BE FOUND FAITHFULLY PERFORMING THE DUTIES OF MY MISSION, AS I HAVE FOUND YOU FULFILLING YOURS.' [Cf: The Health Reformer 07-01-73 para. 14] p. 115, Para. 7, [1873MS].

"AND WAS NOT THE MINISTER RIGHT? HE RECOGNIZED A GREAT, BUT A DESPISED, TRUTH. HE SAW AS HIGH A MORAL IMPORTANCE IN THE HUMBLE TASK OF THE LADY AS IN THE MISSIONS OF GABRIEL TO THE ANCIENT PROPHETS; FOR BOTH DID THE WILL OF GOD IN THEIR RESPECTIVE SPHERES, AND DIVERSITY OF SPHERE DOES NOT NECESSARILY INVOLVE REAL INFERIORITY IN THE EMPLOYMENT. THE LADY IN HER HOME COULD EXHIBIT AN AFFECTION AS TRUE, AND AN

OBEDIENCE AS SINCERE, As THE ANGEL IN HIS SPHERE. It WOULD BE DIFFICULT TO SHOW WHEREIN HER EMPLOYMENT Was MORALLY AND NECESSARILY INFERIOR TO HIS, INASMUCH AS THE CHARACTER OF AN ACT DERIVES ALL ITS MORAL GREATNESS, NOT FROM THE SPHERE OF THE ACTOR, BUT FROM ITS CONFORMITY TO THE WILL OF GOD. [Cf: The Health Reformer 07-01-73 para. 15] p. 115, Para. 8, [1873MS].

"DO YOU PERCEIVE THE BEARING OF MY ILLUSTRATION UPON THE QUESTION OF WOMAN'S SPHERE? It SHOWS YOU THAT YOUR SEX IS NOT NECESSARILY INFERIOR TO THE OTHER, BECAUSE IT IS CALLED, BY GOD AND NATURE, TO ACT IN A DIFFERENT SPHERE. YOUR EXCLUSION FROM THE STAGE OF PUBLIC LIFE DOES NOT IMPLY YOUR INFERIORITY--ONLY THE DIVERSITY OF YOUR POWERS, FUNCTIONS AND DUTIES. INDEED, IT WOULD DEFY THE LOFTIEST POWERS TO SHOW WHEREIN THE WORK, THE MISSION OF THE SPHERE OF WOMAN, IS A WHIT BENEATH THAT OF HER MORE BUSTLING AND PROMINENT COMPANION, Man. [Cf: The Health Reformer 07-01-73 para. 16] p. 116, Para. 1, [1873MS].

"WHAT IS THE SPHERE OF WOMAN? HOME, THE SOCIAL CIRCLE. WHAT IS HER MISSION? TO MOLD CHARACTER, TO FASHION HERSELF AND OTHERS AFTER THE MODEL CHARACTER OF CHRIST. WHAT ARE HER CHIEF INSTRUMENTS FOR THE ACCOMPLISHMENT OF HER GREAT WORK? THE AFFECTIONS. LOVE IS THE WAND BY WHICH SHE IS TO WORK MORAL TRANSFORMATIONS WITHIN HER FAIRY CIRCLE. GENTLENESS, SWEETNESS, LOVELINESS AND PURITY ARE THE ELEMENTS OF HER POWER. HER PLACE IS NOT ON LIFE'S GREAT BATTLE FIELDS. Man BELONGS THERE. IT IS FOR HIM TO GO FORTH ARMED FOR ITS CONFLICTS AND STRUGGLES, TO DO FIERCE BATTLE WITH THE HOSTS OF EVIL THAT THROG OUR EARTH AND TRAMPLE UPON ITS BLESSINGS. But WOMAN MUST ABIDE IN THE PEACEFUL SANCTUARIES OF HOME, AND WALK IN THE NOISELESS VALES OF PRIVATE LIFE. THERE SHE MUST DWELL, BESIDE THE SECRET SPRINGS OF PUBLIC VIRTUE. THERE SHE MUST SMILE UPON THE FATHER, THE BROTHER, THE HUSBAND, WHEN, RETURNING LIKE WARRIORS FROM THE FIGHT, EXHAUSTED AND COVERED WITH THE DUST OF STRIFE, THEY NEED TO BE REFRESHED BY SWEET WATERS DRAWN 'FROM AFFECTION'S SPRING,' AND CHEERED TO RENEWED STRUGGLES BY THE MUSIC OF HER VOICE. THERE SHE MUST REAR THE CHRISTIAN PATRIOT AND STATESMAN, THE SELF-DENYING PHILANTHROPIST AND THE OBEDIENT CITIZEN. THERE, IN A WORD, SHE MUST FORM THE CHARACTER OF THE WORLD, AND DETERMINE THE DESTINY OF HER RACE. HOW AWFUL IS HER MISSION! WHAT DREAD RESPONSIBILITY ATTACHES TO HER WORK! SURELY, SHE IS NOT DEGRADED BY FILLING SUCH A SPHERE. NOR WOULD SHE BE ELEVATED, IF, FORSAKING IT, SHE SHOULD GO FORTH INTO THE HIGHWAYS OF SOCIETY AND JOSTLE WITH HER BROTHERS FOR THE OFFICES AND HONORS OF PUBLIC LIFE. FAME SHE MIGHT OCCASIONALLY GAIN, BUT IT WOULD BE AT THE PRICE OF HER WOMANLY INFLUENCE. [Cf: The Health Reformer 07-01-73 para. 17] p. 116, Para. 2, [1873MS].

