

*Danger By Night.* We are nineteen hours behind time. We had to stand still some twelve hours. Freight train wrecked ten miles ahead on the track. We passed the washouts night before last. I was aroused suddenly as though a hand was laid upon me, and words had been spoken, "You are in a dangerous place. Pray, pray." I looked out the window and saw a fearful-looking sight. Fires were built along beside the track, and men with lanterns were standing by the track and men upon the platform, making the fearful places light as day. The train merely moved over these dangerous places. I did pray, and I felt trust in God and an assurance that He would care for us and bring us safely to our journey's end. [Cf: 3MR130.02] p. 1, Para. 1, [1875MS].

We have only a half loaf of graham and one loaf of white, and half of one of the rusk bread. It is all moist and good. Someone helped himself to our oranges. We think our apples go well. We are well satisfied with our meals. Those around us are loaded with chicken, pickles, corned beef, jellies, and tea and coffee. None seem to feel as well as we do, who eat only twice a day of simple food. Not anything warm yet to eat or drink. We feel the blessing of the Lord attends us. Praise His dear name! We will love and serve Him. Be of good courage. Be cheerful. And don't one of you forget that in God must be your trust. Here we are at Sidney. God bless you.--Letter 11a, 1875. (To "Dear Children," May 3, 1875.) [Cf: 3MR130.03] p. 1, Para. 2, [1875MS].

We have closed our third camp meeting. We were well cared for on the ground. We had a small tent, carpeted and swept clean each day. Our friends at Monroe were attentive to all our wants. They furnished us two bedsteads and bedding. . . . Our table was set in our tent and well furnished through the meeting. Sister Gillet was as a mother to us, kind, thoughtful, and ever willing to do all she could for our rest and comfort. . . . [Cf: 3MR176.01] p. 1, Para. 3, [1875MS].

Tuesday just as the sun was setting Brother Chase hired a livery team and we had a pleasant ride through the city of Monroe. Sixteen or seventeen years ago we labored in a large tent in Monroe. Willie was then a small boy. Brother Sperry and his wife . . . labored in the tent at this meeting. Byron Sperry and Willie were then small boys of about four years of age. They were playmates and dressed nearly alike. Now these baby playmates have grown to manhood. . . . [Cf: 3MR176.02] p. 1, Para. 4, [1875MS].

Monroe was a very small place seventeen years ago. It has grown so fast, . . . that I could scarcely recollect I had ever been in the place before. . . . We were well entertained at Mr. Chase's. All of us who lodged in the house Tuesday night were from New England. We breakfasted at a table spread with New England fare. [Cf: 3MR176.03] p. 1, Para. 5, [1875MS].

We parted with our friends in the morning to go on our way to the next camp meeting. . . . All our leisure moments were occupied in writing. After the camp meeting closed we had to take hold of our writing again. . . . [Cf: 3MR176.04] p. 1, Para. 6, [1875MS].

The conductor tells us there is beautiful scenery before us. We find it even so. . . . Nature seems fresh-robed in her natural lovely dress of green. . . . God has given to us tokens of His love. . . . Every

tree, every shrub and bud and blooming flower tells us God is love. We look up through the things of nature which God has hung before our senses in His created works, and we adore the Giver.--Letter 19a, 1875, pp. 1, 2, 4. (To "Dear Children Edson and Emma," June 24, 1875.) [Cf: 3MR176.05] p. 1, Para. 7, [1875MS].

Your father and myself took the train westward. We changed cars. . . . We had to wait three hours. The depot was small and not well ventilated. Two respectable-looking ladies seemed quite at home. They took out their pipes and commenced smoking. This was a little more than we could well endure. We found to our joy that the settees were moveable. We took a couple of these out upon the platform where there was pure air to feed our lungs. We here spread out our bread and fruit which had been provided for us by our friends. . . . We enjoyed our luncheon.--Letter 19a, 1875, pp. 2, 3. (To Edson and Emma White, June 24, 1875.) [Cf: 3MR180.02] p. 2, Para. 1, [1875MS].

*Juvenile Delinquency and Diet.*--If the consciences can be aroused to see the errors in the preparation of the food, and their influence upon the moral tendencies of our nature, there would be in every family decided reforms.--Ms 1, 1875. [Cf: 3MR331.01] p. 2, Para. 2, [1875MS].

I have been shown that where the distribution of tracts has been neglected, much has been lost. Wiser generalship than has yet been displayed should be seen in the work of the Lord.--Letter 1, 1875, p. 9. (To "Dear Brother \_\_\_\_\_," October 12, 1875.) [Cf: 4MR107.01] p. 2, Para. 3, [1875MS].

We have closed our third camp meeting. We were well cared for on the ground. We had a small tent, carpeted and swept clean each day. Our friends at Monroe were attentive to all our wants. . . . [Cf: 4MR180.02] p. 2, Para. 4, [1875MS].

Tuesday just as the sun was setting Brother Chase hired a livery team, and we had a pleasant ride through the city of Monroe. Sixteen or seventeen years ago we labored in a large tent in Monroe. . . . Byron Sperry and Willie were then small boys of about four years of age. They were playmates and dressed nearly alike. Now these baby playmates have grown to manhood. . . . [Cf: 4MR180.03] p. 2, Para. 5, [1875MS].

We parted with our friends in the morning to go on our way to the next camp meeting. . . . [Cf: 4MR180.04] p. 2, Para. 6, [1875MS].

We lay down to sleep Tuesday night about eleven o'clock. In the night we were awakened by a fearful storm. The warring of the elements was very grand and solemn. The lightning flashed. One blaze of light followed another in such quick succession that it seemed like one continued stream of light. The thunder rolled; peal after peal rolled through the earth, and there were reports as though parts of the earth were shattered like breaking glass. I never listened to anything like it before. The heavens were lighted up with the full blaze of lightning. It was awfully grand. In the morning about sunrise the entire heavens presented an appearance of burnished brass. . . . [Cf: 4MR181.01] p. 2, Para. 7, [1875MS].

The conductor tells us there is beautiful scenery before us. We find it even so: granite rocks, beautiful trees, green fields, and

cultivated lands. Here is revealed indeed a beautiful picture of nature's loveliness. The air is pure. Nature seems fresh-robed in her natural lovely dress of green foliage, make even this world very beautiful. God has given to us tokens of His love. We may read His love in the book of nature. Every tree, every shrub and bud and blooming flower tells us God is love. We look up through the things of nature which God has hung before our senses in His created works, and we adore the Giver. . . . [Cf: 4MR181.02] p. 2, Para. 8, [1875MS].

It is painful to witness, as we pass from place to place, the reckless, frivolous conduct of many of the youth. The Bible, from beginning to end, attaches the greatest importance to internal rectitude. The books of Moses, the psalms of David, the proverbs of Solomon, the epistles, and our Saviour's teachings present the idea that every man is to be tried by his principles--not by his profession, his talk, or his appearance, but by his principles. If he lacks here, although he may present a good outward appearance, within he may be full of impurity. The heart must be renewed, for out of the heart are the issues of life. The tree must be made good or the good fruit will not appear. [Cf: 4MR181.03] p. 3, Para. 1, [1875MS].

"Marvel not," said Christ to Nicodemus, "that I said unto you, Ye must be born again." John 3:7. God must create in man a clean heart before he will walk in His statutes and keep His commandments to do them. A new moral taste has to be created before man will love to obey the law of God. There must be a connection with heaven which will make men formed in the image of God partakers of the divine nature, having escaped the corruption of the world through lust. We are required to love God supremely, which love we will show by obedience to all His commandments, and by trusting in Christ implicitly. The greater principles of truth must be established in the heart and be revealed in the life by love, faith, humility, and obedience, showing that the religion of Christ has a controlling power over the entire man. . . . [Cf: 4MR182.01] p. 3, Para. 2, [1875MS].

There is a great variety of modern inventions to improve the evils existing in society. We have seen very little enduring good result from merely taking advantage of the impulse of the moment to induce men to promise or resolve to leave their sinful course. Reformation in men is very much needed, but the reformation made under excitement will seldom outlive the excitement in which it originated. It resembles the early dew which vanishes away. . . . Heart work is needed. The state of the heart regulates the life. The sinner needs to have clearly defined to his understanding what sin is, that he may work understandingly to repent of sin, which is to repent of transgressing the Father's law. When this is fully comprehended by reasoning minds, the seed is sown for a true and thorough conversion. [Cf: 4MR182.02] p. 3, Para. 3, [1875MS].

Multitudes of varied faith will arise in these last days and will be crying, "Lo here!" "Lo, there!" Such have found some way for the sinner rather than the Bible way, which teaches that repentance toward God for the transgression of His law and faith in Jesus Christ the world's Redeemer, is the only door through which the sinner may enter. Let the mind and heart be imbued with the principles of God's law. Then they will yield obedience to its sacred claims and gamblers will decrease and the wine cup be abandoned. [Cf: 4MR183.01] p. 3, Para. 4,

[1875MS].

We have a very great many instances among us where men of debased appetites and with wrong habits have been brought before the law of God, the true mirror, and shown the defects existing in their moral characters, and then have been pointed to the atoning blood of a crucified Redeemer as the only remedy for sin. Their moral sensibilities have been aroused. They have been made to feel their human weaknesses when plied with temptations. They have felt that a belief in the truth alone could save them. They have accepted present truth. They have been truly converted. They have maintained their integrity in circumstances of great peril, and kept their garments undefiled. The sustaining power of genuine truth in the heart has revealed stern integrity of character and true moral worth. They have not an emotional religion. They have not a surface work. They have found true rock bottom. Real inward principle characterizes their lives. They stand on the elevated platform of God's holy law, and by faith they grasp the atoning blood of Christ which cleanses them from sin. [Cf: 4MR183.02] p. 4, Para. 1, [1875MS].

David sinned. He transgressed the law of God. A prophet was sent of God to reprove and convict David of his great sin. This prophet did not sing to David sensational songs; neither did he relate simple humorous anecdotes. He brought before him an illustration of his own case in a figure and let David pass sentence upon himself; then he stated, "Thou art the man." David repented before God, whose law he had transgressed, and relied for pardon on the efficacy of the blood of Christ. [Cf: 4MR184.01] p. 4, Para. 2, [1875MS].

Look at men who are professedly converted under the excitement of feeling. They are not brought to face the great moral mirror, the law of God, which discovers to them the defects in their character. The law of God is presented to them as a yoke of bondage in contrast to the freedom of the gospel. Cannot these men read in the Word of God for themselves, "Where there is no law there is no transgression"? They feel no binding claims of the law of God; as a natural consequence they have not a sensitive conscience toward sin. They have not a fixed principle. We may see such Christians in the churches everywhere--see them today one thing, and tomorrow another. Let wealth and fame allure them, and their feelings, which were wrought upon, will change. There is no sacrifice of feeling of conscience which this class of spurious converts will not make to gain the prize. Do such men honor the Bible standard of true piety? Never, never. They are unsound at heart. Just when temptations arise, when the decision must be made whether they will follow inclination or principle, you will see that there is not firmness when it is really needed. If they do not deny their Lord like a Judas or sell their honor like an Arnold, it is because they have not been tempted to do this. [Cf: 4MR184.02] p. 4, Para. 3, [1875MS].

Oh, how much to be admired is a true, sincere Christian! Such a one will be loyal to God and true to his Saviour, living a life of purity, cultivating habits of the strictest temperance, making the Word of God his daily study, earnest and faithful to duty, not wearying in well-doing, growing up into full stature in Jesus Christ, his Head. [Cf: 4MR185.01] p. 4, Para. 4, [1875MS].

What training or education can bear comparison with that of preparing

men to be obedient to the law of God, spoken from Sinai and engraven in stone?--Letter 19a, 1875, pp. 1, 2, 4-8. (To "Dear children, Edson and Emma White," June 24, 1875.) [Cf: 4MR185.02] p. 5, Para. 1, [1875MS].

I have been and still am very anxious in regard to you. I have a strong sympathy for the young. . . . Your home has been anything but attractive. All these things I take in. All these God notices. But, Fred, there is a right and a wrong way in the course of everyday life. To take the right way is the way to heaven, while to take the wrong course is the way to darkness and the broad road to death. [Cf: 4MR189.04] p. 5, Para. 2, [1875MS].

I was shown, January 3, 1875, the course you had been pursuing. You were bending your footsteps in the broad road that leads to death. You were being led captive by Satan at his will, and he was exulting in his power that he had over you. You had two ways before you--one way, which was the way to life, you knew was the way you should go; the other way was the wrong path, which you knew was wrong. You have, against light and knowledge, chosen the wrong way. You know that your course is not pleasing to God. You know that you are going contrary to the word of God. You are not obedient or respectful and you are following a course of folly. You are headstrong and very selfish, choosing your own pleasure. [Cf: 4MR190.01] p. 5, Para. 3, [1875MS].

You have not heeded the letter of counsel I wrote you. Your associations are wrong. Preston and Will are not good boys; they are pursuing the wrong course. They have chosen the wrong path and are walking contrary to God's will. You are pleased and gratified with their company and you are walking contrary to God. Will this pay? Will you choose the society of these boys whom you know do not love right, whom you know do wrong? Does sin and disobedience and lack of courtesy and true regard for parental authority appear attractive to you? Do you admire this in these bold young men? . . . [Cf: 4MR190.02] p. 5, Para. 4, [1875MS].

I was shown that your ways are very grievous to the Lord, and since you have chosen the company of some young men your ways have been corrupted. You have grown rough, impudent, disobedient. I saw that it was doing you a great wrong for your father to support you when you were old enough to support yourself, while you do not feel under obligation as a minor to be obedient and help your father with all your power. Your father is hurting you. When you show by your words and actions that you despise the voice of counsel and authority and have no interest to lift your share of the burdens, then your father's obligations cease toward you. . . . [Cf: 4MR191.01] p. 5, Para. 5, [1875MS].

The knowledge you should be gaining in practical life you do not gain, but feel free to throw off responsibility and choose to do your pleasure. God looks with displeasure upon your course. Your father is grieved. . . . Will the satisfaction you gain in your reckless course offset the disadvantages? I saw that God has a care and love for your father. He has made some mistakes in judgment in his life, but he has a kind heart of love for his children. [Cf: 4MR191.02] p. 5, Para. 6, [1875MS].

The duty of parents to the children, making them responsible, is

equally to bear upon the children. Their duty to their parents is sacred and binding as long as they both shall live. When you feel that you are your own and can go and come as you please, irrespective of your father's wishes, you should not rely upon your father's purse for clothing or for food. When your responsibility ceases as a faithful, obedient son, then your father's obligation ceases. He should not do you so great an injury which will tell on your whole future life as to support you in school.--Letter 4, 1875, pp. 1-3. (To Frank Belden, January 31, 1875.) [Cf: 4MR191.03] p. 6, Para. 1, [1875MS].

My spirit is stirred within me as I see and sense the short time in which we have to work. Never have there seemed so great results depending upon us as a people. Never was there a time when youth of every age and country were needed to do earnestly the work to be done, as now. Society has claims upon the youth of today. The men who have stood in the forefront of the battle, bearing the burden and heat of the day, will pass off the stage of active life. Where are the young men to fill their places when these wise instructors and counselors can carry their burdens no more? Upon the young these duties must fall. How important that the youth be educating themselves, for upon them these duties will devolve. [Cf: 4MR204.02] p. 6, Para. 2, [1875MS].

Prepare, my son, to discharge your duties with uncorrupted fidelity. I wish I could impress upon young men what they might be and what they might do if they will sense the claims that God has upon them. He has given them capabilities, not to stagnate in indolence, but to strengthen and elevate by noble action. [Cf: 4MR204.03] p. 6, Para. 3, [1875MS].

