

E. G. White Could Not Control the Visions. It is utterly false that I have ever intimated I could have a vision when I pleased. There is not a shade of truth in this. I have never said I could throw myself into visions when I pleased, for this is simply impossible. I have felt for years that if I could have my choice and please God as well I would rather die than have a vision, for every vision places me under great responsibility to bear testimonies of reproof and warning, which has ever been against my feelings, causing me affliction of soul that is inexpressible. Never have I coveted my position, and yet I dare not resist the Spirit of God and seek an easier position. [Cf: 3MR255.04] p. 1, Para. 1, [1874MS].

The Spirit of God has come upon me at different times, in different places, and under various circumstances. My husband has had no control of these manifestations of the Spirit of God. Many times he has been far away when I have had visions.--Letter 2, 1874, p. 8. (To J. N. Loughborough, Aug. 24, 1874.) [Cf: 3MR256.01] p. 2, Para. 1, [1874MS].

In my last vision I was shown that . . . missionary labor must be extended. I was shown also that a paper would be published on the Pacific Coast, and that not far in the future a publishing house must be established there. This will be a strength to the work. The bright rays which God has given us will go forth from it to all parts of our world. . . . The beginning will be small, but the work will advance and extend. . . . Our message is to go forth in power to all parts of the world--to Oregon, England, Australia, to the Islands of the sea, to all nations, tongues, and peoples. Many countries are waiting for the advanced light the Lord has for them, and your faith must grow. . . . Go forward and upward; God will work in accordance with your faith and devotedness to the advancement of His cause.--Ms 1, 1874, pp. 16, 17. ("Work in the Cities," April 1, 1874.) [Cf: 3MR378.03] p. 2, Para. 2, [1874MS].

Christ Is Our Example--We are forming characters for heaven. No character can be complete without trial and suffering. We must be tested, we must be tried. Christ bore the test of character in our behalf that we might bear this test in our own behalf through the divine strength He has brought to us. Christ is our example in patience, in forbearance, in meekness and lowliness of mind. He was at variance and at war with the whole ungodly world, yet He did not give way to passion and violence manifested in words and actions, although receiving shameful abuse in return for good works. He was afflicted, He was rejected and despiteful treated, yet He retaliated not. He possessed self-control, dignity, and majesty. He suffered with calmness and for abuse gave only compassion, pity, and love. [Cf: 3MR426.01] p. 2, Para. 3, [1874MS].

Imitate your Redeemer in these things. Do not get excited when things go wrong. Do not let self arise, and lose your self-control because your fancy things are not as they should be. Because others are wrong is no excuse for you to do wrong. Two wrongs will not make one right. You have victories to gain in order to overcome as Christ overcame. [Cf: 3MR426.02] p. 2, Para. 4, [1874MS].

Christ never murmured, never uttered discontent, displeasure, or resentment. He was never disheartened, discouraged, ruffled, or

fretted. He was patient, calm, and self-possessed under the most exciting and trying circumstances. All His works were performed with a quiet dignity and ease, whatever commotion was around Him. Applause did not elate Him. He feared not the threats of His enemies. He moved amid the world of excitement, of violence and crime, as the sun moves above the clouds. Human passions and commotions and trials were beneath Him. He sailed like the sun above them all. Yet He was not indifferent to the woes of men. His heart was ever touched with the sufferings and necessities of His brethren, as though He Himself was the one afflicted. He had a calm inward joy, a peace which was serene. His will was ever swallowed up in the will of His Father. Not My will but Thine be done, was heard from His pale and quivering lips. [Cf: 3MR426.03] p. 2, Para. 5, [1874MS].

We long and pray that the grace of God may come into your hearts. We want you to make an entire surrender to God. . . . May God help you all to walk humbly and carefully is our prayer.--Letter 51a, 1874, pp. 2, 3, 4. (To "Dear Children, Edson and Emma White," September 11, 1874.) [Cf: 3MR427.01] p. 3, Para. 1, [1874MS].

My husband has written out his views, which I believe to be sound. He published them in the *Signs* even contrary to my feelings, for I did not think it policy to appear so publicly with an opposite view from that of Brother Butler.--Letter 61, 1874, p. 3. (To Elder W. H. Littlejohn, November 11, 1874.) [Cf: 4MR36.03] p. 3, Para. 2, [1874MS].

I do not forget you as our frequent letters will testify. I feel deeply the necessity at this time of our being wide awake to duty. We may all do a work for God. Precious are the moments now to be used in seeking to do good. We should feel like having in heaven a store of good works--not to depend upon for salvation but to imitate the life of our Redeemer. Crowd all the good deeds into glory that you can. [Cf: 4MR236.04] p. 3, Para. 3, [1874MS].

Satan will be busy to throw obstacles in your way; but you must press on in faith and hope and courage, looking unto Jesus, the Author and Finisher of our faith. . . . [Cf: 4MR236.05] p. 3, Para. 4, [1874MS].

My son, you had better lay yourself upon the altar of God and be ready to say, "Here am I, Lord. Send me." I think you should keep in view the idea that you may be yet called to speak the truth to others. Have in you a heart of faith and obedience. We are living in solemn times. The last days are upon us and we must realize this and act with reference to it. I hope you will be of good courage and that you will cling to Jesus continually and will love Him truly. [Cf: 4MR236.06] p. 3, Para. 5, [1874MS].

Let your influence be ever on the right side. Seek to draw souls to the truth. You know we were ever looking after the cases of those who might need help as Carldst Marcus and any others. Keep your mind exercised somewhat in this direction. We go through this world only once. Let us go through it in a manner that God may approve. We cannot afford to make any mistake in this matter. My son, seek for a true and a genuine experience in the things of God. [Cf: 4MR237.01] p. 3, Para. 6, [1874MS].

Every day advance in the divine life. Every day gain some victory in

prayer. Learn by exercising faith, its simplicity. God will be our helper if we will only trust in Him.--Letter 16, 1874, pp. 1, 3. (To "My Very Dear Son Clarence," (W. C. White) February 24, 1874.) [Cf: 4MR237.02] p. 3, Para. 7, [1874MS].

February 26, 1874, Monday. I had a very impressive dream. I thought a First-day Adventist brought in to me a large cake of beautiful-looking honey and said, "This is to feed the children." [Cf: 4MR338.03] p. 3, Para. 8, [1874MS].

I did not break the perfect-looking comb of honey, but tapped on the top of it to see how solid it was. Immediately there ran out from the bottom of the comb a mouse, and another, and another, until four had been counted. Then six ran out in a body. I became startled and said, "This will never do. Those mice are very destructive. They will devour all before them. We must not try to save the honey, for the mice have injured it so that it must be worthless. We must get it out of the house at once." [Cf: 4MR338.04] p. 4, Para. 1, [1874MS].

We took hold of the honey to remove it, and were surprised to find only a thin crust. There was no substance within. It was hollow. We cast honey and mice and all away together. [Cf: 4MR339.01] p. 4, Para. 2, [1874MS].

The moment I awoke, I said, "This is Elder Grant's sanctification. Very beautiful without, but covering destructive errors represented by the mice." [Cf: 4MR339.02] p. 4, Para. 3, [1874MS].

He does not have the sanctification of the Bible. The Redeemer of men prayed to His Father, "Sanctify them through Thy truth; Thy word is truth." [Cf: 4MR339.03] p. 4, Para. 4, [1874MS].

"And hereby we do know that we know Him, if we keep His commandments. He that saith, I know him, and keepeth not His commandments, is a liar, and the truth is not in him. But whosoever keepeth His word, in him verily is the love of God perfected." This is true Bible sanctification, to love God and to keep His commandments.--Ms 2, 1874, pp. 5, 6. ("Diary--1," 1874, January 1 to February 16, 1874.) [Cf: 4MR339.04] p. 4, Para. 5, [1874MS].

What is genuine sanctification? Read Exodus 31. In that chapter we shall understand the term, for God Himself has defined it. The Lord Jesus had given the special directions how to build the tabernacle. As the children of Israel had been compelled to work on the Sabbath, the sacredness of the day was not preserved. As slaves in Egypt, they had largely lost the knowledge of the Sabbath. This is the reason the commandments of God were given in awful grandeur upon Mount Sinai. The Lord would guard His Sabbath in particular, and He knew the people would forget the commandment of the Sabbath, and in their zeal the workmen would say, "This work is the Lord's, and under His supervision, and we can do His work without observing the Sabbath." Therefore God enforced their observance of the Sabbath. He spoke through Moses to the people. [Cf: 4MR339.05] p. 4, Para. 6, [1874MS].

"Verily My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy

unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed. And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God" (Ex. 31:13-18).--Letter 19c, 1874, p. 2. (Written to her son Willie, April 20, 1874.) [Cf: 4MR340.01] p. 4, Para. 7, [1874MS].

You, my dear Brother Thurston, need to die to self. You need your will brought into subjection to the will of God. You have held views of sanctification and holiness which have not been of that genuine article which produces fruit of the right quality. Sanctification is not an outward work. It does not consist in praying and exhorting in meeting, but it takes hold of the very life and molds the words and actions, transforming the character. . . . [Cf: 4MR340.02] p. 5, Para. 1, [1874MS].

Brother Pratt is qualified in some respects to work in this cause for its success and its advancement. But Brother Pratt should have great care that he does not err in reprovng his brethren and in dealing too strongly, mixing in with his efforts a sternness and severity that wounds. All this savors of self. Brother Pratt should move very circumspectly. His words should be select, well chosen. All his connection with his brethren should be in humility, in brokenness and tenderness, not using sharp words or suffering himself to speak words that savor of censure. [Cf: 4MR341.01] p. 5, Para. 2, [1874MS].

Brother Pratt can act an important part in this work if he will see the necessity of consecration and devotion to God. He needs to be spiritualized. He has zeal and earnestness, but it needs to be mingled with the softening influence of the Spirit of God. He needs the pruning knife of the Spirit of God to remove the rough surface from his character and polish him, and his words might be in wisdom, that all his acts might be in reference to the glory of God, and that he might not make enemies but friends. [Cf: 4MR341.02] p. 5, Para. 3, [1874MS].

There seem to be important positions that need to be filled by men who are truly sanctified, having the spirit of the Master. And there is a most positive necessity of overcoming self, that their work and efforts should not be marred by the defects in their character.--Ms 6, 1874, pp. 1, 2, 3, 4. (Testimony to Wisconsin workers, June, 1874.) [Cf: 4MR341.03] p. 5, Para. 4, [1874MS].

I was shown the case of Brother S--that he would be a burden to the church unless he comes into a closer relation with God. He is self-conceited. If his course is questioned he feels hurt. If he thinks another is preferred before him, he feels that it is an injury done to him. . . . [Cf: 5MR193.03] p. 5, Para. 5, [1874MS].

Brother S has a good knowledge of music, but his education in music was of a character to suit the stage rather than the solemn worship of

God. Singing is just as much the worship of God in a religious meeting as speaking, and any oddity or peculiarity cultivated attracts the attention of the people and destroys the serious, solemn impression which should be the result of sacred music. Anything strange and eccentric in singing detracts from the seriousness and sacredness of religious service. [Cf: 5MR194.01] p. 5, Para. 6, [1874MS].

Bodily exercise profiteth little. Everything that is connected in any way with religious worship should be dignified, solemn, and impressive. God is not pleased when ministers professing to be Christ's representatives so misrepresent Christ as to throw the body into acting attitudes, making undignified and coarse gestures, unrefined, coarse gesticulations. All this amuses, and will excite the curiosity of those who wish to see strange, odd, and exciting things, but these things will not elevate the minds and hearts of those who witness them. [Cf: 5MR194.02] p. 5, Para. 7, [1874MS].

The very same may be said of singing. You assume undignified attitudes. You put in all the power and volume of the voice you can. You drown the finer strains and notes of voices more musical than your own. This bodily exercise and the harsh, loud voice makes no melody to those who hear on earth and those who listen in heaven. This singing is defective and not acceptable to God as perfect, softened, sweet strains of music. There are no such exhibitions among the angels as I have sometimes seen in our meetings. Such harsh notes and gesticulations are not exhibited among the angel choir. Their singing does not grate upon the ear. It is soft and melodious and comes without this great effort I have witnessed. It is not forced and strained, requiring physical exercise. [Cf: 5MR194.03] p. 6, Para. 1, [1874MS].

Brother S is not aware how many are amused and disgusted. Some cannot repress thoughts not very sacred and feelings of levity to see the unrefined motions made in the singing. Brother S exhibits himself. His singing does not have an influence to subdue the heart and touch the feelings. Many have attended the meetings and listened to the words of truth spoken from the pulpit, which have convicted and solemnized their minds; but many times the way the singing has been conducted has not deepened the impression made. The demonstrations and bodily contortions, the unpleasant appearance of the strained, forced effort has appeared so out of place for the house of God, so comical, that the serious impressions made upon the minds have been removed. Those who believe the truth are not as highly thought of as before the singing. [Cf: 5MR195.01] p. 6, Para. 2, [1874MS].

Brother S's case has been a difficult one to manage. He has been like a child undisciplined and uneducated. When his course has been questioned, instead of taking reproof as a blessing, he has let his feelings get the better of his judgment and he has become discouraged and would do nothing. If he could not do in everything as he wanted to do, all in his way, he would not help at all. He has not taken hold of the work earnestly to reform his manners but has given up to mulish feelings that separate the angels from him and bring evil angels around him. The truth of God received in the heart commences its refining, sanctifying influence upon the life. . . . [Cf: 5MR195.02] p. 6, Para. 3, [1874MS].

Brother S . . . has thought that singing was about the greatest thing

to be done in this world and that he had a very large and grand way of doing it. [Cf: 5MR195.03] p. 6, Para. 4, [1874MS].

Your singing is far from pleasing to the angel choir. Imagine yourself standing in the angel band elevating your shoulders, emphasizing the words, motioning your body and putting in the full volume of your voice. What kind of concert and harmony would there be with such an exhibition before the angels? [Cf: 5MR196.01] p. 6, Para. 5, [1874MS].

Music is of heavenly origin. There is great power in music. It was music from the angelic throng that thrilled the hearts of the shepherds on Bethlehem's plains and swept round the world. It is in music that our praises rise to Him who is the embodiment of purity and harmony. It is with music and songs of victory that the redeemed shall finally enter upon the immortal reward. [Cf: 5MR196.02] p. 6, Para. 6, [1874MS].

There is something peculiarly sacred in the human voice. Its harmony and its subdued and heaven-inspired pathos exceeds every musical instrument. Vocal music is one of God's gifts to men, an instrument that cannot be surpassed or equalled when God's love abounds in the soul. Singing with the spirit and the understanding also is a great addition to devotional services in the house of God. [Cf: 5MR196.03] p. 7, Para. 1, [1874MS].

How this gift has been debased! When sanctified and refined it would accomplish great good in breaking down the barriers of prejudice and hard-hearted unbelief, and would be the means of converting souls. It is not enough to understand the rudiments of singing, but with the knowledge, must be such a connection with heaven that angels can sing through us. [Cf: 5MR196.04] p. 7, Para. 2, [1874MS].

Your voice has been heard in church so loud, so harsh, accompanied or set off with the gesticulations not the most graceful, that the softer and more silvery strains, more like angel music, could not be heard. You have sung more to men than to God. As your voice has been elevated in loud strains above all the congregation, you have been thoughtful of the admiration you were exciting. You have really had such high ideas of your singing, that you have had some thoughts that you should be remunerated for the exercise of this gift. [Cf: 5MR196.05] p. 7, Para. 3, [1874MS].

The love of praise has been the mainspring of your life. This is a poor motive for a Christian. You have wanted to be petted and praised like a child. You have had much to contend with in your own nature. It has been hard work for you to overcome your natural besetments and live a self-denying, holy life.--Ms 5, 1874, pp. 1-4. ("Testimony Concerning Brother Stockings," circa 1874.) [Cf: 5MR197.01] p. 7, Para. 4, [1874MS].

The angels of God are moving upon hearts. They are actively engaged in clearing the way that the truth may be brought before the people. The end of all things is at hand. Satan is availing himself of every means to thwart the purposes of God and to make the truth of God of none effect. While Satan is pouring in his darkness, angels of God are diligently at work forcing back the gross darkness, that there may be a place for the truth. If the ministers of God will move forward in

humble faith, relying fully upon God to work with their efforts, they will not pray in vain. Angels are waiting, ready to help, longing to help with our efforts. [Cf: 5MR299.02] p. 7, Para. 5, [1874MS].

The message of solemn warning must be given to all nations, tongues, and people. The message will convict and convert the hearers or condemn them. All will be left without excuse. [Cf: 5MR299.03] p. 7, Para. 6, [1874MS].

In the teaching of Christ He placed Himself in the great thoroughfares where was the stream of travel from all parts of the world. He was to sow broadcast the gospel seeds. He illustrated the great truths. He preached by the sower casting his seed upon all kinds of soil. Some fell by the wayside, and it was trodden down, and the fowls of the air came and devoured it up, and some fell on stony ground, where it had not much earth and immediately it sprang up. When the sun was up it was scorched and withered away. Some fell among thorns and yielded no fruit. Other fell on good ground and brought forth, some thirty, some sixty, and some one hundredfold. [Cf: 5MR299.04] p. 7, Para. 7, [1874MS].

Just so will be the experience of every gospel laborer.--Ms 1a, 1874, pp. 1, 2. ("The Work in California," 1874.) [Cf: 5MR300.01] p. 8, Para. 1, [1874MS].

I ask you to consider, Have we indeed the last message of mercy to be given to the world? If we have the truth, we have a great and important work before us. We should keep a close connection with God, for it is through His power alone we can reach hearts and minds with a truth which requires self-denial and the lifting of the cross to obey it. The work must go to regions beyond. The world is to be warned, the message of truth must be heard and will be heeded by some, and be to them a savor of life unto life, while to others it is a savor of death unto death. [Cf: 5MR312.03] p. 8, Para. 2, [1874MS].

Noah fulfilled the will of God in bearing God's message to an impenitent, pleasure-loving, corrupt people--the inhabitants of the Noachic world. Only eight of that vast population accepted the warning, fled for refuge into the ark, and were saved. The message of Noah condemned the world. God will have men who will give the message of warning in this age of the world. All will have sufficient light to accept the saving truth, obey God's requirements in keeping all His commandments, and be saved. Jesus, the Saviour of the world, declares that same unbelief will exist prior to the coming of Christ as prevailed before the Flood. But the fact that moral darkness covers the earth and gross darkness the people shall not change our course of duty in lifting up our voice in warnings, showing the people professing to be the children of God their transgressions, and the house of Jacob their sins. [Cf: 5MR312.04] p. 8, Para. 3, [1874MS].

We are bearing the mighty, the most solemn, testing message ever given to the world. I have a part to act in this, and my brethren have a part to act in it. To every man God has given his work, according to their several ability. [Cf: 5MR313.01] p. 8, Para. 4, [1874MS].

Children, let your light shine forth to others. If you live only for yourselves, the heavenly benediction of "Well done" will not be yours.

We must not live for self, but to be a blessing to others. The heart unrefreshed with the dew and rain of heaven becomes distrustful, discontented. Both God's mercies and judgments are alike misinterpreted and unimproved. There is not a walking in the light. He that walketh in darkness knoweth not whither he goeth. He forgets that he is a steward of the grace of Christ. If we as a people have the truth, as we believe without a doubt we have, there is no time to be lost. We must work to get the message of warning before all we possibly can. Ministers have a work to do. Laymen cannot meet the accountability and be idle. . . . [Cf: 5MR313.02] p. 8, Para. 5, [1874MS].

This is the work of God. We take hold of it in the name of the Lord. He will give us strength. By faith we claim His power to help us. We feel that we cannot rest until we see the work moving forward more surely, earnestly, and upon a more elevated, broader platform than it has hitherto done on this coast. We have our preferences where we would love to be and love to work, but these must not come in to control us. God has a perfect right to us, to ours, a right to say go or come, do this or that, and we as His agents must do His will freely, not our own will. Our means, our children, ourselves are all His. He is our Creator. If we can only honor God, how grateful we should be. We must save souls to Jesus Christ. If God blesses and honors our plans, we shall see souls saved as the result.--Letter 19b, 1874, pp. 3-5. (To Edson and Emma White, April 27, 1874.) [Cf: 5MR314.01] p. 8, Para. 6, [1874MS].

Time is short, and what is done must be done quickly. This is a worldwide message and we have not time to rest upon our lees. We must awake to action and duty. Is the world to be tested upon this message? It is then a worldwide message, and is not to be confined to a corner. It must be agitated, agitated. The work does not depend alone upon the ministers. The church--the lay members--must feel their individual responsibility and be working members.--Letter 25, 1874, p. 3. (To Brother and Sister Smith, May 6, 1874.) [Cf: 5MR314.02] p. 9, Para. 1, [1874MS].

Brethren Cornell and Canright seem to think that if they give out notices to a full tent night after night it is enough, but my husband will not let it go so. There is so much to divert and distract the attention. Every day papers are to be scattered. Your father has a paper to be scattered daily with a full notice of meetings and some parts of our faith. Thus efforts must not be made for naught. We must act like men and women of faith, as though we were alive.--Letter 27, 1874, p. 4. (To W. C. White, May 15, 1874.) [Cf: 5MR314.03] p. 9, Para. 2, [1874MS].

A very influential man has seen notice of the Health Institute in a Chicago paper, and he came here yesterday. He is a health reformer and has eaten but one meal a day for ten years. He is a healthy-looking man and wishes to become acquainted with my husband and myself. He will spend Sabbath and first day here. He has felt no union with Dr. Trall or Fowler, because he saw that they were leaning toward infidelity. -- Letter 61, 1874. (To Brother Littlejohn, November 11, 1874.) [Cf: 5MR399.01] p. 9, Para. 3, [1874MS].

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I prize her society and no other one can fill her place to us. She is a dear, precious child to me. Her worth cannot be estimated by its weight in gold. She is my twin sister indeed in Christ.--Letter 44, 1874, p. 3. (To "Dear Husband," July 17, 1874.) [Cf: 5MR426.01] p. 9, Para. 5, [1874MS].

We must see you without fail. Now do not delay coming. God has united you with us and so do not be induced to go contrary to His providence.--Letter 70, 1874, p. 1. (To Sister Lucinda Hall, Oct. 8, 1874). [Cf: 5MR426.02] p. 9, Para. 6, [1874MS].

We want you to come at once if possible. We want to care for you while you are poorly. We shall have the best girl that we can find to do our work and shall have a small family. Rosetta [Lucinda's sister] will stay here some weeks and longer if it is your judgment. We wish to see you and consult with you, but we don't want you to do a stroke of work but just be a lady for once in your life. . . . [Cf: 5MR426.03] p. 9, Para. 7, [1874MS].

We know what you sacrificed--and with what cheerfulness--for the truth's sake. God is acquainted with every sacrifice you have made, and you will certainly be a sharer in the eternal reward to the true faithful workers. If we get any reward you will most surely. . . . [Cf: 5MR426.04] p. 10, Para. 1, [1874MS].

My precious Lucinda, you are dearer to me than any earthly sister I have living. May the blessing of God and His peace abide upon you is my most earnest prayer.--Letter 71, 1874, pp. 1-2. (To "Dear Lucinda," October 14, 1874.) [Cf: 5MR426.05] p. 10, Para. 2, [1874MS].

I have worked before day and after dark every moment I could get to arrange the children's clothing.--Letter 78, 1874. (To "Dear Sister Lucinda," December 2, 1874.) [Cf: 5MR428.01] p. 10, Para. 3, [1874MS].

Our little girls are just as good as they can be. We enjoy their company very much. . . . I have cut out [for] May a dress of that light plaid.--Letter 76, 1874. (To "Dear Sister Lucinda," November 23, 1874.) [Cf: 5MR429.01] p. 10, Para. 4, [1874MS].

We now have the house all carpeted, every room except the halls. I have carpeting for these halls and about ready to put it down. . . . I am getting sewing done up. Have made sheets and pillowcases and my clothes are in good order. . . . [Cf: 5MR429.03] p. 10, Para. 5, [1874MS].

James says I must have this go at once. Will close up.--Letter 76, 1874. (To "Dear Sister Lucinda," November 23, 1874.) [Cf: 5MR429.04] p. 10, Para. 6, [1874MS].

We have just got the house furnished and settled. Everything is

comfortable. We have a nice warm room at the head of the kitchen stairs with a stove in it. There is a fire built in it on nights and mornings that the children may dress by it. It is nicely carpeted with a new pretty carpeting and makes a very nice sleeping room. . . . [Cf: 5MR429.05] p. 10, Para. 7, [1874MS].

We have plenty of apples and potatoes in the cellar for winter and were never so comfortably situated as now.--Letter 79, 1874. (To "Dear Sister Lucinda," December 14, 1874.) [Cf: 5MR429.06] p. 10, Para. 8, [1874MS].

When I went to Battle Creek I had to labor hard and I was quite exhausted and, on my way to Ohio, took cold and although suffering with hoarseness spoke three times [at the Ohio camp meeting] to about three thousand people. This about used me up. I could not talk for a day or two even in private conversation. But today on the Indiana campground I spoke for the first time this afternoon." Letter 69, 1874. (To "Dear Lucinda," September 25, 1874.) [Cf: 5MR430.02] p. 10, Para. 9, [1874MS].

He [Elder Andrews] leaves for Europe next week. Our prayers are that God may go with him.--Letter 50b, 1874. (To Edson and Emma White, September, 1874.) [Cf: 5MR435.05] p. 10, Para. 10, [1874MS].

I had no opportunity to bid him [Elder Andrews] goodbye and I did not care to say goodbye. We may never, never meet again.--Letter 51, 1874. (To "Dear Husband," September 10, 1874.) [Cf: 5MR436.02] p. 11, Para. 1, [1874MS].

I have no special news to write you, except I greatly desire to see your face and look forward to the time with great pleasure.--Letter 44, 1874, p. 3. (To James White, July 17, 1874.) [Cf: 6MR301.01] p. 11, Para. 2, [1874MS].

All will be rejoiced to see you here and none more so than your Ellen. I pray for you earnestly that God would bless you and strengthen you, and I believe He will.--Letter 47, 1874, p. 1. (To James White, July 23, 1874.) [Cf: 6MR301.02] p. 11, Para. 3, [1874MS].

We arrived here this morning, all safe, considerably tired. The elders were looking anxiously for us both; were much disappointed in not seeing you. They say there was great disappointment upon the Vermont campground among all, but the Lord helped Brethren Haskell and Butler and they had an excellent meeting; but this did not cure the disappointment of the outsiders. There was a great turnout, expecting Elder White and wife from California would be there. They say the outsiders listened with attention and candor to the preaching.--Letter 49, 1874, p. 1. (To James White, August 28, 1874.) [Cf: 6MR301.03] p. 11, Para. 4, [1874MS].

Now my dear Husband, do not, I entreat of you, do too much. . . . I think you might remain in Battle Creek if you would not do those things that God has not called you to do. God has not called you to lay sidewalks or move privies, but to be a counselor to His people and aid them in large and important plans. . . . [Cf: 6MR301.04] p. 11, Para. 5, [1874MS].

We must have a strong hold of God. We must not look at the tumultuous waves. Look to Jesus and walk by faith. One touch, one word, one look from Him can remove disease, despondency and gloom. Look up, dear Husband. Look up, not down; not at the things which are seen, but at the things which are unseen, which are eternal.--Letter 51, 1874, pp. 1, 4-6. (To James White, September 10, 1874.) [Cf: 6MR301.05] p. 11, Para. 6, [1874MS].

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We did think last week that we must leave Battle Creek and go to the Pacific Coast, but we dared not move suddenly or impulsively; there was too much at stake. We have repeatedly had seasons of prayer over the subject, and have not yet dared to move. It may be our duty to remain here until after next camp meeting season, unless we are especially needed upon the Pacific Coast, to help things along there. [Cf: 7MR36.01] p. 12, Para. 1, [1874MS].

We do not want to get in the way of those who are doing well there now. God will, I believe, direct us aright when we so much desire counsel from Him. We only want His will done in us. We only want to be where we can accomplish the greatest amount of good. There is much to be done here that others cannot do as well as we can. There are meetings every day, and sometimes twice a day, to get matters straightened out that are in a tangle. All the matters require thought and are a tax upon the mind, especially if that mind is worn. We shall especially need the help of God if we stand at this post. [Cf: 7MR36.02] p. 12, Para. 2, [1874MS].

Oh, that God would sanctify the host, and purify the assembly, that His free Spirit might run from heart to heart, and be glorified. We crave the presence and power of God. These we can and must have at all events. We are living in the most important period the world has ever witnessed. A great work is to be done in a short time. Oh, that we may all follow the leadings of God's Spirit, and not have self in anything that we may do. [Cf: 7MR36.03] p. 12, Para. 3, [1874MS].

Brother Butler, we may expect great things of the Lord. Let us make our mark high. Let faith be mingled with all our efforts. We cannot do anything unless God shall help us. He has help in store for us, abundant blessing and power, if we will only believe it and strive for it. Our ministers may be clothed with his righteousness if they desire it. If they will comply with the requirements in the Word of God, they may every day walk with God, and be gaining a rich experience in the

things of God. [Cf: 7MR36.04] p. 12, Para. 4, [1874MS].

Brother Butler, we must reach higher. We will not limit the Holy One. We must pray, and that fervently, that angels may be directed to come to our help to meet the moral darkness that covers the earth like a funeral pall. We rejoice so much that you are at work in San Francisco, to get the solemn warning before the people. We hope and pray that every element among our people who profess the truth may be in harmony with the Spirit of God, that they may work unitedly and in faith and hope, and that God will give the truth a glorious victory in San Francisco. [Cf: 7MR37.01] p. 12, Para. 5, [1874MS].

We long to be with you, to speak to the people as the Lord might give us utterance, but there is work to be done, not only in that great and wicked city, but almost everywhere. We hope and pray that your efforts may be highly successful. Do not forget that pulpit labor must be followed by private effort. Brother A ought not to bend his mind to much writing, now while this effort is being made. The greatest success attends those who come in as close relation as possible with those with whom they labor, gain their sympathy and confidence, visit in their homes those who appear interested, and pray with them and for them. In this way only will the direction be followed to go out in the highways and hedges, and compel them to come in. [Cf: 7MR37.02] p. 12, Para. 6, [1874MS].

It is this fireside effort, this home work, that is attended with signal success. Try it, brethren in the ministry. Some of our ministers do not love this kind of labor. They shun it. There is a cross attached to such personal efforts, but this is the labor the people must have if they embrace unpopular truth. In this close contact with souls who are in darkness, our light may shine more effectually, directly upon the darkness, and they will see by our deportment, our conversation, our solemn yet cheerful, courteous manners, that the grace of God is with us, and that the peace of heaven is brought into their homes. They will be charmed with the truth which is attended with such blessed results. [Cf: 7MR37.03] p. 13, Para. 1, [1874MS].

Brother Butler, reach your hands high and tell Brethren A and B to reach up high and fasten hold upon the Infinite One. Look for great things. Do not get too many things on the mind when important efforts are being made. There is danger of getting the mind diverted from the special work for the time by having too much interest in various other matters. One man has not enough power to carry along several lines of work. [Cf: 7MR38.01] p. 13, Para. 2, [1874MS].

Put all there is of you into the present work in which you are for the time engaged. God will teach you. Self will not work here, but Jesus. God will work with you if self is hid in Jesus. Work, and be channels of light. We must be brought into close communion with the people, that when we lay hold of God, and His grace and power come through us--the channel--the people must feel it. They cannot but sense the weight of the power of the truth we carry. [Cf: 7MR38.02] p. 13, Para. 3, [1874MS].

My brethren, in your holy work, gather a firm hold from above, and say with your whole souls, "I will not let Thee go except Thou bless me, even me." Kindle your tapers at the sacred altar, and then make your

way through the moral darkness of the world, shedding light in your track wherever you go. You may become acquainted with the mystery of godliness and experience the depth of the riches of the grace of God. Up brethren, to the work, as never before. Expect anything and everything in God. May God fire your testimony and may the burning words of truth melt their way into cold hearts. I tell you, brethren, you do not expect half that God is ready and willing and anxious to bestow upon you. Heaven is all full of weighty blessings that we may all receive, for they are waiting to flow down, that we may bestow them upon others. [Cf: 7MR38.03] p. 13, Para. 4, [1874MS].

But I have been shown that very much is lost in these important efforts, by having the interest too much divided--Brother A curled up writing when he ought to be conversing with souls who need light and knowledge at the right time; Brother B employed with his books when he ought to be visiting, conversing and praying with families. [Cf: 7MR39.01] p. 13, Para. 5, [1874MS].

The light must be borne into the very houses of those who have interest, and this effort, although it is crossing to bear, is the very work which must be done and which will answer to the going out into the highways and hedges and compelling them to come in. Go at this work, brethren. Holy angels will attend you right into the forts of those who are in error and moral darkness. If all the ministers do this, we shall see such a work as we have not yet realized. [Cf: 7MR39.02] p. 13, Para. 6, [1874MS].

We must take hold of the work as though we meant work. We must move surely and as though the truth was a reality. We don't work in the best way, brethren. Time is short. Out-general the enemy at every point. Take his strongholds. God help you, my brethren, to fasten your hold upon infinite power and also strongly upon your fellow men, and draw them up with you. Bring them up with you, if possible, and plant them on the platform of eternal truth. We need to be spiritualized, energized, and sanctified, that God may work for us, by us, and through us to His name's glory. The Lord is all ready to do on His part, if we are ready to have Him do for us. [Cf: 7MR39.03] p. 14, Para. 1, [1874MS].

If we can bear the manifestations of His gracious power, He will surely bestow upon us all we can wisely handle. It is because we are so weak that we cannot bear the power of the grace of God, that we do not receive greater manifestations from above. We are ready to appropriate the glory to our unworthy selves. If we have prosperity we get exalted and think it is because of our own merits that God favors us, and then He lets us drop into temptation and leaves us to wrestle with doubts, perplexities, and darkness, that we may have a correct view of the Source of our strength and our entire dependence upon Jesus Christ. [Cf: 7MR40.01] p. 14, Para. 2, [1874MS].

We are nothing, but Christ is all and in all. We may unite our ignorance to His wisdom, our weakness to His strength, our imperfections to His merits, our frailty to His enduring might. Oh, yes, He is our all. Upon His merits we may rely and through His merits we may have access to our heavenly Father and thus be closely connected with heaven. Oh, how I long for deeper and higher attainments in the divine life. My soul hungers and thirsts for righteousness. I love

Jesus, but our love is too faint and too inconsistent. [Cf: 7MR40.02] p. 14, Para. 3, [1874MS].

Brother Butler, God will do for us greater things than we can ask or think, if we will only confide in and trust Him fully. Shall we believe, shall we move forward in faith, in hope, in courage, clinging with firm grasp to the Mighty One? Will you in California take the field in the strength of Israel's God? Let all those who profess the present truth carry out its pure and holy principles in their lives. If our sisters would only feel that they can do very much, if they will consecrate themselves to God, they could be a great help. If they would talk and labor in heavenly wisdom among those with whom they are acquainted, they could do a good work. [Cf: 7MR40.03] p. 14, Para. 4, [1874MS].

If they would talk less upon unimportant matters and pray more earnestly, and take the cases of their personal friends, who are not in the truth, to Jesus, pleading with Him to enlighten their minds, their prayers might do much good; they certainly will if offered in faith. Our sisters may be co-workers with God. They may be able, when this life here shall close, to look back upon their lives not as a barren desert, but upon buds, flowers, and fruit as the result of their life's toil. I give my thanks to our sisters in San Francisco, especially to Sisters Rowland and James, for their liberality in aiding the cause of God. May the Lord cause their means to be doubled because put out to the exchangers. [Cf: 7MR41.01] p. 14, Para. 5, [1874MS].

And our dear Brother C, whom I love in the Lord, may the way be opened before him so that his good conscience may not be wounded by his temporal prosperity. I believe he will see his way out more clearly where he will have fewer perplexities and can devote his precious influence more fully to the precious cause of Christ. God loves Brother C, and we feel the deepest interest in his dear family. [Cf: 7MR41.02] p. 14, Para. 6, [1874MS].

I hope you will not, brethren, hold yourselves aloof because you may not be heartily received and find all sociable and ready to engage in conversation. Courteously, humbly, press your way, gain the confidence by showing an interest in their temporal concerns, then watch your opportunity to speak of the interest of the cause and of the precious truth. May God help you to see just what needs to be done. [Cf: 7MR41.03] p. 15, Para. 1, [1874MS].

I have no idea of giving up Brother C's family. I love them all, and Jesus loves them, and we hope that they will yield all to the truth and make preparations for the better life. It is poor policy to build all our hopes in this poor world of sorrow, suffering, and death. Do not leave California too soon. Stay as long as you think God would have you. [Cf: 7MR42.01] p. 15, Para. 2, [1874MS].

Much love to all our dear brethren and sisters in Christ.--Letter 55, 1874. (To Brother Butler, October 28, 1874.) [Cf: 7MR42.02] p. 15, Para. 3, [1874MS].

I have no recollection of being in meetings with I. C. Wellcome. It might have been, but I have no acquaintance with him, and never knew him by sight. Before '44, I sometimes lost my strength under the

blessing of God. I. C. Wellcome may have confounded these exercises of the power of the Spirit of God upon me with the visions. I had no visions until in the winter, near spring, after the time had passed.-- Letter 2, 1874, p. 9. (To J. N. Loughborough, August 24, 1874.) [Cf: 7MR43.01] p. 15, Para. 4, [1874MS].

A few weeks after the duck eating experience in the Rockies in October 1873, Elder and Mrs. White were in California and she on February 15, 1874, reported that since they had been in that state they had dropped meat entirely, having "bought meat once for May Walling while she was sick, but not a penny have we expended for meat since."--Letter 12, 1874, p. 1. [Cf: 7MR346.04] p. 15, Para. 5, [1874MS].

On July 18, 1874, she addressed responsible men at the Health Institute pointing out that many who come for treatment "eat too much and live on flesh of dead animals. . . . It is the duty of the doctors, to prescribe for these individuals an abstemious diet."--Letter 45, 1874, p. 2. [Cf: 7MR347.01] p. 15, Para. 6, [1874MS].

"For your own personal enjoyment in this world I entreat of you both to be health reformers. Emma, educate your appetite. Banish butter, cheese, flesh meats, and every article that is not the most simple and the best calculated to make a healthy quality of blood."--Letter 47a, 1874, p. 2. [Cf: 7MR347.02] p. 15, Para. 7, [1874MS].

In the files for 1874 she describes a vision in which "her angel instructor" seemed to be addressing a group on temperance. Here is what she saw and heard: [Cf: 7MR347.03] p. 15, Para. 8, [1874MS].

"'You need to be converted,' said he. . . . 'Your works are not pleasing to God.' . . . [Cf: 7MR347.04] p. 15, Para. 9, [1874MS].

"Then one of the most solemn addresses was given upon temperance. The subject was taken up from the table. 'Here,' said the speaker, 'is the appetite created for love of strong liquor. Appetite and passion are the ruling sins of the age. Appetite, the way it is indulged, influences the stomach and excites the animal propensities. The moral powers are depressed and become the slave to appetite. The use of flesh meats stimulates and inflames; the flesh of dead animals produces disease of almost every type and the afflicted think and talk as though God's providence had something to do with it when the cause of their sufferings was what they placed upon their own tables in butter, in spices, in cheese, in flesh meats and a variety of dishes that are not liquor, which tempt constantly to eat too much.'"--Ms 7, 1874, p. 3. [Cf: 7MR347.05] p. 16, Para. 1, [1874MS].

I hereby testify in the fear of God that the charges of Miles Grant, of Mrs. Burdick and others published in the *Crisis* are not true. The statements in reference to my course in 1844 are false. [Cf: 8MR228.03] p. 16, Para. 2, [1874MS].

With my brothers and sisters, after the time passed in '44, I did believe no more sinners would be converted. But I never had a vision that no more sinners would be converted, and am clear and free to state no one has ever heard me say or has read from my pen statements which will justify them in the charges they have made against me upon this point. [Cf: 8MR228.04] p. 16, Para. 3, [1874MS].

It was on my first journey east to relate my visions that the precious light in regard to the heavenly sanctuary was opened before me and I was shown the open and shut door. We believed that the Lord was soon to come in the clouds of heaven. I was shown that there was a great work to be done in the world for those who had not had the light and rejected it. Our brethren could not understand this with our faith in the immediate appearing of Christ. Some accused me of saying, "My Lord delayeth His coming," especially the fanatical ones. I saw that in '44 God had opened a door and no man could shut it, and shut a door and no man could open it. Those who rejected the light which was brought to the world by the message of the second angel went into darkness and how great was that darkness. [Cf: 8MR228.05] p. 16, Para. 4, [1874MS].

I never have stated or written that the world was doomed or damned. I never have under any circumstances used this language to anyone, however sinful. I have ever had messages of reproof for those who used these harsh expressions. [Cf: 8MR229.01] p. 16, Para. 5, [1874MS].

We acknowledge to our grief that there was fanaticism in the State of Maine and that this fanaticism sprung up in different places in different states. It became my unpleasant duty to meet this, and we labored hard to suppress it. We had no part in it, only to bear a testimony decidedly against it wherever we met it. This reproof borne to those who engaged in fanaticism set many against me. [Cf: 8MR229.02] p. 16, Para. 6, [1874MS].