"FANCY YOURSELF FAR OUT AT SEA, IN A NOBLE SHIP, CONTENDING WITH A FURIOUS STORM. 'BENEATH IS ONE WILD WHIRL OF FOAMING SURGES; ABOVE, THE ARRAY OF LIGHTNINGS, LIKE THE SWORDS OF CHERUBIM, WIDE BRANDISHED, TO REPEL AGGRESSION FROM HEAVEN'S GATES.' BEHOLD, AMIDST THIS SCENE OF GRANDEUR, THE STORMY PETREL GLIDING UP THE FACE OF A HUGE WAVE, DARTING ABOVE THE FOAM OF A BREAKER, OR SWEEPING ALONG THE WATERY VALLEYS AS COMPOSEDLY AND AS NATURALLY AS IT EVER SWEEPED OVER THE SAME SEA IN AN HOUR OF CALM. BEHOLD, TOO, ANOTHER BIRD, WHIRLING AND DARTING ABOVE THE SPRAY WITH A CRY OF SEEMING DESPAIR; NOW FLYING BEFORE A MONSTER SEA, AND ANON STRUGGLING TO KEEP ITS WET AND WEARY WINGS FROM FOLDING INTO HELPLESS INACTION. [Cf: The Health Reformer 07-01-73 para. 18] p. 116, Para. 3, [1873MS].

"TELL Me, LADY, WHY THIS LITTLE TREMBLER Is IN SO PITIFUL A PLIGHT, WHILE The STORMY PETREL GAMBOLS FREELY AMONG THE WAVES. You CANNOT ANSWER. THEN LISTEN. THE PETREL Is IN ITS APPROPRIATE SPHERE. THE LITTLE TREMBLER Is A LAND-BIRD, TEMPTED, At FIRST, BY SUNNY WEATHER, To WANDER AMONG THE ISLANDS, AND DRIVEN, At LAST, BY A STRONG WIND TO SEA. HE IS OUT Of HIS SPHERE; And HENCE HIS QUIET HAS FLED, HIS SONG Is SILENCED AND HIS LIFE ENDANGERED. GOD MADE Him FOR THE LAND. THE GROVE Is HIS HOME, AND HIS SPHERE Is AMONG The FLOWERS. [Cf: The Health Reformer 07-01-73 para. 19] p. 116, Para. 4, [1873MS].