Willie, my greatest anxiety is not that you should become a great man after the world's standard, but a good man, every day making some progress in meeting God's standard of right. Many young men think that if they can smoke and chew tobacco they have made decided advance toward manhood, and when they can drink a glass of beer or of wine, they have advanced still nearer the perfection of a worldly man. I am rejoiced that you are not seeking by such steps to climb to worldly manhood. This class of popular youth will suffer the consequence of their course of action. Youth may attain to success in forming a character which Heaven shall approve, if they shun all these social evils. [Cf: 4MR204.04] p. 6, Para. 4, [1875MS].

Character must be made. It is the work of a lifetime. It is a work requiring meditation and thought. Judgment must be well exercised, industry and perseverance established. Consider thoughtfully, prayerfully, what character you would be glad to possess before the world. Shall it be that of a fast young man poisoning his blood and enervating his system with tobacco, beclouding the brain with wine and indulgence of perverted appetite? Or will you stand before God and the world with moral courage to resist temptation upon the point of appetite, standing forth in your Godlike manhood free from the slavery of every pernicious habit of self-indulgence? You can be whichever you choose. [Cf: 4MR205.01] p. 6, Para. 5, [1875MS].

The excellence of your character you must obtain as the result of your own exertion. You will have to learn to bridle appetite. You may be encouraged by others in your work, but they can never do your work of overcoming temptation. You cannot be honest and truthful, industrious

and virtuous for them, neither can they become thus for you. In one sense you must stand alone, fighting your own battles. Yet not alone, for you have Jesus and the angels of God to help you. But few reach what they might in excellence of character, because they do not make their aim high. Prosperity and happiness will never grow of their own accord. They are the acquisition of labor, the fruit of long cultivation. I am glad you never have soiled your lips and tainted your breath with tobacco, that you have not indulged in tasting wine. While many youth will not listen to counsel, you have been willing to be taught. God help you to lead others in the right way.--Letter 22, 1875, pp. 1-4. (To "Dear Son Willie," June 30, 1875.) [Cf: 4MR205.02] p. 7, Para. 1, [1875MS].

Our camp meeting from its commencement to the present time has been most solemn and the Spirit of the Lord in a most signal manner has been manifested in the social and preaching meetings. The great sin of Jerusalem was the rejection of her present blessings and present warnings. I spoke from these words, "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:41, 42). [Cf: 5MR231.02] p. 7, Para. 2, [1875MS].

I made a practical application of these words to the people of God. The solemn power of God was upon me and upon the hearers. The tearful eye and earnest looks revealed the true state of feelings.--Letter 16, 1875, p. 7. (To Elder G. I. Butler, June 6, 1875.) [Cf: 5MR231.03] p. 7, Para. 3, [1875MS].

Our meetings have been excellent from the commencement. Monday at seven o'clock I spoke to the Scandinavians, Brother Matteson interpreting. I had great freedom, and the Spirit of the Lord rested upon those who heard, if we could judge by the solemnity expressed in the countenance and the tearful eyes. . . . [Cf: 5MR231.04] p. 7, Para. 4, [1875MS].

Tuesday morning, the closing meeting was held. I felt much of the Spirit of God as I addressed the congregation about one half an hour. The melting Spirit of God was in the meeting, and harmony and peace of Christ prevailed [in] the meeting.--Letter 20, 1875, pp. 2, 3. (To W. C. White and Mary, June 27, 1875.) [Cf: 5MR232.01] p. 7, Para. 5, [1875MS].

Health and Spirituality--One reason that there is not more sincere piety and religious fervor, is because the mind is occupied with unimportant things and there is no time to meditate, search the Scriptures, or pray. If the consciences can be aroused to see the errors in the preparation of the food, and their influence upon the moral tendencies of our nature, there would be in every family decided reform. Intemperance in desire resulted to our first parents in the loss of Eden. We generally find, even among Seventh-day Adventists, that inclination, habit, delicate, unhealthful preparations in cooking and unhealthful habits of dress are weakening physical, mental, and moral efficiency, and making it impossible to overcome temptation.--Ms 1, 1875, pp. 2, 3. ("Educational, Health and Temperance Work," undated.) [Cf: 6MR35.05] p. 7, Para. 6, [1875MS].

We have been on the road since Sunday morning at two o'clock, five days and four nights. Everything has thus far been very favorable. . . . The care of our children, Addie and May [daughters of Ellen White's niece] has taxed me considerably. Not that the children have been unusual and unmanageable. They are good children. They are universally cheerful and happy and willing to obey our expressed wishes cheerfully. This has lightened my burden of care wonderfully. Were these children as unruly and boisterous as many children in this car, I should be indeed worn out before this time, but their innocent ways and happy laugh are contagious. We cannot be otherwise than cheerful.--Letter 33, 1875, p. 1. (To "Dear Children," September 22, 1875.) [Cf: 6MR94.02] p. 8, Para. 1, [1875MS].

It is a terrible thing for a man or woman to have his own way. May my way be God's way, my will God's will. Self shall not enter me. I will submit my will, my way, my life into the hands of God. He will keep that which is committed to His trust. I hope the entire [E. G. White] household will not fail to watch unto prayer and allow nothing to divert their minds from God. He is our strength and our shield and in Him we may trust implicitly. Just in accordance with our obedience and faithfulness will He prosper and strengthen and bless us in all our undertakings. We are all aware how easy it is to conform to the world and separate our affections from God. Let us guard this point. Let your prayers come up before God like sweet incense because of their sincerity and earnestness mingled with faith. [Cf: 7MR339.01] p. 8, Para. 2, [1875MS].

Dear household, precious is the blessing of God. Do not feel at rest or content without this watch. Wrestle and pray until victory shall come and you shall triumph in the God of your salvation. Our hearts shall be with you. Our prayers unite with yours for the salvation of God to come to your house, that you may each seek for a deep and living experience in the things of God. Know Him for yourselves, whom to know aright is light and peace and joy. [Cf: 7MR339.02] p. 8, Para. 3, [1875MS].

To my dear sons, I would say you are God's stewards. Use your time, your ability and strength to His glory. We are doing up our work for eternity. Connect with heaven and the wisdom and power from God will be given you. Do not trust to yourselves. Do not, I entreat of you, become careless in anything that you take hold of. Be thorough and God will bless your undertakings. Be humble and God will teach you.--Letter 15, 1875, p. 2. (To Willie and Edson White, May 4, 1875.) [Cf: 7MR339.03] p. 8, Para. 4, [1875MS].

Indulgence in unlawful things has become a power to deprave mankind, to dwarf the mind, and to pervert the faculties. Just such a state of things as exists today existed before the flood and before the destruction of Sodom. Dissipation is on the increase in our world. Handbills on which indecent pictures are printed are posted up along our streets to allure the eyes and deprave the morals. These presentations are of such a character as to stir up the basest passions of the human heart through corrupt imaginings. These corrupt imaginings are followed by defiling practices like those in which the Sodomites indulged. But the most terrible part of the evil is that it is practiced under the garb of sanctity. Our youth will be defiled, their thoughts degraded, and their souls polluted unless they are barricaded



with the truth.--Letter 1, 1875, p. 16. (To S. N. Haskell, October 12, 1875.) [Cf: 8MR169.02] p. 8, Para. 5, [1875MS].

I was struck as I looked upon his countenance for in my last vision this very countenance had been presented before me. He was shown me as a man making a profession of our faith, yet his heart is corrupt. His life in his youth was not as it should be. He was a hard, fearfully hard case. If, since he embraced the truth, he had been sanctified by the truth, he might have accomplished good, had he turned his ability in the right channel. But he has abused his privileges and his capabilities, and turned his power to the corrupting of souls instead of seeking to elevate them to purity and holiness. [Cf: 8MR214.01] p. 9, Para. 1, [1875MS].

You lack inward rectitude. You act as if nobody's judgment of men and things were equal to yours. Your manners you make engaging. The depravity of your heart finds occasions for its workings, and an outlet for its influence upon those who are charmed with your ways and manners. If you had real Christian principle ruling the heart and controlling the conduct you would not seduce poor inexperienced souls to violate the law of God and thus accomplish their ruin, not only in this life, but for the next world.--Letter 19, 1875, p. 1. (To "Dear Friend Cook," June 14, 1875.) [Cf: 8MR214.02] p. 9, Para. 2, [1875MS].

Pamphlets and books should be prepared containing subject matter upon important points of present truth in English, German, French, Swedish, Danish and Italian. [Cf: 8MR215.01] p. 9, Para. 3, [1875MS].

Men of other nations and tongues should be educated as missionaries, translators, and publishers. This will call for means; therefore no dollar should be spent needlessly. [Cf: 8MR215.02] p. 9, Para. 4, [1875MS].

The message of warning must be carried to every nation upon the globe. The work should move forward with alacrity. Satan is already astir to hedge up the way. We must be wise or he will prevail. What we do must be executed with greater promptness.--Letter 34, 1875, p. 7. (To S. N. Haskell, October 12, 1875.) [Cf: 8MR215.03] p. 9, Para. 5, [1875MS].

*James White Very Attentive*--My husband is very attentive to me, seeking in every way to make my journeyings and labor pleasant and relieve it of weariness. He is very cheerful and of good courage. We must now work and with carefulness preserve our strength, for there are thirteen more camp meetings to attend.--Letter 46, 1875, p. 2. (To Lucinda Hall, June 17, 1875.) [Cf: 10MR33.02] p. 9, Para. 6, [1875MS].

*Ellen White's Regard for Lucinda Hall*--I wish I could see you, Lucinda. It always does me so much good to see you and talk with you. You take so sensible a view of matters all around. How I have missed you on this journey! Not but that I have friends, but you are nearest and dearest, next to my own family, and I feel no difference than that you belonged to me and my blood flowed in your veins. [Cf: 10MR33.03] p. 9, Para. 7, [1875MS].

No one can go right ahead as you can and take care from me in regard to my clothing. If you knew what shape I am in sometimes, I guess you would laugh, or cry, I don't know which! I have hardly had a minute's

time to see to my things. . . . It would not cure the evil unless you send me Lucinda as my maid of honor. But I am getting along splendidly after all.--Letter 48, 1875, pp. 2, 3. (To Lucinda Hall, July 14, 1875.) [Cf: 10MR33.04] p. 10, Para. 1, [1875MS].

*How Early Advent Believers Reacted to the Delay in Christ's Coming--*  
The light is shining forth upon the fourth commandment; God is opening the understanding of many to see that they have been breaking the Lord's Sabbath. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament" (Revelation 11:9), calling, as it were, the attention of the people to the law of God covered by the mercy seat; and the angels are represented as all looking reverentially into that law. God has made us the repositories of His law. What a responsibility is ours to form characters in harmony with the law of God! We are drawing nearer and still nearer the solemn event of our Lord's appearing, "And every man that hath this hope in him purifieth himself, even as He is pure" (1 John 3:3). [Cf: 10MR280.01] p. 10, Para. 2, [1875MS].

There has been a spirit of freedom in the meetings; the testimonies borne seemed to be spirited and had the right ring. Precious gifts have been entrusted to men. We may improve or abuse them. If we will wisely improve them we may make those within the sphere of our influence better and we will be enriching ourselves with moral power to be a light to others who are in darkness. . . . [Cf: 10MR280.02] p. 10, Para. 3, [1875MS].

This is the scene of your father's [James White's] earlier labors. Quite a number refer to that time when they first heard the message of Christ's near coming from his lips. They were deeply interested, although they were but children. The impression has never left them, for they were then convicted and their hearts imbued by the Spirit of God which accompanied the message. [Cf: 10MR280.03] p. 10, Para. 4, [1875MS].

Now they are in middle age and understand more fully the doctrine and have a more firm and rich experience in present truth. They speak of their hopes and faith with animated countenance, looking forward and hastening unto the coming of the Son of man in the clouds of heaven with power and great glory. The message of the third angel sounding in solemn warning calls their minds to the sacred truths which once affected their hearts so sensibly. The Lord is good. He is very precious to His people.--Letter 31, 1875, pp. 3,4. (Written from Richmond, Maine, to W. C. White, September 3, 1875.) [Cf: 10MR281.01] p. 10, Para. 5, [1875MS].

*Journey From Chicago to California, 1875--*Dear Willie: We are now on board the palace car. Have good berths secured in the center of the car. [Cf: 11MR131.02] p. 10, Para. 6, [1875MS].

We all found good lodgings at Wilbur's. They are usually well. [Cf: 11MR131.03] p. 11, Para. 1, [1875MS].

Father heard some men talking in regard to the fare to California, that they got tickets from Boston cheaper for signing a paper that they had a time ticket, that is, do not stop off. We got our tickets for California for \$106 from Chicago. We are all feeling quite well this

morning. [Cf: 11MR131.04] p. 11, Para. 2, [1875MS].

There are some things we will think and talk of in regard to on the cars and write our decision. Mary is cheerful and feeling all right. [Cf: 11MR131.05] p. 11, Para. 3, [1875MS].

We hope that you and Lucinda will not overdo, for we want Anna and Lucinda and Willie to enjoy the trip when you come.--Letter 2, 1875, p. 1. (To W. C. White, Jan. 28, 1875.) [Cf: 11MR131.06] p. 11, Para. 4, [1875MS].

*Dear Willie:* We are in good spirits and all are well. Weather is pleasant but cold. We are free from dust and cinders also, for we have to keep the windows closed. We are anxious to hear from you all and hope to have a letter from you soon after reaching Oakland. [Cf: 11MR131.07] p. 11, Para. 5, [1875MS].

Our walnuts are just splendid. Willie, put in the box those you do not use. You must prepare some for yourself on the way. I want Lucinda to be sure and make every preparation to come to California. [Cf: 11MR132.01] p. 11, Para. 6, [1875MS].

At two o'clock we are at Pulpit Rock. There is a wildcat and small mountain lion. [Cf: 11MR132.02] p. 11, Para. 7, [1875MS].

We are delayed. It is now half past two. The passengers got no breakfast before two o'clock. They were an uneasy, hungry set. We have enough to eat and are cheerful and feeling tolerably well.--Letter 5a, 1875, p. 1. (To W. C. White, Jan. 31, (?), 1875.) [Cf: 11MR132.03] p. 11, Para. 8, [1875MS].

*On the Train, Nearing Chicago, 1875*--I left Oakland none too soon. We have had the most favorable, pleasant trip across the plains this time that we ever had. There has been no dust or cinders. Our companion travelers have been, with scarcely an exception, agreeable, very courteous. We have not been crowded any of the way. Some have kept their berths made up all day. We have had an entire section to ourselves. I am rested on this journey and shall step off the car with improved health.--Letter 15, 1875, pp. 1-2. (To Edson and Willie White, May 4, 1875.) [Cf: 11MR132.04] p. 11, Para. 9, [1875MS].

*On the Train, Near Sparta, Wisconsin, 1875*--Dear Children, Edson and Emma: The lamps are being lighted. We shall soon pass through a tunnel. We have passed through three tunnels; the last was the longest. I inquired of the conductor its dimensions. He told it me was 3,812 feet long and 266 feet under ground. [Cf: 11MR132.05] p. 11, Para. 10, [1875MS].

The conductor tells us there is beautiful scenery before us. We find it even so--granite rocks, beautiful trees, green fields, and cultivated lands. Here is revealed indeed a beautiful picture of nature's loveliness. The air is pure. Nature seems fresh-robed in her natural lovely dress of green. The waving grain and cultivated soil, the lofty trees with their bright green foliage, make even this world very beautiful. God has given to us tokens of His love. We may read His love in the book of nature. Every tree, every shrub and bud and blooming flower tells us God is love. We look up through the things of

nature which God has hung before our senses in His created works, and we adore the Giver. [Cf: 11MR132.06] p. 11, Para. 11, [1875MS].