In regard to the charges of my introducing and engaging in the fanaticism of creeping, I will state, in the fear of God, I never crept as a religious duty, and never sanctioned or gave the slightest encouragement to this voluntary humility. I ever bore the testimony God gave me that He did not require this groveling exercise of His children. I was shown and told them this, that the Word of God contained close tests and duties which were of a character to elevate, and recommended them to the good judgment and consciences of His sincere children. But these acts of voluntary humility taken up by some inconsistent fanatical ones, who were ever going to extremes, had a bad influence upon honest souls who wanted to be right and humble and who submitted to groveling acts, which brought a reproach upon the cause of God. Duties were made by men, tests manufactured that God had never required, and which found no sanction in His Word. I state definitely I never crept when I could walk, and have ever opposed it. I was shown in vision, after I refused to accept this as a duty, that it was not a requirement of God, but the fruit of fanaticism. Because I would not condescend to these fanatical, man-made tests to humble us, I was accused of being proud and like the world, shunning the cross, not willing to humble myself. [Cf: 8MR229.03] p. 16, Para. 7, [1874MS].

I might mention very many instances where I was pressed and urged, wept over and prayed for by zealots to come to these manufactured tests and crosses. I utterly refused to submit my judgment, my sense of Christian duties, and the dignity we should ever maintain as followers of Jesus Christ, who were expecting to be translated to heaven by receiving the finishing touch of immortality. Had I united with those who were engaging in these fanatical acts, there would have been no separation in the feelings from me. They who had once rejoiced as they listened to the message which God had given me for them, turned from

me, because I stood firmly against their fanatical movements. [Cf: 8MR230.01] p. 17, Para. 1, [1874MS].

I sometimes traveled with Elder James White, always accompanied by my elder sister, my twin sister, or Sister Louisa Foss who was sister of my sister's husband. [Cf: 8MR230.02] p. 17, Para. 2, [1874MS].

I rejoice in God that not a spot or blemish can be fastened upon my name or character. We have in all our deportment, before and since our marriage, tried to abstain from even the appearance of evil. But the very ones God has called me to reprove and warn, because of their loose morals and for outbreking sins, have judged me and have been embittered against me because I have exposed their sins, which were covered up. They have sought to make my testimony of no account by their misrepresentations and malicious falsehoods. But I have gone forward trusting in God to vindicate my cause and to sustain me. If I were not engaged in His work, I should not wish to be upheld. [Cf: 8MR231.01] p. 17, Para. 3, [1874MS].

Elder Files and his wife, Brother Haskins, Elder White, Miss Foss, and myself, went in company to New Hampshire. I had a testimony to bear. While there I was shown that great reproach was being brought upon the precious cause of God in Maine, and it was springing up in other States. I saw that I must go back to Maine and there bear the testimony God would give me for those who were in error. I was shown the course some were pursuing whom I had previously had great confidence in as ministers of righteousness. The dangers that were shown me and the evils which would extend in consequence of these errors burdened me, and my grief was so great I could not rest. [Cf: 8MR231.02] p. 17, Para. 4, [1874MS].

Again I was shown that the cause of God was suffering, souls were in danger, and Satan was triumphing, that the truth of God was covered with reproach by men who professed to love the truth. Some men and women had acted out their natural temperament, were harsh and denunciatory, overbearing, and self-confident. They had by their inconsistent, fanatical course caused unbelievers to hate them, and those who bore the Advent name were brought into disrepute. The innocent suffered with the guilty. I was shown that some were thrown into prison, and severe measures were being pursued by those who had authority to prevent the evils they saw which were increasing. The hatred of many of the world against the preaching of the time of Christ's coming was increased as they saw the inconsistencies of those who had believed in the time. They exulted in the wisdom and prudence which they thought they had in opposing the preaching of the time. [Cf: 8MR231.03] p. 17, Para. 5, [1874MS].

Again I saw that God was grieved, that His frown was upon the existing errors of some of His professed people. Said the angel, "Go and tell them the things which you have seen, and my spirit shall attend your testimony whether they will hear or reject. You must not withhold the message I give you to bear." [Cf: 8MR232.01] p. 17, Para. 6, [1874MS].

We went immediately to Maine, and found indeed a fearful state of things. We met with a few of the brethren and sisters and the Spirit of the Lord came upon me, and I was taken off in vision. I was shown the individual cases of some present. J. Turner and J. Howell were among

the number presented before me. J. Turner was present. As soon as I came out of the vision I related what I had seen, which was confirmed that same day by his wife, and brethren and sisters who were acquainted with his sinful course. [Cf: 8MR232.02] p. 18, Para. 1, [1874MS].

I was shown that God had a work for me to do amid dangers and perils, but I must not shrink. I must go to the very places where fanaticism had done the most evil, and bear my messages of reproof to some of those who were influencing others, while I should give comfort and encouragement to those who were timid and conscientious, but deceived by those they thought were more righteous than they. I saw that we would be in danger of imprisonment and abuse. Although I should have no sympathy with the deceived, fanatical ones, no difference would be made, for anyone bearing the name of Adventist would have no consideration shown them. [Cf: 8MR232.03] p. 18, Para. 2, [1874MS].

I was young and timid, and felt great sadness in regard to visiting the field where fanaticism had reigned. I pled with God to spare me from this--to send by some other one. The Spirit of the Lord again came upon me, and I was shown my faith would be tested, my courage and obedience tried. I must go. God would give me words to speak at the right time. And, if I should wait upon Him, and have faith in His promises, I should escape both imprisonment and abuse, for He would restrain those who would do me harm. If I would look to God with humble confidence and faith, no man's hand should be laid upon me to do me harm. An angel of heaven would be by my side and direct me when and where to go. [Cf: 8MR233.01] p. 18, Para. 3, [1874MS].

I waited no longer, but went trusting in God. I saw most of the brethren and sisters. As I warned them of their dangers, some were rejoiced that God had sent me, others refused to listen to my testimony as soon as they learned that I was not in union with their spirit. They said I was going back to the world, that we must be so straight and plain and so full of glory, as they called their shouting and hallooing, that the world would hate and persecute us. Our brethren had hardly faith enough to let us go. They thought we were presumptuous to place ourselves in the way of an excited and wrathful community. We did not listen to their suggestions, but followed the Lord's bidding. [Cf: 8MR233.02] p. 18, Para. 4, [1874MS].

We had interviews with several families at the same time, who were brought together in a most wonderful manner. Many who had no knowledge of the meeting, but were moved by an earnest desire to go to a certain brother's house, came, and the rooms were well filled. This occurred at three different points, giving me opportunity to bear my message to them. At one house in Orrington, the door was closed upon me as they saw me coming, but in the name of the Lord I opened it. They said Phebe Knapp was in vision. She was crying out in a most pitiful manner, warning against me. I knelt by her side and asked my heavenly Father to rebuke the spirit which was upon her. She immediately arose, her agony and burden ended. I then addressed those who were present in the name of the Lord. I reasoned with them, and rebuked their fanatical spirit, and showed them the inconsistency of their course. . . . said] "Am I not the same as when I came to you with the power of God resting upon me a few months since? I hold the same views as when we parted in union, love, and Christian fellowship. Who has changed since that time? Not I. You have changed. You believe the dead are raised. You have been

baptized in the faith of the resurrection of the dead. I know this is all a delusion. Satan has been trying to deceive you. When Christ the great life-giver shall come in the clouds of heaven, to raise the dead, there will be a terrible earthquake. The trump of God will be heard resounding through earth's remotest bounds, and the voice of Jesus will call forth the dead from their graves to immortal life. [Cf: 8MR233.03] p. 18, Para. 5, [1874MS].

"You have not seen Christ coming with power and great glory which shall illuminate the earth from east to west, from north to south, like the lightning's flash. God has sent me to tell you that you are doing great injury to His cause. You take a blind, unreasonable position, and create hatred and prejudice by your fanaticism and inconsistencies. You call forth persecution and create prejudice unnecessarily, and then feel that you are suffering with Christ." [Cf: 8MR234.01] p. 19, Para. 1, [1874MS].

Before I left the delusive spirit of Satan was checked. They seemed softened and said God loved me and that I was right. [Cf: 8MR235.01] p. 19, Para. 2, [1874MS].

The last meeting we there held was especially solemn. The poor souls, who had not the privileges of meeting for a long time, were greatly refreshed. While we were praying and weeping before God that night, I was taken off in vision and shown that I must return the next morning. I had not refused obedience to the Spirit of God, His hand had been with me, and His angel had accompanied us and hid us from the people, so that they did not know we were in the place. But our work was done; we could go; the emissaries of Satan were on our track, and we would fare no better than those who had been fanatical and wrong, and suffered the consequences of their inconsistent, unreasonable course by abuse and imprisonment. [Cf: 8MR235.02] p. 19, Para. 3, [1874MS].

Early in the morning we were taken in a small rowboat to Belfast. We were there placed on board the steamer and were soon on our way to Portland. We had been visiting two weeks among those who had been cursed with the fanatical course of men who were practicing voluntary humility. The few who assembled on Sunday, the last meeting we had, were enabled to avoid the vigilance of the jealous citizens, and God was worshiped without boisterous noise and confusion, but with calm dignity. The melting spirit of God subdued hearts, many tears were shed and penitent confessions made. As we left, we felt that we had done all we could in reproving, warning, comforting, and encouraging. We were free from the blood of all in that place. [Cf: 8MR235.03] p. 19, Para. 4, [1874MS].

We soon received letters from Orrington stating that when these brethren returned they were met by a number of exasperated citizens, who had come early to find those who had dared to hold meetings in Orrington. At our meeting Sunday one of the enemy's agents, who had been an Adventist, informed the citizens that we were holding meetings in Orrington. Our brethren informed the angry men that we were not in Orrington, but far away. They whipped and abused the men who had taken us to the boat. The house where we tarried was searched in vain for us, and they were greatly disappointed because they could not find us. [Cf: 8MR236.01] p. 19, Para. 5, [1874MS].

We visited from place to place, fanaticism raging, and brethren believing the truth were not permitted to visit one another, but were imprisoned and beaten. But we rode through these very places in broad daylight, visited from house to house, held meetings, and bore our testimony showing them how God regarded their errors. We comforted the fearing and desponding, and rebuked those who were pressing their fanatical errors upon others. We had very precious seasons and many showed their gratitude to God by weeping and rejoicing that relief had been sent to them. Others stubbornly refused to listen to the warnings and reproofs given. This class went on from bad to worse until their shame was made manifest to all. God gave them over to their own ways to be filled with their own doings. [Cf: 8MR236.02] p. 19, Para. 6, [1874MS].

We were sent to Garland, Maine, where we met Elder Dammon and many others in meeting and bore our testimony, that they were in error and delusion in believing that the dead had been raised. I told them that God had shown me that Satan had been introducing fanatical errors, that he might deceive and destroy their souls. When Christ should raise the dead there would be no small stir. He would ride forth with power and great glory, escorted by the heavenly angels, with songs of triumph and victory. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first. Then [not weeks, nor months, nor years, afterward, but then, at that very time] we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17). [Cf: 8MR236.03] p. 20, Para. 1, [1874MS].

While I was repeating this Scripture, Elder Dammon arose and began to leap up and down, crying out, "The dead are raised and gone up; glory to God! Glory, glory, hallelujah!" Others followed his example. Elder Dammon said, "Don't be tried, Brother White. I cannot sit still. The spirit and power of the resurrection is stirring my very soul. The dead are raised, the dead are raised, and gone up, gone up." [Cf: 8MR237.01] p. 20, Para. 2, [1874MS].

Our testimony was rejected, and they clung tenaciously to their errors. Elder Dammon and several others were baptized many times and frequently by the hand of a woman, Mrs. Ayers, a female preacher who had drunk deep of fanaticism. We had done our duty, and with hearts filled with sorrow we turned from these our brethren, whom we had loved, reluctant to leave them in error and delusion. These souls that I had warned turned from me because I had told them they were in error and in darkness. Many of this company went on further and further in delusion and deception, following impressions and impulse rather than the Word of God, until they became disgusted with their own wicked course. [Cf: 8MR237.02] p. 20, Para. 3, [1874MS].

A fearful stain was brought upon the cause of God which would cleave to the name of Adventist like the leprosy. Satan triumphed, for this reproach would cause many precious souls to fear to have any connection with Adventists. All that had been done wrong would be exaggerated, and would lose nothing by passing from one to the other. The cause of God was bleeding. Jesus was crucified afresh and put to open shame by His professed followers. The anguish of my spirit could not be described. My tears and prayers went up to God for His bleeding, suffering cause.

I could see nothing that I could do to help those who refused to be helped. [Cf: 8MR238.01] p. 20, Para. 4, [1874MS].

Now the very ones who were deepest in fanaticism cruelly charge upon me that delusion which I had not the slightest sympathy with, but from which my soul recoiled. And I bore a straightforward testimony to condemn these fanatical movements from first to last. Mrs. Burdick has made statements which are glaring falsehoods. There is not a shade of truth in her statements. Can it be that she has repeated these false statements till she sincerely believes them to be truth? [Cf: 8MR238.02] p. 20, Para. 5, [1874MS].

I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel's message. [Cf: 8MR238.03] p. 21, Para. 1, [1874MS].

It is utterly false that I have ever intimated I could have a vision when I pleased. There is not a shade of truth in this. I have never said I could throw myself into visions when I pleased, for this is simply impossible. I have felt for years that if I could have my choice and please God as well, I would rather die than have a vision, for every vision places me under great responsibility to bear testimonies of reproof and of warning, which has ever been against my feelings, causing me affliction of soul which is inexpressible. Never have I coveted my position, and yet I dare not resist the Spirit of God and seek an easier position. [Cf: 8MR238.04] p. 21, Para. 2, [1874MS].

The Spirit of God has come upon me at different times, in different places, and under various circumstances. My husband has had no control of these manifestations of the Spirit of God. Many times he has been far away when I have had visions. When our plans have been laid according to our best judgment, I have frequently been shown that if we followed our pleasure in these things we should not follow the leadings of God's Spirit. We have been warned of dangers and been corrected of errors. [Cf: 8MR239.01] p. 21, Para. 3, [1874MS].

I have never seen any persons crowned in the kingdom of God, only on conditions that if they were faithful they would receive the crown of immortal life in the kingdom of glory. I have never stated that this one or that one was doomed or damned. I never had a testimony of this kind for anyone. I have ever been shown that God's people should shun these strong expressions which are peculiar to the first-day Adventists. These very expressions have been used unsparingly by John Howell, the first husband of Mrs. Burdick. But I never uttered them myself to any living mortal. These very fanatics have made these wholesale statements, and have talked of God as irreverently as they would of a horse or of common things. Sacred things are brought down upon a level with common things. The elevated dignity of the religion of Christ is lowered unto the very dust. [Cf: 8MR239.02] p. 21, Para. 4, [1874MS].

I have no recollection of being in meetings with I. C. Welcome. It might have been, but I have no acquaintance with him, and never knew him by sight. Before '44, I sometimes lost my strength under the blessing of God. I. C. Welcome may have confounded these exercises of

the power of the Spirit of God upon me with the visions. I had no visions until in the winter, near spring, after the time had passed [October 22, 1844]. [Cf: 8MR239.03] p. 21, Para. 5, [1874MS].

Elder Dammon had the most positive evidences that the visions were of God. He became my enemy only because I bore a testimony reproving his wrongs and his fanatical course, which wounded the cause of God. The prejudices they have fostered against me are unreasonable and wicked. The very same course that the Jews pursued toward Christ, my professed Advent brethren feel it a virtue to pursue toward me, when every argument fails against the truth. There is one bond of union between all those who oppose God's law; that bond is to use their smut and blacking against me, and present me as their unanswerable argument. They say I am possessed of a demon. [Cf: 8MR240.01] p. 21, Para. 6, [1874MS].

I feel no spirit of hatred against the poor prejudiced souls who are deluded and blinded by error, and are in so great darkness they trample under foot the law of God. They are so filled with bitterness against this holy law, the foundation of God's government in heaven and in earth, they cannot find words sufficiently strong to express their contempt of God's law, which the inspired Apostle calls "holy, and just, and good" (Romans 7:12). I have left my case in the hands of God. He knows all. He can hold in check the prejudices and opposition of our enemies. He can turn their devices against themselves. He can make their bitter speeches and their enmity rebound upon their own heads. [Cf: 8MR240.02] p. 22, Para. 1, [1874MS].

Christ's life of self-denial and suffering is before me, and this hushes every murmuring thought, every dissatisfied feeling. The life of Christ's followers will be beset at every step with trials, vexations, and hindrances, which will work for their good in developing character and gaining an education in the school of Christ which is of the highest value. In this conflict the Christian character is made strong. [Cf: 8MR240.03] p. 22, Para. 2, [1874MS].

During the entire life of Christ He was a man of sorrows and acquainted with grief, and had to endure the contradiction of sinners against Himself. His own nation was the most embittered against Him. The chief priests and the elders had the most to say. It was they, the most professedly pious, who declared, "He cast out devils through Beelzebub the chief of devils" (Luke 11:15). But they could not through their opposition stop Him in His work. Evidences multiplied daily of His divine power as He wrought in curing the sick and raising the dead. They then assigned these mighty works to the power of a demon. Can I expect any better lot than the divine Son of God? Shall I complain? God forbid. If my work does not stand in God, let it come to naught. If it be of God, man's hatred and opposition cannot overthrow it. [Cf: 8MR241.01] p. 22, Para. 3, [1874MS].

Again we look at the life of Christ. He was poor, and suffered hunger and fatigue. He was tempted by a vile foe, and His path was made rough and obstructed with difficulties and obstacles. The Pharisees and Sadducees had one bond of union, which was opposition to Christ. They not only refused to receive His testimony themselves, but they perverted His testimony and sought to ensnare Him in His words by subtle questions. They called Him a winebibber because He sought to

reach men where they were by eating at their tables. For His condescending love and great mercy He was the more hated by those who wished to destroy His influence. Because He claimed His oneness with the Father, they charged Him with blasphemy and madness. [Cf: 8MR241.02] p. 22, Para. 4, [1874MS].

Even the common people, who were astonished at His miracles and charmed with His words of wisdom, pointed sneeringly at His origin. His own neighbors in His native town refused to accept Him as the Messiah, and refused to hear Him as a prophet of God. His own brothers did not believe in His being the Son of God. They became impatient that His life was without display and worldly honor. Even His own chosen disciples, notwithstanding their great respect for Him, their faith in His divinity, and [their belief] that He was the long-expected Messiah, reproved Him because He did not fulfill their expectations, and establish a temporal kingdom and exalt them to positions of honor. [Cf: 8MR242.01] p. 22, Para. 5, [1874MS].

He frequently stood forth alone in His sorrows, griefs, sufferings, and necessities. The Saviour of a world died like a malefactor. The government and the people refused to accept Him who came to save them. He was forsaken of His own disciples; denied by Peter; betrayed by Judas; urged on by the spirit of Satan. Rude soldiers mocked Him. The violent mob, instigated by the chief priests and elders, cried, "Crucify Him!" He was seized in the night and hurried to the judgment hall. He was arrayed in an old purple, kingly robe, and hurried from tribunal to tribunal. [Cf: 8MR242.02] p. 23, Para. 1, [1874MS].

A crown of thorns was placed upon his sacred brow. He was insulted, smitten, scourged, spit upon, and hung like a criminal between two malefactors. Oh! what amazing condescension! What infinite love! He never coveted applause, or feared the threats of the world. [Cf: 8MR242.03] p. 23, Para. 2, [1874MS].

In consideration of the example of the Majesty of Heaven, who bore the griefs of man and made their necessities His own, shall we poor, sinful creatures, shun the sufferings and trials our Saviour bore with such meekness and dignity. If my Master suffered thus, shall I murmur? Shall I seek ease and honor? God forbid. Let me suffer trials and reproach with the Master. I am in excellent company. He has said, "Rejoice, and be exceeding glad when ye suffer reproach for His name's sake, for great is your reward in heaven."--Letter 2, 1874, pp. 1-13. (To J. N. Loughborough, August 24, 1874.) [Cf: 8MR242.04] p. 23, Para. 3, [1874MS].

The trump of God will be heard resounding through earth's remotest bounds, and the voice of Jesus will call forth the dead from their graves to immortal life.--Letter 2, 1874, p. 5. (To J. N. Loughborough, August 24, 1874.) [Cf: 8MR348.02] p. 23, Para. 4, [1874MS].

Eternity is before us. All improvements we make here of our mental powers, all the high attainments we make in refining and elevating ourselves by connecting closely with heaven, will be translated with us, while if we dwarf our capabilities by inaction, if we deteriorate our talents, which are susceptible of the highest cultivation, we cannot in the better world redeem that past neglect of self-culture, that great loss. [Cf: 9MR20.01] p. 23, Para. 5, [1874MS].

Some may be saved as by fire. Their useless life has brought to them infinite loss. We should make improvement in this life, all that we can by the help and grace of God, knowing we can take these improvements with us into heaven. We will glorify our Father in heaven in proportion as we purify and perfect our characters here. The greatest possible good we can do to our fellow men is to overcome our own faults and improve our characters, making them as excellent and symmetrical as possible. Then our influence upon our fellow men will be more effectual than even the pulpit labor of the most learned ministers without their seeking to improve the character and purify the life. Let your light so shine before men that they, in seeing your good works, may glorify our Father which is in heaven. . . . [Cf: 9MR20.02] p. 23, Para. 6, [1874MS].

Oh, that the people of God would take this to heart! That they would consider that not one wrong will be righted after Jesus comes! Not one error of character will be removed when Christ shall come. Now is our time of preparation. Now is our time of washing our robes of character in the blood of the Lamb. If we go on excusing our errors and trying to make ourselves believe we are about right we deceive our own souls and will find ourselves weighed in the balance and found wanting. Many profess the truth but are not sanctified through the truth.-- *Manuscript 5, 1874*, pp. 4-7. ("Testimony Concerning Brother Stockings," circa 1874.) [Cf: 9MR20.03] p. 23, Para. 7, [1874MS].

I know that there is nothing of so great importance as to be getting ready for heaven. Nothing but the righteousness of Christ can entitle us to the blessings reserved for the redeemed. I am trying most earnestly to commit my all to Him without one reservation. Faith in Jesus' efficacious blood is my only hope, my only stronghold. Jesus is a faithful Saviour. I love His name. I love His cross. I love His Word. I shall never be ashamed while I trust in Him. The promise He has given me, He has signed and sealed with His own blood. *Letter 40, 1874*, p. 1. (To James White, July 8, 1874.) [Cf: 9MR318.01] p. 24, Para. 1, [1874MS].

*Ellen White Healed to Speak--*Sabbath I thought I should rest, for my head was discharging bloody matter all the time and felt strangely. I sent word to Brother Smith not to depend on me at all, for I should not go to meeting Sabbath. But he went out in the country to Athens [Michigan]; a new church is raised up there near Sister Kelsey's. I hated to disappoint the people, so I walked down to the meetinghouse, so dizzy I found myself reeling and near falling. I tried to trust in God. I was all of a tremble, but thank the Lord this passed away, and if the Lord ever gave me the message for the people it was that time. I felt more free than I had hitherto done.--*Letter 44, 1874*. (To James White, July 17, 1874.) [Cf: 10MR31.01] p. 24, Para. 2, [1874MS].

*Ellen Glad Edson and Emma Are With James--*I am glad Edson and Emma are with you. They now have an opportunity to redeem the past and to show, by submitting their judgment and their ideas, that they have reformed. God bless these dear children, and may they be a blessing to you and a great comfort to you. They can be a great help, a great blessing, and in filling the place that they can well fill, God will bless them and be a strength to them. I wish often I could come where you are for a short time.--*Letter 47, 1874*, p. 2. (To James White, July 23, 1874.)

[Cf: 10MR31.02] p. 24, Para. 3, [1874MS].

Ellen Confident God Will Lead James White--I expected to meet you here, but I believe God will lead you. I commit all to Him. He knows what is best for us, for His cause, and His people. We wait and hope and pray that God will in His providence open your way and lead you to the position you should take. I know God wants you to live and plan and counsel His people, but not to work and bear unnecessary burdens. [Cf: 10MR31.03] p. 24, Para. 4, [1874MS].

Oh, that God would teach us His way and make plain our duty in His cause! In regard to California, I have felt a great desire to be at the camp meeting and have thought I should be there. Someway I could not get rid of this impression. Last Monday night we rode all night in the cars; arrived at Boston about eight o'clock. Lucinda was sick all day.--(Letter 51, 1874, p. 2. (To James White, September 10, 1874.)) [Cf: 10MR32.01] p. 24, Para. 5, [1874MS].

Lucinda Hall Dearer Than Earthly Sisters--We cannot feel at home without you [Lucinda Hall]. You are linked to our souls as part and parcel of us. We have held most earnest seasons of prayer in your behalf and we believe that the Lord has listened to our prayers. I have felt so anxious about you I could not sleep. We love you, and we can appreciate you as no others can but your own people, for we know what you sacrificed--and with what cheerfulness--for the truth's sake. God is acquainted with every sacrifice you have made, and you will certainly be a sharer in the eternal reward given to the true, faithful workers. If we get any reward you will, most surely. My precious Lucinda, you are dearer to me than any earthly sister I have living. May the blessing of God and His peace abide upon you is my most earnest prayer.--Letter 71, 1874, p. 1. (To Lucinda Hall, October 14, 1874.) [Cf: 10MR32.02] p. 24, Para. 6, [1874MS].

Ellen White Wants Lucinda Hall as Governess' Consultant--I did not want you to write or to copy, only it would be a satisfaction to me to read over my matter to you and get your judgment on some points, for I cannot read them to anyone. But this you need not do if it would weary your mind. But if I could have some head in my family, someone whom the children would feel that they must respect, it would be a great relief to us. . . . [Cf: 10MR32.03] p. 25, Para. 1, [1874MS].

Now Lucinda, this is the last letter of entreaty I shall send you. I don't believe in this pulling, hauling business. If you had much rather, and would be happier and more free from care to remain where you are, we will not do anything like urging and making you unhappy.--Letter 79, 1874, p. 1. (To Lucinda Hall, December 14, 1874.) [Cf: 10MR33.01] p. 25, Para. 2, [1874MS].

A Discussion of Women's Suffrage--I called upon Mrs. Graves. She had a burden upon her mind and ever since she knew I was at home she desired to see me. She said she felt that she must talk out her feelings to me. She is desirous that women's suffrage should be looked into by me. She says women ought to vote, and she related many things of startling character which were legalized in France and St. Louis, and an effort was made to carry them out in Chicago this year, but [the effort] failed. Houses of ill fame are legalized. Women who travel alone through those cities, if they are the least suspicious of them,

are taken up by the authorities and their cases are investigated. If they are diseased they are placed in the care of the doctors and cured. Then they are fit for the visits of men and are placed in the legalized home for men to satisfy their lusts upon. No examination is made of the men, and where this law is carried into effect the crime and immortality resemble the condition of the world which existed previous to the Flood. [Cf: 10MR69.01] p. 25, Para. 3, [1874MS].

Mrs. Graves viewed the matter as I do in regard to the increase of crime and demoralization of society. She says women must vote if this law is [to be] withstood. We had a long talk in regard to temperance. I told her that my mind was unprepared for any such matter as women voting. She had been thinking and dwelling upon these things and her mind was ripe upon them, while my work was of another character. We were doing upon the point of temperance what no other class of people in the world were. We were as much in favor of a pledge against tobacco as liquor. [Cf: 10MR69.02] p. 25, Para. 4, [1874MS].

"So am I," said she. "I am against the use of tobacco in any form." We were interrupted by company and I returned home. Strange things are developing. God help us to occupy the right position in all places and at all times.--Letter 40a, 1874, pp. 2, 3. (Written from Battle Creek, Mich., to James White, July 10, 1874.) [Cf: 10MR69.03] p. 25, Para. 5, [1874MS].

I learn that Flora Merriam is dead. She was out at the camp meeting, but she now sleeps in Jesus. Her probation is ended. W. P. sickened and died suddenly. He professed to be a follower of Christ, but the attractions of the world ensnared him. When smitten by disease he was too sick to exercise his mind in repenting, and died, we fear, without expressing hope. Had he lived up to the light of health reform, he might not have died. I might relate several cases who have sickened and died suddenly without any time to prepare for their last change. I know not the facts in regard to Flora Merriam. She was an excellent girl--grave, sedate and retiring--more so than many who are older than she.--Letter 51a, 1874, p. 1. (To J. E. White and wife, Sept, 11, 1874.) [Cf: 11MR30.01] p. 25, Para. 6, [1874MS].

Dear Children Edson and Emma: We have been passing over the plains, through a very barren, desolate-looking country. Nothing of special interest, but a few herds of buffalo, occasionally an antelope. [Cf: 11MR127.02] p. 26, Para. 1, [1874MS].

The scenery is uninteresting. Mud cabins, adobe houses, sagebrush in abundance of a very strong flavor. But on we go and the engine toils up, up, up against the most fearful wind we ever experienced. It is all the two iron horses can do to drag the train slowly up the mountain. Fears are expressed that there is danger of crossing the bridge which spans Dale Creek from bluff to bluff. It is 650 feet long and 126 feet high. In the providence of God the wind decreased its fearful wail to a piteous sob and sigh and we went safely over. The summit is gained and now we pass through a tunnel excavated through the rocky mountain. We stop a short time for the second engine to be removed and then we pass along very pleasantly. We cross another bridge and down the embankment we see the shattered ruins of a freight train. We are told it broke through the bridge the week before. It was two hours in advance of the passenger cars. If the passenger cars had met with this disaster many

lives might have been lost. [Cf: 11MR127.03] p. 26, Para. 2, [1874MS].

As we near Ogden we have a change of scenery--something more grand than sagebrush, mud cabins, and dugouts. There are grand mountains and wonderful, towering mountains of masonry, filling our hearts with awe and wonder. Gladly would we linger and view more definitely and fully the different wonderful, varying scenes presented to the senses, but on, on steadily moves the iron horse giving us but a glance at the wonderful works of God in nature. [Cf: 11MR128.01] p. 26, Para. 3, [1874MS].

I hesitate whether to place my pen upon paper to give you even the faintest, slightest description of the wild, romantic scenery of the Rocky Mountains. Immense mountaintops rise above mountains. Some mountains of lesser dimensions are wavy and appear smooth and regular in shape. Mountains of masonry have the appearance of being hewed, squared, chiseled, and polished by art and piled one above another in grand towers, stretching upward toward heaven as though directing the minds of all who look upon them to God. [Cf: 11MR128.02] p. 26, Para. 4, [1874MS].

Then we see abrupt bluffs and singular shaped rocks of every form, huge and without comeliness, having the appearance as though thrown together in most beautiful disorder. We come to a wall of rocks, flat and broad as though chiseled from the quarry and arranged by art one flat stone overlapping another, two walls almost exactly similar about ten feet apart running straight up the steep sides of the Rocky Mountains for one quarter of a mile. This strange piece of masonry is called the Devil's Slide. [Cf: 11MR129.01] p. 26, Para. 5, [1874MS].

But I become discouraged at the poor efforts I have made in describing the scenery of nature. [Cf: 11MR129.02] p. 26, Para. 6, [1874MS].

Some of the mountains are interspersed with dwarfed and stunted evergreens.--Letter 19, 1874, pp. 1-2. (To Edson and Emma White, Dec. 27, 1873.) [Cf: 11MR129.03] p. 26, Para. 7, [1874MS].

Travel by Horse-drawn Wagon in Northern California, 1874--Stretching to the right and left before us was still a rapid-running, deep, broad river. We were in a quandary what to do. Your father and I unhitched the horses again. He mounted Kit's back while I had all that I could do to keep restless Bill from breaking away from me and following his mate. Your father crossed and recrossed the river twice to make sure the way of safety for the carriage. The water came above his boots. We marked the course he took by a mountain on the opposite side. We hitched our horses to the wagon the second time, at nine o'clock at night, and passed over to the other side. The water came up to the body of the wagon. We felt to thank God and to take courage. . . . [Cf: 11MR129.04] p. 27, Para. 1, [1874MS].

Santa Rosa: We are now at home. Brother Canright is here. He is certain that Cloverdale is the wrong place for the tent. Cloverdale is a most romantic place, surrounded by mountains, but the inhabitants are a drinking class. It is the terminus of the railroad. It is not surrounded by a farming community. [Cf: 11MR129.05] p. 27, Para. 2, [1874MS].

I am satisfied our duty is upon this coast this summer. We will write you again soon.--Letter 67, 1874, pp. 1, 2. (To W. C. White, April, 1874.) [Cf: 11MR130.01] p. 27, Para. 3, [1874MS].

Travel by Train by Herself From Oakland to Newton, Iowa, 1874--June 4, 1874: Left Oakland this morning for Omaha, for the purpose of attending the camp meeting at Newton, Iowa. I cannot obtain a sleeping berth and must ride day and night in the car, and then attend the meeting and labor hard. May God help me to do my duty. [Cf: 11MR130.02] p. 27, Para. 4, [1874MS].

We have resided at Oakland about four weeks. I have spoken at Oakland and Brooklyn about six times under the tent. There has been a great excitement there upon the local-option question. The leaders of this temperance movement are women, aided by men. The large tent was granted them and they held their meetings in it for one week. Oakland gained the day upon temperance. There was a majority of 260 votes in favor of no license. The excitement is now changed to Brooklyn. [Cf: 11MR130.03] p. 27, Para. 5, [1874MS].

June 6, 1874: We left Ogden about eight o'clock a.m. We shall arrive at Omaha Monday morning. Mountains are surrounding us, covered with snow. It is indeed a most grand sight. We have passed the Devil's Slide--a strange looking sight indeed. The wonderful sights we pass are very interesting. [Cf: 11MR130.04] p. 27, Para. 6, [1874MS].

June 8, 1874: We arrived at Omaha at two o'clock p.m. Here I rechecked my trunk. This was new to me. The day was oppressively hot, but we were at last all ready to go on our way. We traveled until twelve o'clock at night. We stepped off the car at Newton [Iowa], found Brother Hart waiting for me. We rode half a mile through the mud to the campground. We quietly entered Brother Butler's tent and I rested my weary body upon a hard straw bed with a straw pillow. It rained powerfully.--Ms. 4, 1874, p. 1. (Diary, June 4-8, 1874.) [Cf: 11MR131.01] p. 27, Para. 7, [1874MS].

We received your letter last night and we were very glad to hear from you. We feel sorry to hear that you feel lonely. We were not sorry to learn that our absence is felt. This would be only natural. We hope, my son, that you will not depend upon any one or any surroundings for happiness. Look aloft, my boy, look aloft. There is a heaven full of consolation for those who seek it. You have an Advocate with the Father, Jesus Christ the righteous. He pleads your cause before His Father. He has invited you to come to Him and cast all your care upon Him. [Cf: 11MR357.01] p. 28, Para. 1, [1874MS].

The invitation is to you, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easy and my burden is light" (Matt. 11:28-30). [Cf: 11MR357.02] p. 28, Para. 2, [1874MS].

Your only safety and happiness are in making Christ your constant Counsellor. You can be happy in Him if you had not another friend in the wide world. Your feelings of unrest and homesickness or loneliness may be for your good. Your heavenly Father means to teach you to find in Him the friendship and love and consolation that will satisfy your

most earnest hopes and desires. I fear that you are striving to carry your own burden. It is too heavy for you. Jesus bids you cast it upon Him that He may carry it for you. There is an experience for you to gain in faith and trust in God. He is faithful who hath promised. You must exercise faith in the promises of God. [Cf: 11MR357.03] p. 28, Para. 3, [1874MS].

Do not be overanxious about anything. Go quietly about your duty which the day brings you. Do the best you can; ask God to be your helper. Do what you can, and do not neglect to pray and watch thereunto and in no case neglect your religious duties. Never let your studies interfere with your religious exercises. You want to be obtaining a more thorough knowledge of the will of God as well as to advance in the sciences. If one must be neglected, let it never be religious duties. Go on from day to day doing what you well can, and be content with that. You may say, I do the best I can today and leave what I cannot do without worry or care. And when tomorrow comes I will, in the fear of the Lord, do what I can on the morrow. Thus from day to day pursue your course of duty, trusting in God to be your helper and to give you quick perception and heavenly wisdom that you may be fitted to honor Him with your talents. [Cf: 11MR358.01] p. 28, Para. 4, [1874MS].

Have you fully consecrated yourself to the Lord? Feel every day, "I am doing my work for God. I am not living for myself, to glorify myself, but to glorify God." Oh, trust in Jesus and not in your own heart. Cast your burdens and yourself upon Him. If you feel no joy, no consolation, do not be discouraged. Hope and believe. You may have a precious experience in the things of God. Wrestle with your discouragements and doubts until you gain the victory over them in Jesus' name. Do not encourage grief, despondency, and darkness. Cast your burden upon Jesus and be sure not to withhold yourself. [Cf: 11MR358.02] p. 28, Para. 5, [1874MS].

Is not God's Word sufficient for you with the assurance of emotion or joy? Can you not trust Him and believe without feeling? Repose in the broad, sure promises of God. Rest in these promises, without a doubt. Find time, my son, to comfort some other heart, to bless with a kind, cheering word someone who is battling with temptation, and maybe with affliction. In this blessing another with cheering, hopeful words, pointing him to the Burden bearer you may unexpectedly find peace, happiness, and consolation yourself. [Cf: 11MR358.03] p. 28, Para. 6, [1874MS].

But I entreat of you to drop your burdens upon the Burden bearer. You will not then be drifting away from God, for by faith you are anchored upon His promise. You cannot doubt the love of your dear Saviour for you, my son, even for you. You cannot distrust His mercy. Only believe He has spared you to work for Him. Seek for a deep and living experience in the things of God and learn of Him who is meek and lowly of heart and you will find rest to your soul.--Letter 2b, 1874, pp. 1-3. (To her son, W. C. White, 19 years of age.) [Cf: 11MR359.01] p. 29, Para. 1, [1874MS].

(Written February 15, 1874, from Santa Rosa, California, to "My dear Clarence [Willie].")--I will write you a few lines this evening by lamplight. I have been some troubled in regard to your health. How is it, my son? Do you have physical exercise? This is very important that

some burden should come on your physical strength as well as on your mental. We do not want you to come out a dyspeptic. [Cf: 14MR322.01] p. 29, Para. 2, [1874MS].

You cannot live too plainly when you are studying so constantly. Your father and I have dropped milk, cream, butter, sugar, and meat entirely since we came to California. We are far clearer in mind and far better in body. We live very plainly. We cannot write unless we do live simply. Your father bought meat once for May while she was sick, but not a penny have we expended on meat since. We have the most excellent fruit of all kinds. Do you want we should send you some figs? How is your clothing? Let us know just how you are feeling; and is your clothing well taken care of? Are you happy? [Cf: 14MR322.02] p. 29, Para. 3, [1874MS].

We want you to write as often as you can, for we are so anxious to hear from you. Father thinks sometimes that he ought not to have come to California but remained in Battle Creek. Do you think so? You know what fears we have had in regard to his stay in Battle Creek. If all were well with Father, I would rather be in Battle Creek than in any other place, but the multiplicity of cares and burdens that devolve upon him there I think would soon use him up. [Cf: 14MR322.03] p. 29, Para. 4, [1874MS].

Father has been rather down for a few days. Dyspepsia has quite a firm hold on him. But as soon as we can get out and ride and not be so confined, I think he will improve. [Cf: 14MR323.01] p. 29, Para. 5, [1874MS].

Sister Hall is well. Also, the children are good and doing well. They are easily managed, and the happiest and heartiest children of any that I am acquainted with. [Cf: 14MR323.02] p. 29, Para. 6, [1874MS].

I am feeling quite well. My eyes are nearly well. They do not show any inflammation, but there is a pain in them and inability to keep them open. There seems to be a stiffness in the lid. [Cf: 14MR323.03] p. 29, Para. 7, [1874MS].

I hope you will be of good courage in the Lord. Be true to duty. Be true to God. Let your light shine. Be cheerful in God, for He has done all things well for you. [Cf: 14MR323.04] p. 29, Para. 8, [1874MS].

May the peace of God abide in your heart, and be of good cheer. Don't be discouraged at anything. Let the praise of God be upon your lips constantly.--Letter 12, 1874. [Cf: 14MR323.05] p. 30, Para. 1, [1874MS].

Church Authority to Be Recognized--It becomes us to cultivate a deference to other people's judgment when we are absolutely dependent to a greater or less extent upon one another. We should cultivate true Christian courtesy and tender sympathy even for the roughest, hardest cases of humanity. Jesus came from the pure courts of heaven to save just such. . . . [Cf: 15MR129.03] p. 30, Para. 2, [1874MS].

The world's Redeemer has invested His church with great power. He states the rules to be carried in cases of trial with its members. After He has given explicit directions as to the course to be pursued,

He says, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever (in church discipline) ye shall loose on earth shall be loosed in heaven" (Matt. 8:18). Thus the highest authority, even the heavenly, ratifies the discipline of the church in regard to its members when the Bible rule has been followed. [Cf: 15MR130.01] p. 30, Para. 3, [1874MS].