"IT Ia THUS WITH THE ENTIRE CREATION. EVERYTHING HAS Its APPOINTED SPHERE, WITHIN WHICH ALONE It CAN FLOURISH. MEN AND WOMEN HAVE THEIRS. THEY ARE Not EXCEPTIONS TO THIS TRUTH, BUT EXAMPLES OF It. TO BE HAPPY AND PROSPEROUS, THEY MUST ABIDE In THEM. MAN IS FITTED FOR THE STORMS Of PUBLIC LIFE, And, LIKE THE PETREL, CAN Be HAPPY AMID THEIR RUDEST SURGES. WOMAN Is FORMED FOR THE CALM Of HOME. SHE MAY VENTURE, LIKE THE LAND BIRD, To INVADe THE SPHERE Of MAN, BUT SHE WILL ENCOUNTER STORMS WHICH SHE Is UTTERLY UNFITTED To MEET; HAPPINESS WILL FORSAKE HER BREAST, HER OWN SEX Will DESPISE HER, MEN Will Be UNABLE TO LOVE HER, AND WHEN SHE DIES SHE WILL FILL An UNHONORED Grave. [Cf: The Health Reformer 07-01-73 para. 20] p. 117, Para. 1, [1873MS].

"THAT GREAT PATRIOT, JOHN ADAMS, PAID a HIGH COMPLIMENT TO THE POWER Of YOUR SEX, WHEN, In AN HOUR Of DEEP POLITICAL GLOOM, He WROTE THE FOLLOWING LINES To HIS WIFE. ALLUDING TO THE ATTACK Of THE BRITISH ON THE CITY Of PHILADELPHIA, He SAYS: 'I BELIEVE THE TWO HOWES HAVE NOT VERY GREAT WOMEN For THEIR WIVES; If THEY HAD, WE SHOULD SUFFER MORE FROM THEIR EXERTIONS THAN We DO. A SMART WIFE WOULD HAVE PUT HOWE In POSSESSION Of PHILADELPHIA a LONG TIME Ago.' [Cf: The Health Reformer 07-01-73 para. 21] p. 117, Para. 2, [1873MS].

"THIS REMARK Of THE STATESMAN, PLAYFULLY AS IT Is EXPRESSED, WAS, NEVERTHELESS, THE OFFSPRING Of AN OPINION WHICH He SERIOUSLY MAINTAINED CONCERNING THE INFLUENCE Of WOMEN. HE CONTENDED THAT MUCH Of THE MERIT Of THE GREAT MEN WHOSE NAMES ARE On THE ROLL Of FAME, BELONGED To THEIR SISTERS, WIVES AND MOTHERS. HENCE He ATTRIBUTED THE FAULTS Of HOWE To THE LACK Of HIGH MERIT In HIS Wife. [Cf: The Health Reformer 07-01-73 para. 22] p. 117, Para. 3, [1873MS].

"JOHN QUINCY ADAMS, The 'OLD MAN ELOQUENT,' ONCE PAID The FOLLOWING PRECIOUS TRIBUTE TO HIS MOTHER: 'IT IS DUE To GRATITUDE AND NATURE THAT I SHOULD ACKNOWLEDGE And AVOW THAT SUCH AS I HAVE BEEN, WHATEVER IT WAS, SUCH AS I Am, WHATEVER IT IS, AND SUCH AS I HOPE TO BE In ALL FUTURITY, MUST BE ASCRIBED, UNDER PROVIDENCE, To THE PRECEPTS AND EXAMPLE Of My MOTHER.' [Cf: The Health Reformer 07-01-73 para. 23] p. 117, Para. 4, [1873MS].

"VERY SIMILAR Is THE CONFESSION Of THE CELEBRATED GERMAN PHILOSOPHER, KANT, WHO SAYS, 'I SHALL NEVER FORGET THAT It WAS MY MOTHER WHO CAUSED The GOOD WHICH Is IN MY SOUL To FRUCTIFY.' [Cf: The Health Reformer 07-01-73 para. 24] p. 117, Para. 5, [1873MS].

"NOR ARE THE PLEASURES Of SUCCESS LESS DELIGHTFUL In A WOMAN'S BREAST BECAUSE SHE ATTAINS It THROUGH ANOTHER. IF A RICH TIDE Of JOY FLOWS THROUGH THE BREAST Of AN APPLAUDED HERO, A TRIUMPHANT STATESMAN, Or A USEFUL PHILANTHROPIST, THERE Is ANOTHER EQUALLY DELIGHTFUL In THE BOSOM Of THE WOMAN WHO Is CONSCIOUS THAT, BUT FOR HER, THE GREAT Man WOULD



NEVER HAVE MOUNTED THE PEDESTAL OF HIS GREATNESS. [Cf: The Health Reformer 07-01-73 para. 25] p. 117, Para. 6, [1873MS].