The train is delayed a short time. There has been a washout. But the conductor thinks the train will not be long delayed. We are again moving, passing slowly over the dangerous road. [Cf: 11MR133.01] p. 12, Para. 1, [1875MS].

We shall get to the campground tonight. No rest. Just time to get from meeting to meeting. [Cf: 11MR133.02] p. 12, Para. 2, [1875MS].

At the Jewel Hotel in Wyoming, about three o'clock: We are disappointed in getting through tonight. We learned about one hour since that there were several breaks in the road and no means of transfer. One washout is forty rods long. We have secured a room in a hotel until tomorrow at eleven o'clock when we shall, if Providence favors, go on to the camp meeting. We deeply regret this delay, but make it a point to be surprised at nothing that may occur and not to become impatient or faultfinding. This place presents a very attractive appearance and the surrounding scenery is lovely. There are low bluffs covered with trees and verdure.--Letter 19a, 1875, pp. 3-4. (To Edson and Emma White, June 24, 1875.) [Cf: 11MR133.03] p. 12, Para. 3, [1875MS].

*Near Eagle Lake, Minn., 1875*--I send you [W. C. White] manuscript for paper, written mostly while the cars were in motion, in depots, and in almost every inconvenient position. We are now in the midst of camp meeting. Everything is wet in consequence of two days of rain. [Cf: 11MR134.01] p. 12, Para. 4, [1875MS].

We were hindered on the road. At Wyoming we were told there was a washout and the cars would not pass over the road until next day. We tarried at Jewel Hotel, hired a room, and engaged in writing. Next day we took the cars, rode about sixteen miles, then came to a sudden standstill. The freight cars had, in passing over the break in the road, broken through; so we waited in the cars from two o'clock until eight before the break could be repaired. I improved this time in writing. We did not reach Eagle Lake [Minnesota] until three o'clock in the morning. While waiting on the track for breakage to be repaired, the heavens gathered blackness. We had a severe storm of thunder and lightning, rain and blow. We learned this storm had spent its force before it reached us.--Letter 21a, 1875, p. 1. (To W. C. White, June 27, 1875.) [Cf: 11MR134.02] p. 12, Para. 5, [1875MS].

*On the Train Between Ogden and Sacramento*--Dear Children: We have had a trying day today. We are on the plains and the whole surface of the ground is nearly as white as snow, encrusted with alkali. We have been on the road since Sunday morning at two o'clock, five days and four nights. Everything has thus far been very favorable. [Cf: 11MR134.03] p. 12, Para. 6, [1875MS].

We have been, until today, remarkably free from dust. It has been cool and very pleasant. We have rested some and written considerable; this, with the care of our children, Addie and May, [\* Addie and May Walling, Ellen White's nieces, whom she reared as her own daughters.] has taxed me considerably. Not that the children have been unusual and unmanageable. They are good children. They are universally cheerful and

happy and willing to obey our expressed wishes, cheerfully. This has lightened my burden of care wonderfully. Were these children as unruly and boisterous as many children in this car, I should be indeed worn out before this time, but their innocent ways and happy laughs are contagious. We cannot be otherwise than cheerful. [Cf: 11MR134.04] p. 12, Para. 7, [1875MS].

On this train, in this car, are many wealthy families traveling with their children. One family, residents of Oakland, California, have four children, bold, quarrelsome, impolite, and generally disagreeable.-- Letter 33, 1875, p. 1. (To Dear Children, Sept. 22, 1876.) [Cf: 11MR135.01] p. 13, Para. 1, [1875MS].

(Written May 16, 1875, from Battle Creek, Michigan, to "Dear Sisters Lucinda [Hall] and Anna [Rasmussen].") I have just spoken one hour to the patients at the Health Institute. They were very attentive, and many of the patients were affected to tears. I took this text: "To him that overcometh," and I had perfect freedom. [Cf: 13MR400.01] p. 13, Para. 2, [1875MS].

I spoke at the commencement of the Sabbath in the college building, and not a few tears were shed. I prayed with them, and the Lord indited prayer. I seemed to fasten upon the promises of God with faith. I never pitied the youth as I do now. There seems to be so little moral power in our world to withstand and resist temptation. My heart is drawn out in yearning tenderness for youth and children. I long to see them fastening their hopes upon Jesus, and possessing that joy and grace which will enable them to be ever cheerful, ever hopeful, full of joy because they may come to such a precious Redeemer. He will be their strength and righteousness, and clothe them with His salvation. [Cf: 13MR400.02] p. 13, Para. 3, [1875MS].

I spoke Sabbath afternoon, and I speak to the youth tonight. May the divine aid be given me that the words spoken may not fall as water upon the rock. We need burden-bearers in every church--fathers and mothers who have a burden of prayer for their children, who will not cease their importunate entreaties until help and grace and salvation come to their children. God lives and reigns. He will hear the humble prayers coming from contrite hearts. What we need in every church is more praying, more believing, less talking doubts, less grumbling, less murmuring, and a great deal more hope, courage, and perseverance. May God give us these things, for we are helpless without them. [Cf: 13MR400.03] p. 13, Para. 4, [1875MS].

The bell rings for meeting. I have still a few minutes, and I will finish in the morning. But one word or two, fearing I may forget. I do not feel that we should pay over \$60 for any bed set--spring, mattress, and all. If Sister Willis can sell hers for more money, let her do it. Oh, there are so many ways for means [to be used] in the cause of God! [Cf: 13MR401.01] p. 13, Para. 5, [1875MS].

May 17, Monday morning. Came to the office. Found two letters from California--one from Oakland from Willie, which we were very glad to read, for anything from our household in Oakland is more than welcome. We feel glad that Willie is active, for then we think he will not feel that he is altogether useless. May the Lord bless the dear boy, and comfort him and encourage him with His grace and His salvation. [Cf:

13MR401.02] p. 14, Para. 1, [1875MS].

We received a good letter from Elder Loughborough, which we were very glad of. We hope that Elder Loughborough will be strengthened and that God will work with his efforts. His reward will come by and by when the faithful shall receive their crowns of glory. He will, if he continues faithful, receive his crown. [Cf: 13MR401.03] p. 14, Para. 2, [1875MS].

We are glad that the lot is purchased for the meetinghouse in San Francisco. We have prayed earnestly that God would lead and direct to the right spot, and we believe that He has done so. We are trying hard to sell our place that we may have means to aid just now in this emergency. Will you write all particulars? You have done well thus far, but do not get weary in well-doing. I feel freedom when we pray for you in Oakland. [Cf: 13MR401.04] p. 14, Para. 3, [1875MS].

Last night we had a very precious meeting--the Maternal Association's annual meeting. My husband spoke. The reports were read. Brother Bell spoke, also Brother Loughborough. I then spoke about 50 minutes with great pointedness and with freedom. If the word spoken is heeded, there will be a marked improvement in the school and in the institutions in Battle Creek. [Cf: 13MR402.01] p. 14, Para. 4, [1875MS].

There is very much [that] needs to be done here in Battle Creek. May the Lord guide, is my constant prayer. We do not want self to have anything to do in directing or managing. We want that the Lord should lead; then there will be no mistakes made. Poor mortals will err and make bad mistakes which will involve the ruin of souls, but if the dear Saviour leads, and we are constantly consulting His wishes and doing His bidding, we shall move surely and shall not be compelled to retrace our steps. Oh, that we could ever trust fully with unwavering faith in our dear Redeemer! [Cf: 13MR402.02] p. 14, Para. 5, [1875MS].

We had a house full of interested listeners last evening. We think good will come from the meeting. Many who are patients in the Institute came to the meetings, and when I spoke yesterday in the parlor at the Health Institute, nearly all--men and women--were affected to tears. One wealthy man and his wife were at the church and heard me speak Sabbath. He said that was the preaching they loved to hear; they wished that discourse could be preached in every church in our land. [Cf: 13MR402.03] p. 14, Para. 6, [1875MS].

There are quite a number who come to the Health Institute much prejudiced. One man, an influential man, when he heard at the Potter House that the Health Institute was controlled by Seventh-day Adventists, decided at one time to go directly back. But he thought he would not do this until he should look into the Institute and see how it was managed, that he might tell others he had done so. He attended their meeting at the commencement of the Sabbath and he was so affected he wept aloud. He spoke [in meeting] for the first time in his life, and has left a firm Sabbathkeeper. [Cf: 13MR402.04] p. 14, Para. 7, [1875MS].

A number have embraced the truth within a few months at the Health Institute. If there is a right influence there, we shall see of the salvation of God, I believe. Oh, what means of advancing the truth have

those who are connected with the cause of God at Battle Creek! We feel deeply because there is so little appreciation with some, of these advantages. If all would do what they can and what they should do, they would be a power in the world. [Cf: 13MR403.01] p. 15, Para. 1, [1875MS].

Last night we spoke of the influence one has upon another in letter writing. Letters are exchanged full of fun and nonsense, scarcely a serious, candid religious sentiment contained in them, and yet the writers are professed Christians. All these letters full of nonsense and exaggeration and fun will not bring any honor to the writers when they are examined at the tribunal of God. [Cf: 13MR403.02] p. 15, Para. 2, [1875MS].

The influence of letter writing is a power for good or for evil. My soul is sick and disgusted with the contents of very many letters. I hope that all our household will have an eye single to the glory of God in the letters they write as well as the testimonies which they bear in meeting. Let not one sentence appear upon the pure paper to soil its purity. Let every word traced be of a character to elevate, ennoble, and lead upward to heaven and the better life. Let our influence in every respect, and all our actions, be of a high, elevated character that shall meet the approval of Him whose servants we profess to be, whose work we profess to be doing. [Cf: 13MR403.03] p. 15, Para. 3, [1875MS].

Little enough time do we have to fit our own souls for a pure heaven and help others to perfect Christian characters. My heart longs for God. My very being is stirred to extra exertion that I may be found, not having my own righteousness, but the righteousness of Christ. [Cf: 13MR404.01] p. 15, Para. 4, [1875MS].

May the Lord strengthen your hearts and hands daily in order that you may be workmen that needeth not [to] be ashamed. Reach up higher and still higher for heavenly light and peace and joy, that you may all be bright and shining lights is the prayer of Mother.--Letter 44, 1875. [Cf: 13MR404.02] p. 15, Para. 5, [1875MS].

Abraham was directed of God to go up to Mount Moriah, and there offer up his son as a burnt offering. There the Lord tested Abraham by a most fearful trial. In taking Hagar for his wife he showed distrust in the promises of God. If he had patiently waited for the promise to be fulfilled in God's own time and manner, and had not sought to make a providence himself, he would not have been subjected to this the closest test that was ever required of man. [Cf: ST 04-01-75 para. 01] p. 15, Para. 6, [1875MS].

This command of God was calculated to stir his soul to its depths. He was one hundred and twenty years old when this terrible and startling command came to him, in a vision of the night. He was to travel three days' journey, and would have ample time for reflection. Fifty years previous, at the divine command, he had left father and mother, relatives and friends, and had become a pilgrim and a stranger in a land not his own. He had obeyed the command of God to send away his son Ishmael to wander in the wilderness. His soul was bowed down with grief at this separation, and his faith was sorely tried, yet he submitted because God required it. [Cf: ST 04-01-75 para. 02] p. 15, Para. 7,

[1875MS].

But now a trial was before him which caused all his other afflictions to appear insignificant. The words of the command were sufficient to harrow up his soul and give him the deepest pain. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Over and over again did the burdened soul say, Oh! my son, my son, would to God my life would be accepted in the place of thine; then should my light not go out in darkness. Abraham arose before day, and as he looked up to the starry heavens, he called to mind the promise which God made to him fifty years before. "Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be." And now the same voice had commanded him to slay this only son, through whom this promise was to be fulfilled. [Cf: ST 04-01-75 para. 03] p. 16, Para. 1, [1875MS].

Abraham was tempted to believe that after all this might be a delusion. Stricken with grief, he bowed before God, and prayed as never before for a confirmation of this strange command, for greater light if he must perform this terrible duty. He remembered the angels sent to tell him of God's purpose to destroy Sodom, and those who bore to him the promise that he should have this same son Isaac. He walked forth where he had several times met the heavenly messengers, hoping to meet them again and receive some special direction from them; but he gained no light, darkness seemed to close about him, day was approaching, and he must be on his journey before light. [Cf: ST 04-01-75 para. 04] p. 16, Para. 2, [1875MS].

He first passed to the couch upon which Isaac slept in peaceful innocency; he was the joy of his heart, the comfort of his old age. Abraham's lips quivered, he turned quickly away, and looked upon the couch where Sarah was quietly sleeping. He knew that Isaac was her pride, that her heart was intertwined with his. Should he awake Sarah, that she might look upon her son for the last time? Should he tell her the requirement of God? He knew that he himself had strength of faith, and confidence in God; he did not know the strength of Sarah's faith; but he did know the strength of her love for Isaac. [Cf: ST 04-01-75 para. 05] p. 16, Para. 3, [1875MS].

He passed from one sleeper to the other, undecided in regard to the wisest course to pursue. He finally awakened Isaac softly, informing him that he was commanded of God to offer sacrifice upon a distant mountain, and that he must accompany him. He called his servants, and made every necessary preparation for his long journey. If he could unburden his mind to Sarah, and they together bear the suffering and responsibility, it might bring him some relief; but he decided that this would not do; for her heart was bound up in her son, and she might hinder him. He went forth on his journey, with Satan by his side to suggest unbelief and impossibility. [Cf: ST 04-01-75 para. 06] p. 16, Para. 4, [1875MS].

While walking by the side of Isaac, he could not engage in conversation as usual, for a deep sorrow was concealed in his own breast. The night approaches, the longest day Abraham ever experienced has come to a close. He saw his loved son Isaac and the servants locked



in slumber, but he could not sleep. He spent the night in prayer. He would pray, still hoping that some heavenly messenger would appear to tell him that it is enough, that he may return to Sarah, with Isaac unharmed. The stars seem to shine forth more beautiful than ever before, reminding him of the promise, As the number of the stars, so shall thy seed be. [Cf: ST 04-01-75 para. 07] p. 16, Para. 5, [1875MS].

No new light dawned upon the tortured soul of Abraham. A heavy pressure was upon him, but he staggered not at the promise. He reasoned not that his posterity, which would be as the stars, must now come through Ishmael, for God had plainly stated that through Isaac should the promise be fulfilled. Then again was that voice ringing in his ears, "Take now thy son, thine only son Isaac, whom thou lovest." That terrible command which would leave him childless can scarcely be realized. He rises early to continue his toilsome journey. Satan whispers his doubts, but Abraham resists his suggestions. [Cf: ST 04-01-75 para. 08] p. 17, Para. 1, [1875MS].

All day he had hopes of meeting an angel coming to bless and comfort him, or perhaps to revoke the command of God, but no messenger of mercy appeared. Satan suggested that he must be deceived, for God had said, "Thou shalt not kill," and that it was not like God to require what he had forbidden. The second long day comes to a close, another sleepless night is spent in humiliation and prayer, and the journey of the third day is commenced. Abraham lifts his eyes to the mountains, and upon one he beholds the promised sign. He looks earnestly, and lo, a bright cloud hovered over the top of Mount Moriah. Now he knows it is all a terrible certainty, and no delusion. [Cf: ST 04-01-75 para. 09] p. 17, Para. 2, [1875MS].

He was yet a great distance from the mountain, but he removed the burden from the shoulders of his servants and bade them remain behind; while he placed the wood upon the shoulders of his son, and himself took the knife and fire. Abraham braced himself for his sad work which he must perform. He did not murmur against God, for Isaac had been given to him unexpectedly. He had received him with gratitude and great joy, and though he was the son of his old age, the son of his love, he yet believed that the same power that gave him Isaac, could raise him again even from the ashes of the burnt sacrifice. He strengthens his soul by the evidences he has had of the goodness and faithfulness of God. Had not God, who had graciously given Isaac to him perfect right to recall the gift, and demand him back? [Cf: ST 04-01-75 para. 10] p. 17, Para. 3, [1875MS].