The word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church. Unless there was church discipline and church governments, the church would go to fragments. They could not hold together as a body. . . . [Cf: 15MR130.02] p. 30, Para. 4, [1874MS].

In the conversion of Paul is given us important principles, which we should ever bear in mind. [Cf: 15MR130.03] p. 30, Para. 5, [1874MS].

The Redeemer of the world does not sanction the experience and exercises in religious matters independent of His organized and acknowledged church, where He has a church. [Cf: 15MR130.04] p. 30, Para. 6, [1874MS].

Many have the idea that they are responsible to Christ alone for their light and their experience independent of Christ's acknowledged body in the world. But this is condemned by Jesus Christ in His teachings and in the examples of facts given to us for our instruction. Here was Paul directly brought into the presence of Christ,--One whom Christ was to fit for a most important work, one who was to be a chosen vessel unto Him--yet He does not teach him the lessons of truth he must learn; He arrests his course, He convicts him. He asks Christ, "What wilt Thou have me to do?" The Saviour does not tell him directly but places him in His direction in connection with His church--They will tell thee what thou must do. [Cf: 15MR130.05] p. 30, Para. 7, [1874MS].

Jesus was the sinner's friend; His heart was ever open, ever touched with human woe. He has all power both in heaven and upon earth, but He respects the means He has ordained for the enlightenment and salvation of men. He directs Saul to the church, thus acknowledging the power He has placed upon the church as a channel of light to the world. It is Christ's organized body upon the earth, and respect was required to be paid to His ordinances. Ananias represents Christ in the case of Saul. He also represents Christ's ministers upon the earth who are appointed to act in Christ's stead. [Cf: 15MR131.01] p. 30, Para. 8, [1874MS].

Saul was a learned teacher in Israel, but while [he was] under the influence of blind error and prejudice Christ reveals Himself to him and then places him in communication with His church, the light of the world. They were to instruct this educated, popular orator in the Christian religion. In Christ's stead, Ananias touches his eyes that they may receive sight. In Christ's stead he lays his hands upon him, and praying in Christ's name, Saul receives the Holy Ghost. All is done in the name and authority of Christ. [Cf: 15MR131.02] p. 31, Para. 1, [1874MS].

Christ is the foundation; the church is the channel of communication. Those who boast of personal independence need to be brought into closer relation to Christ by closer communion with His church upon the earth.-

-Letter 54, 1874, pp. 12, 19, 24-26. (Written October 24, 1874, from Battle Creek, Michigan, to Brother Lee.) [Cf: 15MR131.03] p. 31, Para. 2, [1874MS].

(Written from Washington, Iowa, July 2, 1874, to "My Dear Husband.") We are now in our Washington home. It looks pleasant here, as it always does, and it surely is attractive. I should love to live here if it were the will of the Lord, but we are only pilgrims and strangers and I do not think we can have any certain home in this world. So I am content to obey the call of God to go here or there. [Cf: 19MR185.01] p. 31, Para. 3, [1874MS].

I do wish we could get even five thousand for the place and then the interest on the money would be worth something to us. Washington property is low, but the place is building up slightly. There is a nice large brick college just erected--nearly completed--and there are very fine buildings that have been erected since we were here. Washington is, I think, a very pretty place, and I should think we might sell. [Cf: 19MR185.02] p. 31, Para. 4, [1874MS].

Our field is the world. God has honored you with the precious and important work of starting the publication of truth upon the Atlantic Coast. Twenty-six years later He has honored you again with the trust of the publication of the truth upon the Pacific Coast. Your way may not always seem clear to you, but God will lead you if you take on no extra anxiety. "Lo, I am with you alway, even unto the end of the world," were the words of our Saviour just before He left the world for heaven, to plead in our behalf before His heavenly Father. [Cf: 19MR185.03] p. 31, Para. 5, [1874MS].

We are justified to walk by sight as long as we can, but when we can no longer see the way clearly, then we need to put our hand in our heavenly Father's and let Him lead. There are emergencies in the life of all in which we can neither follow sight nor trust to memory or experience. All we can do is simply to trust and wait. We shall honor God to trust Him because He is our heavenly Father. "Though He slay me, yet will I trust in Him" (Job. 13:13). There is no difficulty, no sorrow, no dark future, no impending trouble that cannot be met and conquered by the thought, "I know that my Redeemer liveth. My Father knoweth the way. He will lead me safely. I have put my hand in His; He will not suffer me to stumble or my feet to slide." I want this perfect faith and perfect confidence and unwavering trust. [Cf: 19MR186.01] p. 31, Para. 6, [1874MS].

We go to Battle Creek today and we earnestly pray that God may go with us and His blessing abide upon us. [Cf: 19MR186.02] p. 32, Para. 1, [1874MS].

I have attended four camp meetings and have tried to do my utmost for the good of souls. I have had but little thought of self, but have worked in any spot I could to do good to others. I have not forgotten you upon the Pacific Coast. We have all prayed earnestly for you. We so long to see you elevated above the trials which have had such a depressing influence upon your life, to discourage and poison the happiness of your life. God has given you a good intellect--I might say a giant intellect. Satan does not mean that your life shall close in honor and victory. The cause of God cannot spare you without

experiencing a great loss. [Cf: 19MR186.03] p. 32, Para. 2, [1874MS].

When you are free from dark and gloomy, discouraging feelings, no one can speak or write words that will sway so powerful an influence as yourself, and gladness, hope, and courage are put into all hearts. But when you feel depressed, and write and talk under the cloud, no shadow can be darker than the one you cast. In this matter Satan is striving for the mastery. You blame others for your state of mind. Just as long as you do this, just so long will enough arise to keep you in this state of turmoil and darkness. The course which others pursue will not excuse you from trusting in God and hoping and believing in His power to hold you up. [Cf: 19MR186.04] p. 32, Para. 3, [1874MS].

You must not accuse me of causing the trials of your life, because in this you deceive your own soul. It is your brooding over troubles, magnifying them, and making them real which has caused the sadness of your life. Am I to blame for this? [Cf: 19MR187.01] p. 32, Para. 4, [1874MS].

I must be free from the censures you have felt free to express to me. But if I have to bear them, I shall try to do it without retaliation. I never mean to make you sad. Your life is very precious to me and to the cause of God. And it is not so much that I am afflicted with your distrust and suspicions of me that troubles me, but that you let it afflict you. It wears upon your health, and I am unable to remove the cause because it does not exist in reality. [Cf: 19MR187.02] p. 32, Para. 5, [1874MS].

I am trying to seek strength and grace from God to serve Him irrespective of circumstances. He has given me great light for His people and I must be free to follow the leadings of the Spirit of God and go at His bidding, relying upon the light and sense of duty I feel, and leave you the same privilege. When we can work the best together we will do so. If God says it is for His glory we work apart occasionally, we will do that. But God is willing to show me my work and my duty and I shall look to Him in faith and trust Him fully to lead me. [Cf: 19MR187.03] p. 32, Para. 6, [1874MS].

I do not have a feeling of resentment in my heart against you; the Lord helping me I will not allow anything to come between you and me. I will not be depressed neither will I allow feelings of guilt and distress to destroy my usefulness when I know that I have tried to do my duty to the best of my knowledge in the fear of God. The help from God and special freedom in speaking to the people for the last four weeks have been a great strength to me, and while I cling firmly to God He will cling to me. [Cf: 19MR187.04] p. 32, Para. 7, [1874MS].

Battle Creek, July 3, 1874. Dear Husband: Arrived here this afternoon. Our brethren are expecting you and are greatly rejoiced at the prospect of your coming to Battle Creek. We cannot write much in regard to matters here, for we have but just come, but I think all matters are in a very good condition considering the sad death of Brother Woolsey. [Cf: 19MR188.01] p. 33, Para. 1, [1874MS].

I received no letter from you here. Brother Smith received a card from you saying you anticipated being at the eastern camp meetings. I shall be very glad to see you. May God give you clear light and much grace to

know your duty and do it. [Cf: 19MR188.02] p. 33, Para. 2, [1874MS].

In much love to each member of the family, especially to yourself. [Cf: 19MR188.03] p. 33, Para. 3, [1874MS].

Brother Butler has gone to his Mount Pleasant home to rest. Brother Haskell has hastened on to Massachusetts.--Letter 38, 1874. [Cf: 19MR188.04] p. 33, Para. 4, [1874MS].

(Written July 11, 1874, from Battle Creek, Michigan, to "Dear Husband.") I have attended meeting all day today. We had a good meeting. We have felt like urging the brethren and sisters to take hold more earnestly in the cause of God and make earnest and persevering efforts to obtain the blessing of God. I would be glad to see you. I hear nothing from you except a few lines on postal cards. I try to send off a letter each day. I hope you receive them all. [Cf: 19MR366.01] p. 33, Para. 5, [1874MS].

My health is very good for me, except colds. The weather changed suddenly from intense heat to cool, and my throat troubles me. [Cf: 19MR366.02] p. 33, Para. 6, [1874MS].

I hope you are well. God wants you to live and be a blessing to His people. I want you to live, and my prayer is daily going up to God for you that you may be blessed with health and with courage. God will strengthen you to fill your place in the cause and work of God if you will commit yourself and all your cares to Him. God has given you great and precious light for His people and He designs that light shall shine forth to them. [Cf: 19MR366.03] p. 33, Para. 7, [1874MS].

Peavey and Peasley are figuring for me to speak upon temperance in the park. They think no house will be large enough to convene the crowd. They say it shall be fitted up at their own expense. I shall accept of their invitation. They say they will make it one of the greatest meetings they can. Our brethren will have an organ and prepare the singing to go off the best. [Cf: 19MR366.04] p. 33, Para. 8, [1874MS].

I am now suffering some with my lungs on account of cold. I took an electric bath last night and slept at the institute. [Cf: 19MR367.01] p. 33, Para. 9, [1874MS].

You stand in high repute here among all of any consequence. Nothing would give them greater joy than to see you. They would be very glad to meet you at the camp meeting, and I wish you could be here and attend the eastern camp meetings. If your mind would take a cheerful turn and not linger over the disagreeables, and gather darkness and discouragement to yourself to be reflected upon others, you could do much good. But to endanger health and life by gathering troubles to yourself because others are wrong, will only make you miserable, and the same misery will be reflected upon others. [Cf: 19MR367.02] p. 33, Para. 10, [1874MS].

With your experience and your knowledge and quick foresight you may be a very great help to the cause of God. I want you to live till the work closes up. I want you to be a polished instrument in the hands of God to accomplish much good, and yourself see the dear Redeemer coming in the clouds of heaven with power and great glory. [Cf: 19MR367.03] p.

34, Para. 1, [1874MS].

Uriah and Harriet are your warm and firm friends. There is nothing standing between you, not a thing. Brethren Lindsay and Gaskill do not seem to be just free. They seem rather perplexed and disheartened, but they have unbounded confidence in you. [Cf: 19MR367.04] p. 34, Para. 2, [1874MS].

Willie and I will go this week, I think, to visit Brother Littlejohn. I wish you were here to go with us. I am seeking for a thorough fitness for the work, that I may act my part in the cause of God with acceptance to Him. [Cf: 19MR367.05] p. 34, Para. 3, [1874MS].

I received your card from Bloomfield. Was glad that you were going on that journey for recreation. I hope you will do more of this than you have done. I feel a great desire to see you and to mingle my prayers with yours. The Lord is good. Praise His holy name. I have felt great comfort and assurance in prayer this morning. [Cf: 19MR367.06] p. 34, Para. 4, [1874MS].

I was suffering with cold, [and was] sick at the stomach. I arose at about three o'clock and dressed and then prayed. I felt that the Lord indeed drew me near to Himself, and my spirit was lightened. I prize these tokens of His love more than language can express. I felt a sweet assurance while praying for you. I believe God hears my prayer and will send His help, His strength, and His joy to your heart. [Cf: 19MR368.01] p. 34, Para. 5, [1874MS].

Only look up. Don't look at the dark and boisterous waves, but look up in faith and confidence and hope. Our heavenly Father is acquainted with every purpose of the soul. He will not leave you in darkness. He will give you the light of His divine presence. Let us pray each day in faith, not only for health but to be imbued with the Spirit of God, that we may do the work committed to our trust to His acceptance. This is what I live for. I have no other ambition. I feel my heart go out in great love and tenderness to you. [Cf: 19MR368.02] p. 34, Para. 6, [1874MS].

Have no fears that I will give another preference in my mind to yourself. That is simply impossible. Think not [that] I think others' minds superior to yours. I know better. I have the highest estimate of your ability, and, with the power of God to work with your efforts, you can do a great and efficient work. God can mend the broken and worn machinery and make it of essential use to do His work still. [Cf: 19MR368.03] p. 34, Para. 7, [1874MS].

Only believe, only be cheerful, only be of good courage. Let the disagreeables go. Turn from these things which cause sadness and which dishearten you. I will ever be true to you, and I want you to have no suspicion or distrust of me that I would say or do the least thing to hurt you or lessen the confidence of your brethren in you. Never, never will I do this. I will sustain and help you all I can. --Letter 41, 1874. [Cf: 19MR368.04] p. 34, Para. 8, [1874MS].

After the baptism of Jesus in Jordan, he was led by the Spirit into the wilderness to be tempted of the devil. When he had come up out of the water, he bowed upon Jordan's banks, and plead with the great

Eternal for strength to endure the conflict with the fallen foe. The opening of the heavens, and the descent of the excellent glory, attested his divine character. The voice from the Father declared the close relation of Christ to his Infinite Majesty: "This is my beloved Son in whom I am well pleased." The mission of Christ was soon to begin. But he must first withdraw from the busy scenes of life to a desolate wilderness for the express purpose of bearing the threefold test of temptation in behalf of those he had come to redeem. [Cf: RH 02-24-74 para. 1] p. 35, Para. 1, [1874MS].

Satan, who was once an honored angel in Heaven, had been ambitious for the more exalted honors which God had bestowed upon his Son. He became envious of Christ, and represented to the angels who honored him as covering cherub that he had not the honor conferred upon him which his position demanded. He asserted that he should be exalted equal in honor with God. Satan obtained sympathizers. Angels in Heaven joined him in his rebellion, and fell with their leader from their high and holy estate, and were therefore expelled with him from Heaven. [Cf: RH 02-24-74 para. 2] p. 35, Para. 2, [1874MS].

God, in counsel with his Son, formed the plan of creating man in their own image. He was placed upon probation. Man was to be tested and proved, and if he should bear the test of God, and remain loyal and true after the first trial, he was not to be beset with continual temptations; but was to be exalted equal with the angels, and henceforth immortal. [Cf: RH 02-24-74 para. 3] p. 35, Para. 3, [1874MS].

Adam and Eve came forth from the hand of their Creator in the perfection of every physical, mental, and spiritual endowment. God planted for them a garden, and surrounded them with everything lovely and attractive to the eye, and that which their physical necessities required. This holy pair looked out upon a world of unsurpassed loveliness and glory. A benevolent Creator had given them evidences of his goodness and love in providing them with fruits, vegetables, and grains, and had caused to grow out of the ground trees of every variety for usefulness and beauty. [Cf: RH 02-24-74 para. 4] p. 35, Para. 4, [1874MS].

The holy pair looked upon nature as a picture of unsurpassed loveliness. The brown earth was clothed with a carpet of living green, diversified with an endless variety of self-propagating, self-perpetuating flowers. Shrubs, flowers, and trailing vines, regaled the senses with their beauty and fragrance. The many varieties of lofty trees were laden with fruit of every kind, and of delicious flavor, adapted to please the taste and meet the wants of the happy Adam and Eve. This Eden home God provided for our first parents, giving them unmistakable evidences of his great love and care for them. [Cf: RH 02-24-74 para. 5] p. 35, Para. 5, [1874MS].

Adam was crowned as king in Eden. To him was given dominion over every living thing that God had created. The Lord blessed Adam and Eve with intelligence such as he had not given to the animal creation. He made Adam the rightful sovereign over all the works of his hands. Man made in the divine image could contemplate and appreciate the glorious works of God in nature. [Cf: RH 02-24-74 para. 6] p. 36, Para. 1, [1874MS].

Adam and Eve could trace the skill and glory of God in every spire of grass, and in every shrub and flower. The natural loveliness which surrounded them, like a mirror reflected the wisdom, excellence, and love of their Heavenly Father. And their songs of affection and praise rose sweetly and reverentially to Heaven, harmonizing with the songs of the exalted angels, and with the happy birds who were caroling forth their music without a care. There was no disease, decay, nor death anywhere. Life, life was in everything the eye rested upon. The atmosphere was impregnated with life. Life was in every leaf, in every flower, and in every tree. [Cf: RH 02-24-74 para. 7] p. 36, Para. 2, [1874MS].

The Lord knew that Adam could not be happy without labor, therefore he gave him the pleasant employment of dressing the garden. And, as he tended the things of beauty and usefulness around him, he could behold the goodness and glory of God in his created works. Adam had themes for contemplation in the works of God in Eden, which was Heaven in miniature. God did not form man merely to contemplate his glorious works, therefore he gave him hands for labor, as well as a mind and heart for contemplation. If the happiness of man consisted in doing nothing, the Creator would not have given Adam his appointed work. In labor, man was to find happiness as well as in meditation. Adam could reflect that he was created in the image of God, to be like him in righteousness and holiness. His mind was capable of continual cultivation, expansion, refinement and noble elevation; for God was his teacher, and angels were his companions. [Cf: RH 02-24-74 para. 8] p. 36, Para. 3, [1874MS].

The Lord placed man upon probation, that he might form a character of steadfast integrity for his own happiness and for the glory of his Creator. He had endowed Adam with powers of mind superior to any living creature that he had made. His mental powers were but little lower than those of the angels. He could become familiar with the sublimity and glory of nature, and understand the character of his Heavenly Father in his created works. Everything that his eye rested upon in the immensity of the Father's works, provided with a lavish hand, testified of his love and infinite power. Amid the glories of Eden the goodness and wisdom of God were traced in everything the eye rested upon. [Cf: RH 02-24-74 para. 9] p. 36, Para. 4, [1874MS].

The first great moral lesson given Adam was that of self-denial. The reins of self-government were placed in his hands. Judgment, reason, and conscience, were to bear sway. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." [Cf: RH 02-24-74 para. 10] p. 36, Para. 5, [1874MS].

Adam and Eve were permitted to partake of every tree in the garden save one. There was only a single prohibition. The forbidden tree was as attractive and lovely as any of the trees in the garden. It was called the tree of knowledge, because in partaking of that tree, of which God had said "Thou shalt not eat of it," they would have a knowledge of sin, an experience in disobedience. Eve went from the side of her husband, viewing the beautiful things of nature in God's

creation, delighting her senses with the colors and fragrance of the flowers and the beauty of the trees and shrubs. She was thinking of the restrictions God had laid upon them in regard to the tree of knowledge. She was pleased with the beauties and bounties which the Lord had furnished for the gratification of every want. All these, said she, God has given us to enjoy. They are all ours; for God has said, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it." [Cf: RH 02-24-74 para. 11] p. 37, Para. 1, [1874MS].

Eve had wandered near the forbidden tree, and her curiosity was aroused to know how death could be concealed in the fruit of this fair tree. She was surprised to hear her queries taken up and repeated by a strange voice. "Yea, hath God said, Ye shall not eat of every tree of the garden." Eve was not aware that she had revealed her thoughts by conversing to herself aloud; therefore, she was greatly astonished to hear her queries repeated by a serpent. She really thought the serpent had a knowledge of her thoughts, and that he must be very wise. She answered him, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Cf: RH 02-24-74 para. 12] p. 37, Para. 2, [1874MS].

Here the father of lies made his assertion in direct contradiction to the expressed word of God. Satan assured Eve that she was created immortal, and that there was no possibility of her dying. He told her that God knew that if they ate of the tree of knowledge their understanding would be enlightened, expanded, and ennobled, making them equal with himself. And the serpent answered Eve, that the command of God forbidding them to eat of the tree of knowledge was given them to keep them in a state of subordination, that they should not obtain knowledge, which was power. He assured her that the fruit of this tree was desirable above every other tree in the garden to make one wise and exalt them equal with God. He has, said the serpent, refused you the fruit of the tree which is of all the trees the most desirable for its delicious flavor and exhilarating influence. Eve thought the discourse of the serpent very wise. She viewed the prohibition of God unjust. She looked with longing desire upon the tree laden with fruit which appeared very delicious. The serpent was eating it with apparent delight. She longed for this fruit above all the fruit of every variety which God had given her a perfect right to use. [Cf: RH 02-24-74 para. 13] p. 37, Para. 3, [1874MS].

Eve had overstated the words of God's command. He had said to Adam and Eve, "But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." In Eve's controversy with the serpent, she added the clause, "Neither shall ye touch it, lest ye die." Here the subtlety of the serpent was seen. This statement of Eve gave him advantage, and he plucked the fruit, and placed it in her hand, and used her own words, "He hath said, 'If ye touch it, ye shall die.' You see no harm comes to you from touching the fruit, neither will you receive any harm by eating it." Eve yielded to the lying sophistry of the devil in the form of a serpent. She ate the fruit, and realized no immediate harm. She then

plucked the fruit for herself and for her husband. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." [Cf: RH 02-24-74 para. 14] p. 38, Para. 1, [1874MS].

Adam and Eve should have been perfectly satisfied with the knowledge of God in his created works, and by the instruction of the holy angels. But their curiosity was aroused to become acquainted with that of which God designed they should have no knowledge. It was for their happiness to be ignorant of sin. The high state of knowledge to which they thought to attain by eating of the forbidden fruit plunged them into the degradation of sin and guilt. [Cf: RH 02-24-74 para. 15] p. 38, Para. 2, [1874MS].

The angels who had been appointed to guard Adam in his Eden home before his transgression and expulsion from paradise were now appointed to guard the gates of paradise and the way of the tree of life, lest he should return and gain access to the tree of life and sin be immortalized. [Cf: RH 02-24-74 para. 16] p. 38, Para. 3, [1874MS].

Sin drove man from paradise. And sin was the cause of paradise being removed from the earth. In consequence of transgression of God's law, Adam lost paradise. In obedience to the Father's law and through faith in the atoning blood of his Son, paradise may be regained. "Repentance toward God," because his law has been transgressed, and faith toward our Lord Jesus Christ, as man's only Redeemer, will be acceptable with God. The merits of God's dear Son in man's behalf will avail with the Father, notwithstanding his sinfulness. [Cf: RH 02-24-74 para. 17] p. 38, Para. 4, [1874MS].

Satan was determined to succeed in his temptation with the sinless Adam and Eve. And he could reach even the holy pair more successfully through the medium of appetite than in any other way. The fruit of the forbidden tree seemed pleasant to the eye and desirable to the taste. They ate and fell. They transgressed God's just command and became sinners. Satan's triumph was complete. He then had the vantage ground over the race. He flattered himself that he had through his subtlety thwarted the purpose of God in the creation of man. [Cf: RH 02-24-74 para. 18] p. 38, Para. 5, [1874MS].

Satan made his exulting boasts to Christ and to loyal angels that he had succeeded in gaining a portion of the angels in Heaven to unite with him in his daring rebellion. And now that he had succeeded in overcoming Adam and Eve, he claimed that their Eden home was his. He proudly boasted that the world which God had made was his dominion. Having conquered Adam, the monarch of the world, he had gained the race as his subjects, and he should now possess Eden, and make that his headquarters. And he would there establish his throne, and be monarch of the world. [Cf: RH 02-24-74 para. 19] p. 38, Para. 6, [1874MS].

But measures were immediately taken in Heaven to defeat Satan in his plans. Strong angels, with beams of light representing flaming swords turning in every direction, were placed as sentinels to guard the way of the tree of life from the approach of Satan and the guilty pair. Adam and Eve had forfeited all right to their beautiful Eden home, and were now expelled from it. The earth was cursed because of Adam's sin,

and was ever after to bring forth briars and thorns. Adam was to be exposed to the temptations of Satan while he lived, and was to finally pass through death to dust again. [Cf: RH 02-24-74 para. 20] p. 39, Para. 1, [1874MS].

A council was held in Heaven, which resulted in God's dear Son undertaking to redeem man from the curse and from the disgrace of Adam's failure, and to conquer Satan. Oh, wonderful condescension! The Majesty of Heaven, through love and pity for fallen man, proposed to become his substitute and surety. He would bear man's guilt. He would take the wrath of his Father upon himself, which otherwise would have fallen upon man because of his disobedience. [Cf: RH 02-24-74 para. 21] p. 39, Para. 2, [1874MS].

The law of God was unalterable. It could not be abolished, nor yield the smallest part of its claim to meet man in his fallen state. Man was separated from God by transgression of his expressed command, notwithstanding he had made known to Adam the consequences of such transgression. The sin of Adam brought a deplorable state of things. Satan would now have unlimited control over the race, unless a mightier being than Satan was before his fall should take the field and conquer him and ransom man. [Cf: RH 02-24-74 para. 22] p. 39, Para. 3, [1874MS].

Christ's divine soul was exercised with pity that was infinite for ruined man. As his wretched, helpless condition came up before him, and as he saw that by transgression of God's law he had fallen under the power and control of the prince of darkness, he proposed the only means that could be acceptable with God, that would give man another trial, and place him again on probation. Christ consented to leave his honor, his kingly authority, his glory with the Father, and humble himself to humanity, and engage in contest with the mighty prince of darkness in order to redeem man. Through his humiliation and poverty Christ would identify himself with the weaknesses of the fallen race, and by firm obedience show man how to redeem Adam's disgraceful failure, that man by humble obedience might regain lost Eden. [Cf: RH 02-24-74 para. 23] p. 39, Para. 4, [1874MS].

The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam. With the sins of the world laid upon him, he would go over the ground where Adam stumbled. He would bear the test which Adam failed to endure, and which would be almost infinitely more severe than that brought to bear upon Adam. He would overcome on man's account, and conquer the tempter, that through his obedience, his purity of character and steadfast integrity, his righteousness might be imputed to man, that through his name man might overcome the foe on his own account. [Cf: RH 02-24-74 para. 24] p. 39, Para. 5, [1874MS].

What love! What amazing condescension! The King of glory proposed to humble himself to fallen humanity! He would place his feet in Adam's steps. He would take man's fallen nature and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing he would open the way for the redemption of those who would believe on him from the disgrace of Adam's failure and fall. [Cf: RH 02-24-74 para. 25] p. 40, Para. 1, [1874MS].

Angels on probation had been deceived by Satan, and had been led on by

him in the great rebellion in Heaven against Christ. They failed to bear the test brought to bear upon them, and they fell. Adam was then created in the image of God and placed upon probation. He had a perfectly developed organism. All his faculties harmonized. In all his emotions, words, and actions there was a perfect conformity to the will of his Maker. After God had made every provision for the happiness of man, and had supplied his every want, he tested Adam's loyalty. If the holy pair should be obedient, the race would after a time be made equal to the angels. As Adam and Eve failed to bear this test, Christ proposed to become a voluntary offering for man. [Cf: RH 02-24-74 para. 26] p. 40, Para. 2, [1874MS].

Satan knew that if Christ was indeed the Son of God, the world's Redeemer, it was for no good to himself, that the Lord had left the royal courts of Heaven to come to a fallen world. He feared that his own power was henceforth to be limited, and that his deceptive wiles would be discerned and exposed, which would lessen his influence over man. He feared that his dominion and his control of the kingdoms of the world was to be contested. He remembered the words Jehovah addressed to him when he was summoned into his presence with Adam and Eve, whom he had ruined by his lying deceptions, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." This declaration contained the first gospel promise to man. [Cf: RH 02-24-74 para. 27] p. 40, Para. 3, [1874MS].

But these words at the time they were spoken were not fully understood by Satan. He knew that they contained a curse for him, because he had seduced the holy pair. And when Christ was manifested on the earth, Satan feared that he was indeed the One promised which should limit his power and finally destroy him. [Cf: RH 02-24-74 para. 28] p. 40, Para. 4, [1874MS].

Satan had peculiar interest to watch the development of events immediately after the fall of Adam to learn how his work had affected the kingdom of God, and what the Lord would do with Adam because of his disobedience. The Son of God, undertaking to become the Redeemer of the race, placed Adam in a new relation to his Creator. He was still fallen; but a door of hope was opened to him. The wrath of God still hung over Adam, but the execution of the sentence of death was delayed, and the indignation of God was restrained, because Christ had entered upon the work of becoming man's Redeemer. Christ was to take the wrath of God which in justice should fall upon man. He became a refuge for man, and although man was indeed a criminal, deserving the wrath of God, yet he could by faith in Christ run into the refuge provided and be safe. In the midst of death there was life if man chose to accept it. The holy and infinite God, who dwelleth in light unapproachable, could no longer talk with man. No communication could now exist directly between man and his Maker. [Cf: RH 02-24-74 para. 29] p. 40, Para. 5, [1874MS].

God forbears for a time the full execution of the sentence of death pronounced upon man. Satan flattered himself that he had forever broken the link between Heaven and earth. But in this he was greatly mistaken and disappointed. The Father had given over the world into the hands of his Son for him to redeem from the curse and the disgrace of Adam's failure and fall. Through Christ alone can man now find access to God.

And through Christ alone will the Lord hold communication with man. [Cf: RH 02-24-74 para. 30] p. 41, Para. 1, [1874MS].

Christ volunteered to maintain and vindicate the holiness of the divine law. He was not to do away the smallest part of its claims in the work of redemption for man, but in order to save man and maintain the sacred claims and justice of his Father's law, he gave himself a sacrifice for the guilt of man. Christ's life did not in a single instance detract from the claims of his Father's law, but through firm obedience to all its precepts, and by dying for the sins of those who had transgressed it, he established its immutability. [Cf: RH 02-24-74 para. 31] p. 41, Para. 2, [1874MS].

After the transgression of Adam, Satan saw that the ruin was complete. The human race was brought into a deplorable condition. Man was cut off from intercourse with God. It was Satan's design that the state of man should be the same with that of the fallen angels in rebellion against God, uncheered by a gleam of hope. He reasoned that if God pardoned sinful man whom he had created, he would also pardon and receive into favor him and his angels. But he was disappointed. [Cf: RH 02-24-74 para. 32] p. 41, Para. 3, [1874MS].

The divine Son of God saw that no arm but his own could save fallen man. He determined to help man. He left the fallen angels to perish in their rebellion, but stretched forth his hand to rescue perishing man. The angels who were rebellious were dealt with according to the light and experience they had abundantly enjoyed in Heaven. Satan, the chief of the fallen angels, once had an exalted position in Heaven. He was next in honor to Christ. The knowledge which he, as well as the angels who fell with him, had of the character of God, of his goodness, his mercy, wisdom, and excellent glory, made their guilt unpardonable. [Cf: RH 02-24-74 para. 33] p. 41, Para. 4, [1874MS].

There was no possible hope for those ever to be redeemed, who had witnessed and enjoyed the inexpressible glory of Heaven and had seen the terrible majesty of God, and, in presence of all this glory, had rebelled against him. There were no new and more wonderful exhibitions of God's exalted power that could ever impress them as deeply as those they had already experienced. If they could rebel in the very presence of the weight of glory inexpressible, they could not be placed in any more favorable condition to be proved. There was no reserve force of power, nor were there any greater heights and depths of infinite glory to overpower their jealous doubts and rebellious murmuring. Their guilt and their punishment must be in proportion to their exalted privileges in the heavenly courts. By Ellen G. White. [Cf: RH 02-24-74 para. 34] p. 41, Para. 5, [1874MS].

Fallen man, because of his guilt, could no longer come directly before God with his supplications, for his transgression of the divine law had placed an impassable barrier between the holy God and the transgressor. But a plan was devised that the sentence of death should rest upon a substitute of superior value to the law of God. In the plan of redemption there must be the shedding of blood, for death must come in consequence of man's sin. The beasts for sacrificial offerings were to prefigure Christ. In the slain victim, man was to see the fulfillment for the time being of God's word, "Ye shall surely die." And the flowing of the blood from the victim would also signify an atonement.

There was no virtue in the blood of animals; but the shedding of the blood of beasts was to point forward to a Redeemer who would one day come to the world and die for the sins of men. And thus Christ would fully vindicate his Father's law. [Cf: RH 03-03-74 para. 1] p. 42, Para. 1, [1874MS].

Satan with intense interest watched every event in regard to the sacrificial offerings. The devotion and solemnity connected with the shedding of the blood of the victim caused him great uneasiness. This ceremony to him was clothed with mystery; but he was not a dull scholar, and he soon learned that the sacrificial offerings typified some future atonement for man. He saw that these offerings signified repentance for sin. This did not agree with his purposes, and he at once commenced to work upon the heart of Cain to lead him to rebellion against the sacrificial offering which prefigured a Redeemer to come. [Cf: RH 03-03-74 para. 2] p. 42, Para. 2, [1874MS].

Adam's repentance, evidenced in his sorrow for his transgression, and his hope of salvation through Christ shown by his works in the sacrifices offered, was a disappointment to Satan. He hoped forever to gain Adam to unit with him in murmuring against God, and in rebelling against his authority. Here were the representatives of the two great classes. Abel as priest offered in solemn faith his sacrifice. Cain was willing to offer the fruit of his ground, but refused to connect with his offering the blood of beasts. His heart refused to show his repentance for sin and his faith in a Saviour by offering the blood of beasts. He refused to acknowledge his need of a Redeemer. This to his proud heart was dependence and humiliation. [Cf: RH 03-03-74 para. 3] p. 42, Para. 3, [1874MS].

But Abel by faith in a future Redeemer offered to God a more acceptable sacrifice than Cain. His offering the blood of beasts signified that he was a sinner and had sins to wash away, and that he was penitent and believed in the efficacy of the blood of the future great offering. Satan is the parent of unbelief, murmuring, and rebellion. He filled Cain with doubt and with madness against his innocent brother and against God, because his sacrifice was refused and Abel's accepted. And he slew his brother in his insane madness. [Cf: RH 03-03-74 para. 4] p. 42, Para. 4, [1874MS].

The sacrificial offerings were instituted to be a standing pledge to man of God's pardon through the great offering to be made, typified by the blood of beasts. Through this ceremony man signified repentance, obedience, and faith in a Redeemer to come. That which made Cain's offering offensive to God was his lack of submission and obedience to the ordinance of his appointment. He thought his own plans in offering to God merely the fruit of the ground was nobler, and not as humiliating as the offering of the blood of beasts which showed a dependence upon another, thus expressing his own weakness and sinfulness. Cain slighted the blood of the atonement. [Cf: RH 03-03-74 para. 5] p. 42, Para. 5, [1874MS].

Adam in transgressing the law of Jehovah had opened the door for Satan, and he had planted his banner in the midst of his own family. He was made to feel indeed that the wages of sin is death. Satan designed to gain Eden by deceiving our first parents; but in this he was disappointed. Instead of securing to himself Eden, he now feared that

he would lose all he had claimed out of Eden. His sagacity could trace the signification of these offerings, that they pointed man forward to a Redeemer, and were a typical atonement for the time being for the sin of fallen man, opening a door of hope to the race. [Cf: RH 03-03-74 para. 6] p. 43, Para. 1, [1874MS].

The rebellion of Satan against God was most determined. He worked to war against the kingdom of God with perseverance and fortitude worthy of a better cause. [Cf: RH 03-03-74 para. 7] p. 43, Para. 2, [1874MS].

The world had become so corrupt through indulgence of appetite and debased passions in the days of Noah that God was provoked to destroy its inhabitants by the waters of the flood. As men again multiplied upon the earth, the indulgence of wine to intoxication perverted the senses, and prepared the way for excessive meat eating and the strengthening of the animal passions. Men lifted themselves up against the God of Heaven. And their faculties and opportunities were devoted to glorifying themselves rather than honoring their Creator. Satan found easy access to the hearts of men. He is a diligent student of the Bible, and is much better acquainted with the prophecies than many religious teachers. He knows that it is for his interest to keep well informed in the revealed purposes of God, that he may defeat the plans of the Infinite. So infidels study the Scriptures frequently more diligently than some who profess to be guided by them. Some of the ungodly search the Scriptures that they may become familiar with Bible truth, and furnish themselves with arguments to make it appear that the Bible contradicts itself. And many professed Christians are so ignorant of the word of God, through neglect of its study, that they are blinded by the deceptive reasoning of those who pervert sacred truth, that they may turn souls away from the counsel of God in his word. [Cf: RH 03-03-74 para. 8] p. 43, Para. 3, [1874MS].

Satan saw in the typical offerings an expected Redeemer who was to ransom man from his control. He laid his plans deep to rule the hearts of men from generation to generation, and to blind their understanding of the prophecies, that when Jesus should come, the people would refuse to accept him as their Saviour. [Cf: RH 03-03-74 para. 9] p. 43, Para. 4, [1874MS].

God appointed Moses to lead out his people from their bondage in the land of Egypt, that they might consecrate themselves to serve him with perfect hearts, and be to him a peculiar treasure. Moses was their visible leader, while Christ stood at the head of the armies of Israel, their invisible leader. If they could have always realized this, they would not have rebelled and provoked God in the wilderness by their unreasonable murmurings. God said to Moses, "Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." [Cf: RH 03-03-74 para. 10] p. 43, Para. 5, [1874MS].

When Christ as the guiding, guarding angel condescended to lead the armies of Israel through the wilderness to Canaan, Satan was provoked, for he felt that his power could not so well control them. But as he saw that the armies of Israel were easily influenced and incited to rebellion by his suggestions, he hoped to lead them to murmuring and sin which would bring upon them the wrath of God. And as he saw that

his power was submitted to by men, he became bold in his temptations, inciting to crime and violence. Through Satan's devices, each generation was becoming more feeble in physical, mental, and moral power. This gave him courage to think that he might succeed in his warfare against Christ in person when he should be manifested. He has the dominion of death. [Cf: RH 03-03-74 para. 11] p. 44, Para. 1, [1874MS].

Some few in every generation from Adam resisted his every artifice and stood forth as noble representatives of what it was in the power of man to do and to be--Christ working with human efforts, helping man in overcoming the power of Satan. Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be. Satan was greatly disturbed because these noble, holy men stood untainted amid the moral pollution surrounding them, perfected righteous characters, and were accounted worthy for translation to Heaven. As they had stood forth in moral power in noble uprightness, overcoming Satan's temptations, he could not bring them under the dominion of death. He triumphed that he had power to overcome Moses with his temptations, and that he could mar his illustrious character and lead him to the sin of taking glory to himself before the people which belonged to God. [Cf: RH 03-03-74 para. 12] p. 44, Para. 2, [1874MS].

Christ resurrected Moses and took him to heaven. This enraged Satan, and he accused the Son of God of invading his dominion by robbing the grave of his lawful prey. Jude says of the resurrection of Moses, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." [Cf: RH 03-03-74 para. 13] p. 44, Para. 3, [1874MS].

When Satan succeeds in tempting men, whom God has especially honored, to commit grievous sins, he triumphs; for he has gained to himself a great victory and done harm to the kingdom of Christ. [Cf: RH 03-03-74 para. 14] p. 44, Para. 4, [1874MS].

At the birth of Christ, Satan saw the plains of Bethlehem illuminated with the brilliant glory of a multitude of heavenly angels. He heard their song, "Glory to God in the highest, and on earth peace, good will to men." The prince of darkness saw the amazed shepherds filled with fear as they beheld the illuminated plains. They trembled before the exhibitions of bewildering glory which seemed to entrance their senses. The rebel chief himself trembled at the proclamation of the angel to the shepherds, "Fear not; for, behold, I bring to you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." He had met with so good success in devising a plan to ruin men that he had become bold and powerful. He had controlled the minds and bodies of men from Adam down to the first appearing of Christ. But now Satan was troubled and alarmed for his kingdom and his life. [Cf: RH 03-03-74 para. 15] p. 44, Para. 5, [1874MS].

The song of the heavenly messengers proclaiming the advent of the Saviour to a fallen world, and the joy expressed at this great event Satan knew boded no good to himself. Dark forebodings were awakened in his mind as to the influence this advent to the world would have upon

his kingdom. He queried if this was not the coming One who would contest his power and overthrow his kingdom. He looked upon Christ from his birth as his rival. He stirred the envy and jealousy of Herod to destroy Christ by insinuating to him that his power and his kingdom were to be given to this new king. Satan imbued Herod with the very feelings and fears that disturbed his own mind. He inspired the corrupt mind of Herod to invent a plan which he thought would succeed in ridding the earth of the infant king, by slaying all the children from two years old and under in Bethlehem. [Cf: RH 03-03-74 para. 16] p. 45, Para. 1, [1874MS].

But against his plans, Satan sees a higher power at work. Angels of God protected the life of the infant Redeemer. Joseph was warned in a dream to flee into Egypt, that in a heathen land he may find an asylum for the world's Redeemer. Satan followed him from infancy to childhood and from childhood to manhood, inventing means and ways to allure him from his allegiance to God, and overcome him with his subtle temptations. The unsullied purity of the childhood, youth, and manhood, of Christ which Satan could not taint annoyed him exceedingly. All his darts and arrows of temptation fell harmless before the Son of God. And when he found that all his temptations prevailed nothing in moving Christ from his steadfast integrity, or in marring the spotless purity of the youthful Galilean, he was perplexed and enraged. He looked upon this youth as an enemy that he must dread and fear. [Cf: RH 03-03-74 para. 17] p. 45, Para. 2, [1874MS].