"AWAY, THEN, FROM YOUR HEART, YOUNG LADY, WITH ALL THE VAGARIES OF THESE PSEUDO REFORMERS! TREAT THEIR CRUDE OPINIONS WITH THE CONTEMPT THEY DESERVE. GLORY IN THE TRUE GREATNESS AND REAL SUBLIMITY OF THE SPHERE YOU ARE CALLED TO FILL. LABOR TO QUALIFY YOURSELF TO FULFILL YOUR MISSION WITH DISTINGUISHED SUCCESS. OBTAIN, BY PERSEVERING SELF-CULTURE, THOSE HIGH QUALITIES WHICH LIFT ONE MIND ABOVE ANOTHER. FOR YOU MUST NOT FAIL TO REMEMBER THAT YOU CANNOT COMMUNICATE HIGH QUALITIES AND NOBLE SENTIMENTS TO OTHER MINDS UNLESS THEY FIRST EXIST IN YOUR OWN. CULTIVATE, THEREFORE, THE LOFTIEST VIRTUES, THE HIGHEST ELEMENTS OF GREAT CHARACTER. [Cf: The Health Reformer 07-01-73 para. 26] p. 117, Para. 7, [1873MS].

"SUCH BEING YOUR SPHERE, WITH ITS WEIGHTY RESPONSIBILITY, YOU REQUIRE THE AIDS OF RELIGION TO FILL IT WITH PROPRIETY AND EFFECT. HIGH QUALITIES ARE NOT THE OFFSPRING OF AN UNGRACIOUS NATURE. THERE IS TOO MUCH OF THE MORAL WEAKNESS OF DEPRAVITY IN THE HUMAN SOUL TO PERMIT ITS HARMONIOUS AND USEFUL DEVELOPMENT WITHOUT THE RESTRAINTS AND AIDS OF GRACE. WHERE THE SPIRIT OF REVEALED RELIGION DOES NOT REIGN, THERE WILL BE MORAL DEFORMITY. SELFISHNESS WITH ITS FORBIDDING ASPECT, PRIDE, ENVY, HATE, DISCONTENT, FRETFULNESS, ILL-TEMPER, AND TROOPS OF KINDRED VICES, WILL WOUND AND SEAR YOUR CHARACTER, DIMINISH YOUR INFLUENCE, AND DISTURB YOUR PEACE. BUT, BY SURRENDERING YOURSELF TO THE CLAIMS AND INFLUENCES OF THE SAVIOUR, YOUR LIFE WILL BE AS A FRUITFUL BRANCH IN A BEAUTIFUL VINE. THE FRUITS OF THE SPIRIT WILL ADORN IT. CLUSTERS OF GRACES, SUCH AS LOVE, JOY, PEACE, GENTLENESS, GOODNESS AND MEEKNESS, WILL GIVE IT ATTRACTIVENESS. ITS BEAUTY WILL IMPRESS THE MINDS ABOUT YOU, AND ACT AS A MIGHTY RESTRAINT FROM SIN UPON THEM AS THEY WANDER OVER THE EARTH. YOUR IMAGE WILL STAND BEFORE A BROTHER, A HUSBAND OR A FATHER, AS A GOOD GENIUS IN HIS HOUR OF TEMPTATION, AND FORBID THE TRIUMPH OF THE TEMPTER. [Cf: The Health Reformer 07-01-73 para. 27] p. 118, Para. 1, [1873MS].

"TO IMPRESS SUCH AN IMAGE OF YOURSELF UPON SOME LOVED MIND WITHIN YOUR CIRCLE IS WORTH A LIFETIME OF EFFORT. AND YOU HAVE NO EFFECTUAL MEANS OF ACCOMPLISHING SO NOBLE A TASK BUT BY COMMUNING DEEPLY WITH THE SPIRIT OF JESUS. RESOLVE, THEREFORE, TO LIVE AT HIS FOOTSTOOL, AND HE WILL INSPIRE YOU WITH EVERY HIGH AND HOLY QUALITY NECESSARY TO ENABLE YOU TO FULFILL YOUR EARTHLY MISSION." E. G. White. [Cf: The Health Reformer 07-01-73 para. 28] p. 118, Para. 2, [1873MS].