Isaac had been a comfort, a sunbeam, a blessing to Abraham in his old age, and although this gift of God seemed so precious, so dear to him, yet he was now commanded to give it back to God. The words of God's command showed that he fully realized the pain which Abraham must feel in obeying his requirement, "Take now thy son, thine only son Isaac, whom thou lovest." Abraham wanted no witnesses. It was enough that God could look on and not only see the full consecration of his darling Isaac, but read the heart and fully understand how severely he felt the test. He wished no one but God to witness this parting scene between father and son. [Cf: ST 04-01-75 para. 11] p. 17, Para. 4, [1875MS].

Abraham knew not how Isaac would receive the command of God. As they

drew near the mountain, "Isaac spake to Abraham, his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?" These endearing words, "My Father," pierced his affectionate heart, and again he thought, Oh! that I, in my old age, might die instead of Isaac. Still reluctant to open before his son the true purpose of his errand, Abraham answered, "My son, God will provide himself a lamb for a burnt offering." [Cf: ST 04-01-75 para. 12] p. 18, Para. 1, [1875MS].

Isaac assisted his Father in building the altar. Together they placed on the wood, and the last work preparatory to the sacrifice is done. With quivering lips and trembling voice, Abraham revealed to his son the message that God had sent him. In obedience to God's command, he had taken the journey. Everything was ready. Isaac was the victim, the lamb to be slain. Had Isaac chosen to resist his father's command, he could have done so, for he was grown to manhood; but he had been so thoroughly instructed in the knowledge of God that he had perfect faith in his promises and requirements. [Cf: ST 04-01-75 para. 13] p. 18, Para. 2, [1875MS].

Abraham assured his son that his affection for him was not diminished, and that he would rather give his own life than to deprive him of life. But God had chosen Isaac, and his requirement must be fulfilled to the letter. He told Isaac that God had miraculously given him to his parents, and now he had required him again. He assured his son that God's promise, that "In Isaac shall thy seed be called," would be fulfilled; that doubtless God would raise him to life again from the dead. He told Isaac that he had hoped that the Messiah would spring from him. In this he was disappointed, and then, that his darling son must die by his own hand, increased his grief a hundredfold. [Cf: ST 04-01-75 para. 14] p. 18, Para. 3, [1875MS].

Isaac at first heard the purpose of God with amazement amounting to terror. He considered the matter fully. He was the child of a miracle. If God had accepted him as a worthy sacrifice, he would cheerfully submit. Life was dear, life was precious, but his Creator had specified him, Isaac, to be offered up as a sacrifice. He comforted his father, by assuring him that God conferred honor upon him, in accepting him as a sacrifice; that in this requirement he saw not the wrath and displeasure of God, but special tokens that God loved him, in that he required him to be consecrated to himself in sacrifice. [Cf: ST 04-01-75 para. 15] p. 18, Para. 4, [1875MS].

He encouraged the almost nerveless hands of his father to bind the cords which confined him to the altar. The last words of endearing love were spoken by father and son, the last affectionate, filial, and parental tears were shed, the last embrace was given, and the father had pressed his beloved son to his aged breast for the last time. His hand is uplifted, grasping firmly the instrument of death, which was to take the life of Isaac, when suddenly his arm is stayed. "And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And

Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." [Cf: ST 04-01-75 para. 16] p. 18, Para. 5, [1875MS].

God estimated Abraham's obedience and unswerving faith, and gave him the name of "Father of the faithful." The example of Abraham is recorded in sacred history for the benefit of his believing children. This great act of faith teaches the lesson of implicit confidence in God, perfect obedience to his requirements, and a complete surrender to the divine will. In the example of Abraham we are taught that nothing we possess is too precious to give to God. [Cf: ST 04-01-75 para. 17] p. 19, Para. 1, [1875MS].

All that we have is the Lord's. Our money, our time, talents and ourselves, all belong to him. He has lent them to us, to test and prove us, and to develop what is in our hearts. If we selfishly claim as our own the favors God has graciously intrusted to us, we shall meet with great loss, for we rob God, and in robbing him, we rob ourselves of heavenly blessings, and the benediction Christ will give the faithful and obedient: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." [Cf: ST 04-01-75 para. 18] p. 19, Para. 2, [1875MS].

How many now who profess to be Christians would yield up to God their beloved Isaac? Our dearest treasure belongs to God. A solemn duty rests upon Christian parents to so educate and mould the minds of their children that they will ever have a high respect and exalted reverence for God and everything sacred and holy. Such will feel that God's claims must first be regarded, that nothing is too precious to sacrifice for him. Such will, like Abraham, exemplify their faith by their works. [Cf: ST 04-01-75 para. 19] p. 19, Para. 3, [1875MS].

How many now who profess to believe God, and pass for Christians, will not obey his voice when he calls upon them to deny self, and yield to him their darling treasures. They will hesitate, and cling to earthly things. Their affections are upon the world and the things of the world, and some of these very ones will have the most to say about how much they have sacrificed to obey the truth. Isaac felt that it was a privilege to yield his life as a sacrifice to God. If God could accept him, he felt that he was honored. [Cf: ST 04-01-75 para. 20] p. 19, Para. 4, [1875MS].

Human judgment may look upon the command given to Abraham as severe, too great for human strength to bear. Abraham's strength was from God. He looked not at the things which are seen with mortal vision, but at the things which are eternal. God required no more of Abraham than he had, in divine compassion and infinite love, given to man. He gave his only begotten Son to die, that guilty man might live. Abraham's offering of Isaac was especially designed of God to prefigure the

sacrifice of his Son. [Cf: ST 04-01-75 para. 21] p. 19, Para. 5, [1875MS].

Every step that Abraham advanced toward Mount Moriah, the Lord went with him. All the agony and grief that Abraham endured during the three days of his dark and fearful trial, were imposed upon him to give us a lesson in perfect faith and obedience, and that we might better comprehend how real was the great self-denial and infinite sacrifice of the Father in giving his only Son to die a shameful death for the guilty race. No trial, no suffering or test, could be brought to bear upon Abraham, which would cause such mental anguish, such torture of soul, as that of obeying God in offering up his son. [Cf: ST 04-01-75 para. 22] p. 20, Para. 1, [1875MS].

Our Heavenly Father surrendered his beloved Son to the agonies of the crucifixion. Legions of angels witnessed the humiliation and soul-anguish of the Son of God, but were not permitted to interpose as in the case of Isaac. No voice was heard to stay the sacrifice. God's dear Son, the world's Redeemer, was insulted, mocked at, derided, and tortured, until he bowed his head in death. What greater proof can the Infinite One give us of his divine love and pity. "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: ST 04-01-75 para. 23] p. 20, Para. 2, [1875MS].

The meagre conception that many have of the worth of the soul, and the sacrifice of God's dear Son for sinful man, is shown by their works. Should God speak to them as he did to Abraham, Sacrifice your possessions, your temporal benefits that I have lent you to advance my cause, they would look in astonishment, thinking God did not mean just what he said. Their riches are as dear to them as their children, their worldly treasure is their Isaac. To honor God with their substance, they think, is a requirement altogether too great, and they cannot believe that God means it. What have this class sacrificed for God? [Cf: ST 04-01-75 para. 24] p. 20, Para. 3, [1875MS].

Men will show all the faith they have. If God should speak to them and command them to go and offer one of their beloved children, they would think God a hard master. Yet he has done more than this for them. No such command will come to test and prove them. God knew to whom he spake, when he gave the command to true and faithful Abraham. Abraham knew that it was God who had commanded, and that his promises were infallible. Had God commanded him to offer his gold, his silver, his flocks, or even his own life, he would have done so cheerfully. He would have felt that he was but yielding back to God that which belonged to him. [Cf: ST 04-01-75 para. 25] p. 20, Para. 4, [1875MS].

But there are many who know not what self-denial, or sacrifice, or devotion to God, is. They never can have extended and elevated views of the infinite sacrifice made by the Son of God to save a ruined world, until they surrender all to God. If God should speak to them in a command, as he did to Abraham, they would not be enough acquainted with his voice to understand that he did really require something of them, to show their love, and the genuineness of their faith. [Cf: ST 04-01-75 para. 26] p. 20, Para. 5, [1875MS].

The claims of God upon our love, affection, and possessions, our

talents, and ourselves, are correspondingly great as was the infinite sacrifice made in giving his Son to die for sinful man. Those who really appreciate the work of the atonement, those who have a high sense of the sacrifice Christ has made to exalt them to his throne, will count it a special honor to be partakers with Christ in his self-denial, sacrifice, and suffering, that they may be co-workers with him in saving souls. [Cf: ST 04-01-75 para. 27] p. 20, Para. 6, [1875MS].

There are many who profess the truth, who do not love God half so well as they love the world. God is testing and proving them. Their love of the world and of riches darkens their minds, perverts their judgment, and hardens their hearts. God has, to some of them at least, revealed his will, and called for a surrender of their Isaac to him. But they refuse to obey, and let golden opportunities pass. Precious time is bearing into eternity a record of duties unfulfilled and of positive neglect. [Cf: ST 04-01-75 para. 28] p. 21, Para. 1, [1875MS].

Nothing we have is of true value until it is surrendered to God. The talent of means devoted to the cause and work of God, is of tenfold more value, than if selfishly retained for the gratification of our own pleasure. The faith of the devoted martyrs was like that of Abraham, it was genuine. they valued the precious truth, and in their turn, although despised of men, hunted from place to place, persecuted, afflicted, and tormented, were valued of God. There was no place for them upon the earth, but of them, says the apostle, the world was not worthy. Those who clung to precious truth in face of prison, torture, and death, had faith that few now living possess. [Cf: ST 04-01-75 para. 29] p. 21, Para. 2, [1875MS].

Many have chosen a life of ease. They have exalted their earthly interests above the spiritual and eternal. They neglect to learn the hard lesson of self-denial, and of surrendering all to God. They do not count anything interesting, save that which is learned without much effort, and without involving any sacrifice of temporal enjoyment; and it is forgotten as soon as learned, because it cost them nothing. [Cf: ST 04-01-75 para. 30] p. 21, Para. 3, [1875MS].

The deepest poverty, with God's blessing, is better than houses and lands, and any amount of earthly treasure, without it. God's blessing places value on everything we possess; but if we have the whole world without his blessing we are indeed as poor as the beggar, for we can take nothing with us into the next world. [Cf: ST 04-01-75 para. 31] p. 21, Para. 4, [1875MS].

Those who profess to be looking for the soon coming of our Saviour, should have Abrahamic faith, a faith that is valued because it has cost them something, a faith that works by love, and purifies the soul. The example of Abraham is left on record for us upon whom the ends of the world have come. We must believe that God is in earnest with us, and that he is not to be trifled with. He means what he says, and he requires of us implicit faith and willing obedience. Then will he let his light shine around about us, and we shall be all light in the Lord. By Mrs. E. G. White. [Cf: ST 04-01-75 para. 32] p. 21, Para. 5, [1875MS].

God prepared for Adam and Eve a beautiful garden. He provided for them everything their wants required. He planted for them trees of every

variety, bearing fruit. With a liberal hand he surrounded them with his bounties--the trees for usefulness and beauty, and the lovely flowers which sprung up spontaneously, and flourished in rich profusion around them, were to know nothing of decay. Adam and Eve were rich indeed. They possessed beautiful Eden. Adam was monarch in this beautiful domain. None can question the fact that Adam was rich. But God knew that Adam could not be happy unless he had employment. Therefore he gave him something to do. He was to dress the garden. [Cf: ST 04-29-75 para. 01] p. 21, Para. 6, [1875MS].

The Creator of man never designed that he should be idle. The Lord formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. It was the law of nature, therefore the law of God, that brain, nerve, and muscle should be in active motion. Young gentlemen and ladies that refuse to labor because they are not compelled to, and because it is not fashionable, are not guided and controlled by enlightened reason. Those who shun manual labor, cannot have physical stamina. In order for the young to enjoy perfect health and perfect happiness, every organ and function must be in perfect operation as God designed they should be. If all the organs act their natural part, life, health, and happiness, will be the result. Too little exercise and staying in-doors too much, will bring on feebleness and disease of some one or more of the organs. It is sinful to impair or weaken one of the powers God has given us. The Creator designed that we should have perfect bodies, that we might preserve them in health, and render to him the offering of a living sacrifice, holy, and acceptable to God. [Cf: ST 04-29-75 para. 02] p. 22, Para. 1, [1875MS].

Exercise in useful labor will be carrying out the original plan of God, when he bade Adam and Eve to dress the garden. Life is precious, and should be preserved intelligently by regarding the laws of our being. [Cf: ST 04-29-75 para. 03] p. 22, Para. 2, [1875MS].

Fashionable idlers, who have plenty of leisure, fail to attain happiness. They have been educated to regard honest labor as only fit for the poor, while it would degrade the wealthy. They rob the brain and nervous system, by fashionable indolence, of a supply of animal energy that keeps the machinery of the body in healthful activity. [Cf: ST 04-29-75 para. 04] p. 22, Para. 3, [1875MS].

In order for the brain to have clearness and strength of thought, retentive memory and mental power, the muscles of the body should have exercise a portion of each day. [Cf: ST 04-29-75 para. 05] p. 22, Para. 4, [1875MS].

Adam was in glorious Eden. He was perfectly developed, and then set to work by his Maker that by exercise all his muscles should preserve their elasticity. Many young men and ladies are too proud, or too lazy, to engage in useful labor in the house or in the garden. [Cf: ST 04-29-75 para. 06] p. 22, Para. 5, [1875MS].

The world is full of women with but little vitality and less common sense. Society is in great need of healthful, sensible young women who are not afraid to work and soil their hands. God gave them hands to employ in useful labor. God did not give us the wonderful human machinery of the body to become paralyzed by inaction. The living

machinery God designed should be in daily activity, and in this activity or motion of the machinery is its preserving power. Manual labor quickens the circulation of the blood. The more active the circulation the more free will be the blood from obstructions and impurities. The blood nourishes the body. The health of the body depends upon the healthful circulation of the blood. If work is performed without the heart being in it, it is simply drudgery, and the benefit which should result from the exercise is not gained. [Cf: ST 04-29-75 para. 07] p. 22, Para. 6, [1875MS].

Toiling mothers who have given their children the advantages of education, and have brought them up without disciplining them to self-denial and physical labor, and have given them liberty to follow their own pleasure, will not receive much happiness and comfort from these children. In my travels I have seen that those women who entered upon married life wholly unprepared for domestic duties were not happy. They did not receive the training and the education in their youth that fitted them for the responsible position they had by most solemn covenant agreed to fill. The parents had made a great mistake. When children, they were excused from exertion in order "to enrich the mind." They could play an instrument of music, but were not educated to take responsibility. They enjoyed burying their minds in novels, but had no love to keep their houses in order. They were as incompetent for the responsible position of mothers as a girl of fifteen years. Economy of means they knew nothing of, and yet these are the mothers that are bringing up children to take their place upon the stage of action, to act their part in the drama of life. The characters of youth should not be spoiled by over-fond mothers. Parents should consider that as they neglect to thoroughly educate their daughters in domestic labors and economy, they are giving characters to them which will make their future married lives miserable. There will be disappointed husbands and neglected children, because of inefficient wives and mothers. E. G. W. [Cf: ST 04-29-75 para. 08] p. 23, Para. 1, [1875MS].