That there should be one who walked the earth with moral power to withstand all his temptations, who resisted all his attractive bribes to allure him to sin, and over whom he could obtain no advantage to separate from God, chafed and enraged his Satanic majesty. [Cf: RH 03-03-74 para. 18] p. 45, Para. 3, [1874MS].

The childhood, youth, and manhood, of John, who came in the spirit and power of Elijah to do a special work in preparing the way for the world's Redeemer, was marked with firmness and moral power. Satan could not move him from his integrity. When the voice of this prophet was heard in the wilderness, "Prepare ye the way of the Lord, make his paths straight." Satan was afraid for his kingdom. He felt that the voice sounding forth in trumpet tones in the wilderness caused sinners under his control to tremble. He saw that his power over many was broken. The sinfulness of sin was revealed in such a manner that men became alarmed, and some, by repentance of their sins, found the favor of God and gained moral power to resist his temptations. [Cf: RH 03-03-74 para. 19] p. 45, Para. 4, [1874MS].

He was on the ground at the time when Christ presented himself to John for baptism. He heard the majestic voice resounding through heaven and echoing through the earth like peals of thunder. He saw the lightnings flash from the cloudless heavens, and heard the fearful words from Jehovah, "This is my beloved Son in whom I am well pleased." He saw the brightness of the Father's glory overshadowing the form of Jesus, thus, with unmistakable assurance, pointing out the One in that crowd whom he acknowledged as his Son. The circumstances connected with this baptismal scene had aroused the most intense hatred in the breast of Satan. He knew then for a certainty that, unless he could overcome Christ, from henceforth there would be a limitation of his power. He understood that the communication from the throne of God signified that

Heaven was more directly accessible to man. [Cf: RH 03-03-74 para. 20] p. 45, Para. 5, [1874MS].

As Satan had led man to sin, he had hoped that God's abhorrence of sin would forever separate him from man, and break the connecting link between Heaven and earth. But the opening heavens in connection with the voice of God addressing his Son was like a death knell to Satan. He feared that God was now to unite man more fully to himself, and give him power to overcome his devices. And for this purpose, Christ had come from the royal courts to the earth. Satan was well acquainted with the position of honor Christ had held in Heaven as the Son of God, the beloved of the Father. And that he should leave Heaven and come to this world as a man filled him with apprehension for his own safety. He could not comprehend the mystery of this great sacrifice for the benefit of fallen man. He knew well the value of Heaven far exceeded the anticipation and appreciation of fallen man. The most costly treasures of the world he knew would not compare with its worth. As he had lost through his rebellion all the riches and pure glories of Heaven, he was determined to be revenged by causing as many he could to undervalue Heaven and to place their affections upon earthly treasures. [Cf: RH 03-03-74 para. 21] p. 46, Para. 1, [1874MS].

It was incomprehensible to the selfish soul of Satan that there could exist benevolence and love for the deceived race so great as to induce the Prince of Heaven to leave his home and come to a world marred with sin and seared with the curse. He had knowledge of the inestimable value of eternal riches that man had not. He had experienced the pure contentment, the peace and exalted holiness of unalloyed joys of the heavenly abode. He had realized before his rebellion the satisfaction of the full approval of God. He had once a full appreciation of the glory that enshrouded the Father, and knew that there was no limit to his power. [Cf: RH 03-03-74 para. 22] p. 46, Para. 2, [1874MS].

Satan knew what he had lost. He now feared that his empire over the world was to be contested, his right disputed, and his power broken. He knew through prophecy, that a Savior was predicted and that his kingdom would not be established in earthly triumph and with worldly honor and display. He knew that ancient prophecies foretold a kingdom to be established by the Prince of Heaven upon the earth, which he claimed as his dominion. His kingdom would embrace all the kingdoms of the world, and then his power and his glory would cease and he receive his retribution for the sins he had introduced into the world and for the misery he had brought upon man. He knew that everything which concerned his prosperity was pending upon his success or failure in overcoming Christ with his temptations in the wilderness. He brought to bear upon Christ every artifice and force of his powerful temptations to allure him from his allegiance. By Ellen G. White. [Cf: RH 03-03-74 para. 23] p. 46, Para. 3, [1874MS].

Christ was not in as favorable a position in the desolate wilderness to endure the temptations of Satan as was Adam when he was tempted in Eden. The Son of God humbled himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family. [Cf: RH 07-28-74 para. 1] p. 46, Para. 4, [1874MS].

When Adam was assailed by the tempter in Eden he was without the taint of sin. He stood in the strength of his perfection before God. All the organs and faculties of his being were equally developed, and harmoniously balanced. [Cf: RH 07-28-74 para. 2] p. 47, Para. 1, [1874MS].

Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when he came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon him, he was to stand the temptations of Satan upon all points wherewith man would be assailed. [Cf: RH 07-28-74 para. 3] p. 47, Para. 2, [1874MS].

Adam was surrounded with everything his heart could wish. Every want was supplied. There was no sin, and no signs of decay in glorious Eden. Angels of God conversed freely and lovingly with the holy pair. The happy songsters caroled forth their free, joyous songs of praise to their Creator. The peaceful beasts in happy innocence played about Adam and Eve, obedient to their word. Adam was in the perfection of manhood, the noblest of the Creator's work. He was in the image of God, but a little lower than the angels. [Cf: RH 07-28-74 para. 4] p. 47, Para. 3, [1874MS].

In what contrast is the second Adam as he entered the gloomy wilderness to cope with Satan single-handed. Since the fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated himself to the lowest depths of human woe, that he might be qualified to reach man, and bring him up from the degradation in which sin had plunged him. [Cf: RH 07-28-74 para. 5] p. 47, Para. 4, [1874MS].

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." [Cf: RH 07-28-74 para. 6] p. 47, Para. 5, [1874MS].

"And being made perfect, he became the author of eternal salvation unto all them that obey him." [Cf: RH 07-28-74 para. 7] p. 47, Para. 6, [1874MS].

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [Cf: RH 07-28-74 para. 8] p. 47, Para. 7, [1874MS].

"For we have not a High Priest which cannot be touched with the

feeling of our infirmities; but was in all points tempted like as we are, yet without sin." [Cf: RH 07-28-74 para. 9] p. 48, Para. 1, [1874MS].

Satan had been at war with the government of God, since he first rebelled. His success in tempting Adam and Eve in Eden, and introducing sin into the world, had emboldened this arch foe, and he had proudly boasted to the heavenly angels that when Christ should appear, taking man's nature, he would be weaker than himself, and he would overcome him by his power. He exulted that Adam and Eve in Eden could not resist his insinuations when he appealed to their appetite. The inhabitants of the old world he overcame in the same manner, through the indulgence of lustful appetite and corrupt passions. Through the gratification of appetite he had overthrown the Israelites. He boasted that the Son of God himself who was with Moses and Joshua was not able to resist his power, and lead the favored people of his choice to Canaan; for nearly all who left Egypt died in the wilderness. Also the meek man, Moses, he had tempted to take to himself glory which God claimed. David and Solomon, who had been especially favored of God, he had induced, through the indulgence of appetite and passion, to incur God's displeasure. And he boasted that he could yet succeed in thwarting the purpose of God in the salvation of man through Jesus Christ. [Cf: RH 07-28-74 para. 10] p. 48, Para. 2, [1874MS].

In the wilderness of temptation Christ was without food forty days. Moses had, on especial occasions, been thus long without food. But he felt not the pangs of hunger. He was not tempted and harassed by a vile and powerful foe, as was the Son of God. He was elevated above the human. He was especially sustained by the glory of God which enshrouded him. [Cf: RH 07-28-74 para. 11] p. 48, Para. 3, [1874MS].

Satan had succeeded so well in deceiving the angels of God, and in the fall of noble Adam, that he thought that in Christ's humiliation he should be successful in overcoming him. He looked with pleased exultation upon the result of his temptations and the increase of sin in the continued transgression of God's law for more than four thousand years. He had worked the ruin of our first parents, and brought sin and death into the world, and had led to ruin multitudes of all ages, countries, and classes. He had, by his power, controlled cities and nations until their sin provoked the wrath of God to destroy them by fire, water, earthquakes, sword, famine and pestilence. By his subtlety and untiring efforts he had controlled the appetite and excited and strengthened the passions, to so fearful a degree, that he had defaced, and almost obliterated the image of God in man. His physical and moral dignity were in so great a degree destroyed, that he bore but a faint resemblance in character, and noble perfection of form, to dignified Adam in Eden. [Cf: RH 07-28-74 para. 12] p. 48, Para. 4, [1874MS].

At the first advent of Christ, Satan had brought man down from his original, exalted purity, and had dimmed the fine gold with sin. He had transformed the man, created to be a sovereign in Eden, to a slave in the earth, groaning under the curse of sin. The halo of glory, which God had given holy Adam, covering him as a garment, departed from him after his transgression. The light of God's glory could not cover disobedience and sin. In the place of health and plentitude of blessings, poverty, sickness, and suffering of every type, were to be the portion of the children of Adam. [Cf: RH 07-28-74 para. 13] p. 48,

Para. 5, [1874MS].

Satan had, through his seductive power, led men to vain philosophy to question and finally to disbelieve in divine revelation and the existence of God. He could look abroad upon a world of moral wretchedness, and a race exposed to the wrath of a sin avenging God, with fiendish triumph that he had been as successful in darkening the pathway of so many, and had led them to transgress the law of God. He clothed sin with pleasing attractions to secure the ruin of many. [Cf: RH 07-28-74 para. 14] p. 49, Para. 1, [1874MS].

But his most successful scheme in deceiving man has been to conceal his real purposes, and his true character, by representing himself as man's friend and a benefactor of the race. He flatters men with the pleasing fable that there is no rebellious foe, no deadly enemy that they need to guard against, and that the existence of a personal devil is all a fiction. While he thus hides his existence, he is gathering thousands under his control. He is deceiving them, as he tried to deceive Christ, that he is an angel from Heaven doing a good work for humanity. And the masses are so blinded by sin that they cannot discern the devices of Satan, and they honor him as they would a heavenly angel, while he is working their eternal ruin. By Ellen G. White. (*To be Continued*). [Cf: RH 07-28-74 para. 15] p. 49, Para. 2, [1874MS].

Christ had entered the world as Satan's destroyer, and the Redeemer of the captives bound by his power. He would leave an example in his own victorious life for man to follow and overcome the temptations of Satan. As soon as Christ entered the wilderness of temptation, his visage changed. The glory and splendor reflected from the throne of God which illuminated his countenance when the heavens opened before him, and the Father's voice acknowledged him as his Son in whom he was well pleased, was now gone. The weight of the sins of the world was pressing his soul, and his countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and of unholy passion that controlled the world, which had brought upon man inexpressible suffering. The indulgence of appetite had been increasing, and strengthening with every successive generation since Adam's transgression, until the race was so feeble in moral power that they could not overcome in their own strength. Christ, in behalf of the race, was to overcome appetite, by standing the most powerful test upon this point. He was to tread the path of temptation alone, and there must be none to help him, none to comfort or uphold him. He was to wrestle with the powers of darkness. [Cf: RH 08-04-74 para. 1] p. 49, Para. 3, [1874MS].

As man could not, in his human strength resist the power of Satan's temptations, Jesus volunteered to undertake the work, and bear the burden for man, and overcome the power of appetite in his behalf. He must show in man's behalf, self-denial and perseverance, and firmness of principle that is paramount to the gnawing pangs of hunger. He must show a power of control over appetite stronger than hunger and even death. [Cf: RH 08-04-74 para. 2] p. 49, Para. 4, [1874MS].

When Christ bore the test of temptation upon the point of appetite, he did not stand in beautiful Eden, as did Adam, with the light and love of God seen in everything his eye rested upon. But he was in a barren,

desolate wilderness, surrounded with wild beasts. Everything around him was repulsive, and from which human nature would be inclined to shrink. With these surroundings he fasted forty days and forty nights, "and in those days he ate nothing." He was emaciated through long fasting, and felt the keenest sense of hunger. His visage was indeed marred more than the sons of men. [Cf: RH 08-04-74 para. 3] p. 50, Para. 1, [1874MS].

Christ thus entered upon his life of conflict to overcome the mighty foe, in bearing the very test Adam failed to endure, that, through successful conflict, he might break the power of Satan, and redeem the race from the disgrace of the fall. [Cf: RH 08-04-74 para. 4] p. 50, Para. 2, [1874MS].

All was lost when Adam yielded to the power of appetite. The Redeemer, in whom was united both the human and the divine, stood in Adam's place, and endured a terrible fast of nearly six weeks. The length of this fast is the strongest evidence of the extent of the sinfulness and power of debased appetite upon the human family. [Cf: RH 08-04-74 para. 5] p. 50, Para. 3, [1874MS].

The humanity of Christ reached to the very depths of human wretchedness, and, identified itself with the weaknesses and necessities of fallen man, while his divine nature grasped the Eternal. His work in bearing the guilt of man's transgression was not to give him license to continue to violate the law of God, which made man a debtor to the law, which debt Christ was himself paying by his own suffering. The trials and sufferings of Christ were to impress man with a sense of his great sin in breaking the law of God, and to bring him to repentance and obedience to that law, and through obedience to acceptance with God. His righteousness he would impute to man, and thus raise him in moral value with God, so that his efforts to keep the divine law would be acceptable. Christ's work was to reconcile man to God through his human nature, and God to man through his divine nature. [Cf: RH 08-04-74 para. 6] p. 50, Para. 4, [1874MS].

As soon as the long fast of Christ commenced in the wilderness, Satan was at hand with his temptations. He came to Christ, enshrouded in light, claiming to be one of the angels from the throne of God, sent upon an errand of mercy to sympathize with him, and to relieve him of his suffering condition. He tried to make Christ believe that God did not require him to pass through self-denial and the sufferings he anticipated; that he had been sent from Heaven to bear to him the message that God only designed to prove his willingness to endure. [Cf: RH 08-04-74 para. 7] p. 50, Para. 5, [1874MS].

Satan told Christ that he was only to set his feet in the bloodstained path, but not to travel it. Like Abraham he was tested to show his perfect obedience. He also stated that he was the angel that stayed the hand of Abraham as the knife was raised to slay Isaac, and he had now come to save his life; that it was not necessary for him to endure the painful hunger and death from starvation; he would help him bear a part of the work in the plan of salvation. [Cf: RH 08-04-74 para. 8] p. 50, Para. 6, [1874MS].

The Son of God turned from all these artful temptations, and was steadfast in his purpose to carry out in every particular, in the

spirit and in the very letter, the plan which had been devised for the redemption of the fallen race. But Satan had manifold temptations prepared to ensnare Christ, and obtain advantage of him. If he failed in one temptation, he would try another. He thought he would succeed, because Christ had humbled himself as a man. He flattered himself that his assumed character, as one of the heavenly angels, could not be discerned. He feigned to doubt the divinity of Christ, because of his emaciated appearance and unpleasant surroundings. [Cf: RH 08-04-74 para. 9] p. 51, Para. 1, [1874MS].

Christ knew that in taking the nature of man he would not be in appearance equal to the angels of Heaven. Satan urged that if he was indeed the Son of God he should give him evidence of his exalted character. He approached Christ with temptations upon appetite. He had overcome Adam upon this point and he had controlled his descendants, and through indulgence of appetite led them to provoke God by iniquity, until their crimes were so great that the Lord destroyed them from off the earth by the waters of the flood. [Cf: RH 08-04-74 para. 10] p. 51, Para. 2, [1874MS].

Under Satan's direct temptations the children of Israel suffered appetite to control reason, and they were, through indulgence, led to commit grievous sins which awakened the wrath of God against them, and they fell in the wilderness. He thought that he should be successful in overcoming Christ with the same temptation. He told Christ that one of the exalted angels had been exiled to the world, and that his appearance indicated that, instead of his being the king of Heaven, he was the angel fallen, and this explained his emaciated and distressed appearance. [Cf: RH 08-04-74 para. 11] p. 51, Para. 3, [1874MS].

He then called the attention of Christ to his own attractive appearance, clothed with light and strong in power. He claimed to be a messenger direct from the throne of Heaven, and asserted that he had a right to demand of Christ evidences of his being the Son of God. Satan would fain disbelieve, if he could, the words that came from Heaven to the Son of God at his baptism. He determined to overcome Christ, and, if possible, make his own kingdom and life secure. His first temptation to Christ was upon appetite. He had, upon this point almost entire control of the world, and his temptations were adapted to the circumstances and surroundings of Christ, which made his temptations upon appetite almost overpowering. [Cf: RH 08-04-74 para. 12] p. 51, Para. 4, [1874MS].

Christ could have worked a miracle on his own account; but this would not have been in accordance with the plan of salvation. The many miracles in the life of Christ show his power to work miracles for the benefit of suffering humanity. By a miracle of mercy he fed five thousand at once with five loaves and two small fishes. Therefore he had power to work a miracle, and satisfy his own hunger. Satan flattered himself that he could lead Christ to doubt the words spoken from Heaven at his baptism. And if he could tempt him to question his sonship, and doubt the truth of the word spoken by his Father, he would gain a great victory. [Cf: RH 08-04-74 para. 13] p. 51, Para. 5, [1874MS].

He found Christ in the desolate wilderness without companions, without food, and in actual suffering. His surroundings were most melancholy

and repulsive. Satan suggested to Christ that God would not leave his Son in this condition of want and real suffering. He hoped to shake the confidence of Christ in his Father, who had permitted him to be brought into this condition of extreme suffering in the desert, where the feet of man had never trod. Satan hoped to insinuate doubts as to his Father's love that would find a lodgment in the mind of Christ, and that under the force of despondency and extreme hunger he would exert his miraculous power in his own behalf, and take himself out of the hands of his Heavenly Father. This was indeed a temptation to Christ. But he cherished it not for a moment. He did not for a single moment doubt his Heavenly Father's love, although he seemed to be bowed down with inexpressible anguish. Satan's temptations, though skillfully devised, did not move the integrity of God's dear Son. His abiding confidence in his Father could not be shaken. By Ellen G. White. (*To be Continued*. [Cf: RH 08-04-74 para. 14] p. 52, Para. 1, [1874MS]).

Jesus did not condescend to explain to his enemy how he was the Son of God, and in what manner, as such, he was to act. In an insulting, taunting manner Satan referred to the present weakness and the unfavorable appearance of Christ in contrast with his own strength and glory. He taunted Christ that he was a poor representative of the angels, much more of their exalted Commander, the acknowledged King in the royal courts. His present appearance indicated that he was forsaken of God and man. He said if Christ was indeed the Son of God, the monarch of Heaven, he had power equal with God, and he could give him evidence by working a miracle, and changing the stone just at his feet into bread, and relieve his hunger. Satan promised that, if Christ would do this, he would at once yield his claims of superiority, and that the contest between himself and Christ should there be forever ended. [Cf: RH 08-18-74 para. 1] p. 52, Para. 2, [1874MS]).

Christ did not appear to notice the reviling taunts of Satan. He was not provoked to give him proofs of his power. He meekly bore his insults without retaliation. The words spoken from Heaven at his baptism were very precious, evidencing to him that his Father approved the steps he was taking in the plan of salvation as man's substitute and surety. The opening heavens, and descent of the heavenly dove, were assurances that his Father would unite his power in Heaven with that of his Son upon the earth, to rescue man from the control of Satan, and that God accepted the effort of Christ to link earth to Heaven, and finite man to the infinite. [Cf: RH 08-18-74 para. 2] p. 52, Para. 3, [1874MS]).

These tokens, received from his Father, were inexpressibly precious to the Son of God through all his severe sufferings, and terrible conflict with the rebel chief. And while enduring the test of God in the wilderness, and through his entire ministry, he had nothing to do in convincing Satan of his own power, and of his being the Saviour of the World. Satan had sufficient evidence of his exalted station. His unwillingness to ascribe to Jesus the honor due to him, and manifest submission as a subordinate, ripened into rebellion against God, and shut him out of Heaven. [Cf: RH 08-18-74 para. 3] p. 52, Para. 4, [1874MS]).

It was not any part of the mission of Christ to exercise his divine power for his own benefit, to relieve himself from suffering. This he had volunteered to take upon himself. He had condescended to take man's

nature, and he was to suffer the inconveniences, and ills, and afflictions, of the human family. He was not to perform miracles on his own account. He came to save others. The object of his mission was to bring blessings, and hope, and life, to the afflicted and oppressed. He was to bear the burdens and griefs of suffering humanity. [Cf: RH 08-18-74 para. 4] p. 53, Para. 1, [1874MS].

Although Christ was suffering the keenest pangs of hunger, he withstood the temptations. He repulsed Satan with Scripture, the same he had given Moses in the wilderness to repeat to rebellious Israel when their diet was restricted, and they were clamoring for flesh meats, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In this declaration, and also by his example, Christ would show man that hunger for temporal food was not the greatest calamity that could befall him. Satan flattered our first parents that eating of the fruit of the tree of life of which God had forbidden them would bring to them great good, and would insure them against death, the very opposite of the truth which God had declared to them. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." If Adam had been obedient, he would never have known want, sorrow, nor death. [Cf: RH 08-18-74 para. 5] p. 53, Para. 2, [1874MS].

If the people who lived before the flood had been obedient to the word of God, they would have been preserved, and would not have perished by the waters of the flood. If the Israelites had been obedient to the words of God, he would have bestowed upon them special blessings. But they fell in consequence of the indulgence of appetite and passion. They would not be obedient to the words of God. Indulgence of perverted appetite led them into numerous and grievous sins. If they had made the requirements of God their first consideration, and their physical wants secondary, in submission to God's choice of proper food for them, not one of them would have fallen in the wilderness. They would have been established in the goodly land of Canaan a holy, healthy people, with not a feeble one in all their tribes. [Cf: RH 08-18-74 para. 6] p. 53, Para. 3, [1874MS].

The Saviour of the world became sin for the race. In becoming man's substitute, Christ did not manifest his power as the Son of God. He ranked himself among the sons of men. He was to bear the trial of temptation as a man, in man's behalf, under the most trying circumstances, and leave an example of faith and perfect trust in his Heavenly Father. Christ knew that his Father would supply him food when it would gratify him to do so. He would not in this severe ordeal, when hunger pressed him beyond measure, prematurely diminish one particle of the trial allotted to him by exercising his divine power. [Cf: RH 08-18-74 para. 7] p. 53, Para. 4, [1874MS].

Fallen man, when brought into straightened places, could not have the power to work miracles on his own behalf, to save himself from pain or anguish, or to give himself victory over his enemies. It was the purpose of God to test and prove the race, and give them an opportunity to develop character by bringing them frequently into trying positions to test their faith and confidence in his love and power. The life of Christ was a perfect pattern. He was ever, by his example and precept, teaching man that God was his dependence, and that in God should be his

faith and firm trust. [Cf: RH 08-18-74 para. 8] p. 54, Para. 1, [1874MS].

Christ knew that Satan was a liar from the beginning, and it required strong self-control to listen to the propositions of this insulting deceiver, and not instantly rebuke his bold assumptions. Satan expected to provoke the Son of God to engage in controversy with him; and he hoped that thus, in his extreme weakness and agony of spirit, he could obtain advantage, over him. He designed to pervert the words of Christ and claim advantage, and call to his aid his fallen angels to use their utmost power to prevail against and overcome him. [Cf: RH 08-18-74 para. 9] p. 54, Para. 2, [1874MS].

The Saviour of the world had no controversy with Satan, who was expelled from Heaven because he was no longer worthy of a place there. He who could influence the angels of God against their Supreme Ruler, and against his Son, their loved commander, and enlist their sympathy for himself, was capable of any deception. Four thousand years he had been warring against the government of God, and had lost none of his skill or power to tempt and deceive. [Cf: RH 08-18-74 para. 10] p. 54, Para. 3, [1874MS].

Because man fallen could not overcome Satan with his human strength, Christ came from the royal courts of Heaven to help him with his human and divine strength combined. Christ knew that Adam in Eden, with his superior advantages, might have withstood the temptations of Satan, and conquered him. He also knew that it was not possible for man, out of Eden, separated from the light and love of God since the fall, to resist the temptations of Satan in his own strength. In order to bring hope to man, and save him from complete ruin, he humbled himself to take man's nature, that, with his divine power combined with the human, he might reach man where he is. He obtains for the fallen sons and daughters of Adam that strength which it is impossible for them to gain for themselves, that in his name they may overcome the temptations of Satan. [Cf: RH 08-18-74 para. 11] p. 54, Para. 4, [1874MS].

The exalted Son of God in assuming humanity draws himself nearer to man by standing as the sinner's substitute. He identifies himself with the sufferings and afflictions of men. He was tempted in all points as a man is tempted, that he might know how to succor those who should be tempted. Christ overcame on the sinner's behalf. [Cf: RH 08-18-74 para. 12] p. 54, Para. 5, [1874MS].

Jacob, in the night vision, saw earth connected with Heaven by a ladder reaching to the throne of God. He saw the angels of God, clothed with garments of heavenly brightness, passing down from Heaven and up to Heaven upon this shining ladder. The bottom of this ladder rested upon the earth, while the top of it reached to the highest Heavens, and rested upon the throne of Jehovah. The brightness from the throne of God beamed down upon this ladder, and reflected a light of inexpressible glory upon the earth. [Cf: RH 08-18-74 para. 13] p. 54, Para. 6, [1874MS].

This ladder represented Christ who had opened the communication between earth and Heaven. In Christ's humiliation he descended to the very depth of human woe in sympathy and pity for fallen man, which was represented to Jacob by one end of the ladder resting upon the earth,

while the top of the ladder, reaching unto Heaven, represents the divine power of Christ, who grasps the Infinite, and thus links earth to Heaven, and finite man to the infinite God. Through Christ the communication is opened between God and man. Angels may pass from Heaven to earth with messages of love to fallen man, and to minister unto those who shall be heirs of salvation. It is through Christ alone that the heavenly messengers minister to men. [Cf: RH 08-18-74 para. 14] p. 55, Para. 1, [1874MS].

Adam and Eve in Eden were placed under most favorable circumstances. It was their privilege to hold communion with God and angels. They were without the condemnation of sin. The light of God and angels was with them, and around about them. The Author of their existence was their teacher. But they fell beneath the power and temptations of the artful foe. Four thousand years had Satan been at work against the government of God, and he had obtained strength and experience from determined practice. Fallen men had not the advantages of Adam in Eden. They had been separating from God for four thousand years. The wisdom to understand, and power to resist, the temptations of Satan had become less and less, until Satan seemed to reign triumphant in the earth. Appetite and passion, the love of the world and presumptuous sins, were the great branches of evil out of which every species of crime, violence, and corruption grew. [Cf: RH 08-18-74 para. 15] p. 55, Para. 2, [1874MS].

Satan was defeated in his object to overcome Christ upon the point of appetite; and here in the wilderness Christ achieved a victory in behalf of the race upon the point of appetite, making it possible for man in all future time in his name to overcome the strength of appetite on his own behalf. Satan was not willing to cease efforts until he had tried every means to obtain victory over the world's Redeemer. He knew that with himself all was at stake, whether he or Christ should be victor in the contest. And, in order to awe Christ with his superior strength, he carried him to Jerusalem and set him on a pinnacle of the temple, and continued to beset him with temptations. [Cf: RH 08-18-74 para. 16] p. 55, Para. 3, [1874MS].

He again demanded of Christ, if he was indeed the Son of God, to give him evidence by casting himself from the dizzy height upon which he had placed him. He urged Christ to show his confidence in the preserving care of his Father by casting himself down from the temple. In Satan's first temptation upon the point of appetite, he had tried to insinuate doubts in regard to God's love and care for Christ as his Son, by presenting his surroundings and his hunger as evidence that he was not in favor with God. He was unsuccessful in this. He next tried to take advantage of the faith and perfect trust Christ had shown in his Heavenly Father to urge him to presumption. "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus promptly answered, "It is written again, Thou shalt not tempt the Lord thy God." [Cf: RH 08-18-74 para. 17] p. 55, Para. 4, [1874MS].

The sin of presumption lies close beside the virtue of perfect faith and confidence in God. Satan flattered himself that he could take advantage of the humanity of Christ to urge him over the line of trust to presumption. Upon this point many souls are wrecked. Satan tried to

deceive Christ through flattery. He admitted that Christ was right in the wilderness in his faith and confidence that God was his Father, under the most trying circumstances. He then urged Christ to give him one more proof of his entire dependence upon God, one more evidence of his faith that he was the Son of God, by casting himself from the temple. He told Christ that if he was indeed the Son of God he had nothing to fear; for angels were at hand to uphold him. Satan gave evidence that he understood the Scriptures by the use he made of them. [Cf: RH 08-18-74 para. 18] p. 56, Para. 1, [1874MS].

The Redeemer of the world wavered not from his integrity and showed that he had perfect faith in his Father's promised care. He would not put the faithfulness and love of his Father to a needless trial, although he was in the hands of the enemy, and placed in a position of extreme difficulty and peril. He would not, at Satan's suggestion, tempt God by presumptuously experimenting on his providence. Satan had brought in scripture which seemed appropriate for the occasion, hoping to accomplish his designs by making the application to our Saviour at this special time. [Cf: RH 08-18-74 para. 19] p. 56, Para. 2, [1874MS].

Christ knew that God could indeed bear him up if he had required him to throw himself from the temple. But to do this unbidden, and to experiment upon his Father's protecting care and love, because dared by Satan to do so, would not show his strength of faith. Satan was well aware that if Christ could be prevailed upon, unbidden by his Father, to fling himself from the temple to prove his claim to his Heavenly Father's protecting care, he would in the very act show the weakness of his human nature. [Cf: RH 08-18-74 para. 20] p. 56, Para. 3, [1874MS].

Christ came off victor in the second temptation. He manifested perfect confidence and trust in his Father during his severe conflict with the powerful foe. Our Redeemer, in the victory here gained, has left man a perfect pattern, showing him that his only safety is in firm trust and unwavering confidence in God in all trials and perils. He refused to presume upon the mercy of his Father by placing himself in peril that would make it necessary for his Heavenly Father to display his power to save him from danger. This would be forcing providence on his own account: and he would not then leave for his people a perfect example of faith and firm trust in God. [Cf: RH 08-18-74 para. 21] p. 56, Para. 4, [1874MS].

Satan's object in tempting Christ was to lead him to daring presumption, and to show human weakness that would not make him a perfect pattern for his people. Satan thought that should Christ fail to bear the test of his temptations, there could be no redemption for the race, and his power over them would be complete. By Ellen G. White. (*To be Continued.*) [Cf: RH 08-18-74 para. 22] p. 56, Para. 5, [1874MS].

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. [Cf: RH 08-25-74 para. 1] p. 57, Para. 1, [1874MS].

He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached his object in saving

sinners without the aid of man; but he knew that he could not be happy without acting a part in the great work in which he should be cultivating self-denial and benevolence. [Cf: RH 08-25-74 para. 2] p. 57, Para. 2, [1874MS].

That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his co-worker. By a chain of circumstances which would call forth his charities, he brings man under the best means of cultivating benevolence, and keeps him habitually giving to help the poor, and to advance his cause. He sends his poor as the representatives of himself. A ruined world is drawing forth from us by their necessities talents of means and of influence to present to them the truth, of which they are in perishing need. And as we heed these calls, by labor and acts of benevolence, we are assimilated into the image of him who for our sakes became poor. In bestowing, we bless others, and thus accumulate the true riches. [Cf: RH 08-25-74 para. 3] p. 57, Para. 3, [1874MS].

There has been a great lack of Christian benevolence in the church. Those who were the best able to do in the cause of God for its advancement have done but little. [Cf: RH 08-25-74 para. 4] p. 57, Para. 4, [1874MS].

God has mercifully brought a class to the knowledge of the truth, that they might appreciate its priceless value in comparison with earthly treasures. Jesus has said to these, "Follow me." He is testing them with the invitation to the supper which he has prepared. He is watching to see what characters they will develop, whether their own selfish interests will be considered of greater value than eternal riches. Many of these dear brethren are now by their actions framing the excuses mentioned in the parable. [Cf: RH 08-25-74 para. 5] p. 57, Para. 5, [1874MS].

"Then said he unto him, A certain man made a great supper, and bade many, and sent his servant at suppertime to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." [Cf: RH 08-25-74 para. 6] p. 57, Para. 6, [1874MS].

This parable correctly represents the condition of many professing to believe the present truth. The Lord has sent them an invitation to come to the supper which he has prepared for them at great cost to himself, but worldly interests look to them of greater importance than the heavenly treasure. They are invited to take part in the things of eternal value; but their farms, their cattle, and their home interest, seem of so much greater importance than obedience to the heavenly invitation that they overpower every divine attraction, and these earthly things are made the excuse for their disobedience to the heavenly command, "Come; for all things are now ready." These brethren are blindly following the example of those represented in the parable.

They look at their worldly possessions, and say, No, Lord, I cannot follow thee, "I pray thee have me excused." [Cf: RH 08-25-74 para. 7] p. 58, Para. 1, [1874MS].

The very blessings which God has given to these men, to prove them, to see if they will render "unto God the things that are God's," they use as an excuse that they cannot obey the claims of truth. They have grasped their earthly treasure in their arms, and say, I must take care of these things; I must not neglect the things of this life; these things are mine. Thus the hearts of these men have become as unimpressible as the beaten highway. They close the door of their hearts to the heavenly messenger, who says, "Come; for all things are now ready," and throw it open, inviting the passage of the world's burden and business cares, and Jesus knocks in vain for admittance. [Cf: RH 08-25-74 para. 8] p. 58, Para. 2, [1874MS].

Their hearts are so overgrown with thorns and cares of this life that heavenly things can find no place. Jesus invites the weary and heavy laden, with promises of rest if they will come to him. He invites them to exchange the galling yoke of selfishness and covetousness, which makes them slaves to mammon, for his yoke, which he declares is easy, and his burden, which is light. [Cf: RH 08-25-74 para. 9] p. 58, Para. 3, [1874MS].

He says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." He would have them lay aside the heavy burdens of worldly cares and perplexities, and take his yoke, which is self-denial and sacrifice for others. This burden will prove to be light. Those who refuse to accept the relief Christ offers them, and will continue to wear the galling yoke of selfishness, tasking their souls to the utmost in plans to accumulate money for selfish gratification, have not experienced the peace and rest found in bearing the yoke of Christ, and lifting the burdens of self-denial and disinterested benevolence which Christ has borne in their behalf. [Cf: RH 08-25-74 para. 10] p. 58, Para. 4, [1874MS].

When the love of the world takes possession of the heart, and becomes a ruling passion, there is left no room for adoration to God; for the higher powers of the mind submit to the slavery of mammon, and cannot retain thoughts of God and of Heaven. The mind loses its remembrance of God, and is narrowed and dwarfed to the accumulation of money. [Cf: RH 08-25-74 para. 11] p. 58, Para. 5, [1874MS].

Through selfishness and love of the world these men have been passing on with less and less sense of the magnitude of the work for these last days. They have not educated their minds to make a business of serving God. They have not an experience in that direction. Their property has absorbed their affections and eclipsed the magnitude of the plan of salvation. While they are improving and enlarging their worldly plans they see no necessity for the enlargement and extension of the work of God. They invest their means in temporal things, but not in the eternal. Their hearts are ambitious for more means. God has made them the depositaries of his law, that they might let the light so graciously given them shine forth to others. But they have so increased their cares and anxieties that they have no time to bless others with their influence, to converse with their neighbors, to pray with them, and for them, and to seek to bring them to the knowledge of the truth.

[Cf: RH 08-25-74 para. 12] p. 59, Para. 1, [1874MS].

These men are responsible for the good they might do, but from which they excuse themselves because of worldly cares, and burdens, which engross their minds and absorb their affections. Souls for whom Christ died might be saved by their personal effort and godly example. Precious souls are perishing for the light which God has given to men to be reflected upon the pathway of others. But the precious light is hid under a bushel, and it gives no light to those who are in the house. Every man is a steward of God. To each the Master has committed his means which man claims as his own. He says, "Occupy till I come." A time is coming when Christ will require his own with usury. He will say to his stewards, "Give an account of thy stewardship." Those who have hid their Lord's money in a napkin in the earth, instead of putting it out to the exchangers, or those who have squandered their Lord's money by expending it for needless things, instead of putting it out to usury by investing it in his cause, will receive no approval of the Master, but decided condemnation. The unprofitable servant in the parable brought back the one talent to God, and said, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed, and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine." His Lord takes up his words: "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." [Cf: RH 08-25-74 para. 13] p. 59, Para. 2, [1874MS].

This unprofitable servant was not ignorant of God's plans, but he set himself firmly to thwart the purpose of God, charging him with unfairness in requiring improvement upon the money intrusted to him. This very complaint and murmuring is made by a large class of wealthy men, professing to believe the truth. They are like the unfaithful servant afraid that the increase of the talents God has lent them will be called for to advance the spread of truth; therefore they tie it up, by investing it in earthly treasures, and burying it in the world, thus making it so fast that they have nothing, or next to nothing, to invest in the cause of God. They have buried it, fearing that God would call for some of the principal or increase. When at the demand of their Lord they bring the amount given them, they come with ungrateful excuses why they have not put the means, lent them by God, out to the exchangers, by investing it in his cause, to carry on his work. [Cf: RH 08-25-74 para. 14] p. 59, Para. 3, [1874MS].

He who embezzles his Lord's goods not only loses the talent lent him of God, but loses eternal life. Of him it is said, "Cast ye the unprofitable servant into outer darkness." The faithful servant who invests his money in the cause of God to save souls, employs his means to the glory of God, and will receive the commendation of the Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." [Cf: RH 08-25-74 para. 15] p. 60, Para. 1, [1874MS].

What will be this joy of our Lord? It will be in seeing souls saved in the kingdom of glory. "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." [Cf: RH 08-25-74 para. 16] p. 60, Para. 2, [1874MS].

The idea of stewardship should have a practical bearing upon all the people of God. This parable of the talents rightly understood will bar out covetousness, which God calls idolatry. Practical benevolence will give spiritual life to thousands of nominal professors of the truth who now mourn over their darkness. It will transform them from selfish, covetous worshipers of mammon, to earnest, faithful co-workers with Christ in the salvation of sinners. [Cf: RH 08-25-74 para. 17] p. 60, Para. 3, [1874MS].

The foundation of the plan of salvation was laid in a sacrifice. Jesus left the royal courts, and became poor, that we through his poverty might be made rich. Every one who will share this salvation, purchased for them by such an infinite sacrifice by the Son of God, will follow the example of the true pattern. Jesus Christ was the chief corner stone, and we must build upon this foundation. Each must have a spirit of self-denial and self-sacrifice. The life of Christ upon earth was unselfish, marked with humiliation and sacrifice. And shall men, partakers of the great salvation which Jesus came from Heaven to bring them, refuse to follow their Lord, and to share in his self-denial and sacrifice? Says Christ, "I am the vine, ye are the branches. Every branch in me that beareth not fruit he taketh away. And every branch that beareth fruit, he purgeth it that it may bring forth more fruit;" The very vital principle, the sap which flows through the vine, nourishes the branches, that they may flourish and bear fruit. Is the servant greater than his Lord? Shall the world's Redeemer practice self-denial and sacrifice on our account, and the members of Christ's body practice self-indulgence? Self-denial is an essential condition of discipleship. [Cf: RH 08-25-74 para. 18] p. 60, Para. 4, [1874MS].

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." I lead the way in the path of self-denial. I require nothing of you my followers but that of which I your Lord give you an example in my own life. [Cf: RH 08-25-74 para. 19] p. 60, Para. 5, [1874MS].

The Saviour of the world conquered Satan in the wilderness of temptation. He overcame to show man how he may overcome. He announced in the synagogue of Nazareth, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [Cf: RH 08-25-74 para. 20] p. 60, Para. 6, [1874MS].

The great work which Jesus announced that he came to do was intrusted to his followers upon the earth. Christ as our head led out in the great work of salvation, and bids us follow his example. He has given us a worldwide message. This truth must be extended to all nations, tongues, and people. Satan's power was to be contested, and he was to be overcome by Christ and also by his followers. [Cf: RH 08-25-74 para. 21] p. 61, Para. 1, [1874MS].

An extensive war was to be maintained against the powers of darkness. And in order to do this work successfully, means were required. God does not propose to send means direct from Heaven, but he gives into the hands of his followers talents of means to use for the very purpose

of sustaining this warfare. [Cf: RH 08-25-74 para. 22] p. 61, Para. 2, [1874MS].

He has given his people a plan for raising sums sufficient to make the enterprise self-sustaining. God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. Here are simplicity and utility combined, which it requires not depth of learning to understand and execute. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, and woman, and youth, may become a treasurer for the Lord. They may be agents to meet the demands upon the treasury. Says the apostle, "Let every one of you lay by him in store, as God hath prospered him." [Cf: RH 08-25-74 para. 23] p. 61, Para. 3, [1874MS].

Great objects are accomplished by this system; for if one and all accept it, each is made a vigilant and faithful treasurer for God; and there would be no want of means to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer. Through every investment made, they will become more wedded to the cause of present truth. They will be "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: RH 08-25-74 para. 24] p. 61, Para. 4, [1874MS].