Our journey from Denver, Colorado, to the mountains was pleasant. While in Iowa, we had suffered languor from the extreme heat. In Denver, we also found it uncomfortably warm. But as we passed through the narrow valleys, up the course of the winding streams, we were refreshed by a cool breeze, and felt invigorated. [Cf: The Health Reformer 08-01-73 para. 01] p. 118, Para. 3, [1873MS].

As we wound our way zigzag among wooded hills, and rocks, and mountains, we could frequently see no opening before us; but, as we moved on, a depression appeared, a mere pass, on either side walled in by huge rocks, piled one above another, rising almost perpendicularly, towering toward heaven, while mountain tops rose above mountains. There, barrenness is partially relieved by stunted shrubs, and vines which cling to every niche and crevice. [Cf: The Health Reformer 08-01-

73 para. 02] p. 118, Para. 4, [1873MS].

We had peculiar sensations of awe mingled with delight at the grand and varied scenery. As we advance, the lower mountains are covered with evergreens and poplars, and are ornamented with rich flowers of varied beauty. From there, we could look down deep ravines, through which a swift rivulet was dashing madly over the rocks, in keeping with the wild, romantic scenery. The solemn notes of the mourning dove sounded with startling distinctness, breaking the silence which reigned around us. I was frequently reminded of the wilderness of temptation where our Redeemer overcame the powerful foe in man's behalf. [Cf: The Health Reformer 08-01-73 para. 03] p. 118, Para. 5, [1873MS].

The grandeur of the scenery viewed from different points as we moved forward, was itself worth all that journey. The solitude of the road was occasionally relieved by a house nestled close to the foot of some mountain, while around it, patches of the little valley were cultivated, giving the whole an air of civilization. Cattle were feeding high upon the steep mountains, and it was a question with us how they could retain their footing. [Cf: The Health Reformer 08-01-73 para. 04] p. 118, Para. 6, [1873MS].

We are now settled in our quiet and pleasant mountain home. Mr. Walling has furnished us with a comfortable house, situated at the foot of a little valley, surrounded by hills and mountains. Just before the door is a swift-running stream of the purest and coldest soft water, coming from the mountains. We have a full view of the Snowy Range, upon the top and sides of which the snow ever remains. [Cf: The Health Reformer 08-01-73 para. 05] p. 119, Para. 1, [1873MS].

The first day of July, the snow lay upon our piazza one inch in depth. The range was entirely covered with snow. The sun soon shone forth, dispelling the clouds, and next morning patches of green began to appear between the fields of snow. [Cf: The Health Reformer 08-01-73 para. 06] p. 119, Para. 2, [1873MS].

We have more bright, sunshiny days here than in any other place I have visited. And yet the weather is cool and agreeable. We have not had one entire day of cloudy weather since coming to Colorado. Clouds hide the sun for a few hours, and then he rides forth, shining again in all his glory. [Cf: The Health Reformer 08-01-73 para. 07] p. 119, Para. 3, [1873MS].

The mountains and valleys are thickly adorned with the fairest flowers of every tint and hue, giving the appearance of a flourishing flower garden. Upon the mountains and in the valleys, sweet-scented herbs and shrubs are interspersed among the flowers. The atmosphere is pure. I enjoy taking deep, full inspirations of the pure air. This is the most delightful country in which to enjoy sleep, for there is not that oppressive heat to provoke wakefulness. [Cf: The Health Reformer 08-01-73 para. 08] p. 119, Para. 4, [1873MS].

The face of nature possesses a charm for me. The naked, towering rocks, the mountains covered with noble evergreen trees, and beautiful with rich variegated flowers, make a lovely picture. The summer breezes move the lofty pines, swaying their branches, and bowing their tops as if in adoration of their Creator. These scenes display in a most

impressive manner the love, power and glory of God in his created works. [Cf: The Health Reformer 08-01-73 para. 09] p. 119, Para. 5, [1873MS].