June 18, I spoke to the people from the third and fourth chapters of Malachi, reading from the 13th verse of the third chapter to the 3rd verse of the fourth chapter. I had freedom in speaking, and all listened with deep interest. And moistened eyes showed that many hearts were touched. [Cf: ST 07-22-75 para. 01] p. 23, Para. 2, [1875MS].

My husband spoke in the afternoon upon the sacredness of the work for the present time, the importance of all who labor in the cause of God taking broader views of the work, and following in his opening providence. He was very free, and his words made a marked impression upon the congregation. [Cf: ST 07-22-75 para. 02] p. 23, Para. 3, [1875MS].

After he closed his remarks I was requested to speak more especially for the benefit of the Danes present. I improved one hour, Bro. Matteson interpreting. I spoke of the missionary work that should be done by those of different languages who embraced the truth, in carrying the message of mercy and of warning to those of their nation. I mentioned the work in other countries, that there were Sabbath-keepers scattered all through Europe, that our publications were finding access to large numbers of the different nations, and that, as the result they were being led to search their Bibles, and there find the truth which is to us so precious. [Cf: ST 07-22-75 para. 03] p.

23, Para. 4, [1875MS].

While relating the wonderful work of God in bringing the light of truth to those of other nations, our American brethren present, as well as those of other tongues, were deeply interested, and I felt my own soul blessed. [Cf: ST 07-22-75 para. 04] p. 23, Para. 5, [1875MS].

In the evening, Bro. Smith spoke to a large congregation with clearness and freedom. All listened with great interest to his discourse. [Cf: ST 07-22-75 para. 05] p. 24, Para. 1, [1875MS].

June 19, at half-past five in the morning, the people assembled under the large tent for prayer and conference meeting. Several prayers were offered and many interesting testimonies borne. [Cf: ST 07-22-75 para. 06] p. 24, Para. 2, [1875MS].

One aged sister, with light and peace expressed in her countenance, spoke of the gratitude she felt in her heart for the privilege of attending the campmeeting, and that her heart was so deeply affected while sister White was dwelling upon the work of the Lord in the earth that it seemed more than her feeble frame could well endure. She expressed her desire to be among those who were doing the work of God, to whom he would finally say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." [Cf: ST 07-22-75 para. 07] p. 24, Para. 3, [1875MS].

Another sister said she felt reproved by the Spirit of the Lord, that she had followed him at too great a distance, but would come nearer to God. Another expressed her desire that the truth should have a sanctifying influence upon her affections and will, that she might give a better example to the world. [Cf: ST 07-22-75 para. 08] p. 24, Para. 4, [1875MS].

A young Danish brother expressed his desire for a new conversion to God, adding that he did not want to say more of the truth than he lived out. Another brother said he had just started out to obey the commandments of God, that he could find no other way of getting into Heaven than by willing obedience to all of God's commandments. [Cf: ST 07-22-75 para. 09] p. 24, Para. 5, [1875MS].

Many of the lonely ones have come, some a long distance, to attend this meeting and are anxious to express their gratitude for the privilege. One sister said she had not had the privilege of meeting with the people of God since the campmeeting one year ago, that the paper and her Bible were all the preaching she had had. [Cf: ST 07-22-75 para. 10] p. 24, Para. 6, [1875MS].

A Mr. C., who is dwelling upon modern holiness, wanted a discourse given to those hungering after righteousness. My husband spoke on that point, as to what constituted Bible sanctification, stating that those who claimed to be enjoying sanctification while living in opposition to the Sabbath of the fourth commandment, had the spurious article. He quoted the words of the apostle in defining "sin" as the "transgression of the law." And the words of Paul, "I had not known sin but by the law." And those of the beloved disciple, "And hereby do we 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 whoso keepeth his word in him verily is the love of God perfected; hereby know we that we are in him." Here is the only genuine Bible sanctification. The sinner is required to exercise repentance toward God for the transgression of his law, and faith in Jesus Christ, the sinner's advocate. [Cf: ST 07-22-75 para. 11] p. 24, Para. 7, [1875MS].

Another testimony was borne, then my husband made some remarks in reference to the meeting. He stated that he had been thinking ever since he had started out to attend the campmeetings, if there could not be some way devised, that, as soon as the brethren and sisters came to the meeting, they would become workers, all going to work at the first of the meeting. He stated that this was not the time nor place to consume precious moments in repeating the same testimonies over and over again, that there were men and women who felt burdened, from whom we wished to hear, those who felt the burden for souls out of Christ. [Cf: ST 07-22-75 para. 12] p. 25, Para. 1, [1875MS].

He stated that a yearly gathering cost much time and expense, farmers had come at great sacrifice, some had brought their unconverted children, hoping that their hearts would be touched, that there was great need of individual effort in the family tents, that too much precious time should not be spent in singing hymns that were not appropriate for the occasion, and that did not really give expression to the feelings. He exhorted all to settle into the work. He stated that he would not bind the feelings of any soul, would not mould their testimonies, but wanted the golden moments spent to the very best account, that all upon this important occasion should feel the necessity of watchfulness and prayer. [Cf: ST 07-22-75 para. 13] p. 25, Para. 2, [1875MS].

He further remarked in regard to that valueless, bogus sanctification which leaves the Father and his law out of the question. He stated that when our hearts kindle up as we read the claims of the law of God in his word, when we can pray with the psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law," we are in a position to claim the merits of the blood of a crucified and risen Saviour, and may fully rely upon the prayer of Christ to his Father for the sanctification which comes through the belief of the truth. [Cf: ST 07-22-75 para. 14] p. 25, Para. 3, [1875MS].

At nine A.M., we again assembled in the large tent for prayer and conference meeting. The tent was well filled. The meeting commenced by singing the hymn:--"Just as I am--without one plea, But that thy blood was shed for me, And that thou bidst me come to thee, O Lamb of God, I come, I come." [Cf: ST 07-22-75 para. 15] p. 25, Para. 4, [1875MS].

My husband followed with remarks appropriate to the hymn. He stated that all may come just as they are, without one plea, cleaving in faith to Jesus, believing that he is not only able to, but does, forgive sin and save to the uttermost all who come unto him. And that those who exalt Christ must have a high estimate of the law of God. [Cf: ST 07-22-75 para. 16] p. 25, Para. 5, [1875MS].

Many excellent testimonies were borne with expressions of earnest desires to settle into the work, to live out the truth, and be sanctified by it. [Cf: ST 07-22-75 para. 17] p. 25, Para. 6, [1875MS].

Sabbath forenoon my husband gave a discourse, and Bro. Matteson spoke in the afternoon. At four o'clock, P. M., we assembled for prayer and conference meeting. I felt deeply for those who were backslidden from God, and for those poor souls out of Christ. And from the fullness of my heart I spoke to those present. We then invited all to come forward who had backslidden, and those who wished to accept of Christ who had never made a profession of religion. There was a general move, over one hundred came forward, several for the first time. Opportunity was given for those who desired, to express their feelings. Many spoke with deep feeling. The convicting Spirit of the Lord was in our midst. Confessions were made with a spirit of contrition. We then sung:--"Just as I am--without one plea," [Cf: ST 07-22-75 para. 18] p. 25, Para. 7, [1875MS].

I improved a few moments in speaking to those who had come forward. Another verse was then sung:--"Just as I am--and waiting not To rid my soul of one dark blot, To thee, whose blood can cleanse each spot. O Lamb of God, I come, I come." [Cf: ST 07-22-75 para. 19] p. 26, Para. 1, [1875MS].

A sister arose and with deep feeling said, just as I am, O Lord, I come, I come. A boy arose, wept, but could not speak his feelings. This was a testimony, even more powerful than words. [Cf: ST 07-22-75 para. 20] p. 26, Para. 2, [1875MS].

The meeting continued with intense interest for nearly three hours. Our ministering brethren then united in praying for those who had separated themselves from the congregation by coming forward to seek the Lord. [Cf: ST 07-22-75 para. 21] p. 26, Para. 3, [1875MS].

In the evening Bro. Smith spoke to a large and attentive audience. His subject was the United States in Prophecy. [Cf: ST 07-22-75 para. 22] p. 26, Para. 4, [1875MS].

Sunday morning we again met under the tent for prayer and conference meeting. At the commencement of the meeting several prayers were offered, and were followed by interesting testimonies. [Cf: ST 07-22-75 para. 23] p. 26, Para. 5, [1875MS].

In the forenoon my husband presented the reasons of our faith. In the afternoon I spoke upon the subject of God in nature, and the duties of mothers to their children. In the evening Bro. Smith spoke upon the mark of the beast. I regret that all our brethren did not have the benefit of Bro. Smith's discourses on doctrinal subjects. It is important that they become well acquainted with the reasons of our faith. Those who are detained from these meetings miss a great privilege. And those who come to our campmeetings, and are engaged in business sessions while discourses are being given at the stand, lose opportunities which would be of the greatest benefit to them. [Cf: ST 07-22-75 para. 24] p. 26, Para. 6, [1875MS].

Tuesday morning we were awakened early by some taking down their tents and preparing to leave the ground. At quarter past six we assembled at the stand. My husband and myself each spoke about fifteen minutes. Bro. Decker was then ordained. The Spirit of the Lord rested upon us. It was a very solemn season, tears mingled with gladness of heart. And with

this meeting, marked with the special blessing of God, closed our good campmeeting. E. G. White. [Cf: ST 07-22-75 para. 25] p. 26, Para. 7, [1875MS].

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 freewill offerings came in abundance. Their ornaments and jewelry were taken from their person 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: ST 08-05-75 para. 01] p. 26, Para. 8, [1875MS].

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 cooperation, and they will need no urging. [Cf: ST 08-05-75 para. 02] p. 27, Para. 1, [1875MS].

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: ST 08-05-75 para. 03] p. 27, Para. 2, [1875MS].

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. [Cf: ST 08-05-75 para. 04] p. 27, Para. 3, [1875MS].

Cleanliness, neatness, and order, are indispensable to the proper management of the household. But when the mother makes these the all-

important duties of her life, and devotes herself to them, to the neglect of the physical development and the mental and moral training of her children, she makes a sad mistake. The *Agriculturist* speaks well upon this subject under the head of "Unprincipled Neatness." [Cf: ST 08-05-75 para. 01] p. 27, Para. 4, [1875MS].

"'Cleanliness is next to godliness;' but let us never forget that godliness is the first thing to be sought, and after that cleanliness to any extent. If anybody supposes that I mean that you are to 'get converted' in the ordinary sense of that phrase, and then go on scrubbing and scouring with all your might, without any application of Christianity to these washboard and dishpan affairs, that person has not made my acquaintance. The 'fruit of the Spirit is love, joy, peace,' etc., and beyond all price; neatness is only a secondary matter. [Cf: ST 08-05-75 para. 02] p. 28, Para. 1, [1875MS].

"We are putting cleanliness above godliness if we brush and scour until our nerves are so wearied that good temper becomes almost a physical impossibility; or if we keep our friends in constant dread of making a speck of dirt upon our premises; or if we allow ourselves to be greatly put out by any disasters that happen to our carpets or tablecloths. It is hard to bear these things, if we have not abundant means and plenty of assistance; and I do not know of anything but a true philosophy believed in by the heart, as well as the intellect, that will help us through. Do we really desire to lead true lives, and to do our duty by our families? Then we must settle in our minds what are the essentials to this end, and resolutely make other matters subordinate. [Cf: ST 08-05-75 para. 03] p. 28, Para. 2, [1875MS].

"It is neatness without principle that insists upon clean aprons and polished faces for the children more than upon gentle words and patient sympathy with their plans and pleasures, which concerns itself more about flies and dust than about family health and happiness. Bright windows and spotless paint and well-scoured floors are excellent things in their way; but if you can only secure them by a loss of all time and relish for reading and out-of-door recreation, have the nobleness to bear with some dirt and rags, rather than sacrifice the life for meat or the body for raiment. For the sake of all about you, as well as for your own sake, save your nerves from overstrain, and your intellectual life from starvation. But never sacrifice cleanliness to display. Those children are fortunate who are kept supplied with whole and clean clothing; but none of these things can begin to compare in value with a wise mother's love and care in respect to the formation of character and the development of a sound mind in a sound body. A husband has something to say 'thank you' for, whose buttons are never missing and whose dinner is always in good time and good order; but he deserves to miss the best gifts of this life who value these things above a wife's companionship and inspiration in all things most lovely and of good report." [Cf: ST 08-05-75 para. 04] p. 28, Para. 3, [1875MS].

I have seen a mother whose critical eye could discern anything imperfect in the matching of the woodwork of her house, and who was very particular to have her housecleaning thoroughly done at the precise time she had set, and would carry it through frequently at the expense of physical and spiritual health, while her children were left to run in the street and obtain a street education. These children were growing up coarse, selfish, rude, and disobedient. The mother, although

she had hired help, was so much engaged in household cares that she could not afford time to properly train her children. She let them come up with deformity of character, undisciplined, and untrained. We could but feel that the fine taste of the mother was not exercised in the right direction, or she would have seen the necessity of moulding the minds and manners of her children, and educating them to have symmetrical characters and lovely tempers. [Cf: ST 08-05-75 para. 05] p. 28, Para. 4, [1875MS].

If the mother had let these things which she has allowed to claim her first attention come in secondarily, she would have regarded the physical, mental, and moral training of her children of almost infinite importance. Those who take upon themselves the responsibility of mothers should feel under the most solemn obligation to God and to their children, to so educate them that they will have amiable and affectionate dispositions, and that they will be pure in morals, refined in taste, and lovely in character. [Cf: ST 08-05-75 para. 06] p. 29, Para. 1, [1875MS].

The mother loves her children. This is right. She cannot help it. But this love is frequently misapplied; for it leads her to indulge her children to their injury. [Cf: ST 08-05-75 para. 07] p. 29, Para. 2, [1875MS].

For years I have looked upon these children with feelings of sadness, sometimes repeating to myself these words: "That which ye sow, ye shall also reap." These children have needed the influence of a calm, well-balanced mind. The mother's time could not be more profitably spent than in seeking heavenly wisdom, and in studying how to train her children for God. If she would succeed she should have a firm trust in God, and that cheerful, hopeful mind and peaceful temper which flows from pure religious principles. Every effort made in this direction will repay her tenfold. [Cf: ST 08-05-75 para. 08] p. 29, Para. 3, [1875MS].

If mothers neglect to properly educate their children, their neglect is reflected back upon them again, making their burdens and perplexities harder than they would have been if they had devoted time and patient care in training their children to obedience and submission. It will pay in the end for mothers to make the formation of the characters of their children their first and highest consideration, that the thorns may not take root and yield an abundant harvest. God calls upon mothers to become co-workers with him in the formation of the character of their children, instead of wasting their time in needless labor to make display in their houses for the eyes of visitors, while their children are coming up with characters that are warped and deformed. They are not trained for usefulness, and their minds molded that they may have self-denial and self-control, having beautiful characters that angels can love. The inward adorning the ornament of a meek and quite spirit God values. In comparison with this, outward ornamentation is but little consequence. [Cf: ST 08-05-75 para. 09] p. 29, Para. 4, [1875MS].

Mothers have a sacred mission in directing and educating the minds of their children. They should not be so engrossed with the artificial and burdened with care that they cannot have time to educate their children from God's great book of nature, impressing their young minds with the

beauties of opening buds and flowers. The lofty trees, the lovely birds caroling forth their happy songs to their Creator, speak to their senses of the goodness, mercy, and benevolence of God. Every leaf and flower with their varied tints, perfuming the air, teach them that God is love. All that is good and lovely and beautiful in this world speaks to them of the love of our Heavenly Father. The character of God they may discern in his created works. Parents should improve every opportunity to impress their children by connecting in their minds God with the things of nature, that they may look up through nature to nature's God. Lead your children to regard God as the Creator of all things, and to reverence and fear him who is exalted above the heavens, and to love him because he first loved them. The evidences of his love they have on every hand, speaking to them through the glories of nature. Your temporal matters may be neglected rather than the heart wants and culture of the minds of your children. E. G. White. [Cf: ST 08-05-75 para. 10] p. 29, Para. 5, [1875MS].