As the persevering, systematic workers see that the tendency of their benevolent efforts is to nourish love to God and their fellow men, and that their personal efforts are extending their sphere of usefulness, they will realize that it is a great blessing to be co-workers with Jesus Christ. The Christian church as a general thing are disowning the claims of God upon them to give alms of the things which they possess to support the warfare against the moral darkness which is flooding the world. Never can the work of God advance as it should until the followers of Christ become active, zealous workers. [Cf: RH 08-25-74 para. 25] p. 61, Para. 5, [1874MS].

Every individual of the church should feel that the truth which they profess is a reality, and they should be disinterested workers. Some rich men feel like murmuring because the work of God is extending, and there is a demand for money. They say there is no end of the calls for means. One object after another is continually rising demanding help. We would say to such that we hope the cause of God will so extend that there will be greater occasions, and more frequent and urgent calls for supplies from the treasury to prosecute the work. [Cf: RH 08-25-74 para. 26] p. 61, Para. 6, [1874MS].

If the plan of systematic benevolence was fully adopted, and carried out to a man, there would be a constant supply in the treasury. The income would flow in like a steady stream constantly supplied by overflowing springs of benevolence. [Cf: RH 08-25-74 para. 27] p. 62, Para. 1, [1874MS].

Almsgiving is a part of gospel religion. Does not the consideration of the infinite price paid for our redemption leave upon us solemn obligations pecuniarily, as well as lay claim upon all our power to be devoted to the work of the Master? [Cf: RH 08-25-74 para. 28] p. 62,

Para. 2, [1874MS].

We shall have a debt to settle with the Master by-and-by, when he shall say, Give an account of thy stewardship. If men prefer to set aside the claims of God, and grasp and selfishly retain all that he gives them, he will hold his peace at present, and continue frequently to test them by increasing his bounties, and by letting his blessings flow on, and these men pass on receiving honor of men, and without censure in the church, but by-and-by he will say, "Give an account of thy stewardship." Says Christ, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." "Ye are not your own; for ye are bought with a price," and are under obligation to glorify God with your means as well as in your body, and in your spirit, which are his. [Cf: RH 08-25-74 para. 29] p. 62, Para. 3, [1874MS].

"Ye are bought with a price, " not "with corruptible things, as silver and gold, but with the precious blood of Christ." He asks the return of the gifts, he has intrusted to us, to aid in the salvation of souls. He has given his blood; he asks our silver. [Cf: RH 08-25-74 para. 30] p. 62, Para. 4, [1874MS].

It is through his poverty that we are made rich, and yet, will we refuse to give back to him his own gifts? [Cf: RH 08-25-74 para. 31] p. 62, Para. 5, [1874MS].

God is not dependent upon man for the support of his cause. He could have sent means direct from Heaven to supply his treasury, if his providence had seen that this was the best for man. He might have devised means whereby angels would have been sent to publish the truth to the world without the agency of men. He might have written the truth upon the heavens, and let that declare to the world his requirements in living characters. God is not dependent upon any man's gold or silver. He says, "Every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Whatever necessity there is for our agency in the advancement of the cause of God, he has purposely arranged for our good. He has honored us by making us co-workers with him. He has ordained that there should be a necessity for the cooperation of men, that they may keep in exercise their benevolent affections. [Cf: RH 08-25-74 para. 32] p. 62, Para. 6, [1874MS].

God has in his wise providence placed the poor always with us, that while we shall witness the various forms of suffering and of necessity in the world, we should be tested and proved, and brought into positions to develop Christian character. The poor God has placed among us to call out from us Christian sympathy and love. [Cf: RH 08-25-74 para. 33] p. 62, Para. 7, [1874MS].

Sinners, who are perishing for lack of knowledge, must be left in ignorance and darkness, unless men shall carry to them the light of truth. God will not send angels from Heaven to do the work which he has left for man. He has given all a work to do, for the very reason that he might prove them and that they might reveal their true character. Christ places the poor in our midst as his representatives. "I was an hungered," he says, "and ye gave me no meat; I was thirsty, and ye gave me no drink." Christ identifies himself with suffering humanity in the persons of the suffering children of men. He makes their necessities

his own, and takes to his bosom the woes of the children of men. [Cf: RH 08-25-74 para. 34] p. 63, Para. 1, [1874MS].

The moral darkness of a ruined world pleads to Christian men and women to put forth individual effort, to give of their means, and of their influence, that they may be assimilated into the image of Him who, though he possessed infinite riches, yet for our sakes became poor. The Spirit of God cannot abide with those to whom he has sent the message of his truth, who need to be urged before they can have any sense of their duty to be co-workers with Christ. The apostle enforces the duty of giving from higher grounds than merely human sympathy, because the feelings are moved. He enforces the principle that we should labor unselfishly with an eye single to the glory of God. [Cf: RH 08-25-74 para. 35] p. 63, Para. 2, [1874MS].

Christians are required by the Scriptures to enter upon a plan active benevolence which will keep in constant exercise an interest in the salvation of their fellow men. The moral law enjoined the observance of the Sabbath which was not a burden, except when that law was transgressed, and they were bound by the penalties involved in breaking it. The tithing system was no burden to those who did not depart from the plan. The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated this plan. Far from its being of no force now, it was to be more fully carried out, and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age. [Cf: RH 08-25-74 para. 36] p. 63, Para. 3, [1874MS].

Jesus made known to the lawyer that the condition of his having eternal life was to carry out in his life the special requirement of the law, which consisted in his loving God with all his heart, and all his soul, and all his mind and strength, and his neighbor as himself. When the typical sacrifices ceased at the death of Christ, the original law, engraved in tables of stone, stood immutable, holding its claims upon man in all ages. And in the Christian age the duty of man was not limited, but more especially defined and simply expressed. [Cf: RH 08-25-74 para. 37] p. 63, Para. 4, [1874MS].

The gospel, extending and widening, required greater provisions to sustain the warfare since the death of Christ, and this made the law of almsgiving a more urgent necessity than under the Hebrew government. Now God requires, not less gifts, but greater than at any other period of the world. The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, "For unto whomsoever much is given, of him shall be much required." [Cf: RH 08-25-74 para. 38] p. 63, Para. 5, [1874MS].

The blessings of the Christian age were responded to by the first disciples in works of charity and benevolence. The outpouring of the Spirit of God, after Christ left his disciples and ascended to Heaven, led to self-denial, and self-sacrifice for the salvation of others. When the poor saints at Jerusalem were in distress, Paul writes to the Gentile Christians in regard to works of benevolence, and says, "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here benevolence is placed by the side of faith, love, and Christian diligence. Those who think that they can be

good Christians, and close their ears and hearts to the calls of God for their liberalities, are in a fearful deception. There are those who abound in a profession of great love for the truth, and as far as words are concerned, have an interest to see the truth advance, but do nothing for its advancement. The faith of such is dead, not being made perfect by works. The Lord never made such a mistake as to convert a soul, and leave it under the power of covetousness. [Cf: RH 08-25-74 para. 39] p. 64, Para. 1, [1874MS].

The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam. In complying with God's requirements they were to manifest in offerings their appreciation of his mercies and blessings to them. This was continued through successive generations, and was carried out by Abraham who gave tithes to Melchizedek, the priest of the most high God. The same principle existed in the days of Job. Jacob, when at Bethel an exile and penniless wanderer, lay down at night solitary and alone with a rock for his pillow, and there promised the Lord, "Of all that thou shalt give me I will surely give the tenth unto thee." God does not compel men to give. All that they give must be voluntary. He will not have his treasury replenished with unwilling offerings. [Cf: RH 08-25-74 para. 40] p. 64, Para. 2, [1874MS].

God designed to bring man into close relationship with himself, and in sympathy and love with his fellow men, by placing upon him responsibilities in deeds that would counteract selfishness, and strengthen his love for God and man. The plan of system in benevolence, God designed for the good of man, who was inclined to be selfish, and to close his heart to generous deeds and actions. The Lord required gifts to be made at stated times, being so arranged that giving would become habit, and benevolence felt to be a Christian duty. The heart opened by one gift was not to have time to become selfishly cold, and to close, before it bestowed the next. The stream was to be continually flowing, thus keeping open the channel by acts of benevolence. [Cf: RH 08-25-74 para. 41] p. 64, Para. 3, [1874MS].

As to the amount required God had specified one-tenth of the increase. This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free play. And while it is left free to the conscience, a plan has been laid out definite enough for all. No compulsion is required. [Cf: RH 08-25-74 para. 42] p. 64, Para. 4, [1874MS].

God called for men in the Mosaic dispensation to give the tenth of all their increase. He committed to their trust the things of this life, talents to be improved and returned to him again. He has required a tenth, and this he claims as the very least that man should return to him. He says, I give you nine-tenths, while I require one-tenth; that is mine. When men withhold the one-tenth they rob God. Sin offerings, peace offerings, and thank offerings, were also required in addition to the tenth of the increase. [Cf: RH 08-25-74 para. 43] p. 65, Para. 1, [1874MS].

All that is withheld of the tenth which God claims of the increase is recorded in the books of Heaven as robbery against God. Such defraud their Creator, and when this sin of neglect shall be brought before

them, it is not enough to change their course and begin to work from that time upon the right principle. This will not correct the figures in the heavenly record for embezzling the property committed to them in trust to be returned to the lender. Repentance for unfaithful dealing with God, and for base ingratitude, is required. [Cf: RH 08-25-74 para. 44] p. 65, Para. 2, [1874MS].

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Cf: RH 08-25-74 para. 45] p. 65, Para. 3, [1874MS].

A promise is here given, if all the tithes shall be brought into the storehouse a blessing from God will be poured upon the obedient. [Cf: RH 08-25-74 para. 46] p. 65, Para. 4, [1874MS].

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." If all who profess the truth will come up to the claims of God, in giving the tenth which God says is his, the treasury will be abundantly supplied with means to carry forward the great work of the salvation of man. [Cf: RH 08-25-74 para. 47] p. 65, Para. 5, [1874MS].

God gives man nine-tenths, while he has claimed one-tenth for sacred purposes, as he has given man six days for his own work, and has reserved and set apart the seventh day to himself. For, like the Sabbath, a tenth of the increase is sacred. God has reserved it for himself. He will carry forward his work upon the earth with the increase of means he has intrusted to man. [Cf: RH 08-25-74 para. 48] p. 65, Para. 6, [1874MS].

God required of his ancient people three yearly gatherings. "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." No less than one-third of their income was devoted for sacred and religious purposes. [Cf: RH 08-25-74 para. 49] p. 65, Para. 7, [1874MS].

Whenever God's people, in any period of the world, have cheerfully and willingly carried out his plan in systematic benevolence, and in gifts and offerings, there has been a standing promise that prosperity should attend all their labors just in proportion as they obeyed his requirements. When they acknowledged the claims of God, and complied with his requirements, honoring him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings, they were made to realize that they were not only robbing him, but themselves; for God limited his blessings to them, just in

proportion as they limited their offerings to him. [Cf: RH 08-25-74 para. 50] p. 66, Para. 1, [1874MS].

Some will pronounce this as one of the rigorous laws binding upon the Hebrews. But this was not a burden to the willing heart that loved God. It was only when their selfish natures strengthened by withholding, that men have lost sight of eternal considerations, and valued their earthly treasures above that of souls. There are even more urgent necessities upon the Israel of God in these last days than were upon ancient Israel. There is a great and important work to be accomplished in a very short time, and God never designed that the law of the tithing system should be of no account among his people, but that instead of this, the spirit of sacrifice should widen and deepen for the closing work. By Ellen G. White. (*To be Continued.*) [Cf: RH 08-25-74 para. 51] p. 66, Para. 2, [1874MS].

The humiliation and agonizing sufferings of Christ in the wilderness of temptation were for the race. In Adam all was lost through transgression. Through Christ was man's only hope of restoration to the favor of God. Man had separated himself at such a distance from God by transgression of his law, that he could not humiliate himself before God proportionate to his grievous sin. The Son of God could fully understand the aggravating sins of the transgressor, and in his sinless character he alone could make an acceptable atonement for man in suffering the agonizing sense of his Father's displeasure. The sorrow and anguish of the Son of God for the sins of the world were proportionate to his divine excellence and purity, as well as to the magnitude of the offense. [Cf: RH 09-01-74 para. 1] p. 66, Para. 3, [1874MS].

Christ was our example in all things. As we see his humiliation in the long trial and fast in the wilderness to overcome the temptations of appetite in our behalf, we are to take this lesson home to ourselves when we are tempted. If the power of appetite is so strong upon the human family, and its indulgence so fearful that the Son of God subjected himself to such a test, how important that we feel the necessity of having appetite under the control of reason. Our Saviour fasted nearly six weeks, that he might gain for man the victory upon the point of appetite. How can professed Christians with an enlightened conscience, and Christ before them as their pattern, yield to the indulgence of those appetites which have an enervating influence upon the mind and heart? It is a painful fact that habits of self-gratification at the expense of health, and the weakening of moral power, is holding in the bonds of slavery at the present time a large share of the Christian world. [Cf: RH 09-01-74 para. 2] p. 66, Para. 4, [1874MS].

Many who profess godliness do not inquire into the reason of Christ's long period of fasting and suffering in the wilderness. His anguish was not so much from enduring the pangs of hunger as from his sense of the fearful result of the indulgence of appetite and passion upon the race. He knew that appetite would be man's idol, and would lead him to forget God, and would stand directly in the way of his salvation. [Cf: RH 09-01-74 para. 3] p. 67, Para. 1, [1874MS].

Our Saviour showed perfect confidence in his Heavenly Father, that he would not suffer him to be tempted above what he should give him

strength to endure, and would bring him off conqueror if he patiently bore the test to which he was subjected. Christ had not, of his own will, placed himself in danger. God had suffered Satan, for the time being, to have this power over his Son. Jesus knew that if he preserved his integrity in this extremely trying position, an angel of God would be sent to relieve him if there was no other way. He had taken humanity, and was the representative of the race. [Cf: RH 09-01-74 para. 4] p. 67, Para. 2, [1874MS].

Satan saw that he prevailed nothing with Christ in his second great temptation. "And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, all this power will I give thee, and the glory of them; for that is delivered unto me: and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." [Cf: RH 09-01-74 para. 5] p. 67, Para. 3, [1874MS].

In the first two great temptations Satan had not revealed his true purposes or his character. He claimed to be an exalted messenger from the courts of Heaven, but he now throws off his disguise. In a panoramic view he presented before Christ all the kingdoms of the world in the most attractive light, while he claimed to be the prince of the world. [Cf: RH 09-01-74 para. 6] p. 67, Para. 4, [1874MS].

This last temptation was the most alluring of the three. Satan knew that Christ's life must be one of sorrow, hardship, and conflict. And he thought he could take advantage of this fact to bribe Christ to yield his integrity. Satan brought all his strength to bear upon this last temptation, for this last effort was to decide his destiny as to who should be victor. He claimed the world as his dominion, and he was the prince of the power of the air. He bore Jesus to the top of an exceeding high mountain, and then in a panoramic view presented before him all the kingdoms of the world that had been so long under his dominion, and offered them to him in one great gift. He told Christ he could come into possession of the kingdoms of the world without suffering or peril on his part. Satan promises to yield his scepter and dominion, and Christ shall be rightful ruler for one favor from him. All he requires in return for making over to him the kingdoms of the world that day presented before him, is, that Christ shall do him homage as to a superior. [Cf: RH 09-01-74 para. 7] p. 67, Para. 5, [1874MS].

The eye of Jesus for a moment rested upon the glory presented before him; but he turned away and refused to look upon the entrancing spectacle. He would not endanger his steadfast integrity by dallying with the tempter. When Satan solicited homage, Christ's divine indignation was aroused, and he could no longer tolerate the blasphemous assumption of Satan, or even permit him to remain in his presence. Here Christ exercised his divine authority, and commanded Satan to desist. "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan, in his pride and arrogance, had declared himself to be the rightful and permanent ruler of the world, the possessor of all its riches and glory, claiming homage of all who lived in it, as though he had created the world and all things that were therein. Said he to Christ: "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will give it." He endeavored to

make a special contract with Christ, to make over to him at once the whole of his claim, if he would worship him. [Cf: RH 09-01-74 para. 8] p. 68, Para. 1, [1874MS].

This insult to the Creator moved the indignation of the Son of God to rebuke and dismiss him. Satan had flattered himself in his first temptation that he had so well concealed his true character and purposes that Christ did not recognize him as the fallen rebel chief whom he had conquered and expelled from Heaven. The words of dismissal from Christ, "Get thee hence, Satan," evidenced that he was known from the first, and that all his deceptive arts has been unsuccessful upon the Son of God. Satan knew that if Jesus should die to redeem man, his power must end after a season, and he would be destroyed. Therefore, it was his studied plan to prevent, if possible, the completion of the great work which had been commenced by the Son of God. If the plan of man's redemption should fail, he would retain the kingdom which he then claimed. And if he should succeed, he flattered himself that he would reign in opposition to the God of Heaven. [Cf: RH 09-01-74 para. 9] p. 68, Para. 2, [1874MS].

When Jesus left Heaven, and there left his power and glory, Satan exulted. He thought that the Son of God was placed in his power. The temptation took so easily with the holy pair in Eden, that he hoped he could with his satanic cunning and power overthrow even the Son of God, and thereby save his life and kingdom. If he could tempt Jesus to depart from the will of his Father, as he had done in his temptation with Adam and Eve, then his object would be gained. [Cf: RH 09-01-74 para. 10] p. 68, Para. 3, [1874MS].

The time was to come when Jesus should redeem the possession of Satan by giving his own life, and, after a season, all in Heaven and earth should submit to him. Jesus was steadfast. He chose his life of suffering, his ignominious death, and, in the way appointed by his Father, to become a lawful ruler of the kingdoms of the earth, and have them given into his hands as an everlasting possession. Satan also will be given into his hands to be destroyed by death, never more to annoy Jesus, nor the saints in glory. [Cf: RH 09-01-74 para. 11] p. 68, Para. 4, [1874MS].

Jesus said to this wily foe, "Get thee hence, Satan; for it is written, thou, shalt worship the Lord thy God, and him only shalt thou serve." Satan had asked Christ to give him evidence that he was the Son of God, and he had in this instance the proof he had asked. At the divine command of Christ he was compelled to obey. He was repulsed and silenced. He had no power to enable him to withstand the peremptory dismissal. He was compelled without another word to instantly desist and to leave the world's Redeemer. [Cf: RH 09-01-74 para. 12] p. 69, Para. 1, [1874MS].

The hateful presence of Satan was withdrawn. The contest was ended. With immense suffering Christ's victory in the wilderness was complete as was the failure of Adam. And for a season he stood freed from the presence of his powerful adversary, and from his legions of angels. [Cf: RH 09-01-74 para. 13] p. 69, Para. 2, [1874MS].

After Satan had ended his temptations he departed from Jesus for a little season. The foe was conquered, but the conflict had been long

and exceedingly trying. And after it was ended Christ was exhausted and fainting. He fell upon the ground as though dying. Heavenly angels who had bowed before him in the royal courts, and who had been with intense, yet painful, interest watching their loved Commander, and with amazement had witnessed the terrible contest he had endured with Satan, now came and ministered unto him. They prepared him food and strengthened him, for he lay as one dead. Angels were filled with amazement and awe, as they knew the world's Redeemer was passing through inexpressible suffering to achieve the redemption of man. He who was equal with God in the royal courts, was before them emaciated from nearly six weeks of fasting. Solitary and alone he had been pursued by the rebel chief, who had been expelled from Heaven. He had endured a more close and severe test than would ever be brought to bear upon man. The warfare with the power of darkness had been long and intensely trying to Christ's human nature in his weak and suffering condition. The angels brought messages of love and comfort from the Father to his Son, and also the assurance that all Heaven triumphed in the full and entire victory he had gained in behalf of man. [Cf: RH 09-01-74 para. 14] p. 69, Para. 3, [1874MS].

The cost of the redemption of the race can never be fully realized until the redeemed shall stand with the Redeemer, by the throne of God. And as they have capacity to appreciate the value of immortal life, and the eternal reward, they will swell the song of victory and immortal triumph, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "And every creature," says John, "which is in Heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." [Cf: RH 09-01-74 para. 15] p. 69, Para. 4, [1874MS].

Although Satan had failed in his strongest efforts, and most powerful temptations, yet he had not given up all hope that he might, at some future time, be more successful in his efforts. He looked forward to the period of Christ's ministry, when he should have opportunities to try his power and artifices against him. Satan laid his plans to blind the understanding of the Jews, God's chosen people, that they would not discern in Christ the world's Redeemer. He thought he could fill their hearts with envy, jealousy, and hatred against the Son of God, so that they would not receive him, but make his life upon earth as bitter as possible. [Cf: RH 09-01-74 para. 16] p. 69, Para. 5, [1874MS].

Satan held a council with his angels as to the course they should pursue to prevent the people from having faith in Christ as the Messiah whom the Jews had so long been anxiously expecting. He was disappointed and enraged that he had prevailed nothing against Jesus in the manifold temptations in the wilderness. He thought if he could inspire unbelief in the hearts of Christ's own people as to his being the promised One, he might discourage Jesus in his mission, and secure the Jews as his agents to carry out his purposes. By Mrs. E. G. White. (*To be Continued.*) [Cf: RH 09-01-74 para. 17] p. 70, Para. 1, [1874MS].

Satan comes to man with his temptations as an angel of light, as he came to Christ. He has been working to bring man into a condition of physical and moral weakness, that he may overcome him with his

temptations, and then triumph over his ruin. And he has been successful in tempting man to indulge appetite, regardless of the result. He well knows that it is impossible for man to discharge his obligations to God, and to his fellow men, while he impairs the faculties God has given him. The brain is the capital of the body. If the perceptive faculties become benumbed through intemperance of any kind, eternal things are not discerned. [Cf: RH 09-08-74 para. 1] p. 70, Para. 2, [1874MS].

God gives no permission to man to violate the laws of his being. But man, through yielding to Satan's temptations to indulge intemperance, brings the higher faculties in subjection to the animal appetites and passions. When these gain the ascendancy, man, who was created a little lower than the angels, with faculties susceptible of the highest cultivation, surrenders to be controlled by Satan. And he gains easy access to those who are in bondage to appetite. Through intemperance, some sacrifice one-half, and others two-thirds, of their physical, mental, and moral powers, and become playthings for the enemy. Those who would have clear minds to discern Satan's devices, must have their physical appetites under the control of reason and conscience. The moral and vigorous action of the higher powers of the mind are essential to the perfection of Christian character. And the strength or weakness of the mind has very much to do with our usefulness in this world, and with our final salvation. The ignorance that has prevailed in regard to God's law in our physical nature is deplorable. Intemperance of any kind is a violation of the laws of our being. Imbecility is prevailing to a fearful extent. Sin is made attractive by the covering of light which Satan throws over it, and he is well pleased when he can hold the Christian world in their daily habits under the tyranny of custom, like the heathen, and allow appetite to govern them. [Cf: RH 09-08-74 para. 2] p. 70, Para. 3, [1874MS].

If men and women of intelligence have their moral powers benumbed through intemperance of any kind, they are, in many of their habits, elevated but little above the heathen. Satan is constantly drawing the people from saving light, to custom and fashion, irrespective of physical, mental, and moral health. The great enemy knows that if appetite and passion predominate, health of body and strength of intellect are sacrificed upon the altar of self-gratification, and man is brought to speedy ruin. If enlightened intellect holds the reins, controlling the animal propensities, keeping them in subjection to the moral powers, Satan well knows that his power to overcome with his temptations is very small. [Cf: RH 09-08-74 para. 3] p. 70, Para. 4, [1874MS].

In our day people talk of the dark ages, and boast of progress. But with this progress wickedness and crime do not decrease. We deplore the absence of natural simplicity, and the increase of artificial display. Health, strength, beauty, and long life, which were common in the so-called "dark ages," are rare now. Nearly everything desirable is sacrificed to meet the demands of fashionable life. [Cf: RH 09-08-74 para. 4] p. 71, Para. 1, [1874MS].

A large share of the Christian world have no right to call themselves Christians. Their habits, their extravagance, and general treatment of their own bodies, are in violation of physical law, and contrary to the Bible standard. They are working out for themselves, in their course of

life, physical suffering, mental and mortal feebleness. [Cf: RH 09-08-74 para. 5] p. 71, Para. 2, [1874MS].

Through his devices, Satan has, in many respects, made domestic life one of care and complicated burdens, in order to meet the demands of fashion. His purpose in doing this is to keep minds occupied so fully with the things of this life that they can give but little attention to their highest interest. Intemperance in eating and in dressing has so engrossed the minds of the Christian world that they do not take time to become intelligent in regard to the laws of their being, that they may obey them. To profess the name of Christ is of but little account, if the life does not correspond with the will of God, revealed in his word. [Cf: RH 09-08-74 para. 6] p. 71, Para. 3, [1874MS].

In the wilderness of temptation Christ overcame on man's behalf on the point of appetite. His example of self-denial, and self-control, when suffering the gnawing pangs of hunger, is a rebuke to the Christian world for their dissipation and gluttony. There is at this time nine times as much money expended for the gratification of appetite, and to indulge foolish and hurtful lusts, as there is given to advance the gospel of Christ. Were Peter upon the earth now, he would exhort the professed followers of Christ to abstain from fleshly lusts which war against the soul. And Paul would call upon the churches in general to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. And Christ would drive from the temple those who are defiled by the use of tobacco, polluting the sanctuary of God by their tobacconized breaths. He would say to these worshipers, as he did to the Jews, "My house shall be called of all nations the house of prayer; but ye have made it a den of thieves." We would say to such, your unholy offerings of ejected quids of tobacco defile the temple, and are abhorred of God. Your worship is not acceptable, for your bodies which should be the temple for the Holy Ghost are defiled. You also rob the treasury of God of thousands of dollars through the indulgence of unnatural appetite. [Cf: RH 09-08-74 para. 7] p. 71, Para. 4, [1874MS].

If we would see the standard of virtue and godliness exalted, as Christians, we have a work devolving upon us individually to control appetite, the indulgence of which counteracts the force of truth, and weakens moral power to resist and overcome temptation. As Christ's followers we should, in eating and drinking, act from principle. When we obey the injunction of the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," thousands of dollars which are now sacrificed upon the altar of hurtful lust will flow into the Lord's treasury, multiplying publications in different languages to be scattered like the leaves of autumn. Missions will be established in other nations, and then will the followers of Christ be indeed the light of the world. [Cf: RH 09-08-74 para. 8] p. 71, Para. 5, [1874MS].

The adversary of souls is working in these last days with greater power than ever before to accomplish the ruin of man through the indulgence of appetite and passions. And many who are held by Satan under the power of slavish appetite are the professed followers of Christ. They profess to worship God, while appetite is their god. Their unnatural desires for these indulgences are not controlled by reason or judgment. Those who are slaves to tobacco will see their families

suffering for the conveniences of life, and for necessary food, yet they have not the power of will to forego their tobacco. The clamors of appetite prevail over natural affection. Appetite, which they have in common with the brute, controls them. The cause of Christianity, and even humanity, would not in any case be met, if dependent upon those in the habitual use of tobacco and liquor. If they had means to use only in one direction, the treasury of God would not be replenished, but they would have their tobacco and liquor. The tobacco idolater will not deny his appetite for the cause of God. [Cf: RH 09-08-74 para. 9] p. 72, Para. 1, [1874MS].

It is impossible for these to realize the binding claims and holiness of the law of God. The brain and nerves are deadened by the use of this narcotic. They cannot value the atonement or appreciate the worth of immortal life. The indulgence of fleshly lusts wars against the soul. The apostle in the most impressive manner addresses Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." If the body is saturated with liquor and the defilement of tobacco, it is not holy and acceptable to God. Satan knows that it cannot be, and for this reason he brings his temptations to bear upon men upon the point of appetite, that he may bring them into bondage to this propensity and thus work their ruin. [Cf: RH 09-08-74 para. 10] p. 72, Para. 2, [1874MS].

The Jewish sacrifices were all examined with careful scrutiny to see if any blemish was upon them, or if they were tainted with disease. The least defect or impurity was sufficient reason for the priests to reject them. The offering must be sound and valuable. The apostle has in view the requirements of God upon the Jews in their offerings when he in the most earnest manner appeals to his brethren to present their bodies a living sacrifice. Not a diseased, decaying offering, but a living sacrifice, holy and acceptable unto God. [Cf: RH 09-08-74 para. 11] p. 72, Para. 3, [1874MS].

How many come to the house of God in feebleness, and how many come defiled by the indulgence of their own appetite! Those who have degraded themselves by wrong habits, when they assemble for the worship of God, give forth such emanations from their diseased bodies as to be disgusting to those around them. And how offensive must this be to a pure and holy God. [Cf: RH 09-08-74 para. 12] p. 72, Para. 4, [1874MS].

A large proportion of all the infirmities that afflict the human family are the results of their own wrong habits, because of their willing ignorance, or of their disregard of the light which God has given in relation to the laws of their being. It is not possible for us to glorify God while living in violation of the law of life. The heart cannot possibly maintain consecration to God while the lustful appetite is indulged. A diseased body and disordered intellect, because of continual indulgence in hurtful lust, make sanctification of the body and spirit impossible. The apostle understood the importance of the healthful conditions of the body for the successful perfection of Christian character. He says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." He mentions the fruit of the Spirit, among which is temperance. "And they that are Christ's have crucified

the flesh with the affections and lusts." [Cf: RH 09-08-74 para. 13] p. 72, Para. 5, [1874MS].

Men and women indulge appetite at the expense of health and the enfeebling of the intellect, so that they cannot appreciate the plan of salvation. What appreciation can such have of the temptation of Christ in the wilderness, and the victory he gained upon the point of appetite. It is impossible for them to have exalted views of God, and to realize the claims of his law. The proposed followers of Christ are forgetful of the great sacrifice made by him on their account. The Majesty of Heaven, in order to bring salvation within their reach was smitten, bruised, and afflicted. He became a man of sorrow and acquainted with grief. In the wilderness of temptation he resisted Satan, although the tempter was clothed with the livery of Heaven. Christ, although brought to great physical suffering, refused to yield on a single point, notwithstanding the most flattering inducements were presented to bribe and influence him to yield his integrity. All this honor, all this riches and glory, said the deceiver, will I give thee if thou wilt only acknowledge my claims. [Cf: RH 09-08-74 para. 14] p. 73, Para. 1, [1874MS].

Christ was firm. Oh! where would now be the salvation of the race if Christ had been as weak in moral power as man? No wonder that joy filled Heaven as the fallen chief left the wilderness of temptation a conquered foe. Christ has power from his Father to give his divine grace and strength to man--making it possible for him through his name, to overcome. There are but few professed followers of Christ who choose to engage with him in the work of resisting Satan's temptation as he resisted and overcame. [Cf: RH 09-08-74 para. 15] p. 73, Para. 2, [1874MS].

Professed Christians, who enjoy gatherings of gaiety, pleasure and feasting, cannot appreciate the conflict of Christ in the wilderness. This great example of their Lord in overcoming Satan is lost of them. This infinite victory which Christ achieved for them in the plan of salvation is meaningless. They see no special interest in the wonderful humiliation of our Saviour and the anguish and sufferings he endured for sinful man, while Satan was pressing him with his manifold temptations. The scene of trial with Christ in the wilderness was the foundation of the plan of salvation, and gives to fallen man the key whereby he, in Christ's name, may overcome. [Cf: RH 09-08-74 para. 16] p. 73, Para. 3, [1874MS].

Many professed Christians look upon this portion of the life of Christ as they would upon a common warfare between two kings, and as having no special bearing upon their own life and character. Therefore the manner of warfare, and the wonderful victory gained, have but little interest for them. Their perceptive powers are blunted by Satan's artifices, so that they cannot discern that he who afflicted Christ with manifold temptations in the wilderness, determining to rob him of his integrity as the Son of the Infinite, is to be their adversary to the end of time. Although he failed to overcome Christ, his power is not weakened over man. All are personally exposed to the temptations that Christ overcame, but strength is provided for them in the all-powerful name of the great Conqueror. And all must, for themselves, individually overcome. Many are assailed and fall under the very same temptations wherewith Satan assailed Christ. By Mrs. E. G. White. (*To be*

Continued.) [Cf: RH 09-08-74 para. 17] p. 73, Para. 4, [1874MS].

Professed Christians engage in feastings and in scenes of amusement which degrade the religion of Jesus Christ. It is impossible for those who find pleasure in church socials, festivals and numerous gatherings for pleasure, to have ardent love and sacred reverence for Jesus. His words of warning and instruction have not weight upon their minds. Should Christ come among the assembly who were absorbed in their plays and frivolous amusements, would the solemn melody of his voice be heard in benediction, saying, "Peace be to this house"? How would the Saviour of the world enjoy these scenes of gaiety and folly? [Cf: RH 10-13-74 para. 1] p. 74, Para. 1, [1874MS].

Christians and the world unite, one in heart, one in spirit, in these festal occasions. The Man of sorrows, who was acquainted with grief, would find no welcome in these places of amusement. The lovers of pleasure and luxury--the thoughtless and the gay--are collected in these rooms, and the glitter and tinsel of fashion are seen everywhere. The ornament of crosses of gold and pearl, which represent a Redeemer crucified, adorn their persons. But the One whom these highly prized jewels represent finds no welcome--no room. His presence would be a restraint upon their mirth, their gaiety, and their sensual amusements, and would remind them of neglected duty, and bring to their remembrance hidden sins which caused that sorrowful countenance, and made those eyes so sad and tearful. [Cf: RH 10-13-74 para. 2] p. 74, Para. 2, [1874MS].

The presence of Christ would be positively painful in these gatherings for pleasure. Surely, none could invite him there, for his countenance is marred with sorrows more than the sons of men, because of these very amusements which put God out of mind, and make the broad road attractive to the sinner. The enchantment of these exciting scenes perverts reason, and destroys reverence for sacred things. Ministers, who profess to be Christ's representatives, frequently take the lead in these frivolous amusements. "Ye are," says Christ, "the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." [Cf: RH 10-13-74 para. 3] p. 74, Para. 3, [1874MS].

In what manner is the light of truth shining from that thoughtless, pleasure seeking company? Professed followers of Jesus Christ who indulge in gaiety and feasting cannot be partakers with Christ of his sufferings. They have no sense of his sufferings. They do not care to meditate upon self-denial and sacrifice. They find but little interest in studying the marked points in the history of the life of Christ upon which the plan of salvation rests, but imitate ancient Israel who ate and drank and rose up to play. In order to copy a pattern correctly, we must carefully study its design. If we are indeed to overcome as Christ overcame, that we may mingle with the bloodwashed, glorified company before the throne of God, it is of the highest importance that we become acquainted with the life of our Redeemer and deny self as did Christ. We must meet temptations and overcome obstacles, and through toil and suffering in the name of Jesus overcome as he overcame. [Cf: RH 10-13-74 para. 4] p. 74, Para. 4, [1874MS].

The great trial of Christ in the wilderness on the point of appetite was to leave man an example of self-denial. This long fast was to

convict men of the sinfulness of the things in which professed Christians indulge. The victory which Christ gained in the wilderness was to show man the sinfulness of the very things in which he takes such pleasure. The salvation of man was in the balance, and to be decided by the trial of Christ in the wilderness. If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break. Christ's humanity alone could never have endured this test, but his divine power combined with humanity gained in behalf of man an infinite victory. Our Representative in this victory, raised humanity in the scale of moral value with God. [Cf: RH 10-13-74 para. 5] p. 75, Para. 1, [1874MS].

Christians, who understand the mystery of godliness, who have a high and sacred sense of the atonement, who realize in the sufferings of Christ in the wilderness a victory gained for them, would see such marked contrast between these things and the church gatherings for pleasure and the indulgence of appetite as would turn them in disgust from these scenes of revelry. Christians would be greatly strengthened by earnestly and frequently comparing their lives with the true standard, the life of Christ. The numerous socials, festivals, and picnics to tempt the appetite to overindulgence, and the amusements which lead to levity and forgetfulness of God, can find no sanction in the example of Christ, the world's Redeemer, the only safe pattern for man to copy if he would overcome as Christ overcame. [Cf: RH 10-13-74 para. 6] p. 75, Para. 2, [1874MS].

Although Christ gained a priceless victory in behalf of man in overcoming the temptations of Satan in the wilderness, this victory will not benefit man unless he also gains the victory on his own account. [Cf: RH 10-13-74 para. 7] p. 75, Para. 3, [1874MS].

Man now has the advantage over Adam in his warfare with Satan; for he has Adam's experience in disobedience and his consequent fall to warn him to shun his example. Man also has Christ's example in overcoming appetite, and the manifold temptations of Satan, and in vanquishing the mighty foe upon every point, and coming off victor in every contest. If man stumbles and falls under the temptations of Satan, he is without excuse; for he has the disobedience of Adam as a warning, and the life of the world's Redeemer as an example of obedience and self-denial, and the promise of Christ that "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 10-13-74 para. 8] p. 75, Para. 4, [1874MS].

In professedly Christian gatherings, Satan throws a religious garment over delusive pleasures and unholy revelings to give them the appearance of sanctity, and the consciences of many are quieted because means are raised to defray church expenses. Men refuse to give for the love of God; but for the love of pleasure, and the indulgence of appetite for selfish considerations, they will part with their money. [Cf: RH 10-13-74 para. 9] p. 75, Para. 5, [1874MS].

Is it because there is not power in the lessons of Christ upon benevolence, and in his example, and the grace of God upon the heart to lead men to glorify God with their substance, that such a course must

be resorted to in order to sustain the church? The injury sustained to the physical, mental, and moral health in these scenes of amusement and gluttony is not small. And the day of final reckoning will show souls lost through the influence of these scenes of gaiety and folly. [Cf: RH 10-13-74 para. 10] p. 76, Para. 1, [1874MS].

It is a deplorable fact that sacred and eternal considerations do not have that power to open the hearts of the professed followers of Christ to make freewill offerings to sustain the gospel, as the tempting bribes of feasting and general merriment. It is a sad reality that these inducements will prevail when sacred and eternal things will have no force to influence the heart to engage in works of benevolence. [Cf: RH 10-13-74 para. 11] p. 76, Para. 2, [1874MS].

The plan of Moses in the wilderness to raise means was highly successful. There was no compulsion necessary. Moses made no grand feast. He did not invite the people to scenes of gaiety, dancing, and general amusement. Neither did he institute lotteries or anything of this profane order to obtain means to erect the tabernacle of God in the wilderness. God commanded Moses to invite the children of Israel to bring the offerings. Moses was to accept gifts of every man that gave willingly from his heart. These freewill offerings came in so great abundance that Moses proclaimed it was enough. They must cease their presents; for they had given abundantly, more than they could use. [Cf: RH 10-13-74 para. 12] p. 76, Para. 3, [1874MS].

Satan's temptations succeed with the professed followers of Christ on the point of indulgence of pleasure and appetite. Clothed as an angel of light, he will quote Scripture to justify the temptations he places before men to indulge the appetite, and in worldly pleasures which suit the carnal heart. The professed followers of Christ are weak in moral power, and are fascinated with the bribe which Satan has presented before them, and he gains the victory. How does God look upon churches that are sustained by such means? Christ cannot accept these offerings, because they were not given through their love and devotion to him, but through their idolatry of self. But what many would not do for the love of Christ, they will do for the love of delicate luxuries to gratify the appetite, and for love of worldly amusements to please the carnal heart. By Mrs. E. G. White. (*To be Continued.*) [Cf: RH 10-13-74 para. 13] p. 76, Para. 4, [1874MS].

Systematic benevolence should not be made systematic compulsion. It is freewill offerings that are acceptable to God. True Christian benevolence springs from the principle of grateful love. Love of Christ cannot exist without corresponding love to those whom he came into the world to redeem. Love to Christ must be the ruling principle of the being, controlling all its emotions and directing all its energies. Redeeming love should awaken all that tender affection and self-sacrificing devotion that is possible to exist in the heart of man. When this is the case, no heart stirring appeals will be needed to break through their selfishness and awaken their dormant sympathies, to call forth benevolent offerings for the precious cause of truth. [Cf: RH 12-15-74 para. 1] p. 76, Para. 5, [1874MS].

Jesus has purchased us at an infinite sacrifice. All our capabilities and all our influence are indeed our Saviour's, and should be dedicated to his service. By doing this, we show our gratitude that we have been

ransomed from the slavery of sin by the precious blood of Christ. Our Saviour is ever working for us. He has ascended up on high and pleads in behalf of the purchase of his blood. He pleads before his Father the agonies of the crucifixion. He raises his wounded hands and intercedes for his church, that they may be kept from falling under temptation. [Cf: RH 12-15-74 para. 2] p. 77, Para. 1, [1874MS].

If our senses could be quickened to take in this wonderful work of our Saviour for our salvation, love, deep and ardent, would burn in our hearts. Our apathy and cold indifference would then alarm us. Entire devotion and benevolence, prompted by grateful love, will impart to the smallest offering and willing sacrifice a divine fragrance, making the gift of priceless value. But, after all that we can bestow is yielded willingly to our Redeemer, be it ever so valuable to us, if we view the debt of gratitude we owe to God as it really is, all we may offer will seem to us very insufficient and meager. But the angels take these offerings, which to us seem poor, and present them as a fragrant offering before the throne, and they are accepted. [Cf: RH 12-15-74 para. 3] p. 77, Para. 2, [1874MS].