We are in this, our mountain home, reminded of the promise made to the children of Israel, that they should inherit a land of hills. I love the hills and mountains and forests of flourishing evergreens. I love the brooks, the swift-running streams of softest water which come bubbling over the rocks, through ravines, by the side of the mountains, as if singing the joyful praise of God. [Cf: The Health Reformer 08-01-73 para. 10] p. 119, Para. 6, [1873MS].

It is impossible for us to get lonely or homesick among the grand old hills and mountains. Our thoughts are company for us. We love to contemplate the works of God as seen in nature. Our Heavenly Father has spread out before us nature's beautiful scenery to charm the senses, leading us to associate the perfection seen in his created works with his love, goodness and glory. [Cf: The Health Reformer 08-01-73 para. 11] p. 119, Para. 7, [1873MS].

We have, here in the mountains, a view of the most rich and glorious sunset it was ever our privilege to look upon. The beautiful picture of the sunset, painted upon the shifting, changing canvas of the heavens by the great master Artist, awakens in our hearts love and deepest reverence for God. The surpassing loveliness of the blended colors of gold, silver, purple, and crimson, painted upon the heavens, seem to speak to us of the amazing glories within. As we stand almost entranced before this picture of nature's unsurpassed loveliness, contemplating the glories of Heaven of which we have a faint reflection, we repeat softly to ourselves, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." [Cf: The Health Reformer 08-01-73 para. 12] p. 119, Para. 8, [1873MS].

Movements. We take movements a portion of each day, that we may regain and enjoy health. In order to strengthen the arms and chest, we have taken excellent movements in scrubbing woodwork, sweeping floors, washing dishes, and washing clothing upon the old-fashioned rubbing board, which we would recommend as a far better instrument to strengthen the arms and chest than the backbreaking washing machines. [Cf: The Health Reformer 08-01-73 para. 13] p. 120, Para. 1, [1873MS].

We take movements to strengthen the ankles and muscles of the limbs in climbing the mountains, prospecting, and gathering flowers. And frequently we descend with our arms loaded with broken wood, which is scattered plentifully upon the mountains. We are becoming strong by healthful exercise. We enjoy physical exercise after close application to writing several hours each day. We sometimes become weary, but we rest and sleep well through the night, and in the morning feel fresh and ready for our day's duty. I have learned by experience that if we would have health, we must take a proper amount of active exercise. If we get into a perspiration, this will not injure us, if we are careful not to expose ourselves to a current of air. [Cf: The Health Reformer 08-01-73 para. 14] p. 120, Para. 2, [1873MS].

Proper exercise, daily, strengthens the muscles, aids digestion, and induces sleep. This, with taking full inspirations of good air,

combined with plain, nourishing diet, free from grease and spices, avoiding pastry and unhealthy condiments, will do much to restore health to the invalid. Those who would enjoy the blessings of health and strength must have a proper amount of exercise daily. We should never be ashamed of labor. God has shown us that employment is ennobling, in that he gave the sinless representatives of the race something to do. They were to labor, to dress and keep the garden. [Cf: The Health Reformer 08-01-73 para. 15] p. 120, Para. 3, [1873MS].

It is nature's law that different faculties of the mind, as well as the muscles, lose in a great degree their power if not exercised. We want exercise in the open air as well as in-doors. Nothing short of the pure, free air of heaven will answer the demands of the system. E. G. W. [Cf: The Health Reformer 08-01-73 para. 16] p. 120, Para. 4, [1873MS].

I have been led to inquire, Must all that is valuable in our youth be sacrificed, in order that they may obtain an education at the schools? The constant strain upon the brain, while the muscles are inactive, enfeebles the nerves, and students have an almost uncontrollable desire for change and exciting amusements. After confinement to study several hours each day, they are, when released, nearly wild. Some have never been controlled at home. They have been left to follow inclination, and the restraint of the hours of study is, they think, a severe tax upon them; and not having anything to do after study hours, they are tempted to engage in mischief, for change. Their influence over other students is demoralizing. Those students who have had the benefits of religious teaching at home, and who are ignorant of the vices of society, frequently become the best acquainted with those whose minds have been cast in an inferior mold, and whose advantages for mental culture and religious training have been very limited. And they are in danger, by mingling in the society of this class, and in breathing an atmosphere that is not elevating, but tending to lower and degrade the morals, of sinking to the same low level as their companions. It is the delight of a large class of students, in their unemployed hours, to have a "scrape." And very many of the young who leave their homes innocent and pure, by associations at school, become corrupted. [Cf: The Health Reformer 09-01-73 para. 01] p. 120, Para. 5, [1873MS].