[The following letter from sister White was written while traveling from one meeting to another. On the cars, and in the depots, wherever she could find opportunity, she has penned a few lines which we are pleased to present to the readers of the Signs.-W. C. W.] [Cf: ST 08-12-75 para. 01] p. 30, Para. 1, [1875MS].

Our third campmeeting is closed. We have been well cared for at these meetings. A small tent was furnished for our use, and our meals were prepared by kind friends, on the campground. After the meetings were closed Bro. Chase took us to his home where we shared his hospitality taking a nights rest and a New England breakfast before starting on our way to the next meeting. On the way to Bro. Chase's, we passed through Monroe, where we labored seventeen years ago with Bro. Sperry. He has long since closed his labors, to rest till the voice of Jesus shall call the righteous from their graves to a glorious, immortal life. We work on, still waiting for Christ's appearing. [Cf: ST 08-12-75 para. 02] p. 30, Para. 2, [1875MS].

On Tuesday night we were awakened by a fearful storm. The lightning flashes followed in such quick succession as to make one blaze of light. The thunder, peal after peal, seemed to shake the earth. In the morning the heavens presented the appearance of burnished brass. This and another severe thunder storm the next night did great damage, shattering the forest trees, damaging houses, and in several cases injuring the sleeping inmates. The railroad was washed away in several places so delaying us that we did not reach the Minnesota Campground till Friday. [Cf: ST 08-12-75 para. 03] p. 30, Para. 3, [1875MS].

It is painful to witness, as we pass from place to place, the reckless, frivolous conduct of many of the youth. The Bible attaches the greatest importance to moral rectitude. The books of Moses, the Psalms of David, the Proverbs, the Apostles, and the teachings of our Saviour, present the idea that every one is to be tried by his principles; not by his profession, his faith, or his appearance; for although of fine appearance, he may have hidden sins. The heart must be renewed; the tree must be made good or good fruit will not appear. "Marvel not" said Christ to Nicodemus, "that I said unto you, ye must be born again." A new moral taste has to be created before man will love to obey the law of God. [Cf: ST 08-12-75 para. 04] p. 30, Para. 4, [1875MS].

How much I have thought upon the popular revivals. There are a great many modern inventions to remedy the evils existing in society, but we have seen very little enduring good result from them. Advantage is taken of the impulses of the moment, to induce men to profess to leave a sinful life. Reformation in life is needed, but the reformation made under excitement will seldom outlast the excitement in which it originated. Conversions made by moving the feelings by the relation of anecdotes and sensational stories, do not bear the impress of Heaven. Heart work is needed. The sinner needs to have a clearly defined understanding of what sin is, and that he must repent of sin, which is the transgression of the law of God. When this is understood the seed is sown for a true and thorough conversion. [Cf: ST 08-12-75 para. 05] p. 30, Para. 5, [1875MS].

We have examples of men of debased morals who have been brought before the law of God, the true mirror: in it they have seen the defects of their character, and when pointed to the atoning blood of a crucified Redeemer, they accepted it as their only hope, they were truly converted. From this time their life was changed; they have not a sensational religion. [Cf: ST 08-12-75 para. 06] p. 31, Para. 1, [1875MS].

David sinned, he transgressed the law of God. A prophet of God was sent to reprove him, and convict him of his error. He did not sing affecting songs, nor tell touching anecdotes, but he brought before David an illustration of his own course, in a figure, and let him pass sentence upon himself, then he said, "Thou art the man." David repented and found pardon through Christ. And thus it must be with the sinner now, he must realize the enormity of his sin, before he can exercise true repentance and experience a thorough conversion. Ellen G. White. [Cf: ST 08-12-75 para. 07] p. 31, Para. 2, [1875MS].

Some mothers are at fault in releasing their daughters from toil and care. By so doing they encourage them in indolence. The excuse these mothers sometimes plead is, "My daughters are not strong." But they take the sure course to make them weak and inefficient. Well-directed labor is just what they require to make them strong, vigorous, cheerful, happy, and courageous to meet the various trials with which this life is beset. [Cf: ST 08-19-75 para. 01] p. 31, Para. 3, [1875MS].

Mothers, labor will not injure your daughters so much as indolence will. Do they feel weary at the close of their day's duties? A night's rest will refresh and invigorate them, and in the morning they will be prepared to engage again in useful labor. [Cf: ST 08-19-75 para. 02] p. 31, Para. 4, [1875MS].

Many mothers are too ready to shield their delicate, ease-loving, pleasure-seeking, daughters from care and responsibility, as though they feared that a little care would injure them. These mothers make a sad mistake. In lifting responsibilities from their daughters, they make them inefficient for useful labor, and render them useless so far as practical life is concerned. [Cf: ST 08-19-75 para. 03] p. 31, Para. 5, [1875MS].

Their education has a tendency to make them thoughtless of others.

They are frivolous, and, perhaps, vain. Their minds are occupied with themselves. Their own amusements and selfish gratifications are their chief study. They become proud, unteachable, and unamiable. They fancy themselves delicate in health, when they have the powers within them, if called into exercise, to make useful, working women. [Cf: ST 08-19-75 para. 04] p. 31, Para. 6, [1875MS].

Indolence is a curse to them. They learn the fashionable, simpering, and artificial lisp, so common with spoiled young ladies. Affectation is seen in almost every action. They are amused with themselves, and are thoughtless of others. They live upon the plenty which surrounds them in their parental homes, and depend upon the bounty given them of their parents. They lean upon parental strength, and fail to acquire the power of depending upon themselves. And those of this class are unprepared for the stern realities of life. They make no provision for the losses and disappointments of this inconstant life. They may be deprived of property and of parents. What then, will they lean upon? They have not acquired a principle of self-support, of noble independence and self reliance, and they droop through murmuring, disappointment, and discouragement. They may then regret the defects in their education, and blame their mothers for them. These are some of the many fruits of a mother's mistaken fondness. [Cf: ST 08-19-75 para. 05] p. 31, Para. 7, [1875MS].

Inactivity weakens the system. God made men and women to be active and useful. Nothing can increase the strength of the young like proper exercise of all the muscles in useful labor. But the indulgent mother frequently sacrifices her life in her misguided affection for her children. And are they, in any way, benefited by the great sacrifice of the precious strength of the mother? No; they are positively and permanently injured. They are taught to think and care only for themselves. "Just as the twig is bent, the tree inclines." [Cf: ST 08-19-75 para. 06] p. 32, Para. 1, [1875MS].

Especially is this the case with those daughters who are more directly under the influence of the mother. She should instruct her daughters not to yield to indispositions and slight ailments. If they complain of inability to labor, they should not be urged to eat. They should be taught that if they are unable to perform light labor, the system is not in a condition to take care of food. They should fast for one or two meals, and drink only pure, soft water. The loss of a meal or two will enable the overburdened system to overcome slight indispositions; and even graver difficulties may be overcome by this simple process. [Cf: ST 08-19-75 para. 07] p. 32, Para. 2, [1875MS].

It is very injurious for persons in full flesh to lie in bed, simply because they feel sick. Some, even while thus inactive, eat regularly. The physical, mental, and moral powers are enfeebled by indolence. [Cf: ST 08-19-75 para. 08] p. 32, Para. 3, [1875MS].

Mothers, if your daughters are surrounded with plenty, do not make this an excuse for neglecting to give them an education in the useful branches of household labor. Do not encourage them in indolence, or allow frivolous employment of their time. You should help your children to acquire a knowledge, that, if necessary, they could live by their own labor. You should teach them to be decided in following the calls of duty. [Cf: ST 08-19-75 para. 09] p. 32, Para. 4, [1875MS].



Young friends, learn to lean upon divine strength. All other, in comparison with this, is feebleness. Although you may feel weak, you may look to God by faith, for energy to make your efforts efficient. In the strength of your Redeemer, you can follow in the path of duty. You can stand in his strength self-reliant, with noble independence, working with diligence to develop good physical, mental, and moral strength. You can do this while you depend upon the grace of your Redeemer to aid you in your efforts. Follow in the path of duty, and you may be assured that the dangers, trials, toils, and conflicts, of life, will never intrude their dark shadows in the mansions Christ is preparing for the faithful. [Cf: ST 08-19-75 para. 10] p. 32, Para. 5, [1875MS].

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things have passed away." E. G. White. [Cf: ST 08-19-75 para. 11] p. 33, Para. 1, [1875MS].

A life of fashion takes from the simplicity and attractive beauties of nature. Our artificial habits deprive us from enjoying the natural, and unfit us for practical life. How can Christian mothers, in the education of their children, follow in the steps of the multitude, and bow at the shrine of fashion? [Cf: ST 12-09-75 para. 01] p. 33, Para. 2, [1875MS].

To live fashionably is an expensive, as well as thankless, life. Much time and means are squandered merely to create sensation in fashionable society, which the Master has intrusted to his professed people, with which to bless the needy, and to advance his cause. Garments are prepared with much labor and great expenditure of means, to beautify the person, and make the outward appearance beautiful; yet, notwithstanding all this artificial adornment, they poorly compare with the beauty of the simplest flower of nature. [Cf: ST 12-09-75 para. 02] p. 33, Para. 3, [1875MS].

The Redeemer of the world, in giving his lessons of trust to his disciples, points them to the lilies of the field, and says, "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." The great amount of needless toil to make the outward appearance attractive by artificial decorations is frequently at the sacrifice of health. After all the preparations that variety and pride can suggest, those who thus adorn themselves cannot bear comparison, in all their costly array, to the simple, natural lily of the field. [Cf: ST 12-09-75 para. 03] p. 33, Para. 4, [1875MS].

I would impress upon Christian mothers the necessity of being awake to the fact that every act of their lives is telling upon the future of their children, and is forming their characters to be swayed by the customs of society, or is giving them correct views of truth and right principles, as the basis of their actions. Many Christian mothers feel compelled, through false views, to fall into the customs of society, and the tide of fashion. With their mature experience they may be better able to withstand the current of fashionable life, and avoid its downward and vicious tendencies; but in adorning their houses, and in arraying their children according to the custom of fashionable society,

they are giving examples to their children, and surrounding them with an influence, that is calculated to foster pride, vanity, and selfishness, and they are swept in with the current of fashion, drifting, drifting, away from true goodness and away from God. [Cf: ST 12-09-75 para. 04] p. 33, Para. 5, [1875MS].

How many precious hours are occupied by parents in the education of their children for fashionable miseries, for lives that are worse than lost. How much more profitable would be the lessons given to their children of the wonderful works of God in nature, seen in the simple, yet delicate, beautifully tinted flowers. Parents can teach their children that all the display and costly adornings cannot compare in beauty and glory to one of God's modest flowers. The minds of children should be led to see the hollowness of fashionable life. [Cf: ST 12-09-75 para. 05] p. 33, Para. 6, [1875MS].

Parents should overcome desires of living for appearance. They should rather devote time to make their children happy at their homes, that they may love the society of their parents; making them their confidants and advisers, and enjoying useful employment, acquiring a taste for the natural, rather than the artificial. We should imprint upon our children's minds that they are not their own, to go, and come, and dress, and act, as they please. They are God's property, purchased by the sacrifice of the life of Christ; and their life is not to be idled away in indolence, or in seeking their own pleasures. If they possess personal attractions, and rare natural abilities, greater care should be taken in their education, lest these endowments be turned to a curse, and are so used as to disqualify them for the sober realities of this life, and, through flattery, and vanity, and love of display, unfit them for the better life. [Cf: ST 12-09-75 para. 06] p. 34, Para. 1, [1875MS].

Our children should be carefully instructed in regard to their own being, and the obligations, relations, and duties of life. They should be taught that their life is not to be wasted in vanity, folly, and pride; for God has given them life to be improved. They should teach them that they have a place to fill, a part to act, and an object to gain. They should educate them not to be carried, but to bear burdens, to deny self, and to practice self-control. [Cf: ST 12-09-75 para. 07] p. 34, Para. 2, [1875MS].

Mothers, the time devoted by many of you, with busied fingers and wearied eyes, diligently working in trimming, or in embroidering a skirt or dress, to attract admiration and envy by those who cannot have these extras, is poorly spent. In the end it will prove to you like the apples of Sodom, beautiful without, but ashes within. You are, in thus devoting time and means for display, teaching your children to love these things. "As the twig is bent, the tree inclines." As your sons and daughters become older, approaching manhood and womanhood, you mourn that their minds are frivolous, and absorbed in their pleasures, in fashionable dress, and outward display, while they have but little sense of their obligations to their parents, or to their God. They frequently have a positive disrelish for useful labor, or to lighten the burdens borne by their parents. [Cf: ST 12-09-75 para. 08] p. 34, Para. 3, [1875MS].

The seed that the parents have sown in the hearts of their children

has sprung up, and is yielding an abundant harvest. The lessons they have taught their children are put into practical use. They are what their parents made them. They do not possess moral worth, or noble independence. They follow in the wake of fashion, and live to be petted, and flattered, and admired. Outward show is the ambition of their worse than useless lives. [Cf: ST 12-09-75 para. 09] p. 34, Para. 4, [1875MS].

Our children should be instructed that they may be intelligent in regard to their own physical organism. They can at an early age, by patient instruction, be made to understand that they should obey the laws of their being, if they would be free from pain and disease. They should understand that their lives cannot be useful, if they are crippled by disease. Neither can they please God if they bring sickness upon themselves by the disregard of nature's laws. [Cf: ST 12-09-75 para. 10] p. 35, Para. 1, [1875MS].

Many professedly Christian parents follow the example of the multitude in their conformity to the world. Parents, you have taken the responsibility of bringing children into the world, without any voice of theirs, and you are responsible for the lives and souls of your children. They have the attractions of the world to fascinate and allure. You can educate them so as to fortify them against its corrupting influence. You can train them to bear life's responsibilities, and to realize their obligations to God, truth, and duty, and the bearing that their actions will have upon their future immortal life. Many needless things are made of the first importance, even by Christian parents, in the education of their children. A close investigation, enlightened by the Spirit of God, would reveal to these parents that a great share of the burdens and fatigue of life they suffer, God has not bound upon them; but they gather them upon themselves in doing the very things God has expressly forbidden them to do. [Cf: ST 12-09-75 para. 11] p. 35, Para. 2, [1875MS].

"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." Many professed Christian parents, in order to gratify their children, labor, and expend means, wear away their strength, and even sacrifice their lives, in order to have their children keep pace with fashion. As I have seen these parents worrying, and complaining of trials, and temptations, and darkness, and gloom, fretting their way through life, carrying their unnecessary load of care, I have been reminded of the words of Christ to the Pharisees, "Ye tithe mint and rue, and all manner of herbs, and pass over judgment, and the love of God." [Cf: ST 12-09-75 para. 12] p. 35, Para. 3, [1875MS].

There is a natural tendency with all to be sentimental, rather than practical. In view of this fact, it is important that parents, in the education of their children, should direct and train their minds to love truth, duty, and self-denial, and to possess noble independence, to choose to be right, if the majority choose to be wrong. Our children who are receiving an education at school, should become intelligent in regard to their own bodies, the habitation God has given them, and bring their knowledge to bear upon their everyday life, that they may become intelligent in regard to the relation their eating, dressing, and walking, sustain to life, health, and happiness. [Cf: ST 12-09-75

para. 13] p. 35, Para. 4, [1875MS].