We do not, as followers of Christ, realize our true position. We do not have correct views of our responsibilities as hired servants of Christ. He has advanced us the wages in his suffering life and his spilled blood, to bind us in willing servitude to himself. All the good things we have are a loan from our Saviour. He has made us stewards. Our smallest offerings, our humblest services, presented in faith and love, may be consecrated gifts to win souls to the service of the Master, to promote his glory. The interest and prosperity of Christ's kingdom should be paramount to every other consideration. Those who make their pleasure and selfish interest the chief objects of their lives are not faithful stewards. [Cf: RH 12-15-74 para. 4] p. 77, Para. 3, [1874MS].

Those who deny self to do others good, and devote themselves and all they have to Christ's service, will realize the happiness which the selfish man seeks for in vain. Said our Saviour, "Whosoever forsaketh not all that he hath cannot be my disciple." "Charity seeketh not her own." This is the fruit of that disinterested love and benevolence which characterized the life of Christ. The law of God, in our hearts, will bring our own interests in subordination to high and eternal considerations. We are enjoined by Christ to seek first the kingdom of God and his righteousness. This is our first and highest duty. Our Master expressly warned his servants not to lay up treasures upon the earth, for in doing so their hearts would be upon earthly, rather than heavenly, things. Here is where many poor souls have made shipwreck of faith. They have gone directly contrary to the express injunction of our Lord, and have allowed the love of money to become the ruling passion of their lives. They are intemperate in their efforts to acquire means. They are as much intoxicated with their insane desire for riches as the inebriate for his liquor. [Cf: RH 12-15-74 para. 5] p. 77, Para. 4, [1874MS].

Christians forget that they are servants of the Master, that they themselves, their time, and all that they have, belong to him. Many are tempted, and the majority are overcome, by the delusive inducements which Satan presents to invest their money where it will yield them the greatest profit in dollars and cents. There are but few who consider

the binding claims that God has upon them to make it their first business to meet the necessities of his cause, and let their own desires be served last. There are but few who invest in God's cause in proportion to their means. Many have fastened their money in property which they must sell before they can invest it in the cause of God, and thus put it to a practical use. They make this an excuse for doing but little in their Redeemer's cause. They have as effectually buried their money in the earth as the man in the parable. They rob God of the tenth which he claims as his own, and in robbing him they rob themselves of the heavenly treasure. [Cf: RH 12-15-74 para. 6] p. 78, Para. 1, [1874MS].

The plan of systematic benevolence does not press heavily upon any one man. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The poor are not excluded from the privilege of giving. They may act a part in this work, as well as the wealthy. The lesson Christ gave in regard to the widow's two mites shows us that the smallest willing offerings of the poor, if given from a heart of love, are as acceptable as the largest donations of the rich. [Cf: RH 12-15-74 para. 7] p. 78, Para. 2, [1874MS].

In the balances of the sanctuary, the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice. The promises of Jesus will as surely be realized by the liberal poor man, who has but little to offer, but who gives that little freely, as by the wealthy man who gives of his abundance. The poor man makes a sacrifice of his little which he really feels. He really denies himself of some things that he needs for his own comfort, while the wealthy man gives of his abundance, and feels no want, and denies himself nothing that he really needs. Therefore, there is a sacredness in the poor man's offering that is not found in the rich man's gift; for the rich give of their abundance. God's providence has arranged the entire plan of systematic benevolence for the benefit of man. His providence never stands still. If God's servants follow his opening providence all will be active workers. [Cf: RH 12-15-74 para. 8] p. 78, Para. 3, [1874MS].

Those who withhold from the treasury of God, and hoard their means for their children, endanger the spiritual interest of their children. They place their property, which is a stumblingblock to themselves, in the pathway of their children, that they may stumble over it to perdition. Many are making a great mistake in regard to the things of this life. They economize, withholding from themselves and others the good they might receive from a right use of the means which God has lent them, and become selfish, and avaricious. They neglect their spiritual interests, and become dwarfs in religious growth, all for the sake of accumulating wealth which they cannot use. They leave their property to their children, and nine times out of ten it is even a greater curse to their heirs than it has been to themselves. Children relying upon the property of their parents, often fail to make a success of this life, and generally utterly fail to secure the life to come. The very best legacy parents can leave their children is a knowledge of useful labor and the example of a life characterized by disinterested benevolence, showing by their works that the true value of money is only to be

appreciated in the good that it will accomplish in relieving their own wants, the necessities of others, and in advancing the cause of God. [Cf: RH 12-15-74 para. 9] p. 78, Para. 4, [1874MS].

Some are willing to give according to what they have, and feel that God has no further claims upon them, because they have not a great amount of means. They have no income that they can spare from the necessities of their families. But there are many of this class who might ask themselves the question; am I giving according to what I might have had? God designed that their powers of body and mind should be put to use. Some have not improved to the best account the ability that God has given them. Labor is apportioned to man. It was connected with the curse, because made necessary by sin. The physical, mental, and moral well-being of man makes a life of useful labor necessary. "Be not slothful in business," is the injunction of the inspired apostle. [Cf: RH 12-15-74 para. 10] p. 79, Para. 1, [1874MS].

No person, whether rich or poor, can glorify God by a life of indolence. All the capital that many poor men have is time and physical strength and this is so frequently wasted in love of ease, and in careless indolence, that they have nothing to bring to their Lord in tithes and in offerings. If Christian men lack wisdom to labor to the best account, and to make a judicious appropriation of their physical and mental powers, they should have meekness and lowliness of mind to receive advice and counsel of their brethren, that their better judgment may supply their own deficiencies. Many poor men who are now content to do nothing for the good of their fellow men, and for the advancement of the cause of God, might do much if they would. They are as accountable to God for their capital of physical strength as is the rich man for his capital of money. [Cf: RH 12-15-74 para. 11] p. 79, Para. 2, [1874MS].

Some who ought to put means into the treasury of God will be receivers from it. There are those who are now poor who might improve their condition by a judicious use of their time, by avoiding patent rights, and restraining their inclination to engage in speculations in order to obtain means in some easier way than by patient, persevering labor. [Cf: RH 12-15-74 para. 12] p. 79, Para. 3, [1874MS].

If those who have not made life a success were willing to be instructed, they could train themselves to habits of self-denial and strict economy, and have the satisfaction of being distributors, rather than receivers, of charity. There are many slothful servants. If they would do what it is in their power to do, they would experience so great a blessing in helping others that they would indeed realize that it is "more blessed to give than to receive." [Cf: RH 12-15-74 para. 13] p. 79, Para. 4, [1874MS].

Rightly directed benevolence draws upon the mental and moral energies of men, and excites them to most healthful action in blessing the needy and in advancing the cause of God. If those who have means should realize that they are accountable to God for every dollar that they expend, their supposed wants would be much less. If conscience was alive, she would testify of needless appropriations in the gratification of the appetite, and in ministering to pride, to vanity, and to amusements, and report the squandering of their Lord's money, which should have been devoted to his cause. Those who waste their

Lord's goods will have to give an account of it to the Master, by-and-by. [Cf: RH 12-15-74 para. 14] p. 79, Para. 5, [1874MS].

If professed Christians would use less of their wealth in the adorning of the body, and in beautifying their own houses, and would consume less in the extravagant, health destroying luxuries upon their tables, they could place much larger sums into the treasury of God. They would thus imitate their Redeemer, who left Heaven, his riches, and his glory, and for our sakes became poor, that we might have eternal riches. If we are too poor to faithfully render to God in the tithes and offerings as he requires, we are certainly too poor to dress expensively; and to eat luxuriously; for we are wasting our Lord's money in hurtful indulgences to please and glorify ourselves. We should inquire diligently of ourselves, What treasure have we secured in the kingdom of God? Are we rich toward God? [Cf: RH 12-15-74 para. 15] p. 80, Para. 1, [1874MS].

Jesus gave his disciples a lesson upon covetousness. "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." [Cf: RH 12-15-74 para. 16] p. 80, Para. 2, [1874MS].

The length and happiness of life consist not in the amount of our earthly possessions. This foolish rich man in his supreme selfishness had laid up for himself treasures that he could not use. He had lived only for himself. He had overreached in trade, had made sharp bargains, and had not been exercised by mercy or the love of God. He had robbed the fatherless and widow, and defrauded his fellow men to add to his increasing stock of worldly possessions. He might have laid up his treasure in Heaven in bags that wax not old. Through his covetousness he lost both worlds. [Cf: RH 12-15-74 para. 17] p. 80, Para. 3, [1874MS].

Those who humbly use to the glory of God the means that he has intrusted to them, will receive their treasure by-and-by from the Master's hand with the benediction, "Well done, good and faithful servant; enter thou into the joy of thy Lord." [Cf: RH 12-15-74 para. 18] p. 80, Para. 4, [1874MS].

When we consider the infinite sacrifice made for the salvation of men, we are lost in amazement. When selfishness clamors for the victory in the hearts of men, and they are tempted to withhold their due proportion in any good work, they should strengthen their principles of right by the thought that he who was rich in Heaven's priceless treasure turned away from it all, and became poor, He had not where to lay his head. And all this sacrifice was in our behalf, that we might have eternal riches. [Cf: RH 12-15-74 para. 19] p. 80, Para. 5, [1874MS].

Christ set his own feet in the path of self-denial and sacrifice, which all his disciples must travel, if they would be exalted with him at last. He took to his own heart the sorrows which man must suffer. The minds of worldly men frequently become gross. They can only see earthly things, which eclipse the glory and value of the heavenly. Men will compass land and sea for earthly gain, and endure privation and suffering to obtain their object, yet will turn away from Heaven's attractions and not regard eternal riches. Men who are in comparative poverty are usually the ones who do the most to sustain the cause of God. They are generous with their little. They have strengthened their generous impulses by continual liberalities. When their expenditures pressed close upon the income, their passion for earthly riches had no room or chance to strengthen. But many, when they begin to gather earthly riches, commence to calculate how long it will be before they can be in possession of a certain sum. In their anxiety to amass wealth for themselves, they fail to become rich toward God. Their benevolence does not keep pace with their accumulation. As their passion for riches increases, their affections are bound up with their treasure. The increase of their property strengthens the eager desire for more, until their giving to the Lord a tenth is considered by some a severe and unjust tax. Inspiration has said, "If riches increase, set not your heart upon them." Many have said, "If I were as rich as such an one, I would multiply my gifts in the treasury of God. I would do nothing else with my wealth but use it in the advancement of the cause of God." God has tested some of these by giving them riches; but with the riches came the fiercer temptation, and their benevolence was far less than in the days of their poverty. A grasping desire for greater riches absorbed their minds and hearts, and they committed idolatry. [Cf: RH 12-15-74 para. 20] p. 80, Para. 6, [1874MS].

He who presents to men infinite riches, and an eternal life of blessedness in his kingdom as the reward of faithful obedience, will not accept a divided heart. We are living amid the perils of the last days, where there is everything to divert the mind and allure the affections from God. Our duty will only be discerned, and appreciated when viewed in the light which shines from the life of Christ. As the sun rises in the east and passes toward the west, filling the world with light, so the true follower of Christ will be a light unto the world. He will go forth into the world as a bright and shining light, that those who are in darkness may be lightened and warmed by the rays shining forth from him. Christ says of his followers, "Ye are the light of the world. A city that is set on a hill cannot be hid." [Cf: RH 12-15-74 para. 21] p. 81, Para. 1, [1874MS].

Our great Exemplar was self-denying, and shall the course of his professed followers be in such marked contrast to his? The Saviour gave all for a perishing world, not withholding even himself. The church of God are asleep. They are enfeebled by inaction. Voices come to us from every part of the world, "Come over and help us;" but there is no answering movement. There is a feeble effort now and then; a few show that they would be co-workers with their Master; but such are frequently left to toil almost alone. There is but one missionary from our people in all the wide field in foreign countries. [Cf: RH 12-15-74 para. 22] p. 81, Para. 2, [1874MS].

The truth is mighty, but it is not carried into practice. Money alone is not sufficient to be laid upon the altar. God calls for men,

volunteers, to carry the truth to other nations, and tongues, and people. It is not our numbers or our wealth that will give us a signal victory; but it is devotion to the work, moral courage, ardent love for souls, and untiring zeal, that never flags. [Cf: RH 12-15-74 para. 23] p. 81, Para. 3, [1874MS].

There are many who have looked upon the Jewish nation as a people to be pitied, because they were constantly taxed for the support of their religion; but God, who created man and provided him with all the blessings he enjoys, knew what was for his best good. And he has, through his blessing, made their nine-tenths worth more to them than the entire amount without his blessing. If any through their selfishness robbed God or brought to him an offering not perfect, disaster and loss were sure to follow them. God reads the motives of the heart. He is acquainted with the purposes of men, and will mete out to them in his own good time as they have merited. [Cf: RH 12-15-74 para. 24] p. 81, Para. 4, [1874MS].

The special system of tithing was founded upon a principle which was as enduring as the law of God. This system of tithing was a blessing to the Jews, else God would not have given it them. So also will it be a blessing to those who carry it out to the end of time. Our Heavenly Father did not originate the plan of systematic benevolence to enrich himself, but to be a great blessing to man. He saw that this system of beneficence was just what man needed. [Cf: RH 12-15-74 para. 25] p. 81, Para. 5, [1874MS].

Those churches who are the most systematic and liberal in sustaining the cause of God, are the most prosperous spiritually. True liberality in the follower of Christ identifies his interest with that of his Master. In God's dealing with the Jews and his people to the end of time, he requires systematic benevolence proportionate to their income. The plan of salvation was laid by the infinite sacrifice of the Son of God. The light of the gospel shining from the cross of Christ rebukes selfishness, and encourages liberality and benevolence. It is not to be a lamented fact that there are increasing calls to give. God, in his providence, is calling his people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Worldliness and covetousness are eating out the vitals of God's people. They should understand that it is his mercy which multiplies the demands for their means. The angel of God places benevolent acts close beside prayer. He said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God." [Cf: RH 12-15-74 para. 26] p. 82, Para. 1, [1874MS].

In the teachings of Christ, he said, "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" The spiritual health and prosperity of the church is dependent in a great degree upon her systematic benevolence. It is like the life blood which must flow through the whole being, vitalizing every member of the body. It increases love for the souls of our fellow men; for by self-denial and self-sacrifice we are brought into a closer relation to Jesus Christ, who for our sakes became poor. [Cf: RH 12-15-74 para. 27] p. 82, Para. 2, [1874MS].

The more we invest in the cause of God to aid in the salvation of

souls, the closer to our hearts they will be brought. Were our numbers half as large, and all of these devoted workers, we should have a power that would make the world tremble. To the active workers, Christ has addressed these words, "Lo, I am with you alway, even unto the end of the world." [Cf: RH 12-15-74 para. 28] p. 82, Para. 3, [1874MS].

We shall meet opposition arising from selfish motives and from bigotry and prejudice, yet with undaunted courage and living faith, we should sow beside all waters. The agents of Satan are formidable; we shall meet them and must combat them. Our labors are not to be confined to our own country. The field is the world; the harvest is ripe. The command given the disciples just before he ascended was, "Go ye into all the world, and preach the gospel to every creature." We feel pained beyond measure to see some of our ministers hovering about the churches, apparently putting forth some little effort, but having next to nothing to show for their labors. The field is the world. Let them go out to the unbelieving world and labor to convert souls to the truth. We refer our brethren and sisters to the example of Abraham going up to Mount Moriah to offer his only son at the command of God. Here was obedience and sacrifice. Moses was in king's courts, and a prospective crown was before him. But he turned away from the tempting bribe and "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." [Cf: RH 12-15-74 para. 29] p. 82, Para. 4, [1874MS].

The apostles counted not their lives dear unto themselves, rejoicing that they were counted worthy to suffer shame for the name of Christ. Paul and Silas suffered the loss of all things. They suffered scourging, and were in no gentle manner thrown upon the cold floor of a dungeon in a most painful position, their feet elevated and fastened in the stocks. Then did repinings and complaints reach the ear of the jailer? Oh! no. From the inner prison, voices broke the silence of midnight with songs of joy and praise to God. Deep and earnest love for the cause of their Redeemer, for which Paul and Silas suffered, cheered them. [Cf: RH 12-15-74 para. 30] p. 83, Para. 1, [1874MS].

And as the truth of God fills our hearts, absorbs our affections, and controls our lives, we also shall count it joy to suffer for the truth's sake. No prison walls, no martyr's stake, can then daunt or hinder us in the great work. [Cf: RH 12-15-74 para. 31] p. 83, Para. 2, [1874MS].

"Come, O my soul, to Calvary." Mark the humble life of the Son of God. He was a "man of sorrow and acquainted with grief." Behold his ignominy, his agony in Gethsemane, and learn what self-denial is. Are we suffering want? so was Christ, the majesty of Heaven. But his poverty was for our sakes. Are we ranked among the rich? so was he. But he consented "for our sakes to become poor, that we through his poverty might be made rich." In Christ we have self-denial exemplified. The sacrifice of Christ consisted, not merely in leaving the royal courts of Heaven, and in being tried by wicked men as a criminal and pronounced guilty, and being delivered up to die as a malefactor, but in bearing the weight of the sins of the world. The life of Christ rebukes our indifference and coldness. We are near the close of time, when Satan has come down, having great wrath, knowing that his time is

short. He is working with all deceivableness of unrighteousness in them which perish. The warfare has been left in our hands by our great Leader for us to carry forward with vigor. We are not doing a twentieth part of what we might do if we were awake. The work is retarded by love of ease and a lack of the self-denying spirit of which our Saviour has given us an example in his life. [Cf: RH 12-15-74 para. 32] p. 83, Para. 3, [1874MS].

Co-workers with Christ, men who feel the need of extended effort, are wanted. The work of our presses should not be lessened, but doubled. Schools should be established in different places to educate our youth preparatory to their laboring to advance the truth. [Cf: RH 12-15-74 para. 33] p. 83, Para. 4, [1874MS].

Already a great deal of time has been wasted, and angels bear to Heaven the record of our neglects. Our sleepy and unconsecrated condition has lost to us precious opportunities which God has sent to us in the persons of those who were qualified to help us in our present need. Oh! how much we need our Hannah More to aid us at this time in reaching those of other nations. Her extensive knowledge of missionary fields would give us access to those of other tongues that now we cannot approach. God brought this gift among us to meet our present emergency; but we prized not the gift, and he took her from us. She is at rest from her labors, but her self-denying works follow her. It is to be deplored that our missionary work should be retarded for the want of knowledge how to gain access to the different nations and localities in the great harvest field. [Cf: RH 12-15-74 para. 34] p. 83, Para. 5, [1874MS].

We feel anguish of spirit because some gifts are lost to us that we might now have if we had only been awake. Laborers have been kept back from the whitening harvest. It becomes the people of God to humble their hearts before him, and in the deepest humiliation to pray the Lord to pardon our apathy and selfish indulgence, and to blot out the shameful record of duties neglected, and privileges unimproved. In contemplation of the cross of Calvary the true Christian will abandon the thought of restricting his offerings to that which costs him nothing, and will hear in trumpet tones, "Go, labor in my vineyard, There's resting by-and-by." [Cf: RH 12-15-74 para. 35] p. 84, Para. 1, [1874MS].

When Jesus was about to ascend on high, he pointed to the harvest fields, and said to his followers, "Go ye into all the world and preach the gospel." "Freely ye have received, freely give." Shall we deny self that the wasting harvest may be gathered? [Cf: RH 12-15-74 para. 36] p. 84, Para. 2, [1874MS].

God calls for talents of influence and of means. Shall we refuse to obey? Our Heavenly Father bestows gifts and solicits a portion back, that he may test us whether we are worthy to have the gift of everlasting life. E. G. W. [Cf: RH 12-15-74 para. 37] p. 84, Para. 3, [1874MS].

An Appeal for Men and Means to Send the Truth to Other Nations. Dear Brethren and Sisters: I deeply feel the necessity of our making more thorough and earnest efforts to bring the truth before the world. In the last vision given me, I was shown that we were not doing one-

twentieth part of the work we should for the salvation of souls. We labor for them indifferently, as though it was not a question of very great importance whether they received or rejected the truth. General efforts are made, but we fail to work to the point by personal effort. We do not approach men and women in a manner that impresses them that we have a personal interest for them, and that we feel deeply in earnest for their salvation, and do not mean to give them up. We hold too much at a distance those who do not believe the truth. We call them and wait for them to come to us to inquire for the truth. Many will not be inclined to do this, for they are in darkness and error, and cannot discern the truth and its vital importance. Satan holds them with his firm power, and if we would help them, we must show a personal interest and love for their souls, and take hold of them in earnest. We must work in prayer and love, with faith and unwearied patience, hoping all things and believing all things, having the wisdom of the serpent and the meekness of the dove, in order to win souls to Christ. [Cf: The True Missionary 01-01-74 para. 01] p. 84, Para. 4, [1874MS].

I was shown that in missionary efforts we have done comparatively nothing, and yet we profess to be bearing a message of infinite importance which is to test the world. We are far behind other denominations in missionary work, who do not claim that Christ is soon to come, and that the destiny of all must soon be decided. [Cf: The True Missionary 01-01-74 para. 02] p. 84, Para. 5, [1874MS].

As a people, we are not deficient in talent. There are men and women among us whose labors God would accept if they would offer them to him, but there are so very few who have the spirit of sacrifice. Some will hand out readily of their means, and feel that when they have done this, there is no more required of them. They make no special sacrifice in thus doing. Money is good as far as it goes, but, unless accompanied by personal effort, will go but a little way toward converting souls to the truth. Not only does God call for your money, brethren, but he calls for you. While you have given of your means, you have selfishly withheld yourselves. One earnest worker in the vineyard is worth more than a million of money without men to do the work. This giving of yourselves will be a sacrifice if you have a correct estimate of the work, and realize its claims. Christ our pattern was an earnest worker. He not only left the royal courts of Heaven, and for our sakes became poor, that we might have infinite riches, but took human nature, and by personal labors he came close to man, that he might reach him where he was, in his error and blindness. He withheld not himself. He gave all. He suffered deprivation, and reproach, and hatred of those whom he came to bless and save, and finally sacrificed his life in the work. And now, says Christ, I have done all this for you, what are you willing to do for me? I have given you an example. [Cf: The True Missionary 01-01-74 para. 03] p. 84, Para. 6, [1874MS].

Who, we ask, will follow the example of his Lord in self-sacrifice and disinterested benevolence, to save his fellow-men? There are young men and women and those of middle age who have had experience in the truth, but do not advance in the divine life and increase in the knowledge of our Lord and Saviour Jesus Christ, and they do not know the cause. One cause of their lack of spiritual strength, and of their not being full-grown men and women in Christ is, they are not workers with Christ. If they would work for Jesus, their sympathies would be brought in close union with Christ, and they would grow in him their living head, and

have a better understanding of the nature of his work and of his sacrifice for man; and would place that estimate upon souls proportionate to the value of the price Christ has paid for man. There are a large number who, if they would come near enough to God by entire consecration, would hear his voice saying, Go labor in my vineyard, and ye shall receive your wages by-and-by. [Cf: The True Missionary 01-01-74 para. 04] p. 85, Para. 1, [1874MS].

Many are not sufficiently aroused to their duty to do the work they might do if they would, and that they do not do because they have not the spirit of sacrifice. God will hold such accountable for the souls of their fellowmen. They might have done a good work in union with Christ, and they will be called to render an account for the good to souls they could have done and did not. [Cf: The True Missionary 01-01-74 para. 05] p. 85, Para. 2, [1874MS].

We are not, as a people, sufficiently aroused to the short time in which we have to work, and we do not understand the magnitude of the work for the time. The night soon cometh, in which no man can work. Satan is earnest, zealous, and persevering in his work. If he fails to accomplish his purpose the first time, he tries again. He will try other plans, and work with great perseverance to bring in various temptations to ensnare souls. He never becomes so discouraged as to let souls entirely alone. If the zeal and perseverance of Christ's followers in their efforts to save souls were equal to Satan's efforts to deceive them to their eternal loss, we should see hundreds embracing the truth where we now see one. [Cf: The True Missionary 01-01-74 para. 06] p. 85, Para. 3, [1874MS].

God calls for men and women to qualify themselves, by consecration to his will and earnest study of the Scriptures, to do his special work for these last days. He calls for men now who can work. As they engage in the work in sincerity and humility to do all they can, they will be obtaining a more thorough experience. They will have a better knowledge of the truth and better know how to reach souls and help them just where they need to be helped. Workmen are needed now, just now, to labor for God. The fields are already white for the harvest, and yet laborers are few. There are those among us who could work if they were awake to the wants of the cause, and were willing to bear burdens. God calls for men and women, who are followers of Christ, to volunteer to work under his dictation to rescue souls from ruin. All who engage in the work of presenting the truth to others must have TRUE courtesy, and Christian politeness, and sincere love for souls, so as to make, not general efforts merely, but personal efforts. [Cf: The True Missionary 01-01-74 para. 07] p. 85, Para. 4, [1874MS].

I have been shown that, as a people, we have been asleep as to our duty in regard to getting the light before those of other nations. Is it because God has excused us, as a people, from having any burden or special work to do for those of other tongues that there are no missionaries to-day in foreign countries? Why is this negligence and delay? There are those of superior minds in many other nations whom God is impressing with the lack of spirituality and genuine godliness in the Christian denominations of the land. They cannot harmonize the life and character of professed Christians generally with the Bible standard. Many are praying for light and knowledge. They are not satisfied. God will answer their prayers through us, as a people, if we

are not at such a distance from him that we cannot hear his voice, and so selfish that we do not wish to be disturbed in our ease and agreeable associations. [Cf: The True Missionary 01-01-74 para. 08] p. 85, Para. 5, [1874MS].

We are not keeping pace with the opening providence of God. Jesus and angels are at work. This cause is onward, while we are standing still and being left in the rear. If we would follow the opening providence of God, we should be quick to discern every opening, and make the most of every advantage within our reach, to let the light extend and spread to other nations. God, in his providence, has sent men to our very doors and thrust them, as it were, into our arms, that they might learn the truth more perfectly, and be qualified to do a work we could not do in getting the light before men of other tongues. We have too often failed to discern God's hand, and we have not received the very ones God had provided for us to work in union with, and act a part in sending the light to other nations. [Cf: The True Missionary 01-01-74 para. 09] p. 86, Para. 1, [1874MS].

There has been a slothful neglect, and a criminal unbelief among us as a people which has kept us back from doing the work God has left us to do in letting our light shine forth to those of other nations. There is a fearfulness to venture out and to run risks in this great work, fearing that the expenditure of means would not bring returns. What if means are used and yet we cannot see that souls have been saved by it? What if there is a dead loss of a portion of our means? Better work and keep at work than to do nothing. You know not which shall prosper this or that. Men will invest in patent rights and meet with heavy losses, and it is taken as a matter of course. But in the work and cause of God, men are afraid to venture. Money seems to them to be a dead loss that does not bring immediate returns when invested in the work of saving souls. The very means that is now so sparingly invested in the cause of God, and that is selfishly retained will, in a little while, be cast with all idols to the moles and to the bats. Money will soon depreciate in value very suddenly when the reality of eternal scenes opens to the senses of man. [Cf: The True Missionary 01-01-74 para. 10] p. 86, Para. 2, [1874MS].

God will have men who will venture anything and everything to save souls. Those who will not move until they can see every step of the way clearly before them will not be of advantage at this time to forward the truth of God. There must be workers now who will push ahead in the dark as well as in the light, and who will hold up bravely under discouragements and disappointed hopes, and yet work on with faith, with tears and patient hope, sowing beside all waters, trusting the Lord to bring the increase. God calls for men of nerve, of hope, faith, and endurance, to work to the point. [Cf: The True Missionary 01-01-74 para. 11] p. 86, Para. 3, [1874MS].

If Christ saw that the souls of men were so precious that he could leave the royal courts and humble himself to humanity, in order to help man in his darkness, and to finally die for him, how ought we to feel for one another who have been made subjects of the grace of God, and partakers of this great salvation. I say to you, my brethren, in the fear of God, that we do not place a just estimate upon souls for whose redemption Christ paid so great a price. Christ and angels are ready to work with our efforts, if we will work with love, simplicity, and

faith. [Cf: The True Missionary 01-01-74 para. 12] p. 86, Para. 4, [1874MS].

I have been shown that our publications should be printed in different languages and sent to every civilized country, at any cost. What is the value of money at this time, in comparison with the value of souls? Every dollar of our means should be considered as the Lord's, not ours; and as a precious trust from God to us; not to be wasted for needless indulgences, but carefully used in the cause of God, in the work of saving men and women from ruin. [Cf: The True Missionary 01-01-74 para. 13] p. 86, Para. 5, [1874MS].

I have been shown that the press is powerful for good or evil. This agency can reach and influence the public mind as no other means can. The press, controlled by men who are sanctified to God, can be a power indeed for good in bringing men to the knowledge of the truth. The pen is a power in the hands of men who feel the truth burning upon the altar of their hearts, and who have an intelligent zeal for God, balanced with sound judgment. The pen, dipped in the fountain of pure truth, can send the beams of light to dark corners of the earth, which will reflect its rays back, adding new power, and giving increased light to be scattered everywhere. Truth is what the people need. Fables are cheap, and can be found at hand anywhere. [Cf: The True Missionary 01-01-74 para. 14] p. 87, Para. 1, [1874MS].

I have been shown that the publications already have been doing a work upon some minds in other countries, in breaking down the walls of prejudice and superstition. I was shown men and women studying with intense interest papers and a few pages of tracts upon present truth. They would read the evidences so wonderful and new to them and would open their Bibles with a deep and new interest, as subjects of truth that had been dark to them were made plain, especially the light in regard to the Sabbath of the fourth commandment. As they searched the Scriptures to see if these things were so, a new light shone upon their understanding, for angels were hovering over them and impressing their minds with the truths contained in the publications they had been reading. I saw them holding papers and tracts in one hand, and the Bible in the other, while their cheeks were wet with tears, and bowing before God in earnest, humble prayer, to be guided into all truth,--the very thing he was doing for them before they called upon him. And when the truth was received in their hearts, and they saw the harmonious chain of truth, the Bible was to them a new book; they hugged it to their hearts with grateful joy, while their countenances were all aglow with happiness and holy joy. These were not satisfied with merely enjoying the light themselves, and they began to work for others. Some made great sacrifices for the truth's sake and to help those of the brethren who were in darkness. The way is thus preparing to do a great work in the distribution of tracts and papers in other languages. [Cf: The True Missionary 01-01-74 para. 15] p. 87, Para. 2, [1874MS].

When we reflect upon the amazing love of God to fallen man, and view the small returns we make to him for this great love, we feel deeply humbled. Love of self, and selfish love of the things of the world, cannot find room in the hearts of TRUE Christians. To be a Christian is to be Christ-like. Self is so interwoven in the nature of some that it is the ruling sin of their lives, and not only stands in their own way of attaining Christian perfection, but is a constant stumbling-block to

sinners. A vast army might be brought to Jesus Christ through personal effort if selfishness did not obstruct the way. [Cf: The True Missionary 02-01-74 para. 01] p. 87, Para. 3, [1874MS].

Many professed Christians will talk and weep over the sacrifice of Christ, the cross he bore up Calvary, his crucifixion, and ascension to Heaven; while at the same time they refuse to co-operate with Christ in working as he worked, in self-denial and sacrifice for the good of souls. They refuse to drink of the cup, or to be baptized with the baptism. [Cf: The True Missionary 02-01-74 para. 02] p. 87, Para. 4, [1874MS].

Let all those who profess to believe in Christ follow his example, and they will be doing a great work for Jesus. It is easy to cry, when it is popular to do so, "Never man spake like this man," and to echo the hosannas to the Son of David; though we do not the things he bids us, and do not follow his example in self-denial, and in working to do others good. TRUE religion has to do with the heart and life. All who are TRUE followers of Jesus will have a special interest to work for the Master, whose servants they profess to be, in gathering souls into the ranks of Christ. The Christian life does not consist altogether of meditation and prayer, although these are essential, but of earnest, active working, as well as meditating and praying. [Cf: The True Missionary 02-01-74 para. 03] p. 87, Para. 5, [1874MS].

Those who are truly converted to the truth and who love Christ will feel their individual responsibility to make personal efforts for the salvation of others. They cannot be indifferent in this respect. They will see and feel the dangerous position of their friends, and of all who oppose the truths which to them are sacred and dear. They will desire to be actively employed in the work of seeking to win them to the truth. When men and women are convinced of the truth and decide to obey it, they have then only enlisted as Christ's soldiers. The work is all before them, to be doers as well as hearers of the word, and receivers of the heavenly gift. To be merely a passive Christian, receiving blessings, and not an earnest worker, is to be a novice and a dwarf in spiritual things. [Cf: The True Missionary 02-01-74 para. 04] p. 88, Para. 1, [1874MS].

The moon and the stars would not essentially benefit us if they retained for themselves their beauty and glory, and did not give to us the light they receive from the sun. The earth itself responds to the showers of rain, and the gentle dew, and the warming rays of the sun, and returns to us its bounties in grains, fruits, and flowers. [Cf: The True Missionary 02-01-74 para. 05] p. 88, Para. 2, [1874MS].

Man, the noblest work of God, made in his divine image, is found the most ungrateful. Christ comes to every individual to see what he is doing, and frequently finds neither fruits, nor blossoms, but only leaves. [Cf: The True Missionary 02-01-74 para. 06] p. 88, Para. 3, [1874MS].

Some are hearers of the word but not doers. They receive the heavenly benefits, but feel no responsibility to advance the cause of truth and save souls by their personal efforts. The divine command is two-fold, to not only be hearers, but doers, of the word. We are to receive the word ourselves and impart to others the precious light we have

received. As we accept the truth, we virtually pledge ourselves to be workers with Christ, and to be consecrated to his service, and no longer live to do our will, and serve ourselves, but to be faithful servants of the Master to whom we have yielded ourselves servants to obey. The commission of Christ to his disciples was, to go and preach the gospel to every creature. We have a world-wide message. [Cf: The True Missionary 02-01-74 para. 07] p. 88, Para. 4, [1874MS].

After men and women have received the truth, it is not to their advantage to depend upon their more experienced brethren to hold them up, and carry them to Heaven. They should be instructed that in order to grow spiritually strong, they must be earnest workers to lead others to the truth, as they were led. If those who receive the truth value its importance they will receive tenfold more encouragement and confidence in seeing their more experienced brethren and the ministers of Christ laboring in new fields, preaching the gospel to unbelievers, and bringing scores to the knowledge of the truth, than to be devoting their precious time and talents to taking care of them. [Cf: The True Missionary 02-01-74 para. 08] p. 88, Para. 5, [1874MS].

Missionaries are wanted throughout the great harvest field, self-sacrificing, and who will do as their Master has given them an example in his life. [Cf: The True Missionary 02-01-74 para. 09] p. 88, Para. 6, [1874MS].

Ministers to whom is intrusted the most sacred message of warning ever given to the world have confined their labor too much to looking after the few who have embraced the truth, when their principal labor should have been for those who have not heard the message. There are those who think it is their duty to preach the truth, but they dare not venture from the shore, and they catch no fish. They will choose to go among the churches, over and over the same ground. They report a good time, a pleasant visit, but we look in vain for the souls that are converted to the truth through their instrumentality. These ministers hug the shore too closely. Let them launch out into the deep, and cast their net where the fish are. There is no lack of work to be done. There could be hundreds employed in the vineyard of the Lord where there is now one. [Cf: The True Missionary 02-01-74 para. 10] p. 88, Para. 7, [1874MS].

God never does what man can do. We have individually, as servants of Jesus Christ, a work to do in unison with Christ, in saving our fellow-men from perdition. While we do with heart and might what we can in the use of means, God alone can make our efforts effectual. He can clothe the humblest and weakest with wonderful power, and manifest his excellence in our sincere human efforts. [Cf: The True Missionary 02-01-74 para. 11] p. 89, Para. 1, [1874MS].

If, after souls have embraced the truth, and have had years of experience, they have not strength to stand alone in the truth with the help God has promised them, and if they are incapable of helping others to the light, they are like the barren fig tree which Jesus cursed. Because, although apparently flourishing, he found upon the tree neither blossoms nor fruit, nothing but leaves. [Cf: The True Missionary 02-01-74 para. 12] p. 89, Para. 2, [1874MS].

There are in our churches those who profess the truth who are only hindrances to the work of reform. They are clogs to the wheels of the

car of salvation. This class are frequently in trial. Doubts, jealousies, and suspicion, are the fruits of selfishness, and seem to be interwoven with their very natures. I shall name this class chronic church-grumblers. They do more harm in a church than two ministers can undo. They are a tax to the church and a great weight to the ministers of Christ. They live in an atmosphere of doubts, jealousies, and surmisings. Much time and labor of the ambassadors of Christ are required to undo their work of evil, and restore harmony and union in the church. This takes from the courage and strength of God's servants and unfits them for the work he has for them to do in saving perishing souls from ruin. God will reward these troublers of Zion according to their works. The ministers of Christ should take their position, and not be hindered in their work by these agents of Satan. There will be enough of these to question, and quibble, and criticise, to keep the ministers of God constantly busy, if they will allow themselves to be detained from the great work of giving the last saving message of warning to the world. If the church has no strength to stand against the unsanctified, rebellious feelings of church-grumblers, it is better to let church and grumblers go overboard together than lose the opportunity of saving hundreds who would make better churches, and have the elements existing within themselves of strength and union and power. [Cf: The True Missionary 02-01-74 para. 13] p. 89, Para. 3, [1874MS].

The very best way for ministers and churches is to let this fault-finding, crooked class fall back into their own element and pull away from the shore, launch out into the deep, and cast out the gospel net again for fish that may pay for the labor bestowed upon them. Satan exults when men and women embrace the truth who are naturally fault-finding and who will throw all the darkness and hinderance they can against the advancement of the work of God. Ministers cannot now in this important period of the work be detained to prop up men and women who see and have felt once the force of the truth. They should fasten believing Christians on Christ, who is able to hold them up and preserve them blameless unto his appearing, while they go forth to new fields of labor. [Cf: The True Missionary 02-01-74 para. 14] p. 89, Para. 4, [1874MS].

I entreat you, my brethren and sisters, to be self-reliant in the strength of Jesus. Do not hang the weight of your perplexities and burdens upon your ministers. Christ has invited you to come to him, your burden-bearer. If you pass along in a state of unbelief and lack of consecration to God, you hang your weight upon the heart of your ministers, and you take just so much time and strength from them which God requires them to use in giving the message to those who have not heard it. Brethren, will you not rather work yourselves in union with the ambassadors of Christ in seeking to win souls to the truth? When tempted to become unbelieving and discouraged, you will find the very best cure for this in talking faith to others, and in presenting the truth to those who are in darkness. Extend your efforts to your neighbors, and to those who have not the privileges of meetings. Sow the seeds of truth beside all waters, and encourage the hearts of the servants of God when they visit you by showing that you have not been idle, but through your instrumentality one or more has been brought from darkness to light. You can keep above despondency and doubt by making it your practice to daily pray for the blessing of God to rest upon the men who are presenting the solemn message of warning to the

world. Let your prayers follow the servants of God like sharp sickles in the harvest field. God will hear the earnest entreaties of his people. The prayer of faith will move the arm of God. [Cf: The True Missionary 02-01-74 para. 15] p. 89, Para. 5, [1874MS].

A great work is before us. We need the help of every one. The cause will need not only money but earnest workers. We believe that the time has fully come when the work should be enlarged and extended on the Pacific coast. The men who work for God in faith, willing to endure, and suffer toil, privation, and reproach, will be the very men whom God will accept, and make powerful to do his great work. We shall not be stunted for means if we will only work, trusting and believing in God. [Cf: The True Missionary 02-01-74 para. 16] p. 90, Para. 1, [1874MS].

Missionaries are wanted to carry the message of warning to other lands. God will accept of men who have devoted hearts, whom he can teach, and impress, and polish, by his own divine hand. God will require personal service at the hands of every one to whom he entrusts his truth. Not one is excused. Some may feel that if they give of their substance they are excused from personal efforts. But God forbid that they should deceive themselves in this. Gifts of means do not meet the requirement of God, for the duty is but half done. He will accept nothing short of yourselves. You must work to save souls. All will not be called to go to foreign missions, but you may be missionaries at home in your own families and in your neighborhoods. There is work for you to do for God that you do not see and do not feel, because you have not wanted to see, and know, and do, because your worldly interests and your arrangements in business would be interrupted. [Cf: The True Missionary 02-01-74 para. 17] p. 90, Para. 2, [1874MS].

Christ called fishermen from their nets to do his work, and they left them and followed him. He called Matthew, a publican, from his business to follow him, and he obeyed the invitation joyfully. He may call men from their farms, from their merchandise, and from their various trades, and send them forth to warn the world. [Cf: The True Missionary 02-01-74 para. 18] p. 90, Para. 3, [1874MS].