If there had been agricultural and manufacturing establishments in connection with our schools, and competent teachers had been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental improvement, and a portion of the day to physical labor, there would now be a more elevated class of youth to come upon the stage of action, to have influence in molding society. The youth who would graduate at such institutions would many of them come forth with stability of character. They would have perseverance, fortitude, and courage to surmount obstacles, and principles that would enable them not to be swerved by wrong influence, however popular. [Cf: The Health Reformer 09-01-73 para. 02] p. 121, Para. 1, [1873MS].

For young men, there should be establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers. If the youth can have but a one-sided education, which is of the greatest consequence? the study of the sciences, with all the disadvantages to health and life? or the

knowledge of labor for practical life? We unhesitatingly say, The latter. If one must be neglected, let it be the study of books. [Cf: The Health Reformer 09-01-73 para. 03] p. 121, Para. 2, [1873MS].

Physical health is essential for the development of moral and true Christian character. Intellectual and spiritual development is dependent upon a healthful constitution. In our schools, physical labor, study, and recreation should be alternated, and excesses avoided. If temperance in eating, and all the habits of youth, are carefully guarded with this object in view, to preserve sound physical constitutions for future usefulness, with proper physical labor, the young could bear considerable mental taxation without injury. But with intellectual culture there should be equal improvement of the physical, that all the faculties of both mind and body may be equally balanced. [Cf: The Health Reformer 09-01-73 para. 04] p. 121, Para. 3, [1873MS].

Those who combine useful physical labor with study have no use for the gymnasium. The benefits of physical labor in the open air have the advantage tenfold to that obtained within doors. The mechanic and the farmer may both labor hard, yet the farmer is the healthier of the two. Nothing short of nature's own sweet air will supply the demands of the system. We should consider that the organs of the body are not a lifeless mass, but the living, active instruments of the soul. [Cf: The Health Reformer 09-01-73 para. 05] p. 121, Para. 4, [1873MS].

The old-fashioned farmer, a tiller of the soil, has no need of the gymnasium, for he has all kinds of movements without it. His gymnasium is not confined within walls. His movement room is in the open air. The canopy of heaven is its roof, the solid earth its floor. Here he plows, plants, and hoes. He sows and reaps. In haying, he has a change of movements, he mows and rakes, pitches and tumbles, lifts and loads, throws off and treads down, stows away, and goes through a great variety of movements, which would look nonsensical if his business did not demand all these maneuvers. [Cf: The Health Reformer 09-01-73 para. 06] p. 121, Para. 5, [1873MS].

These various motions bring into action the bones, joints, muscles, sinews, and nerves of the body. His exercise makes full, deep, strong inhalations and exhalations necessary, which expand his lungs, purify the blood, sending the warm current of life bounding through arteries and veins. A farmer who is temperate in eating, drinking, and working, usually enjoys health. His tasks are pleasant to him. He has a good appetite. He sleeps well, and may be happy. [Cf: The Health Reformer 09-01-73 para. 07] p. 121, Para. 6, [1873MS].

Contrast the active farmer with the student who neglects physical exercise. He bends over his table or desk, his chest is contracted, his lungs crowded. He does not take full, deep inspirations of air. He sits working his brain in a close room, his body as inactive as if he had no particular use for it. His blood moves sluggishly through his system. His feet are cold; his head is hot. How can such have health? It is not the taxation of study that is destroying the health of students; it is the disregard of nature's laws. Physical exercise is essential; this, the farmer gets, but the student does not. Let the taxation come upon the muscles in well-regulated physical labor, which will make the student breathe deep and full, taking into his lungs plenty of the pure, invigorating air of heaven, and he is a new being. [Cf: The

Health Reformer 09-01-73 para. 08] p. 122, Para. 1, [1873MS].