If they preserve to themselves sound constitutions and amiable tempers, they will possess true beauty that they can wear with a divine grace. And they will have no need to be adorned with artificials, for these are always expressive of an absence of the inward adorning of true moral worth. A beautiful character is of value in the sight of God. Such beauty will attract, but not mislead. Such charms are fast colors; they never fade. [Cf: ST 12-09-75 para. 14] p. 35, Para. 5, [1875MS].

Parents, here is a work before you. You may preserve your health by being less anxious for the outward, beautifying the person with artificial adornings, and devote your precious time to the adorning and beautifying of the mind. You may, in the fear of God, take up your neglected duty, and train your children to form characters for Heaven. The inspired apostle contrasts the inward adorning with the outward artificial display, and pronounces it not corruptible. The ornament of a meek and quiet spirit he declares is of great price in the sight of God. If we are clearly told what God values, we shall be inexcusable if we continue to love display, to idolize our bodies, and to neglect to cultivate the inward adorning and perfect beautiful characters that God can approve. E. G. W. [Cf: ST 12-09-75 para. 15] p. 36, Para. 1, [1875MS].

Should all whom God has prospered with earthly riches carry out his plan in faithfully giving a tenth of all their increase, and if they should not withhold their trespass offerings and their thank offerings, the treasury would be constantly replenished. The simplicity of the plan of systematic benevolence does not detract from its merits, but extols the wisdom of God in its arrangement. Everything bearing the divine stamp unites simplicity with utility. [Cf: RH 01-01-75 para. 1] p. 36, Para. 2, [1875MS].

If systematic benevolence was universally adopted, according to God's plan, and the tithing system carried out as faithfully by the wealthy as it is by the poorer classes, there would be no need of repeated and urgent calls for means at our large religious gatherings. There has been a neglect, in the several churches, of keeping up the plan of systematic benevolence, and the result has been an impoverished treasury and a backslidden church. [Cf: RH 01-01-75 para. 2] p. 36, Para. 3, [1875MS].

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offering. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." [Cf: RH 01-01-75 para. 3] p. 36, Para. 4, [1875MS].

God has been robbed in tithes and in offerings. It is a fearful thing

to be guilty of withholding from the treasury, or of robbing God. Ministers who preach the word at our large gatherings feel the sinfulness of neglecting to render to God the things that are his. They know that God will not bless his people while disregarding his plan of benevolence. They seek to arouse the people to their duty by pointed, practical discourses, showing the danger and sinfulness of selfishness and covetousness. Conviction fastens upon minds, and the icy chill of selfishness is broken. And when the call is made for donations to the cause of God, some, under the stirring influence of the meetings, are aroused to give who otherwise would do nothing. As far as this class is concerned, good results have been realized. But under pressing calls many feel the deepest who have not had their hearts frozen up with selfishness. They have conscientiously kept their means flowing out to advance the cause of God. Their whole being is stirred by the earnest appeals made, and the very ones respond who may have given all their circumstances in life would justify. [Cf: RH 01-01-75 para. 4] p. 36, Para. 5, [1875MS].

But these wholehearted, liberal believers, prompted by their zealous love for the cause, in their desire to do promptly for the cause, judge themselves capable of doing more than God requires them to do, for their usefulness is crippled in other directions. These willing ones sometimes pledge to raise sums when they know not from what source they are coming, and some are placed in distressing circumstances to meet their pledges. Some are obliged to sell their produce at great disadvantage. Some have actually suffered for the conveniences and necessities of life, in order to meet their pledges. [Cf: RH 01-01-75 para. 5] p. 37, Para. 1, [1875MS].

There was a time at the commencement of our work when such sacrifice would have been justified, when God would have blessed all who thus ventured out to do for his cause. The friends of truth were few, and means were very limited. But the work has been widening and strengthening until there are means enough in the hands of believers to amply sustain the work in all its departments without embarrassing any, if all would bear their proportional part. The cause of God need not be crippled in the slightest degree. The precious truth has been made so plain that many have taken hold of it, who have in their hands means which God has intrusted to them for the purpose of using to advance the interests of the truth. If these men of means do their duty, there need not be a pressure brought upon the poorer brethren. [Cf: RH 01-01-75 para. 6] p. 37, Para. 2, [1875MS].

We are in a world of plenty. If the gifts and offerings were proportionate to the means which each has received of God, there would be no need of the urgent call for means at these large gatherings. I am fully convinced it is not the best plan to bring a pressure upon the point of means at our campmeetings. Men and women who love the cause of God as they do their lives will pledge upon these occasions when their families must suffer for the very means that they have promised to give to advance the cause. Our God is not a taskmaster, requiring the poor man to give means to the cause that belong to his family to keep them in comfort and above pinching want. [Cf: RH 01-01-75 para. 7] p. 37, Para. 3, [1875MS].

The call for means at our large campmeetings has been attended hitherto with apparently good results so far as the wealthy are

concerned. But we fear the result of the continued effort to thus replenish the treasury. There will be, we fear, a reaction. Greater effort should be put forth, by responsible men in the different churches, to have all follow the plan of God's arrangement. If systematic benevolence is carried out, the urgent calls for means at the campmeetings for various enterprises will not be necessary. [Cf: RH 01-01-75 para. 8] p. 37, Para. 4, [1875MS].

God has devised a plan by which all may give as he has prospered them, and which will make giving a habit without waiting for special calls. Those who can do this, and will not because of their selfishness, are robbing their Creator, who has bestowed upon them means to invest in his cause to advance its interests. Until all shall carry out the plan of systematic benevolence, there will be a failure in coming up to the apostolic rule. Those who minister in word and doctrine should be men of discrimination. They should, while they make general appeals, become acquainted with the ability of those who respond to their appeals, and should not allow the poor to pay large pledges. After a man has once consecrated a certain sum to the Lord, he feels that it is sacred and consecrated to a holy use. This is true, and therefore our preaching brethren should be well informed of whom they accept pledges. [Cf: RH 01-01-75 para. 9] p. 38, Para. 1, [1875MS].

Each member of the different families in our churches who believe the truth may act a part in its advancement by cheerfully adopting systematic benevolence. "Let every one of you lay by him in store [margin, by himself at home], . . . that there be no gatherings when I come." The burden of urging and pressing individuals to give of their means was not designed to be the work of God's ministers. The responsibility should rest upon every individual who enjoys the belief of the truth. "Let every one of you lay by him in store, as God has prospered him." Every member of the family, from the oldest down to the youngest, may take part in this work of benevolence. [Cf: RH 01-01-75 para. 10] p. 38, Para. 2, [1875MS].

The offerings of little children may be acceptable and pleasing to God. In accordance with the spirit that prompts the gifts will be the value of the offering. The poor, by following the rule of the apostle in laying by every week a small sum, help to swell the treasury, and the gifts are wholly acceptable with God; for they are making just as great sacrifices as their more wealthy brethren, and even greater. The plan of systematic benevolence will prove a safeguard to every family against temptations to spend means for needless things, and especially will it prove a blessing to the rich in guarding them from indulging in extravagances. [Cf: RH 01-01-75 para. 11] p. 38, Para. 3, [1875MS].

Every week the demands of God upon each family are brought to mind by each of its members fully carrying out the plan, and as its members have denied themselves some superfluity in order to have means to put into the treasury, lessons of value in self-denial for the glory of God have been impressed upon the heart. Once a week, each is brought face to face with the doings of the past week--the income that he might have had if he had been economical, and the means he has not because of indulgence. His conscience is reined up, as it were, before God, and either commends or accuses him. He learns that if he retains peace of mind and the favor of God, he must eat, and drink, and dress, to his glory. [Cf: RH 01-01-75 para. 12] p. 38, Para. 4, [1875MS].

Systematic action in giving in accordance with the plan keeps open the channel of the heart in liberal gifts. We place ourselves in connection with God, that he may use us as channels that his gifts may flow through us to others. The poor will not complain of systematic benevolence; for it touches them lightly. They are not neglected and passed by, but are favored with acting a part in being co-workers with Christ, and will receive the blessing of God as well as the wealthy. In the very process of laying aside the littles as they can spare them, they are denying self and cultivating liberality of heart. They are educating themselves to good works, and are meeting the design of God in the plan of systematic benevolence as effectually as the more wealthy who give of their abundance. [Cf: RH 01-01-75 para. 13] p. 39, Para. 1, [1875MS].

In the days of the apostles, men went everywhere preaching the word. New churches were raised up. Their love and zeal for Christ led them to acts of great denial and sacrifice. Many of these Gentile churches were very poor; yet the apostle declares that their deep poverty abounded to the riches of their liberality. Their gifts were extended beyond their power. Men periled their lives and suffered the loss of all things for the truth's sake. [Cf: RH 01-01-75 para. 14] p. 39, Para. 2, [1875MS].

The apostle suggests the first day of the week as a proper time to review the course of Providence and the prosperity experienced, and in the fear of God, with true gratitude of heart for the blessings he has bestowed, decide how much, according to his own devised plan, shall be rendered back to him. [Cf: RH 01-01-75 para. 15] p. 39, Para. 3, [1875MS].

God has designed that the exercise of benevolence should be purely voluntary, not having recourse even to eloquent appeals to excite sympathy. "The Lord loveth a cheerful giver." He is not pleased to have his treasury replenished with forced supplies. The loyal hearts of the people of God, rejoicing in the saving truth for this time, will, through love and gratitude to him for this precious light, be earnest and anxious to aid with their means in sending the truth to others. The very best manner to give expression to our love for our Redeemer, is to give and make offerings to bring souls to the knowledge of the truth. [Cf: RH 01-01-75 para. 16] p. 39, Para. 4, [1875MS].

The plan of redemption was entirely voluntary on the part of our Redeemer, and it is the purpose of Christ that all our benevolence should be freewill offerings. E. G. W. [Cf: RH 01-01-75 para. 17] p. 39, Para. 5, [1875MS].

"I am doing a great work," says Nehemiah, "so that I cannot come down. Why should the work cease whilst I leave it, and come down to you?" [Cf: RH 01-28-75 para. 1] p. 39, Para. 6, [1875MS].

God's people, in this important time for the church, should not relax their watchfulness or vigilance for one moment. Satan is upon our track. He is determined to overcome God's commandment keeping people, with his temptations. If we give no place to the devil, but resist his devices steadfast in the faith, we shall have strength to depart from all iniquity. Those who keep the commandments of God will be a power in the land, if they live up to their light and their privileges. They may

be patterns of piety, holy in heart and in conversation. We shall not have ease, that we may cease watchfulness and prayer. As the time draws near for Christ to be revealed in the clouds of Heaven, Satan's temptations will be brought to bear with greater power upon those who keep God's commandments, for he knows that his time is short. [Cf: RH 01-28-75 para. 2] p. 40, Para. 1, [1875MS].

The work of Satan will be carried on through agents. Ministers who hate the law of God will employ any means to lead souls from their loyalty. Our bitterest foes will be among this class of persons. Their hearts are fully determined to make war against those who keep the commandments of God and have the faith of Jesus. This class feel that it is a virtue to talk, to write, and act out, the most bitter hatred against us. We need not look for fair dealing, or for justice, at their hands. Many of them are inspired by Satan with insane madness against those who are keeping the commandments of God. We will be maligned and misrepresented, all our motives and actions will be misjudged, and our characters will be attacked. The wrath of the dragon will be manifested in this manner. But I saw that we should not be in the least discouraged. Our strength is in Jesus, our advocate. If we, in humility and humble trust, hold fast to God, he will give us grace and heavenly wisdom to withstand all the wiles of Satan, and to come off victors. [Cf: RH 01-28-75 para. 3] p. 40, Para. 2, [1875MS].

It will not increase our influence, or bring us into favor with God, to come down from our great work to their level in meeting their slanders. There are those who will resort to any species of deception and gross falsehood, to gain their object and deceive souls, and to cast stigma upon the law of God and those who love to obey his commandments. They will repeat the most inconsistent and vile falsehoods, over and over, until they make themselves believe that they are truth. These are the strongest arguments they have to use against the Sabbath of the fourth commandment. We should not allow our feelings to control us, and divert us from the work of warning the world. [Cf: RH 01-28-75 para. 4] p. 40, Para. 3, [1875MS].

The case of Nehemiah is a forcible illustration. He was engaged in building the walls of Jerusalem, and the enemies of God were determined that the walls should not be built. "But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it." [Cf: RH 01-28-75 para. 5] p. 40, Para. 4, [1875MS].

In this case, a spirit of hatred and opposition to the Hebrews formed the bond of union, and created the mutual sympathy among different bodies of men, who otherwise might war against each other. This will illustrate what we frequently witness in our day in the existing union of men of different denominations to oppose the present truth, whose only bond seems to be that which is dragonic in its nature, manifesting hatred and bitterness against the remnant who keep the commandments of God. This is especially seen among those who seem to be famous in hating and slandering each other, when they can spare time from their efforts to misrepresent, slander, and in every way abuse Seventh-day Adventists. "Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them." [Cf: RH 01-28-75



para. 6] p. 41, Para. 1, [1875MS].

We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our strength. Nothing disturbs Satan so much as our not being ignorant of his devices. If we feel our dangers, we shall feel the need of prayer as did Nehemiah, and, like him, we shall obtain that sure defense that will give us security in peril. If we are careless and indifferent, we shall surely be overcome by Satan's devices. We must be vigilant. While, like Nehemiah, we resort to prayer, taking all our perplexities and burdens to God, we should not feel that we have nothing to do. We are to watch as well as pray. We should watch the work of our adversaries, lest they gain advantage in deceiving souls. We should, in the wisdom of Christ, make efforts to defeat their purposes, while, at the same time, we do not suffer them to call us from our great work. Truth is stronger than error. Righteousness will prevail over wrong. [Cf: RH 01-28-75 para. 7] p. 41, Para. 2, [1875MS].

The Lord's people are seeking to heal the breach which has been made in the law of God. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Cf: RH 01-28-75 para. 8] p. 41, Para. 3, [1875MS].

This disturbs the enemies of our faith, and every means is employed to hinder us in our work. And yet the brokendown wall is going steadily up. The world is being warned, and many are turning away from trampling under their feet the Sabbath of Jehovah. God is in this work, and man cannot stop it. The angels of God are working with the efforts of God's faithful servants, and steadily the work advances. [Cf: RH 01-28-75 para. 9] p. 41, Para. 4, [1875MS].

We shall meet with opposition of every description, as did the builders of the walls of Jerusalem; but if we watch and pray, and work as they did, God will fight our battles for us and give us precious victories. Nehemiah "clave unto the Lord and departed not from following him, but kept his commandments which the Lord commanded Moses, and the Lord was with him." [Cf: RH 01-28-75 para. 10] p. 42, Para. 1, [1875MS].

Messengers were sent repeatedly, soliciting a conference with Nehemiah, but he refused to meet them. Bold threats were made of what they proposed to do, and messengers were sent to harangue the people engaged in their work of building. They presented flattering inducements, and promised them a freedom from restraint, and wonderful privileges, if they would unite their interest with them, and cease their work of building the walls of Jerusalem. [Cf: RH 01-28-75 para. 11] p. 42, Para. 2, [1875MS].

But the people were commanded not to engage in controversy with their

enemies, and to answer them not a word, that no advantage of words might be given them. Threatenings and ridicule were resorted to. They said, "Even that which they build, if a fox go up, he will even break down their stone wall." Sanballat "was wroth, and took great indignation, and mocked the Jews." Nehemiah prays, "Hear, O our God; for we are despised; and turn their reproach upon their own head." [Cf: RH 01-28-75 para. 12] p. 42, Para. 3, [1875MS].

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down. Why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballet his servant unto me in like manner the fifth time with an open letter in his hand." [Cf: RH 01-28-75 para. 13] p. 42, Para. 4, [1875MS].