With the love of Christ in the heart, Christians will work. All who have made a profession of Christ have virtually pledged themselves to preach the gospel of salvation to sinners. Some may never be required to stand in the pulpit; but there are many ways to preach Christ. By deeds, by a godly, consistent life, and by letting our light shine forth to others, we may preach Christ. In acts of self-denial for others' good, and showing a love for precious souls that is paramount to love for riches or earthly enjoyment, we may preach Christ. [Cf: The True Missionary 02-01-74 para. 19] p. 90, Para. 4, [1874MS].

In doing the works of Christ, the Christian worker will become strong in spiritual strength. God is a present help in every time of need. Those who work for the salvation of souls feel their inefficiency and lack of heavenly wisdom, and in their emergency they flee to their tower of strength, and God meets their necessities, and they are obtaining a valuable experience. They are gaining spiritual strength, and growing in the knowledge of the truth. They are not spiritual dwarfs, or bodies of death; but are shining lights, gathering daily strength from God, and conferring blessings upon others. *Santa Rosa, Cal., Jan., 1874.* [Cf: The True Missionary 02-01-74 para. 20] p. 90,

Para. 5, [1874MS].

After the children of Israel had left Egypt, when there was but a step back from freedom to slavery, God commanded the tabernacle to be built from their scanty means. Their own tents were small, but they did not plead to enlarge their own tabernacles. God's house must first be built. God gave them the design he wished them to follow in building the tabernacle. They needed no urging. Gifts and free-will offerings came in abundance. Their ornaments and jewelry were taken from their persons and cast into the treasury, to be used to beautify and enrich the house for God. Materials of gold, silver, brass, and ornamental work, were gladly given, each soul being anxious to have an interest in the tabernacle which was being erected for God. More than a million of dollars was expended in erecting that tabernacle. Moses did not need to urge the people, but he had to proclaim to them that they had enough, and their cheerful, willing labors and offerings must cease, for they could not appropriate all that they had already brought. [Cf: The True Missionary 02-01-74 para. 01] p. 90, Para. 6, [1874MS].

There are hearts now that are as free, willing, and anxious, to aid in the advancement of the work of God as were the children of Israel. Only let them be assured that there is a work to be done, and that God calls for their means and their hearty co-operation, and they will need no urging. [Cf: The True Missionary 02-01-74 para. 02] p. 91, Para. 1, [1874MS].

When we can have even a small comprehension of what Jesus has done for us, we shall feel our responsibility to do all that we can for Christ. The life of Jesus was spent in devising plans for our welfare. While we were enemies to God, he pitied us, and came from the courts of Heaven to suffer, the just for the unjust. He died, and rose again from the grave to show his followers the way of life from the dead. He now stands before his Father as our great High Priest and our advocate, pleading our cause, and presenting our feeble progress with infinite grace before his Father. He forgives our transgressions, and by imputing unto us his righteousness, he links us to the Infinite. In the heavenly courts our Saviour stands and extends to the world the gracious invitation, Come, ye weary, ye poor, ye hungry; come, ye burdened, ye heavy laden, sin-sick souls, come. And whosoever will, let him come and partake of the waters of life freely. [Cf: The True Missionary 02-01-74 para. 03] p. 91, Para. 2, [1874MS].

Can we be too earnest and self-sacrificing in our efforts to set the truth before the world? Shall we plead for ease and for the pleasures of this life, to enjoy our pleasant homes and the society of family and friends, and let others do the work which must be done in warning the world? Shall we plead as did the ungrateful ones to whom Christ extended the invitation to come to supper, I pray thee have me excused? Or shall we gird on the armor with cheerfulness, hope, and faith, and, like valiant soldiers, be willing to engage in the thickest of the fight, war the good warfare, share the glorious victory, and receive the eternal reward? E. G. W. *Santa Rosa, Cal., January, 1874.* [Cf: The True Missionary 02-01-74 para. 04] p. 91, Para. 3, [1874MS].

The life of Christ had been so secluded at Nazareth that the world did not know him as the Son of God--their Redeemer. He was regarded as nothing more than the son of Joseph and Mary. His life in childhood and

youth was remarkable. His silence in regard to his exalted character and mission contains an instructive lesson to all youth. His faithful obedience to his parents until he was thirty years of age is a pattern for youth to imitate more than the Jesus in Gethsemane and upon Calvary. [Cf: The Youth's Instructor 01-01-74 para. 01] p. 91, Para. 4, [1874MS].

We shall never be required to endure the agony of the Son of God which he bore for a guilty world; but his life of submission and faithful obedience to his parents is the pattern for all children and youth. Although they may never experience, as did the Redeemer, the agony of Gethsemane or Calvary, they are required to imitate the life of Christ in humility, self-denial, self-sacrifice, and in filial, respectful obedience to their parents. [Cf: The Youth's Instructor 01-01-74 para. 02] p. 91, Para. 5, [1874MS].

Jesus was brought up at Nazareth. John the Baptist, who was to do a special work in preparing the way for Christ's public labors, was in the desert wilderness. Although John was the cousin of Jesus, he was not acquainted with him. This was in the order of God, so that John should not have communication with Christ, that no occasion should be given for the unbelieving world to say that John and Christ had a mutual understanding, and that they worked with designing motives to favor each other as reformers. [Cf: The Youth's Instructor 01-01-74 para. 03] p. 91, Para. 6, [1874MS].

When Jesus presented himself to John to receive the rite of baptism, he did not know him. The Lord had revealed to John that Jesus would be among the candidates who were to receive baptism at his hands, and that he would give him a special token whereby he might know the Lamb of God, and call the attention of the people to him as the long expected Messiah. [Cf: The Youth's Instructor 01-01-74 para. 04] p. 92, Para. 1, [1874MS].

John had heard of the sinless character and spotless purity of the life of Christ, and that he claimed to be the Son of God. He had been informed of his wise questions and answers in the temple, which astonished the grave doctors. He had listened to the recital of the Galilean youth silencing the doctors by his deep reasoning. He thought this must be the Son of God, the promised Messiah. [Cf: The Youth's Instructor 01-01-74 para. 05] p. 92, Para. 2, [1874MS].

The crowd that had collected at Jordan's banks to be baptized of John had received the ordinance at his hand; and as they were leaving the banks of Jordan, Jesus came to him and offered himself as a candidate. As soon as the discerning eye of John rested upon Jesus, his spirit was stirred with the deepest emotion. He knew that he was not like any other man that had received the ordinance at his hand; He had strong convictions that this was the Christ of whom Moses and the prophets had written. His heart went out to Christ with intense love and reverence that he had never felt before. The very atmosphere of his presence was holy and awe inspiring. [Cf: The Youth's Instructor 01-01-74 para. 06] p. 92, Para. 3, [1874MS].

Although John knew not Jesus certainly as the Messiah, his heart had never been stirred with such emotions as when in the presence of Christ. He felt that Jesus was superior to himself. His work was to

arouse the people to see their sinful condition, that they might repent of their sins, and their hearts be prepared for the ministry of Christ. [Cf: The Youth's Instructor 01-01-74 para. 07] p. 92, Para. 4, [1874MS].

Multitudes had flocked to the wilderness to listen to the preaching of John. Many repented of their sins and received baptism at his hands. John could not understand why Jesus, who came not with confession to repentance, should need the rite of baptism when he had no sins to wash away. He refused to baptize Jesus because that he felt that he was better than himself. With firm and gentle authority, Jesus waives the refusal of John and his plea of unworthiness, by these words both of command and solicitation. "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." [Cf: The Youth's Instructor 01-01-74 para. 08] p. 92, Para. 5, [1874MS].

Christ came to receive baptism, not with confession of sins to repentance, for he was without the taint of sin. He marked the way for the sinner by his own example in taking the steps the sinner is required to take. He pointed out distinctly the way of salvation for the repenting, believing sinner. It was not Christ that had broken the law of God, but sinful man. It was man that had forfeited all right to divine favor by transgression of the Father's law, and had separated himself from God by his disobedience. [Cf: The Youth's Instructor 01-01-74 para. 09] p. 92, Para. 6, [1874MS].

Christ came as the sinner's substitute to bear the guilt himself, which justly belonged to man. Through the perfection of his character he was accepted of the Father as a mediator for sinful man. He only could save man by imputing to him his righteousness. His sinless, divine nature united him to God, while his human nature brought him into sympathy with the weaknesses and sufferings of humanity. "For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." The Captain of our salvation was made perfect through suffering, and thus qualified to help fallen man just where he needed help. [Cf: The Youth's Instructor 01-01-74 para. 10] p. 92, Para. 7, [1874MS].

The example of Christ in childhood and youth was perfect. He shows the young the only course that they can take to perfect Christian character, and meet the approbation of God. Said Christ, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." By Ellen G. White. [Cf: The Youth's Instructor 01-01-74 para. 11] p. 93, Para. 1, [1874MS].

Jesus humbled himself to become man and to associate with sinful man and leave them a bright example to copy in his own perfection of character. He does not leave his people in darkness. He shows them the way. He travels the road himself, and invites us to follow. What condescension in the Majesty of Heaven! What amazing love for sinful man, that God's dear Son should leave the heavenly courts and come to a world polluted with sin, to save from ruin the guilty sinner! [Cf: The Youth's Instructor 02-01-74 para. 01] p. 93, Para. 2, [1874MS].

In the submission of Christ to the ordinance of baptism, he shows the sinner one of the important steps in true conversion. Christ had no

sins to wash away, but in consenting to become a substitute for man, the sins of guilty man were imputed to him. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." While God accepts Christ as the sinner's substitute, he gives the sinner a chance, with Christ's divine power to help him, to stand the test which Adam failed to endure. [Cf: The Youth's Instructor 02-01-74 para. 02] p. 93, Para. 3, [1874MS].

Christ came to John, repenting on the sinner's account, believing in behalf of the sinner, that through the plan he had devised, of taking humanity, and in suffering and dying for man, the sinner would, through repentance, faith, and baptism, be accepted of God. He was buried by John in the liquid grave, and came up out of the water to represent to man, in his holy life, the true pattern for him to copy. [Cf: The Youth's Instructor 02-01-74 para. 03] p. 93, Para. 4, [1874MS].

The steps in conversion, plainly marked out, are repentance, faith in Christ as the world's Redeemer, faith in his death, burial, and resurrection, shown by baptism, and his ascension on high to plead in the sinner's behalf. At the very commencement of his public ministry, he presents himself in the character he sustains to man throughout his mediatorial work. He identifies himself with sinners as their substitute, taking upon himself their sins, numbering himself with transgressors, and doing the work the sinner is required to do in repentance, faith, and willing obedience. What an example is here given in the life of Christ for sinners to imitate! If they will not follow the example given them, they will be without excuse. [Cf: The Youth's Instructor 02-01-74 para. 04] p. 93, Para. 5, [1874MS].

Dear children and youth, your Heavenly Father and the dear Saviour are your very best friends. You have every evidence that it is possible for you to have of their love for you. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [Cf: The Youth's Instructor 02-01-74 para. 05] p. 93, Para. 6, [1874MS].

God will not withhold anything from us that will really be for our good. Jesus would have us happy in this world, and enjoy with him the glory of the next world. God has given to children and youth invitations to surrender to him. "My son, give me thine heart." A promise is given--"Those that seek me early shall find me." [Cf: The Youth's Instructor 02-01-74 para. 06] p. 93, Para. 7, [1874MS].

There are some young people who have Christian parents, and have been taught to observe the Sabbath from their childhood. Many of these are affectionate, and obedient to their parents, and have good principles; but they do not give their hearts to God; they do not profess the religion of Jesus Christ. Some feel that they are almost right, because they do not commit outbreking sins, and because they live moral lives. But all children, youth, middle-aged, and aged, have a work to do in taking the steps in conversion for which Jesus has given them an example in his life. Christ's life was one of spotless purity; and yet he was baptized, and thus honored the ordinance of baptism, in order to fulfill all righteousness, and that he might be a perfect example for the repenting, believing sinner. There is no way for sinners to be saved but to go in at the door which Christ has opened for them. Says he, "I am the door;" "he that entereth not in by the door into the

sheepfold, but climbeth up some other way, the same is a thief and a robber." [Cf: The Youth's Instructor 02-01-74 para. 07] p. 94, Para. 1, [1874MS].

Dear youth, if you are unbelieving, and feel that nothing is required of you in repentance, faith in Jesus Christ as your Saviour, and baptism unto his death and resurrection, you have no part with Christ. You are not adopted into God's family; but remain acknowledged children of the wicked one. All who live have sins to wash away. They may have good intentions, and good purposes; they may have noble traits of character and live moral lives; notwithstanding, they need a Saviour. Jesus speaks to them as he did to Nicodemus: "Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old?" Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." True repentance of sin, faith in the merits of Jesus Christ, and baptism into his death, to be raised out of the water to live a new life, are the first steps in the new birth which Christ told Nicodemus he must experience in order to be saved. [Cf: The Youth's Instructor 02-01-74 para. 08] p. 94, Para. 2, [1874MS].

The words of Christ to Nicodemus are not only spoken to him, but to every man, woman, and child, that should live in the world. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Paul, the inspired apostle, tells us, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." We are safe in following the example of Christ. But we are not safe in pursuing any other course. "Obedience is better than sacrifice." Willing obedience on our part God requires and will accept. By Ellen G. White. [Cf: The Youth's Instructor 02-01-74 para. 09] p. 94, Para. 3, [1874MS].

His Baptism.--After Jesus had been baptized of John in Jordan, he went straightway up out of the water to the bank of the river, and bowed in the attitude of prayer. A new and important era was opening before him, and he felt the solemnity and responsibilities of the new duties he was to perform, and heavier burdens which he was henceforth to bear. His baptism was the first act of his public ministry; and he here identifies himself with sinners as their representative, in taking upon him their sins, and numbering himself with transgressors. In his prayer, Christ, with his human arm, encircles fallen humanity, while with his divine arm he is reaching for the throne of the Infinite. [Cf: The Youth's Instructor 03-01-74 para. 01] p. 94, Para. 4, [1874MS].

His hands were raised upward, and his eyes were fixed as if penetrating Heaven; and he poured out his soul in supplication to his Father for strength to meet the unbelief and sinfulness of men, to break the power of Satan over man, and to be able to overcome Satan in behalf of man. He presented humanity before his Father, asking that he would grant to fallen man the light and strength and power from his own throne to successfully overcome the prince of the power of darkness. [Cf: The Youth's Instructor 03-01-74 para. 02] p. 95, Para. 1, [1874MS].

The soul of Christ was burdened with the sense of the sinfulness of

men, and the hardness of their hearts, that kept them in unbelief and darkness, so but few would discern his glorious mission and accept the salvation he came from Heaven to bring them. Christ was about to enter upon a scene of fearful trial and temptation, which was to open his life of conflict and suffering. He was to perform new and arduous duties, and bear heavy burdens, such as had never fallen to the lot of men. His sinless humanity supplicates support and strength from his Father as he was about to commence his labors. He asks for the witness that God accepts fallen man, in his Son. He reaches for the throne of God to hang man upon his Father's mercy. [Cf: The Youth's Instructor 03-01-74 para. 03] p. 95, Para. 2, [1874MS].

Never had angels listened to such a prayer. They were solicitous to bear to the praying Redeemer messages of assurance and love. But no; the Father himself will minister to his Son. Direct from the throne proceeded the light of the glory of God. The heavens were opened, and beams of light and glory proceeded therefrom and assumed the form of a dove, in appearance like burnished gold. The dovelike form was emblematical of the meekness and gentleness of Christ. [Cf: The Youth's Instructor 03-01-74 para. 04] p. 95, Para. 3, [1874MS].

The people stood spellbound with fear and amazement. Their eyes were fastened upon Christ, whose bowed form was bathed in the beautiful light and glory that ever surround the throne of God. His upturned face was glorified as they had never before seen the face of man. The thunders rolled and the lightnings flashed from the opening heavens, and a voice came therefrom in terrible majesty, saying, "This is my beloved Son, in whom I am well pleased." The words of confirmation were given for the benefit of the witnesses at his baptism, and to assure God's dear Son that his Father accepted humanity through him, their substitute and surety, and that God would connect man to himself, and open Heaven to the prayers of men through the intercession of his Son. [Cf: The Youth's Instructor 03-01-74 para. 05] p. 95, Para. 4, [1874MS].

Notwithstanding the sins of a guilty world were laid upon his Son, and he had humiliated himself to humanity to save the ruined race, Jehovah's voice assured Christ of his Sonship with the Eternal. In this manifestation, God put his seal to the plan of redemption through his Son, and evidenced that he accepted humanity as exalted through the righteous character and divine excellence of his beloved Son. A way was opened for sinners that, through obedience to God's law and faith in Christ as their Redeemer, they might form righteous characters and become children of God. [Cf: The Youth's Instructor 03-01-74 para. 06] p. 95, Para. 5, [1874MS].

As John witnessed the Saviour of the world bowed in the deepest humiliation, and pleading fervently with tears for the approval of his Father, he was deeply moved. As the light and glory from Heaven enshrouded the Saviour, and a voice was heard claiming Jesus as the Son of the Infinite, John saw the token God had promised him, and knew for a certainty that the world's Redeemer had received baptism at his hands. With transport of joy and tearful emotion he stretched forth his hand, and pointed to Jesus, saying, "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 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 the Spirit descending upon him like a dove and overshadowing him; and I heard the voice of God bear record that this is the Son of God. By Ellen G. White. [Cf: The Youth's Instructor 03-01-74 para. 07] p. 95, Para. 6, [1874MS].

CHURCH And STATE RELATIONSHIPS. I am often greatly distressed when I see our leading men taking extreme positions, and burdening themselves over matters that should not be taken up or worried over, but left in the hands of God for Him to adjust. We are yet in the world, and God keeps for us a place in connection with the world, and works by His own right hand to prepare the way before us, in order that His work may progress along its various lines. The truth is to have a standing place, and the standard of truth is to be uplifted in many places in regions beyond. [Cf: Unpublished Manuscripts, Volume 3 p. 1 para. 1] p. 96, Para. 1, [1874MS].

Be sure that God has not laid upon those who remain away from these foreign fields of labor, the burden of criticizing the ones on the ground where the work is being done. (You need not be so zealous to get in the hands of worldly men God's own money of which they have been robbing Him all their lives.) Those who are not on the ground know nothing about the *necessities of the situation*, and if they cannot say anything to help those who are on the ground, let them not hinder, but show their wisdom by the eloquence of silence, and attend to the work that is close at hand. I protest against the zeal that they manifest that is not according to knowledge, when they ventilate their ideas about foreign fields of labor. [Cf: Unpublished Manuscripts, Volume 3 p. 1 para. 2] p. 96, Para. 2, [1874MS].

The Lord God of Israel has placed His goods in the hands of unbelievers, but they are to be used in favor of doing the works that must be done for a fallen world. The agents through whom these gifts come, may open up avenues through which the truth may go. They may have no sympathy with the work, and no faith in Christ, and no practice in His words; but their gifts are not to be refused on that account. (*The Holy Ghost strives with hearts of the so-called great men of earth. He is drawing them until they have light and when convicted turn from fables to the light of truth.*) [Cf: Unpublished Manuscripts, Volume 3 p. 2 para. 1] p. 96, Para. 3, [1874MS].

It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that would bind up the means that God would have set free. God has not laid upon them the responsibility of coming in conflict with the authorities and powers of the world in this matter. (*Their business is not to close up the avenues. Let the Lord work in that line.*) The withstraining hand of God has not yet been withdrawn from the earth. (*The four angels are holding the four winds.*) Let the leaders in the work bide their time, hide in Christ, and move and work with great wisdom. Let them be wise as serpents, and as harmless as doves. I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in wisdom, acquaint them with our work, (*as though we had a right to expect them to help in the best and greatest enterprises in our world*), and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work

of God. [Cf: Unpublished Manuscripts, Volume 3 p. 2 para. 2] p. 96, Para. 4, [1874MS].

CHRIST IS OUR EXAMPLE. We are forming characters for heaven. No character can be complete without trial and suffering. We must be tested, we must be tried. Christ bore the test of character in our behalf that we might bear this test in our own behalf through the divine strength He has brought to us. Christ is our example in patience, in forbearance, in meekness and lowliness of mind. He was at variance and at war with the whole ungodly world, yet He did not give way to passion and violence manifested in words and actions, although receiving shameful abuse in return for good works. He was afflicted, He was rejected and despitefully treated, yet He retaliated not. He possessed self-control, dignity, and majesty. He suffered with calmness and for abuse gave only compassion, pity, and love. [Cf: Unpublished Manuscripts, Volume 3 p. 3 para. 1] p. 97, Para. 1, [1874MS].

Imitate your redeemer in these things. Do not get excited when things go wrong. Do not let self arise, and lose you self-control because you fancy things are not as they should be. Because others are wrong is no excuse for you to do wrong. Two wrongs will not make one right. You have victories to gain in order to overcome as Christ overcame. [Cf: Unpublished Manuscripts, Volume 3 p. 3 para. 2] p. 97, Para. 2, [1874MS].

Christ never murmured, never uttered discontent, displeasure, or resentment. He was never disheartened, discouraged, ruffled, or fretted. He was patient, calm, and self-possessed under the most exciting and trying circumstances. All His works were performed with a quiet dignity and ease, whatever commotion was around Him. Applause did not elate Him. He feared not the threats of His enemies. He moved amid the world of excitement, of violence and crime, as the sun moves above the clouds. Human passions and commotions and trials were beneath Him. He sailed like the sun above them all. Yet He was not indifferent to the woes of man. His heart was ever touched with the sufferings and necessities of His brethren, as though He Himself was the one afflicted. He has a calm inward joy, a peace which was serene. His will was ever swallowed up in the will of His Father. Not My will but Thine be done, was heard from His pale and quivering lips. [Cf: Unpublished Manuscripts, Volume 3 p. 3 para. 3] p. 97, Para. 3, [1874MS].

We long and pray that the grace of God may come into your hearts. We want you to make an entire surrender to God. ... May God help you all to walk humbly and carefully is our prayer.--Letter 51a, 1874. [Cf: Unpublished Manuscripts, Volume 3 p. 4 para. 1] p. 97, Para. 4, [1874MS].

Appeal to the Young. Dear Youth: My mind has been burdened on your account for a few days. I find that I cannot get you off from my mind. The Lord has given me, from time to time, testimonies of warning for you. He has also given you encouragement if you would yield your hearts' best and holiest affections to God. As these warnings revive distinctly before me, I feel a sense of your danger that I know you do not feel. The school located in Battle Creek brings many young people together of different mental organizations. If these youth are not consecrated to God, and humbly walking in the way of his commandments, obedient to his will, the location of a school in Battle Creek will

prove a means of great discouragement to the church. [Cf: Pamphlet 013 p. 1 para. 01] p. 97, Para. 5, [1874MS].

This school may be made a blessing or a curse. I entreat of you who have ever named the name of Christ to depart from all iniquity and develop characters that God can approve. [Cf: Pamphlet 013 p. 1 para. 02] p. 98, Para. 1, [1874MS].

I inquire, Do you believe the testimonies of reproof which have been given you are of God? If you really believe that the voice of God has spoken to you, pointing out your dangers, do you heed the counsels given? Do you keep fresh in your minds these testimonies of warning by often reading them with a prayerful heart? [Cf: Pamphlet 013 p. 2 para. 01] p. 98, Para. 2, [1874MS].

The Lord has spoken to you, children and youth, again and again. And you have been slow to heed the warnings given you. If you have not rebelliously braced your hearts against the views God has given of your characters, your dangers, and the course marked out for you to pursue, you have been careless and inattentive in regard to the things required of you, that you might gain spiritual strength and be a blessing in the school, in the church, and to all with whom you associate. [Cf: Pamphlet 013 p. 2 para. 02] p. 98, Para. 3, [1874MS].

Young men and women, you are accountable to God for the light he has given you. This light and these warnings, if not heeded, will rise up in judgment against you. You have your dangers plainly stated. You are cautioned and guarded on every side, and hedged in, as it were, with warnings. And in Battle Creek you have listened to the most solemn, heart-searching truths presented by the servants of God in demonstration of the Spirit. What weight have these solemn appeals upon your hearts, and what influence do they have upon your characters? You will be held responsible for every one of these appeals and warnings. They will rise up in judgment to condemn your life of vanity, levity, and pride. [Cf: Pamphlet 013 p. 2 para. 03] p. 98, Para. 4, [1874MS].

Dear young friends, that which you sow, you will also reap. Now for you is the sowing time. What will the harvest be? What are you sowing? Every word you utter and every act of your life is a seed which will bear good or evil fruit, which will result in joy or sorrow to the sower of the seed. As is the seed sown, so will be the crop. God has given you great light and many privileges. [Cf: Pamphlet 013 p. 3 para. 01] p. 98, Para. 5, [1874MS].

After this light has been given, after your dangers have been specified and plainly presented before you, the responsibility becomes yours. The manner in which you treat the light God gives you will turn the scale for happiness or woe. You are shaping your destinies for yourselves. You all have an influence for good or for evil on the minds and characters of others. And just the influence which you exert is written in the book of records in Heaven. An angel is attending you, and taking record of your words and actions. When you arise in the morning, do you feel your helplessness and your need of strength from God? and do you humbly, with your heart, make known your wants to your Heavenly Father? If you do, angels mark your prayers, and if these prayers have not gone forth out of feigned lips, when you are in danger of unconsciously doing wrong, and exerting an influence which will lead

others to do wrong, your guardian angel will be by your side, prompting you to a better course, choosing your words for you, and influencing your actions. [Cf: Pamphlet 013 p. 3 para. 02] p. 99, Para. 1, [1874MS].

If you feel in no danger, if you offer no prayer to God for help and strength to resist temptations, you will be sure to go astray. And your neglect of duty is marked in the book of God in Heaven. You will be found wanting in the trying day. [Cf: Pamphlet 013 p. 4 para. 01] p. 99, Para. 2, [1874MS].

There are diversities of characters in Battle Creek. There are those who have been religiously instructed, and some have been indulged, petted, flattered, and praised, until they have been literally spoiled for practical life. I am speaking in regard to persons I know. Their characters are warped by indulgence, flattery, and indolence, so that for this life they are useless. And if useless so far as this life is concerned, what may we hope for that life where all is purity and holiness, and where all have harmonious characters. I have prayed for these persons. I have personally addressed them because I could see the influence they would exert over other minds, in leading them to vanity, love of dress, and carelessness in regard to their eternal interests. The only hope for this class is for them to take heed to their ways, and humble their proud, vain hearts before God, make confession of their sins, and be converted. [Cf: Pamphlet 013 p. 4 para. 02] p. 99, Para. 3, [1874MS].

Vanity in dress is a great temptation for the youth, as well as love of amusement. The sacred claims that God has upon us all are, the whole heart, the whole soul, the whole affections. The answer some make to this statement is, Oh! I do not profess to be a Christian. What if you do not? Has not God the same claims upon you that he has upon the one who professes to be his child? Because you are open and bold in your careless disregard of sacred things, is your sin of neglect and rebellion passed over by the Lord? [Cf: Pamphlet 013 p. 5 para. 01] p. 100, Para. 1, [1874MS].

Every day that you disregard the claims of God, every opportunity of offered mercy you slight, is charged to your account, and will swell the list of sins against you in the day when the accounts of every soul will be investigated. I address you, young men and women, professor or unprofessor. God calls for your affections, your devotion, your willing, cheerful obedience to him. You have now a short time of probation, and you may now improve this opportunity to make an unconditional surrender to God. [Cf: Pamphlet 013 p. 6 para. 01] p. 100, Para. 2, [1874MS].

Obedience and submission to God's requirements are the conditions given us by the inspired apostle, by which we become children of God, members of the royal family. Every child and youth, and every man and woman, has Jesus rescued by his own blood from the abyss of ruin to which Satan was compelling them to go. Because sinners will not accept of the salvation freely offered to them, are they released from their obligations? Their choosing to remain in sin and bold transgression does not lessen their guilt. Jesus paid a price for them, and they belong to him. They are his property, and if they will not yield obedience to Him who has given his life for them, and if they will

devote their time and strength and talents to the service of Satan, they are earning their wages, which is death. Immortal glory and eternal life our Redeemer offers as a reward to those who will be obedient to him. He has made it possible for them to perfect Christian character through his name, and overcome on their own account as he has overcome in their behalf. He has given them an example in his own life, showing them how they may overcome. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." [Cf: Pamphlet 013 p. 6 para. 02] p. 100, Para. 3, [1874MS].

The claims of God are equally upon all. Those who choose to neglect the great salvation offered to them freely, and choose to serve themselves and remain enemies to God, enemies to the self-sacrificing Redeemer, are earning their wages. They are sowing to the flesh, and will of the flesh reap corruption. [Cf: Pamphlet 013 p. 7 para. 01] p. 101, Para. 1, [1874MS].

Those who have put on Christ by baptism, and have by this act shown their separation from the world, and have covenanted to walk in newness of life, should not set up idols in their hearts. Those who have once rejoiced in the evidence of sins forgiven, who have tasted of a Saviour's love, and then persist in uniting with the foes of Christ, and reject the perfect righteousness Jesus offers them, and choose the ways that he has condemned, will be more severely judged than heathen who have never had the light and never known God or his laws. Those who refuse to follow the light God has given them, and choose the amusements, vanities, and follies, of the world, and refuse to conform their conduct to the just and holy requirements of God's law, the sin on their part is most aggravating in the sight of God. Their guilt and their wages will be proportionate to the light and the privileges they have had. [Cf: Pamphlet 013 p. 7 para. 02] p. 101, Para. 2, [1874MS].

We see the world absorbed in their own amusements. The first and highest thoughts of the larger portion, especially of females, are for display. Love of dress and pleasures is wrecking the happiness of thousands. And some of those who profess to love and keep the commandments of God are coming as near to aping this class as possible, and retain the name of Christians. And some of the young are so eager for display that they are willing to give up even the name of Christian, if they can only follow out their inclination for vanity of dress and love of pleasure. Self denial in dress is a part of our Christian duty. To dress plainly and abstain from display of jewelry and ornaments of every kind is in keeping with our faith. Are we of that number who see the folly of the world in their indulging in extravagance in dress, as well as in their love of amusement? If so, we shall be of that class who will shun everything that gives sanction to this spirit which takes possession of the minds and hearts of those who live only for this world, and who have no thought or care for the next. Christian youth of Battle Creek, I have seen in some of you a love for dress and display which has pained me. In some who have been well instructed, and have had religious privileges from their babyhood, who have put on Christ by baptism, thus professing to be dead to the world, I have seen a vanity in dress and a levity in conduct that has grieved the dear Saviour, and has been a reproach to the cause of God. I have marked with pain your religious declension and your disposition to ornament and trim your apparel. Some have been so unfortunate as to come into possession of a gold chain or pin, or both, and have shown

bad taste in exhibiting these things by fastening them upon their cloaks to attract attention. I can but associate these characters with the vain peacock who will display his gorgeous feathers for admiration. It is all this poor bird has to attract attention. His voice and form are anything but attractive. [Cf: Pamphlet 013 p. 8 para. 01] p. 101, Para. 3, [1874MS].

The young may endeavor to excel in seeking for the ornament of a meek and quiet spirit, which is a jewel of inestimable value that may be worn with heavenly grace. This adorning will possess attraction for many in this world, and will be esteemed of great price by the heavenly angels, and above all by our Heavenly Father, and will fit them to be welcome guests in the heavenly courts. [Cf: Pamphlet 013 p. 10 para. 01] p. 102, Para. 1, [1874MS].

The youth have faculties that, with proper cultivation, would qualify them for almost any position of trust. If they had made it their object in obtaining an education to bring into exercise and develop the powers God has given them for usefulness, that they might prove a blessing to others, their minds would not be cast in an inferior mold. They would show depth of thought and firm principle, and would command influence and respect. They might have an elevating influence upon others which would lead souls to see and acknowledge the power of an intelligent Christian life. Those who have greater care to ornament their person for display than to form the mind for the purpose of exercising their powers for the greatest usefulness, that they may glorify God, do not realize their accountability to God. They will be inclined to be superficial in all they undertake. They will narrow their usefulness, and dwarf their intellect. [Cf: Pamphlet 013 p. 10 para. 02] p. 102, Para. 2, [1874MS].

But I feel deeply pained at heart for the fathers and mothers of these youth, as well as for their children. There has been a lack in the training of these children which leaves a heavy responsibility somewhere. Parents who have petted and indulged their children in the place of judiciously, from principle, restraining them, can see the character they have formed. As the training has been, so the character inclines. [Cf: Pamphlet 013 p. 11 para. 01] p. 102, Para. 3, [1874MS].

My mind goes back to faithful Abraham pursuing his journey with Isaac by his side in obedience to the divine command given him in the night vision at Beersheba. He sees before him the mountain God had told him he would signalize as the one upon which he was to sacrifice. He removes the wood from the shoulder of his servant and lays it upon Isaac, the one to be offered. He girds up his soul with firmness and agonizing sternness, ready for the work which God required him to do. With a breaking heart and unnerved hand, he takes the fire, while Isaac inquires, Father, here is the fire and the wood; but where is the offering? Oh! Abraham cannot tell him now. Father and son build the altar, and the terrible moment comes for Abraham to make known to Isaac that which has agonized his soul all that long journey, that Isaac himself is the victim. Isaac is not a lad; he is a full-grown young man. He could have refused to submit to his father's design, if he chose. He does not accuse his father of insanity. He does not seek to change his purpose even. He submits. He believes in the love of his father, and that he would not make this terrible sacrifice of his only son, if God had not bidden him to do so. Isaac was bound by the

trembling, loving hands of his pitying father, because God had said it. The son submitted to the sacrifice, because he believed in the integrity of his father. And when everything was ready, when the faith of the father and the submission of the son were fully tested, the angel of God stays the uplifted hand of Abraham that was about to slay his son. He tells him it is enough. "Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me." [Cf: Pamphlet 013 p. 11 para. 02] p. 102, Para. 4, [1874MS].

This act of faith in Abraham is recorded for our benefit. It teaches us the great lesson of confidence in the requirements of God, however close and cutting. It teaches children perfect submission to their parents and to God. We are taught in Abraham's obedience that nothing is too precious for us to give to God. [Cf: Pamphlet 013 p. 13 para. 01] p. 103, Para. 1, [1874MS].

Isaac was the figure of the Son of God who was offered a sacrifice for the sins of the world. God would impress upon Abraham the gospel of salvation to man. In order to do this, and make the truth to him a reality, as well as to test his faith, he required of him to slay his darling Isaac. All the sorrows and agony Abraham endured through this dark and fearful trial were for the purpose of deeply impressing upon his understanding the plan of redemption for fallen man. He was made to understand in his own experience how unutterable was the self-denial of the infinite God in giving his own Son to die to rescue man from utter ruin. No mental torture to Abraham could be equal to that he endured in obeying the divine command to sacrifice his son. [Cf: Pamphlet 013 p. 13 para. 02] p. 103, Para. 2, [1874MS].

God gave his Son to a life of humiliation, self-denial, poverty, toil, reproach, and the agonizing death of the crucifixion. But there was no angel to bear the joyful commission, It is enough, you need not die, my well-beloved Son. Legions of angels were sorrowfully waiting, hoping that, as in the case of Isaac, God would at the last moment prevent his shameful death. But angels were not permitted to bear any such message to God's dear Son. [Cf: Pamphlet 013 p. 14 para. 01] p. 103, Para. 3, [1874MS].

The humiliation in the judgment hall, on the way to Calvary went on. He was mocked, derided, and spit upon. He endured the jeers, taunts, and revilings, of those who hated him, until upon the cross he bowed his head and died. [Cf: Pamphlet 013 p. 14 para. 02] p. 103, Para. 4, [1874MS].

Could God give to us any greater proof of his love than this that he gave his Son to pass through this scene of suffering? And as the gift of God to man was a free gift, his love is infinite. The claims of God upon our confidence, our obedience, our whole heart, and the wealth of our affections, correspond with the infinite gift. He requires all that is possible for man to give. The submission on our part must be proportionate to the gift of God. It must be complete, and wanting in nothing. We are all debtors to God. He has claims upon us that we cannot meet without giving ourselves a full and willing sacrifice. Prompt and willing obedience God claims, and nothing short of this will he accept. We have opportunity now to secure the love and favor of God. This year of 1874 may be the last year of some who may read this. Is there any among the youth who shall read this appeal who would choose

the pleasure of the world before that peace which Christ gives the earnest seeker and the cheerful doer of his will? [Cf: Pamphlet 013 p. 14 para. 03] p. 103, Para. 5, [1874MS].

God is weighing our characters, our conduct, and our motives, in the balances of the sanctuary. It will be a fearful thing to be pronounced wanting in love and obedience by our Redeemer, who died upon the cross to draw our hearts unto him. God has bestowed upon us great and precious gifts. He has given us light and a knowledge of his will that we need not err or walk in darkness. To be weighed in the balance and found wanting in the day of final settlement and rewards will be a fearful thing, a terrible mistake which can never be corrected. Shall the book of God be searched in vain for your names, young friends? [Cf: Pamphlet 013 p. 15 para. 01] p. 104, Para. 1, [1874MS].

God has appointed you a work to do for him which will make you a co-laborer with him. There are souls to save around you. There will be those whom you can encourage and bless by your earnest efforts. You may turn souls from sin to righteousness. When you have a sense of your accountability to God, you will feel your need of faithfulness in prayer, and faithfulness in watching against the temptations of Satan. You will, if you are indeed Christians, feel more like mourning over the moral darkness in the world than indulging in levity and pride of dress. You will be among those who are sighing and crying for the abominations that are done in the land. You will resist the temptations of Satan to indulge in vanity and in trimmings and ornaments for display. The mind is narrowed and the intellect dwarfed that can be gratified with these frivolous things to the neglect of high responsibilities. The youth in Battle Creek may be workers with Christ if they will, and in working, their faith will strengthen and their knowledge of the divine will will increase. Every true purpose and every act of right doing will be recorded in the book of life. I wish I could arouse the youth to see and feel the sinfulness of living for their own gratification and dwarfing their intellect to the cheap, vain things of this life. If they would elevate their thoughts and words above the frivolous attractions of this world, and make it their aim to glorify God, his peace which passeth all understanding would be theirs. [Cf: Pamphlet 013 p. 15 para. 02] p. 104, Para. 2, [1874MS].

Did not our Exemplar tread a hard, self-denying, self-sacrificing, humble path, on our account, in order to save us? He encountered difficulties. He experienced disappointment and suffered reproach and affliction in his work of saving us. And shall we refuse to follow where the King of glory has led the way? Shall we complain of hardship and trial in the work of overcoming on our account, when we remember the suffering of our Redeemer in the wilderness of temptation, and in the garden of Gethsemane, and on Calvary? All these were endured to show us the way, and bring us the divine help we must have or perish. If the youth would win eternal life, they need not expect that they can follow their own inclinations. The prize will cost them something, yes, everything. They can now have Jesus or the world. How many dear youth will suffer privation, weariness, toil, and anxiety, in order to serve themselves, and gain an object in this life? They do not think of complaining of the hardships and difficulties they encounter in order to serve their own interest. Why then should the youth shrink from conflict, self-denial, or from any sacrifice, for eternal life? [Cf: Pamphlet 013 p. 17 para. 01] p. 105, Para. 1, [1874MS].

Christ came from the courts of glory to. this sin-polluted world and humbled himself to humanity. He identified himself with our weaknesses. He was tempted in all points like as we are. Christ perfected a righteous character here upon the earth, not on his own account; for his character was pure and spotless, but for fallen man. His character he offers to man if he will accept it. The sinner, through repentance of his sins and faith in Jesus Christ and obedience to the perfect law of God, has the righteousness of Christ imputed to him, and it becomes his righteousness, and his name is recorded in the Lamb's book of life. He becomes a child of God, a member of the royal family. [Cf: Pamphlet 013 p. 17 para. 02] p. 105, Para. 2, [1874MS].

Jesus paid an infinite price to redeem the world, and the race was given into the hands of Jesus. They became his property. He sacrificed his honor, his riches, and his glorious home in the royal courts, and became the son of Joseph and Mary. Joseph was one of the humblest day laborers, and Jesus worked, and lived a life of hardship and toil. When his ministry commenced, after his baptism, he endured nearly six weeks of agonizing fast. It was not merely the gnawing pangs of hunger which made his sufferings inexpressibly severe, but it was the guilt of the sins of the world which pressed so heavily upon him. He who knew no sin was made sin for us. With this terrible weight of guilt upon him because of our sins he withstood the fearful test upon appetite, love of the world, love of honor, and pride of display which leads to presumption. These three great leading temptations, Christ endured, and overcame in behalf of man, working out for him a righteous character because he knew man could not do this of himself. He knew that upon these three points Satan was to assail the race. He had overcome Adam, and designed to carry forward his work to completion in the ruin of man. Christ entered the field in man's behalf to conquer Satan for him because he saw man could not overcome on his own account. Christ prepared the way for the ransom of man by his own life of suffering, self-denial, self-sacrifice, his humiliation, and, finally, his death. He has brought help to man that he may, in following his example, overcome on his own account, as Christ has overcome for him. [Cf: Pamphlet 013 p. 18 para. 01] p. 105, Para. 3, [1874MS].

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are." "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: Pamphlet 013 p. 19 para. 01] p. 106, Para. 1, [1874MS].