There should be experienced teachers to give lessons to young ladies in the mysteries of the kitchen. If mothers were what mothers used to be, the necessity would not be so great. Sensible mothers are wanted. A mother possessing good judgment, with force of character, with patience and decision, having skill fitted to train and mold the minds and characters of her children, is a great family blessing. If the destiny of the race is dependent upon the right kind of mothers, there are so few of the right stamp that the prospect is indeed discouraging. A knowledge of domestic duties is beyond all price to women. I have seen many families whose happiness was wrecked by the inefficiency of the wife and mother to superintend a household. In every situation in life, whether rich or poor, high or low, the knowledge of domestic labor is of the greatest advantage. In my travels, I see entire families suffering with sickness in consequence of poor cooking. Sweet, nice, healthful bread is seldom seen upon their tables. Yellow, saleratus biscuits and heavy, clammy bread are breaking down the digestive organs of tens of thousands. [Cf: The Health Reformer 09-01-73 para. 09] p. 122, Para. 2, [1873MS].

Again I repeat, good, old-fashioned mothers are wanted. It is not as essential that our children should learn how to embroider and do fancy work as to learn how to sew, knit, mend, and cook the food for the family in a wholesome manner. [Cf: The Health Reformer 09-01-73 para. 10] p. 122, Para. 3, [1873MS].

When a girl is nine or ten years old, she should be educated to take her regular share in household duties, as she is able, and to feel responsible for the manner in which she does it. [Cf: The Health Reformer 09-01-73 para. 11] p. 122, Para. 4, [1873MS].

A father, when asked what he intended to do with his girls, replied; "I intend to apprentice them to their excellent mother, that they may learn the art of improving time, and be fitted to become wives, and mothers, and heads of families, and useful members of society." [Cf: The Health Reformer 09-01-73 para. 12] p. 122, Para. 5, [1873MS].

Washing clothes upon the old-fashioned rubbing board, sweeping, dusting, and a variety of duties in the kitchen and in the garden will be an excellent gymnasium for young ladies. This kind of useful labor will take the place of the croquet ground, of dancing, and other amusements which benefit no one. [Cf: The Health Reformer 09-01-73 para. 13] p. 122, Para. 6, [1873MS].

From *Arthur's Home Magazine*, I clip the following:-- [Cf: The Health Reformer 09-01-73 para. 14] p. 122, Para. 7, [1873MS].

"TWO KINDS OF GIRLS. "THERE ARE TWO KINDS OF GIRLS; ONE IS THE KIND THAT APPEARS THE BEST ABROAD, THE GIRLS THAT ARE GOOD FOR PARTIES, RIDES, VISITS, BALLS, &C., AND WHOSE CHIEF DELIGHT IS IN SUCH THINGS; THE OTHER IS THE KIND THAT APPEARS BEST AT HOME, AND THE GIRLS THAT ARE USEFUL AND CHEERFUL IN THE DINING-ROOM, AND ALL THE PRECINCTS OF THE HOME. THEY DIFFER WIDELY IN CHARACTER. ONE IS OFTEN A TORMENT AT HOME; THE OTHER, A BLESSING. ONE IS A MOTH, CONSUMING EVERYTHING ABOUT HER; THE OTHER IS A SUNBEAM, INSPIRING LIFE AND GLADNESS ALL ALONG HER PATHWAY. NOW, IT DOES NOT NECESSARILY FOLLOW THAT THERE SHALL BE TWO

CLASSES OF GIRLS. THE RIGHT EDUCATION WILL MODIFY BOTH a LITTLE, And UNITE THEIR CHARACTERS IN One." [Cf: The Health Reformer 09-01-73 para. 15] p. 123, Para. 1, [1873MS].

It is not necessary that a thorough knowledge in household labor should dwarf the intellect. If the intellectual and physical powers are equally exercised, the mind will have greater strength. All the faculties, being equally exercised, become equally strong. The healthful activity of all the organs reacts upon the mind, and imparts to it its proper spring and strength. [Cf: The Health Reformer 09-01-73 para. 16] p. 123, Para. 2, [1873MS].

In our schools should be departments for the purpose of educating young ladies to cut and make garments, to cook, and become informed in all the branches of physical labor, as well as in the sciences, that they may understand the practical duties of life. E. G. W. [Cf: The Health Reformer 09-01-73 para. 17] p. 123, Para. 3, [1873MS].