How graciously and tenderly our Heavenly Father deals with his children. He preserves them from a thousand dangers to them unseen. He guards them from the subtle arts of Satan, lest they should be destroyed. Because the protecting care of God through his angels is not seen by our dull vision, we do not try to contemplate and appreciate the ever-watchful interest our kind and benevolent Creator has over the work of his hands; and we are not grateful for the multitude of mercies he daily bestows upon us. [Cf: Pamphlet 013 p. 20 para. 01] p. 106, Para. 2, [1874MS].

The young are ignorant of the many dangers to which they are daily exposed. They can never fully know them all; but if they are watchful and prayerful, God will keep their consciences sensitive and their perceptions clear, that they may discern the workings of the enemy, and be fortified against his attacks. But many of the youth have so long followed their own inclination that duty is a meaningless word to them. High and holy duties which they may have to do for the benefit of others and to glorify God, they do not sense, and they utterly neglect to perform them. [Cf: Pamphlet 013 p. 21 para. 01] p. 106, Para. 3, [1874MS].

If the youth could only be awake, and deeply feel their need of strength from God to resist the temptations of Satan, precious victories would be theirs, and they would obtain a valuable experience in the Christian warfare. How few of the young think of the inspired apostle's exhortation, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith." In the vision given to John, he saw the power of Satan over men, and exclaimed, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." [Cf: Pamphlet 013 p. 21 para. 02] p. 107, Para. 1, [1874MS].

The only safety for the young is in unceasing watchfulness and humble prayer. They need not flatter themselves that they can be Christians without these. Satan conceals his temptations and his devices under a cover of light, as when he approached Christ in the wilderness, he was in appearance as one of the heavenly angels. The adversary of our souls will approach us as a heavenly guest; and sobriety and vigilance the apostle recommends as our only safety. The young who indulge in carelessness, in levity, and neglect of Christian duties, are continually falling under the temptations of the enemy, instead of overcoming as Christ overcame. [Cf: Pamphlet 013 p. 21 para. 03] p. 107, Para. 2, [1874MS].

The service of Christ is not drudgery to the fully consecrated soul. Obedience to our Saviour does not detract from our happiness and true pleasure in this life, but has a refining, elevating power upon our characters. The daily study of the precious words of life found in our Bibles strengthens the intellect, and furnishes knowledge of the grand and glorious works of God in nature. Through study of the Scriptures, a correct knowledge is obtained in regard to the way to live in order to enjoy the greatest amount of unalloyed happiness. The Bible student is also furnished with Scripture arguments to meet the doubts of unbelievers and remove them by the clear light of truth. Those who have searched the Scriptures may ever be fortified against the temptations of Satan, and may be thoroughly furnished to every good work, and

prepared to give to every man that asketh them a reason of the hope that is within them. [Cf: Pamphlet 013 p. 22 para. 01] p. 107, Para. 3, [1874MS].

The impression is too frequently left upon minds that religion is degrading, and that it is a condescension for the sinner to accept of the Bible standard as his rule of life. They think its requirements are unrefined, and they must relinquish all their tastes and happy enjoyments of all that is beautiful, and accept of humiliation and degradation. Satan never fastens a greater deception upon minds than this. The pure religion of Jesus requires of its followers the simplicity of natural beauty in its natural refinement and elevated purity rather than the artificial and false. [Cf: Pamphlet 013 p. 23 para. 01] p. 108, Para. 1, [1874MS].

While pure religion is looked upon as exacting in its demands, and, with the young especially, is unfavorably contrasted with the false glitter and tinsel of the world, they regard the Bible requirements as a humiliating, self-denying test, which takes from them all the enjoyment of life. But the religion of the Bible ever has a tendency to elevate and refine. And had the professed followers of Jesus Christ carried out the principles of pure religion in their lives, the religion of Jesus Christ would be acceptable to more refined minds. The religion of the Bible has nothing in it which would jar upon the finest feelings. It is, in all its precepts and requirements, pure as the character of God, and as elevated as his throne. [Cf: Pamphlet 013 p. 23 para. 02] p. 108, Para. 2, [1874MS].

The Redeemer of the world warns us against the pride of life, but not against its grace and natural beauty. He pointed to the glowing beauty of the flowers of the field, and to the lily reposing in its spotless purity upon the bosom of the lake, and said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Here he shows that notwithstanding men and women may have so great care, and toil with weariness to make themselves objects of admiration by outward decorations, all their artificial adornments, which they value, will not bear comparison with the simple flowers of the field for natural loveliness. Even these simple flowers, with God's adornment, would outvie in loveliness the gorgeous apparel of Solomon. Even Solomon in all his glory was not arrayed like one of these. [Cf: Pamphlet 013 p. 24 para. 01] p. 108, Para. 3, [1874MS].

Here is an important lesson for every follower of Christ. The Redeemer of the world speaks to the youth. Will you listen to his words of heavenly instruction? He presents before you themes for thought that will ennoble, elevate, refine, and purify, but never degrade or dwarf the intellect. His voice is speaking to you. "Ye are the light of the world. A city that is set on an hill cannot be hid." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." If the light of God be in you, it will shine forth to others. It can never be concealed. [Cf: Pamphlet 013 p. 24 para. 02] p. 109, Para. 1, [1874MS].

Dear youth, a disposition in you to follow fashion in your dress, and to wear lace, and gold, and artificials, for display, will not recommend your religion and the truth you profess to others. People of

discernment will look upon your attempts to beautify the external, as proof of weak minds and proud hearts. Simple, plain, unpretending dress will be a recommendation to my youthful sisters. In no better way can you let your light shine to others than in your simplicity of dress and deportment. You may show to all that you place a proper estimate upon the things of this life in comparison with eternal considerations. [Cf: Pamphlet 013 p. 25 para. 01] p. 109, Para. 2, [1874MS].

Now is your golden opportunity to form pure and holy characters for Heaven. You cannot afford to devote these precious moments to trimming and ruffling, to beautify the external to the neglect of the inward adorning. "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." [Cf: Pamphlet 013 p. 25 para. 02] p. 109, Para. 3, [1874MS].

God, who created everything lovely and beautiful that the eye rests upon, is a lover of the beautiful. He shows you how he estimates true beauty. The ornament of a meek and quiet spirit is in his sight of great price. That which God estimates as valuable above costly dress, or pearls, or gold, shall we not seek earnestly to gain? The inward adorning, the grace of meekness, a spirit in harmony with the heavenly angels, will not lessen true dignity of characters, or make us less lovely here in this world. [Cf: Pamphlet 013 p. 26 para. 01] p. 109, Para. 4, [1874MS].

Religion, pure and undefiled, ennobles its possessor. You will even find with the true Christian a marked cheerfulness, a holy, happy confidence in God, a submission to his providences that is refreshing to the soul. To the Christian, God's love and benevolence can be seen in every bounty he receives. The beauties in nature are a theme for contemplation. In studying the natural loveliness surrounding us, the mind is carried up through nature to the Author of all that is lovely. All the works of God are speaking to our senses, magnifying his power, exalting his wisdom. Every created thing has in it charms which interest the child of God, and mold his taste to these precious evidences of God's love above the work of human skill. [Cf: Pamphlet 013 p. 26 para. 02] p. 110, Para. 1, [1874MS].

The prophet, in words of glowing fervor, magnifies God in his created works: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?" "O Lord God, how excellent is thy name in all the earth! I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works." [Cf: Pamphlet 013 p. 27 para. 01] p. 110, Para. 2, [1874MS].

It is absence of religion that makes the path of so many professors of religion shadowy. There are those who may pass for Christians, but they are unworthy the name. They have not Christian character. When their Christianity is put to the test, its falsity is too evident. True religion is seen in the daily deportment. The life of the Christian is characterized by earnest, unselfish working to do others good and to glorify God. Their path is not dark and gloomy. [Cf: Pamphlet 013 p. 27 para. 02] p. 110, Para. 3, [1874MS].

An inspired writer has said, "But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble." [Cf: Pamphlet 013 p. 27 para. 03] p. 110, Para. 4, [1874MS].

And shall the young live vain and thoughtless lives of fashion and frivolity, dwarfing their intellect to the matter of dress, and consume their time in sensual pleasure? When they are all unready, God may say to them, This night thy folly shall end. He may permit mortal sickness to come upon those who have borne no fruit to his glory. While facing the realities of eternity, they may begin to realize the value of time and the life they have lost. They may then have some sense of the worth of the soul. They see that their lives have not glorified God in lighting the path of others to Heaven. They have lived to glorify self. And when racked with pain and with anguish of soul, they cannot have clear conceptions of eternal things. They may review their past lives, and in their remorse cry out, I have done nothing for Jesus who has done everything for me. My life has been a terrible failure. [Cf: Pamphlet 013 p. 28 para. 01] p. 110, Para. 5, [1874MS].

While you pray, dear youth, that you may not be led into temptation, remember that your work does not end with the prayer. You want then to answer your own prayer, as far as possible, by resisting temptation, and leave that which you cannot do for Jesus to do for you. You cannot be too guarded in your words and in your deportment lest you invite the enemy to tempt you. Many of our youth open the door wide for Satan to come in by their careless disregard of the warnings and reproofs given them. [Cf: Pamphlet 013 p. 28 para. 02] p. 111, Para. 1, [1874MS].

With God's word for our guide, and Jesus as our heavenly teacher, we need not be ignorant of his requirements or of Satan's devices, and be overcome by his temptations. It will be no unpleasant task to be obedient to the will of God, when we yield ourselves fully to be directed by his Spirit. [Cf: Pamphlet 013 p. 29 para. 01] p. 111, Para. 2, [1874MS].

Now is the time to work. If we are children of God, as long as we live in the world God will give us our work. We can never say we have nothing to do so long as there remains a work undone. [Cf: Pamphlet 013 p. 29 para. 02] p. 111, Para. 3, [1874MS].

I wish all youth could see as I have seen the work that they can do, and which God will hold them responsible for, because they do not do it. The greatest work that was ever accomplished in the world, was by Him who was a man of sorrows and acquainted with grief. A frivolous-minded person will never accomplish good. [Cf: Pamphlet 013 p. 29 para. 03] p. 111, Para. 4, [1874MS].

The spiritual weakness of many young men and women in this age is deplorable because they could be a powerful agent for good if they were consecrated to God. I mourn greatly the lack of integrity with the young. This we should all deplore. There seems to be a lack of power to do right, a lack of interest or effort to obey the calls of duty rather than of inclination. There seems to be with some but little strength to resist temptation. The reason of their being dwarfs in spiritual things is because they do not by exercise grow spiritually strong. They stand

still when they should be going forward. Every step in the life of faith and duty is a step toward Heaven. I want greatly to hear of a reformation in Battle Creek such as the young have never heretofore realized. I greatly fear the influence of a singing-school in Battle Creek, as such schools are generally conducted. I regard it as a dangerous and solemn time for the youth. Every inducement that Satan can invent is pressed upon them to make them indifferent and careless in regard to eternal things. I suggest that there be special efforts made by the youth to help each other to live faithful to their baptismal vows, and pledge themselves solemnly before God to withdraw their affections from the love of dress and display. [Cf: Pamphlet 013 p. 29 para. 04] p. 111, Para. 5, [1874MS].

I would remind youth who wear feathers upon their hats and ornament their persons that because of their sins our Saviour's head wore the shameful crown of thorns. When you devote precious time to trimming your apparel, remember the King of glory wore a plain, seamless coat. You who weary yourselves in decorating your persons, please bear in mind that Jesus was often weary from incessant toil and self-denial and self-sacrifice to bless the suffering and needy. He spent whole nights in prayer upon the lonely mountains. Not because of his weakness and his necessities, but he saw, he felt, the weakness of your natures to resist the temptations of the enemy upon the very points where you are now overcome. He knew that you would be indifferent in regard to your dangers and would not feel your need of prayer. It was on our account, he poured out his prayers to his Father with strong cries and tears. It was to save us from the very pride and love of vanity and pleasure that we now indulge which crowds out the love of Jesus, that caused these tears, and marred our Saviour's visage with sorrow and anguish more than any of the sons of men. [Cf: Pamphlet 013 p. 30 para. 01] p. 112, Para. 1, [1874MS].

Will you, young friends, arise and shake off this dreadful indifference and stupor which has conformed you to the world? Will you heed the voice of warning which tells you destruction lies in the path of those who are at ease in this hour of danger. God's patience will not always wait for you, poor trifling souls. God, who holds our destinies in his hands, will not always be trifled with. Jesus declares to us that there is a greater sin than that which caused the destruction of Sodom and Gomorrah. It is the sin of those who have the great light of the truth in these days and who are not moved to repentance. It is the sin of rejecting the light of the most solemn message of mercy to the world. It is the sin of those who see Jesus in the wilderness of temptation bowed down as with mortal agony because of the sins of the world. He fasted nearly six weeks to overcome, in behalf of men, their indulgence of appetite, their vanity, display, and worldly honor. He has shown them how they may overcome on their own account as he overcame, but it is not pleasant to their natures to endure conflict and reproach, derision and shame, for his dear sake. It is not agreeable to deny self and to ever be seeking to do good to others. It is not pleasant to overcome as Christ overcame, so they turn from the pattern which is plainly given them to copy, and refuse to imitate the example that the Saviour came from the heavenly courts to leave them. [Cf: Pamphlet 013 p. 31 para. 01] p. 112, Para. 2, [1874MS].

It shall be more tolerable for Sodom and Gomorrah in the day of

Judgment than for those who have had the privileges and the great light which shines in our day, and who neglect to follow the light, and give their hearts fully to God. Ellen G. White. *Santa Rosa, Cal., Feb. 2, 1874*. [Cf: Pamphlet 013 p. 32 para. 01] p. 113, Para. 1, [1874MS].

While journeying in a Western State, some things came under my observation which led to serious reflections in regard to the causes of so much sickness and suffering everywhere existing at the present time. The questions are often raised, "Why do the youth become invalids so young?" and, "Why do many die prematurely?" These questions I find answered as I journey in winter, and have an opportunity to observe more fully the habits and customs of the people who are in direct violation of the laws of life and health. [Cf: *The Health Reformer* 01-01-74 para. 01] p. 113, Para. 2, [1874MS].

While we were waiting at a railroad station, we had an opportunity to read the character and habits of those who were, like ourselves, waiting for the cars. We observe a young lady who looked faded and feeble. Bright red spots were upon her cheeks which at first sight appeared like the hectic flush indicating the advanced stage of consumption. She had a very aggravating cough. I entered into conversation with her in regard to the condition of her health. She told me she was not very sick, but was suffering from general debility. By closer observation, I saw that the bright spots upon her cheeks were not what I had supposed them to be. They were irritations of the skin, caused by the use of cosmetics. The entire skin of the face had lost its healthy, velvety smoothness, and showed an unnatural, disagreeable roughness. In the appearance of her face, thus marred by poisonous substances, and in the bright glow upon either cheek, giving such an unnatural appearance, we could trace causes for her ill health. Here was one of fashion's slaves who had sacrificed health and natural beauty in using poisonous preparations which had been taken up by the pores of the skin and diffused through the system. [Cf: *The Health Reformer* 01-01-74 para. 02] p. 113, Para. 3, [1874MS].

Our attention was next called to a little girl about ten years of age. It was one of the bitterest days of winter, and yet this little girl's limbs were naked for full half a yard, with the exception of flannel stockings. The upper portions of the body were abundantly clothed. She had a warm dress, a nice waterproof cloak and cape lined with flannel, a fur tippet over the cloak, and a muff for her hands. Her dress gave evidence of a tender, thoughtful mother's care, except the neglected limbs, that portion of the body of all the rest which needed the extra coverings because they were so far from the heart. This delicate, bright-eyed child was suffering with severe cold and cough. It was difficult for her to breathe because of catarrhal affection. [Cf: *The Health Reformer* 01-01-74 para. 03] p. 113, Para. 4, [1874MS].

Robust boys with coats and overcoats, and warmly lined pants protecting their limbs, were shivering with the cold and hovering about the only stove accessible; but the limbs of the delicate little girl were dressed after the most approved fashion, and hence exposed to the chill air of a January day. Her almost naked limbs could not but be chilled while bathed in a current of freezing cold air. [Cf: *The Health Reformer* 01-01-74 para. 04] p. 113, Para. 5, [1874MS].

The dress of this delicately organized child must be prescribed by

fashion. She could not have the privilege of dressing comfortably like the robust boys. [Cf: The Health Reformer 01-01-74 para. 05] p. 114, Para. 1, [1874MS].

Health and life must be sacrificed to the goddess, fashion. The heart was laboring to do its work in propelling the blood to the extremities, while the fashionable mother, in exposing the lower extremities, was working against nature, in chilling back the life current, and thus breaking up the circulation and robbing the limbs of their proportion of blood. Over the vital organs, where there is naturally more warmth than in other portions of the body, there were no less than eight coverings. If some of these had covered her limbs to induce blood to the extremities, she would have been more sensibly clad. [Cf: The Health Reformer 01-01-74 para. 06] p. 114, Para. 2, [1874MS].

The many coverings worn over the heart, where is the greatest amount of natural heat, while the limbs are nearly naked, calls the blood from the extremities. The limbs being robbed of their due proportion of blood become habitually cold, while there is too much blood in other portions of the body. The vital organs are burdened with blood, while the unprotected limbs have not a sufficiency. [Cf: The Health Reformer 01-01-74 para. 07] p. 114, Para. 3, [1874MS].

I could not but look forward in imagination a few months, or years at most, when the little busy hands and feet would be still, and the little form clad in its burial shroud, while a mourning household, bereaved and afflicted, were almost murmuring at the providence of God which had robbed them of their darling treasure. [Cf: The Health Reformer 01-01-74 para. 08] p. 114, Para. 4, [1874MS].

The people, in their pride and ignorance, give God the credit of mysterious dealings in robbing parents of their precious jewels. If the facts were known, it would be seen that in dressing their children to keep pace with fashion, the life forces were weakened, and disease and death were the result. Most diseases have their origin in an unequal distribution of the blood. Parents who dress their children in a manner to expose their limbs to cold and chilliness, imperil their lives. [Cf: The Health Reformer 01-01-74 para. 09] p. 114, Para. 5, [1874MS].

The feet and limbs that are not sufficiently protected from cold by a proper amount of clothing, cannot have a proportionate amount of blood. The slender limbs of many children show that the blood has not nourished and vitalized them as the Creator designed it should; therefore the limbs are not naturally developed, being nearly fleshless. [Cf: The Health Reformer 01-01-74 para. 10] p. 114, Para. 6, [1874MS].

Chill back the current of blood from the extremities, and other portions of the body will be congested, while the extremities will be cold, feeble, and small. When too much blood is thrown upon the vital organs, the heart is overworked at every beat, in freeing itself from the blood carried to it. The heart labors to throw the life current to the extremities. And if the blood is hindered, because of insufficient clothing, from flowing freely to the limbs, double labor is thrown upon the heart. This organ becomes feeble, and there follow palpitation, pain in the heart, and general breaking down, and death. [Cf: The Health Reformer 01-01-74 para. 11] p. 114, Para. 7, [1874MS].

There is a fashionable way and a healthful way to dress a child. Mothers generally pay more attention to the former than to the latter. It is doubtless very pretty and becoming to dress a little girl in short skirts, covering her daintily-shaped ankle and handsome limb with a thin, silken or cotton stocking, encasing her foot in a thin-soled and exquisitely shaped shoe, while her shoulders are loaded with cloak, furs, and scarf. She looks well--presents an elegant appearance, in fact, and the mother is pleased thereat. [Cf: The Health Reformer 01-01-74 para. 01] p. 115, Para. 1, [1874MS].

It is really distressing to witness this manner of dressing children during the winter months. No grown person could be comfortable for a moment in such a rig, and it is only from constant exercise in running that children so clad can secure any degree of comfort while upon the street. Dressing their extremities so thinly is not only uncomfortable, but unhealthful as well. When they run, becoming heated in play, and then sit or stand in the open air, the blood is driven rapidly from the extremities to the trunk, exposing the little ones to congestion of the lungs and mucous surfaces, when they are said to have a "bad cold." [Cf: The Health Reformer 01-01-74 para. 02] p. 115, Para. 2, [1874MS].

See that your children wear snugly-fitting, woolen, or canton-flannel drawers next their skin; over this the stocking may be drawn, and, in the colder days, woolen leggings should be worn over all. Let their shoes be thick and covered by warm overshoes; their limbs may not look so neatly, but they will certainly be comfortable, and the corresponding improvement in the health of your children will more than repay you for your temporary mortification at their unfashionable appearance. [Cf: The Health Reformer 01-01-74 para. 03] p. 115, Para. 3, [1874MS].

While traveling in the Eastern States we have experienced the results of sleeping in the spare bed, so that I have a terror of sleeping in rooms that have not been ventilated for weeks, and in beds that have not been used, but have been left until they have accumulated dampness and a moldy odor. We should visit many more families in our travels, if we were not fearful of being obliged to sleep in that spare bed. [Cf: The Health Reformer 02-01-74 para. 01] p. 115, Para. 4, [1874MS].

I cannot see why men and women who are intelligent upon other subjects do not understand the necessity of thoroughly ventilating their houses. It is at the risk of health and life itself to venture a visit among friends whose society we enjoy. We are often obliged to make careful inquiry in reference to the condition of their beds, and are frequently assured that all is right. But soon after retiring we are convinced that we are in a damp bed, taking cold. [Cf: The Health Reformer 02-01-74 para. 02] p. 115, Para. 5, [1874MS].

At times, when we desire above all others to be in the best health, with clearness of thought and healthful vigor, prepared for public labors, we are suffering with aching head for want of rest, and from the effects of cold by sleeping in that spare bed. Although unfitted to address the people, we cannot be excused. We must nerve ourselves for the task, and, by will power, rise above languor and depression, and do the best we can. The extra exertion we are obliged to make on a single occasion tells more upon our strength than to labor weeks free from the

difficulties brought upon us by sleeping in that spare bed. [Cf: The Health Reformer 02-01-74 para. 03] p. 115, Para. 6, [1874MS].

Rooms that are not freely ventilated daily, and bedding that has not been thoroughly dried and aired, are not fit for use. We feel confident that disease and great suffering are brought on by sleeping in rooms with closed and curtained windows, not admitting the pure air and the rays of the sun. [Cf: The Health Reformer 02-01-74 para. 04] p. 116, Para. 1, [1874MS].

Some seem to think that rooms that have not been used, and daily ventilated, need only to have the windows raised a short time before the sleeping hour. The room may not have had a thorough airing for months, and has not had the advantages of a fire for weeks, if at all. It is dangerous to health and life to sleep in these rooms until the outside air shall have circulated freely through them for several hours, and the bedding shall have been dried by the fire. Unless this precaution is taken, the rooms and bedding will be damp. Every room in the house should be thoroughly ventilated every day, and in damp weather should be warmed by fires. [Cf: The Health Reformer 02-01-74 para. 05] p. 116, Para. 2, [1874MS].

I observe in California that many, during the rainy season, are suffering with colds, catarrh, sore throat, lung difficulties, neuralgia, and rheumatism. I can understand the reason of these maladies. The main parts of most of the houses are destitute of fire-places and stoves. In the rainy season dampness must affect rooms that have no fires. These sleeping apartments cannot be dried in continuous wet weather. The bedding must become damp, and will be musty unless dried before a fire. This is seldom done. In addition to this neglect of fires in sleeping apartments, air and light are generally excluded by closed windows and heavy curtains. But few seem to understand that the air in these closed rooms becomes impure and unfit for the lungs. Those who occupy such apartments cannot have health. The emanations from damp, moldy rooms and clothing are poisonous to the system. [Cf: The Health Reformer 02-01-74 para. 06] p. 116, Para. 3, [1874MS].

Many seem to think that if they exclude the air from their rooms because it is damp and foggy, they have an atmosphere in their houses perfectly safe to breathe. But we have to breathe in damp and foggy days as well as in pleasant, sunny weather. We must accept the air which God gives us, which is subject to atmospheric changes, sometimes dry and invigorating, while again it is damp, chill, and penetrating. We must meet these changes as they come, and make provision the best we can to guard ourselves from the effects of damp and chilly atmosphere, and not subject ourselves to a greater evil by breathing air over and over again that has lost its vital properties. [Cf: The Health Reformer 02-01-74 para. 07] p. 116, Para. 4, [1874MS].

I find it almost impossible to convince those who are accustomed to live in rooms from which the fresh air has been excluded, of the unhealthfulness of such rooms. Like faithful sentinels they guard windows and doors as if fearful the impure air would escape and fresh air take its place. When we enter such houses the confined air of unventilated rooms meets us with sickening odors of mildew and mold, and the impurities exhaled from its inmates. I could not live in such an atmosphere. It is painful for me to remain there even but a short

time. [Cf: The Health Reformer 02-01-74 para. 08] p. 116, Para. 5, [1874MS].

During the rainy season in California, or anywhere else, when the sun does shine, we should make the most of it. Every room in our dwellings should be daily thrown open to the healthful rays of the sun, and the purifying air should be invited in. This will be a preventive of disease. We would say to our friends, If you think that clouds and rain bring dampness and endanger health, God sends to you his blessed, healthful sunshine, and pure, dry air. Will you welcome these great blessings by opening to these guests every room in your dwellings? If all would appreciate the sunshine, and expose every article of clothing to its drying, purifying rays, mildew and mold would be [Cf: The Health Reformer 02-01-74 para. 09] p. 116, Para. 6, [1874MS].

The idea that night air is unhealthful and must be excluded from our sleeping apartments, is a mistake. In the night God designed that we should breathe night air, for we have no other. Our Creator would not make night air dangerous to health and yet compel us to breathe it. Night air is as healthy for us to breathe in the night as day air is in the day. [Cf: The Health Reformer 02-01-74 para. 10] p. 117, Para. 1, [1874MS].

I plead for fresh air in the night--fresh air during the day--in storm as well as in sunshine. It is certainly more pleasurable to have days of sunshine than those that are damp and foggy. But we must breathe in damp, unpleasant weather as well as in sunshine. We should labor to have the air in our houses pure as possible. Even during the rainy season of California, I shall plead for fresh air, and to be excused from sleeping in the spare bed. [Cf: The Health Reformer 02-01-74 para. 11] p. 117, Para. 2, [1874MS].

Those who occupy the same beds every night near a fire cannot understand the dangers of that spare bed. If they think that there is needless fear of it, we propose that they take the spare bed, and let their visitors sleep in their beds, and thus test the matter. After they have tried this a few times, they may become enlightened in regard to the danger of that spare bed. [Cf: The Health Reformer 02-01-74 para. 12] p. 117, Para. 3, [1874MS].

My mind goes back to Oak Hill Cemetery in Battle Creek, Michigan. I see there two graves. My noble first-born son fills the long grave. Next comes a short grave where lies my darling babe, my last-born. The first died of inflammation of the lungs after a sickness of eight days, in consequence of thoughtlessly resting his head upon a pile of damp charts and falling asleep. The second died from sleeping in a room that had not been used for two weeks. A fire was kept burning for two hours in this room which was thought sufficient to warm it. The bed had accumulated dampness. Myself and child took cold; he was a great sufferer for four weeks, and died in consequence of that damp bed. [Cf: The Health Reformer 02-01-74 para. 13] p. 117, Para. 4, [1874MS].

Something is wrong in those families, says the *Bazar*, where the little courtesies of speech are ignored in the every-day home life. True politeness cannot be learned, like a lesson, by one effort, any time in one's life; it must be inbred. "Well meaning, but rough," is said of many a man; and too often the beginning of the difficulty lies with the

parents in a family. Is it hard for the husband to give a smiling "Thank you" to his wife as she brings his slippers on his evening return home? Is it more difficult for the mother to say, "John, will you shut the door please"? than to use the laconic phrase, "Shut the door!" When Tom knocks over his sister's baby-house, why should not "Excuse me, I didn't meant to," be the instinctive apology? [Cf: The Health Reformer 02-01-74 para. 01] p. 117, Para. 5, [1874MS].

Many who would not be guilty of discourtesy to a stranger, or to a friend in the world without, lay aside much, if not all, their suavity of manner on entering the home circle. The husband and wife dispense with those little graceful attentions which, though small, are never unimportant. The children are ordered hither and thither with crusty words; no "Thank you" rewards the little tireless feet that run on countless errands. The dinner is eaten in silence, broken only by fault-finding and reproof from the parents, and ill-humor and teasing among the children. In the evening, the father devotes himself to his newspaper, and the mother to her sewing, interrupting themselves only to give such peremptory orders as "Less noise, children;" "Stop quarreling;" and, finally, "Go to bed." [Cf: The Health Reformer 02-01-74 para. 02] p. 117, Para. 6, [1874MS].

In many families, there is no positive rudeness among the members, only a lack of those simple, affectionate attentions which awaken a spontaneous return; a want of that consideration and gentleness of demeanor which are well-springs of comfort in every household. The well-bred host does not fail to bid his guest "Good night," and "Good morning;" why should not this simple expression of good feeling be always exchanged between parents and children? The kindly morning greeting will often nip in the bud some rising fretfulness; and the pleasant "Good-by," from old and young, when leaving the house for office, shop, or school, is a fragrant memory through the day of separation. When the family gather alone around breakfast or dinner table, the same courtesy should prevail as if guests were present. Reproof, complaint, unpleasant discussion, and scandal, no less than moody silence, should be banished. Let the conversation be genial, and suited to the little folks as far as possible. Interesting incidents of the day's experience may be mentioned at the evening meal, thus arousing the social element. If resources fail, sometimes little bits read aloud from the morning or evening paper will kindle the conversation. [Cf: The Health Reformer 02-01-74 para. 03] p. 118, Para. 1, [1874MS].

No pleasanter sight is there than a family of young folks who are quick to perform little acts of attention toward their elders. The placing of the big arm chair in a warm place for mamma, running for a footstool for aunty, hunting up papa's spectacles, and scores of little deeds show unsurpassed and loving hearts. But if mamma never returns a smiling "Thank you, dear," if papa's "Just what I was wanting, Susie," does not indicate that the little attention is appreciated, the children soon drop the habit. Little people are imitative creatures, and quickly catch the spirit surrounding them. So, if, when the mother's spool of cotton rolls from her lap, the father stoops to pick it up, bright eyes will see the act, and quick minds make a note of it. By example, a thousand times more quickly than by precept, can children be taught to speak kindly to each other, to acknowledge favors, to be gentle and unselfish, to be thoughtful and considerate of the comfort

of the family. The boys, with inward pride in their father's courteous demeanor, will be chivalrous and helpful to their young sisters; the girls, imitating the mother, will be gentle and patient, even when big brothers are noisy and heedless. [Cf: The Health Reformer 02-01-74 para. 04] p. 118, Para. 2, [1874MS].

Scolding is never allowable; reproof and criticism from parents must have their time and place, but should never intrude so far upon the social life of the family as to render the home uncomfortable. A serious word in private will generally cure a fault more easily than many public criticisms. In some families, a spirit of contradiction and discussion mars the harmony; every statement is, as it were, dissected, and the absolute correctness of every word calculated. It interferes seriously with social freedom when unimportant inaccuracies are watched for, and exposed for the mere sake of exposure. Brothers and sisters also sometimes acquire an almost unconscious habit of teasing each other, half in earnest, half in fun. This is particularly uncomfortable for everybody else, whatever doubtful pleasure the parties themselves may experience. [Cf: The Health Reformer 02-01-74 para. 05] p. 118, Para. 3, [1874MS].

In the home where true courtesy prevails, it seems to meet you on the very threshold. You feel the kindly welcome on entering. No rude eyes scan your dress. No angry voices are heard up stairs. No sullen children are sent from the room. No peremptory orders are given to cover the delinquencies of house-keepers or servants. A delightful atmosphere pervades the house--unmistakable, yet indescribable. [Cf: The Health Reformer 02-01-74 para. 06] p. 118, Para. 4, [1874MS].

It is evident that fashionable ladies are losing the consciousness that true beauty of dress consists in its simplicity, rather than in ruffles, flounces, puffs, tucks, and elaborate embroidery. The arranging of jewelry, sashes, laces, and unnecessary ornaments upon their persons, alone must occupy a large share of their time. It is apparent that women professing godliness have their minds and thoughts absorbed with, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" It really seems to be the mission and object of a large class of women to exhibit their wardrobe. Their burdens, trials, and perplexities, are mostly in regard to dress. [Cf: The Health Reformer 03-01-74 para. 01] p. 119, Para. 1, [1874MS].

The churches in our country when the congregations are assembled appear more like rooms for the exhibition of the fashions of the day than for the worship of God. How does the Savior of the world look upon this exhibition? The minds of a large number of those assembled are preoccupied, and there is no room for Bible truth. The six days have been devoted mostly to the preparation of dress, to make a sensation at church. And all this display in the house dedicated to the Lord! [Cf: The Health Reformer 03-01-74 para. 02] p. 119, Para. 2, [1874MS].

Mothers sacrifice to fashion their God-given time, which should be devoted to the formation of the characters of their children. Health is sacrificed in bending over sewing, within doors shut away from the sunshine and open air. Opportunities are sacrificed that should be improved in educating the mind, and storing it with knowledge, that they may be qualified to instruct and train their children for usefulness in this world, and be fitted for the better world. [Cf: The

Health Reformer 03-01-74 para. 03] p. 119, Para. 3, [1874MS].

Women are bending their shoulders to accept a cross heavy to bear. Should Christ demand of them to bear so heavy a cross, and make so great a sacrifice to be his disciples, they would feel that indeed the cross was heavy, and the burden unbearable. Christ requires none of his followers to bear so heavy a cross as they subject themselves to in being the slaves of fashion. [Cf: The Health Reformer 03-01-74 para. 04] p. 119, Para. 4, [1874MS].

If Christian women would lead out in the good work of reform, and set the example of dressing with neatness and simplicity, there would be a universal reform in dress. If they would work from a high and elevated standpoint, they would bring their eating and dressing into conformity with the laws of their being, and in obedience to their moral obligation to God. And there would be less money, less brain-nerve power, and less physical strength, squandered for artificial decorations to the sacrifice of natural beauty. We should then have more practical wives and mothers, and there would be a very happy change in many families that are now wretched because of their incorrect ideas of life. [Cf: The Health Reformer 03-01-74 para. 05] p. 119, Para. 5, [1874MS].

The apostle raises his voice against overdressing. He exhorts "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." There is enough for all of us to do in this working world, in benefiting others by acts of benevolence, visiting the widow and the fatherless in their affliction, and showing that we do love our neighbor as ourselves. Good works should not be wanting in the Christian. The great amount of time and labor expended in preparing needless things for ornamentation is just so much time we have stolen from God and our neighbor, to glorify ourselves. [Cf: The Health Reformer 03-01-74 para. 06] p. 119, Para. 6, [1874MS].

Christian parents should, by their example in dress, show to all that they feel under solemn obligation to God to train their children for usefulness and duty, rather than for display. They should educate them to love natural simplicity, rather than to cultivate in them pride and vanity. The hours that are spent in preparing ruffles, tucks, scallops, edging, and embroidery, are worse than lost. All this needless labor requires nervous energy, confinement in-doors, and wearisome care. And what do these devotees of fashion gain? Only the satisfaction of being admired, like a butterfly. [Cf: The Health Reformer 03-01-74 para. 07] p. 120, Para. 1, [1874MS].

Instead of laying up in store for themselves a stock of good works, in merciful attention to the poor and needy, seeking to bless those who are discouraged, and by their consistent life winning souls to Jesus, they have devoted time to pleasing themselves, and have brought condemnation upon their own souls. Our good works cannot atone for one sin. But Jesus knew this, and he came from Heaven to the earth to bring to us this divine help, that through his excellence of character, and through our faith in him, our human efforts would be acceptable with God, and we should finally be rewarded as our works have been. [Cf: The Health Reformer 03-01-74 para. 08] p. 120, Para. 2, [1874MS].

Fashion binds upon the heads of women needless appendages. It requires them to sacrifice the natural form and beauty of the head for artificial deformity. These have a direct tendency to induce blood to the brain, because overheated by artificial braids of hair, cotton, or jute. In order to conform to fashion's standard, the limbs are left nearly naked, with merely one thickness of woolen or cotton. When the air circulates about these unprotected limbs, the blood is driven from the extremities to the internal and more vital organs of the body. The result is congestion, to a greater or less extent, of these organs. It is painful to reflecting minds to thus see innocent children, as well as those of mature age, dressed like victims for sacrifice, in order to make a display. [Cf: The Health Reformer 03-01-74 para. 09] p. 120, Para. 3, [1874MS].

Women do not properly clothe their limbs, because it is not fashionable. For want of coverings, the blood is chilled back from the extremities, and the extra covering over the base of the brain attracts the blood to the head, and congestion of the brain is the result. The panniers, and extra coverings in overskirts worn over the sensitive organs of the back, induce heat, and cause inflammation. The walk of females thus dressed is awkward and painful. The limbs, which should have even more coverings than any other portions of the body, because farthest from the center of circulation, are chilled, because not suitably protected. These organs are robbed of their due proportion of blood, therefore cannot be properly nourished, and the result is, the almost universally slender, undeveloped limbs. [Cf: The Health Reformer 03-01-74 para. 10] p. 120, Para. 4, [1874MS].

Ladies expect, in walking in snow and mud, and in going up and down stairs, in getting in and out of carriages, to expose their limbs by raising their dresses. Some being ashamed of their slender limbs supply the deficiency by artificial calves. The votaries of fashion sell their birthright at the mart of fashion for a very poor equivalent. [Cf: The Health Reformer 03-01-74 para. 11] p. 120, Para. 5, [1874MS].

Certainly, these should be the last to profess to have their modesty shocked by seeing ladies with the reform dress, short enough to clear the snow and wet, mud and filth, ascend stairs, and get in and out of carriages, without requiring the use of the hands to elevate the dress. Their lower limbs are clothed as well as the arms. [Cf: The Health Reformer 03-01-74 para. 12] p. 120, Para. 6, [1874MS].

The slaves to fashion may say the feet and limbs are exposed. I beg pardon: the limbs are not exposed. It is true the reform dress reveals the fact that women have feet and limbs, and when they are modestly and sensibly clothed, making exposure impossible, she is not ashamed of the fact. But the fact that women have feet and limbs is not, as we have said, concealed by the length of the dress. We have decided that health and modesty require that women clothe their limbs as thoroughly as they do other parts of the body. [Cf: The Health Reformer 03-01-74 para. 13] p. 121, Para. 1, [1874MS].

Christian women have a higher and holier mission to perform. They should have their moral sensibilities fully aroused to see and feel the crime of following absurd fashions to the sacrifice of natural simplicity and beauty, and consequently to the sacrifice of health. The

only excuse that Christian women can urge for wearing the uncomfortable and monstrous deformity upon their backs is, that it is fashion. [Cf: The Health Reformer 03-01-74 para. 14] p. 121, Para. 2, [1874MS].

It is impossible for those who wear them to walk naturally, or even sit in a natural position. The back cannot be supported against the back of the chair; for the large protuberance inclines them forward, which unnatural position cramps the lungs and chest. This heavy, deforming cross women submit to carry because fashion has prescribed it. If the votaries of fashion will sacrifice health and natural beauty to lift this cross that fashion has prepared for them, should not Christian health reformers have the moral courage to adopt the reform dress, which has so many advantages over the fashionable dress? This dress is both healthful and convenient, and lays the least tax on the physical strength. The only cross they lift in this case is, they wear a dress which fashion has not instituted. [Cf: The Health Reformer 03-01-74 para. 15] p. 121, Para. 3, [1874MS].

The Creator knew how to form the human body. He did not need to consult mantuamakers in regard to their ideas of beauty. God, who created everything that is rich, lovely, and glorious, in nature, understood how to make the human form beautiful and healthful. The modern improvements upon God's plan are insulting to the Creator. They deform that which God made perfect. Woman, as God made her, was a perfect and lovely image of the divine ideal of womanhood. Compare the modern taste with infinite wisdom, and what a contrast! How few preserve the original ideal! [Cf: The Health Reformer 03-01-74 para. 16] p. 121, Para. 4, [1874MS].

If woman would answer the object of God in her creation she would claim the aid of divine grace, and by faithful improvement of every heavenly gift aim to high and harmonious development of physical, mental, and moral strength. [Cf: The Health Reformer 03-01-74 para. 17] p. 121, Para. 5, [1874MS].

It is a sacred duty which woman owes to her Creator to become intelligent in regard to her own physical being, that she may understandingly guard the health God has given her. A diseased body affects the mind. How can the majority of professed Christians, who are following the modern fashions, obey the injunction of the inspired apostle, "I beseech you by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God"? [Cf: The Health Reformer 03-01-74 para. 18] p. 121, Para. 6, [1874MS].

We recommend to our Christian sisters a style of dress every way modest, convenient, and healthful, which, if conscientiously adopted, will prove a safeguard against health-and-life-destroying fashion. The fashionable dress, with its inconveniences, is in conflict with physical, intellectual, and moral health. We recommend, in contrast with the fashionable dress, the modest, convenient, healthful reform dress. Will my Christian sisters stand for the right, with moral courage, in the ranks of health reform? And will they see the work which is to be done, and, fully comprehending the difficulties in the way of its accomplishment, give their influence on the right side? [Cf:

The Health Reformer 03-01-74 para. 19] p. 122, Para. 1, [1874MS].