We shall receive the most fierce opposition from that class who oppose the law of God. But like the builders of the walls of Jerusalem, we should not be diverted and hindered from our work by reports, by messengers desiring discussion or controversy, or by intimidating threats, the publication of falsehoods, or any of the devices Satan may instigate. Our answer should be, We are engaged in a great work, and we cannot come down. We shall sometimes be perplexed to know what course we should pursue, to preserve the honor of the cause of God, and to vindicate his truth. [Cf: RH 01-28-75 para. 14] p. 42, Para. 5, [1875MS].

The course of Nehemiah should have a strong bearing upon our minds, as to the manner of meeting this kind of opponents. We should take all these things to the Lord in prayer, as Nehemiah made his supplication to God while his own spirit was humbled. He clung to God with unwavering faith. This is the course we should pursue. Time is too precious for the servants of God to devote to vindicating their character blackened by those who hate the Sabbath of the Lord. We should move forward with unwavering confidence, believing that God will give to his truth great and precious victories. In humility, meekness, and purity of life, relying upon Jesus, we shall carry a convincing power with us that we have the truth. [Cf: RH 01-28-75 para. 15] p. 42, Para. 6, [1875MS].

We do not understand the faith and confidence we may have in God, the great blessings which faith will give us, as is our privilege. An important work is before us. We are to obtain a moral fitness for Heaven. Our words and our example are to tell upon the world. Angels of God are actively engaged in ministering to the children of God. Precious promises are upon record on condition of our obedience to God's requirements. Heaven is full of the richest of blessings, all waiting to be communicated to us. If we feel our need, and come to God in sincerity and in earnest faith, we shall be brought into close connection with Heaven, and shall be channels of light to the world. [Cf: RH 01-28-75 para. 16] p. 43, Para. 1, [1875MS].

The warning needs to be often sounded, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." [Cf: RH 01-28-75 para. 17] p. 43, Para. 2, [1875MS].

The conflict of Christ with Satan in the wilderness will be regarded

with sacred interest by every true follower of Christ. We should have feelings of the deepest gratitude to our Redeemer for teaching us by his own example how to resist and overcome Satan. Jesus did not visit scenes of gaiety and feasting to attain the victory so essential to our salvation; but he went into a desolate wilderness. Many do not even contemplate this scene of Christ in conflict with the fallen chief. They do not enter into sympathy with their Redeemer. Some even doubt whether Christ really felt the pangs of hunger in his abstinence from food during the period of forty days and forty nights. [Cf: RH 03-04-75 para. 1] p. 43, Para. 3, [1875MS].

He who suffered death for us on Calvary's cross, just as surely suffered the keenest pangs of hunger as that he died for us. And no sooner did this suffering commence than Satan was at hand with his temptations. We have a foe no less vigilant to contend with. Satan adapts his temptations to our circumstances. In every temptation he will present some bribe, some apparent good to be gained. But in the name of Christ we may have complete victory in resisting his devices. [Cf: RH 03-04-75 para. 2] p. 43, Para. 4, [1875MS].

It is more than eighteen hundred years since Christ walked upon the earth as a man among men. He found suffering and wretchedness abounding everywhere. What humiliation on the part of Christ! For, though he was in the form of God, he took upon himself the form of a servant. He was rich in Heaven, crowned with glory and honor, and for our sakes he became poor. What an act of condescension on the part of the Lord of life and glory, that he might lift up fallen man. [Cf: RH 03-04-75 para. 3] p. 43, Para. 5, [1875MS].

Jesus did not come to men with commands and threatenings, but with love that is without a parallel. Love begets love; and thus the love of Christ displayed upon the cross woos and wins the sinner, and binds him, repenting, to the cross, believing and adoring the matchless depths of a Saviour's love. Christ came to the world to perfect a righteous character for many, and to elevate the fallen race. But only a few of the millions in our world will accept the righteousness and excellency of his character, and fulfill the requirements given to secure their happiness. [Cf: RH 03-04-75 para. 4] p. 43, Para. 6, [1875MS].

His lessons of instruction and his holy life, if followed, would stay the tide of physical and moral wretchedness that has so defiled the moral image of God in man that he bears scarcely a resemblance to the noble Adam as he stood in Eden in his holy innocence. Every prohibition of God is for the health and eternal well-being of man. In obedience to all the requirements of God, there will be peace and happiness unaccompanied with shame or reproaches of conscience. [Cf: RH 03-04-75 para. 5] p. 44, Para. 1, [1875MS].

But very few of the Christian world are following their Master in a course of humble obedience, progressing in holiness and perfection of Christian character. Intemperance and licentiousness are greatly increasing, and are practiced to a large extent under the cloak of Christianity. This deplorable state of things is not because men are obedient to God's law, but because their hearts rise in rebellion to his holy precepts. [Cf: RH 03-04-75 para. 6] p. 44, Para. 2, [1875MS].

Repentance toward God, because his law has been transgressed, and faith in Jesus Christ, are the only means whereby we may be elevated to purity of life and reconciliation with God. Were all the sins, which have brought the wrath of God upon cities and nations, fully understood, their woes and calamities would be found to be the results of uncontrolled appetites and passions. [Cf: RH 03-04-75 para. 7] p. 44, Para. 3, [1875MS].

*More Than One Fall.*--If the race had ceased to fall when Adam was driven from Eden, we should now be in a far more elevated condition physically, mentally, and morally. But while men deplore the fall of Adam, which has resulted in such unutterable woe, they disobey the express injunctions of God, as did Adam, although they have his example to warn them from doing as he did in violating the law of Jehovah. Would that man had stopped falling with Adam. But there has been a succession of falls. Men will not take warning from Adam's experience. They will indulge appetite and passion in direct violation of the law of God, and at the same time continue to mourn Adam's transgression, which brought sin into the world. [Cf: RH 03-04-75 para. 8] p. 44, Para. 4, [1875MS].

From Adam's day to ours there has been a succession of falls, each greater than the last, in every species of crime. God did not create a race of beings so devoid of health, beauty, and moral power as now exists in the world. Disease of every kind has been fearfully increasing upon the race. This has not been by God's especial providence, but directly contrary to his will. It has come by man's disregard of the very means which God has ordained to shield him from the terrible evils existing. Obedience to God's law in every respect would save men from intemperance, licentiousness, and disease of every type. No one can violate natural law without suffering the penalty. [Cf: RH 03-04-75 para. 9] p. 44, Para. 5, [1875MS].

What man would, for any sum of money, deliberately sell his mental capabilities? Should one offer him money if he would part with his intellect, he would turn with disgust from the insane suggestion. Yet thousands are parting with health of body, vigor of intellect, and elevation of soul, for the sake of gratifying appetite. Instead of gain, they experience only loss. This they do not realize because of their benumbed sensibilities. They have bartered away their God given faculties. And for what? Answer. Groveling sensualities and degrading vices. The gratification of taste is indulged at the cost of health and intellect. [Cf: RH 03-04-75 para. 10] p. 45, Para. 1, [1875MS].

Christ commenced the work of redemption just where the ruin began. He made provision to reinstate man in his Godlike purity if he accepted the help brought him. Through faith in his all-powerful name--the only name given under Heaven whereby we may be saved--man could overcome appetite and passion, and through his obedience to the law of God, health would take the place of infirmities and corrupting diseases. Those who overcome will follow the example of Christ by bringing bodily appetites and passion under the control of enlightened conscience and reason. [Cf: RH 03-04-75 para. 11] p. 45, Para. 2, [1875MS].

If ministers who preach the gospel would do their duty, and would also be ensamples to the flock of God, their voices would be lifted up like a trumpet to show the people their transgressions and the house of

Israel their sins. Ministers who exhort sinners to be converted should distinctly define what sin is and what conversion from sin is. Sin is the transgression of the law. The convicted sinner must exercise repentance toward God for the transgression of his law, and faith toward our Lord Jesus Christ. [Cf: RH 03-04-75 para. 12] p. 45, Para. 3, [1875MS].

The apostle gives us the true definition of sin. "Sin is the transgression of the law." The largest class of Christ's professed ambassadors are blind guides. They lead the people away from the path of safety by representing the requirements and prohibitions of the ancient law of Jehovah as arbitrary and severe. They give the sinner license to overstep the limits of God's law. In this they are like the great adversary of souls, opening before them a life of freedom in violation of God's commandments. With this lawless freedom the basis of moral responsibility is gone. [Cf: RH 03-04-75 para. 13] p. 45, Para. 4, [1875MS].

Those who follow these blind leaders close the avenues of their souls to the reception of truth. They will not allow the truth with its practical bearings to affect their hearts. The largest number brace their souls with prejudice against new truths, and also against the clearest light which shows the correct application of an old truth, the law of God, which is as old as the world. The intemperate and licentious delight in the oft repeated assertion that the law of the ten commandments is not binding in this dispensation. Avarice, thefts, perjuries, and crimes of every description, are carried on under the cloak of Christianity. By Mrs. E. G. White. [Cf: RH 03-04-75 para. 14] p. 45, Para. 5, [1875MS].

*Health and Happiness.*--And why should not men do these things if the law forbidding them is abolished? No message from earth or Heaven can forcibly impress the intemperate and the licentious who are deluded with the theory that the law of ten commandments is abolished. Many professed ministers of Christ exhort the people to holiness of life, while they themselves yield to the power of appetite, and the defilement of tobacco. These teachers, who are leading the people to despise physical and moral law, will have a fearful record to meet by-and-by. [Cf: RH 03-18-75 para. 1] p. 46, Para. 1, [1875MS].

Health, truth, and happiness, can never be advanced without an intelligent knowledge of, and full obedience to, the law of God, and perfect faith in Jesus Christ. The Lord uses no other medium through which to reach the human heart. Many professed Christians acknowledge that in the use of tobacco they are indulging a filthy, expensive, and hurtful practice. But they excuse themselves by saying that the habit is formed, and they cannot overcome it. In this acknowledgment they yield homage to Satan, saying, by their actions, if not in words, that "although God is powerful, Satan has greater power." By profession they say, "We are the servants of Jesus Christ," while their works say that they yield subjection to Satan's sway, because it costs them the least inconvenience. Is this overcoming as Christ overcame? or is it being overcome by temptation? And the above apology is urged by men in the ministry, who profess to be Christ's ambassadors. [Cf: RH 03-18-75 para. 2] p. 46, Para. 2, [1875MS].

Many are the temptations and besetments on every side to ruin the

prospects of young men, both for this world and the next. But the only path of safety is for young and old to live in strict conformity to the principles of physical and moral law. The path of obedience is the only path that leads to Heaven. Alcohol and tobacco inebriates would, at times, give any amount of money if they could by so doing overcome their appetite for these body and soul destroying indulgences. And they who will not subject the appetites and passions to the control of reason, will indulge them at the expense of physical and moral obligations. [Cf: RH 03-18-75 para. 3] p. 46, Para. 3, [1875MS].

The victims of a depraved appetite, goaded on by Satan's continual temptations, will seek indulgence at the expense of health and even life, and will go to the bar of God as self-murderers. Many have so long allowed habit to master them that they have become slaves to appetite. They have not the moral courage to persevere in self-denial, and to endure suffering for a time through restraint and denial of the taste, in order to master the vice. This class refuse to overcome as did their Redeemer. Did not Christ endure physical suffering and mental anguish on man's account in the wilderness? [Cf: RH 03-18-75 para. 4] p. 46, Para. 4, [1875MS].

Many have so long allowed appetite and taste to control reason that they have not moral power to persevere in self-denial, and endure suffering for a time, until abused nature can take up her work, and healthy action be established in the system. Very many with perverted tastes, shrink at the thought of restricting their diet, and they continue their unhealthful indulgences. They are not willing to overcome as did their Redeemer. [Cf: RH 03-18-75 para. 5] p. 47, Para. 1, [1875MS].

What a scene of unexampled suffering was that fast of nearly six weeks, while Jesus was assailed with the fiercest temptations! How few can understand the love of God for the fallen race in that he withheld not his divine Son from taking upon him the humiliation of humanity! He gave up his dearly beloved to shame and agony, that he might bring many sons and daughters to glory. [Cf: RH 03-18-75 para. 6] p. 47, Para. 2, [1875MS].

When sinful man can discern the inexpressible love of God in giving his Son to die upon the cross, we shall better understand that it is infinite gain to overcome as Christ overcame. And we shall understand that it is eternal loss if we gain the whole world, with all its pleasure and glory, and yet lose the soul. Heaven is cheap enough at any cost. [Cf: RH 03-18-75 para. 7] p. 47, Para. 3, [1875MS].

On Jordan's banks the voice from Heaven, attended by the manifestation from the excellent glory, proclaimed Christ to be the Son of the Eternal. Satan was to personally encounter the Head of the kingdom which he came to overthrow. If he failed, he knew that he was lost. Therefore, the power of his temptations was in accordance with the greatness of the object which he would lose or gain. For four thousand years, ever since the declaration was made to Adam that the seed of the woman should bruise the serpent's head, he had been planning his manner of attack. [Cf: RH 03-18-75 para. 8] p. 47, Para. 4, [1875MS].

He put forth his strongest efforts to overcome Christ on the point of appetite at a time when he was enduring the keenest pangs of hunger.

The victory gained was designed, not only to set an example to those who have fallen under the power of appetite, but to qualify the Redeemer for his special work of reaching to the very depths of human woe. By experiencing in himself the strength of Satan's temptation, and of human sufferings and infirmities, he would know how to succor those who should put forth efforts to help themselves. [Cf: RH 03-18-75 para. 9] p. 47, Para. 5, [1875MS].

No amount of money can buy a single victory over the temptations of Satan. But that which money is valueless to obtain, which is integrity, determined effort, and moral power, will, through the name of Christ, obtain noble victories upon the point of appetite. What if the conflict should cost man even his life? What if the slaves to these vices do really die in the struggle to free themselves from the controlling power of appetite? they die in a good cause. And if the victory be gained at the cost of human life, it is not too dearly earned if the victor can come up in the first resurrection, and have the overcomer's reward. [Cf: RH 03-18-75 para. 10] p. 47, Para. 6, [1875MS].

Everything, then, is gained. But life will not be sacrificed in the struggle to overcome depraved appetites. And it is a certainty that unless we do overcome as Christ overcame we cannot have a seat with him upon his throne. Those who in the face of light and truth destroy mental, moral, and physical health, by indulgence of any kind, will lose Heaven. They sacrifice their God given powers to idols. God deserves and claims our first and highest thoughts and our holiest affections. [Cf: RH 03-18-75 para. 11] p. 48, Para. 1, [1875MS].

At an infinite cost, Christ our Redeemer has purchased every faculty and our very existence, and all our blessings in life have been purchased for us with the price of his blood. Shall we accept the blessings, and forget the claims of the Giver? Can any of us consent to follow our inclination, indulge appetites and passions, and live without God? Shall we eat and drink like the beast, and no more associate the thought of God with every good we enjoy than the dumb animals? [Cf: RH 03-18-75 para. 12] p. 48, Para. 2, [1875MS].

Those who make determined efforts in the name of the Conqueror to overcome every unnatural craving of appetite will not die in the conflict. In their efforts to control appetite, they are placing themselves in right relations to life, so that they may enjoy health and the favor of God, and have a right hold on the immortal life. [Cf: RH 03-18-75 para. 13] p. 48, Para. 3, [1875MS].

Thousands are continually selling physical, mental, and moral vigor for the pleasure of taste. Each of the faculties has its distinctive office, and yet they all have a mutual dependence upon each other. And if the balance is carefully preserved, they will be kept in harmonious action. Not one of these faculties can be valued by dollars and cents. And yet, for a good dinner, for alcohol, or tobacco, they are sold. And while paralyzed by the indulgence of appetite, Satan controls the mind, and leads to every species of crime and wickedness. God has enjoined upon us to preserve every faculty in healthful vigor, that we may have a clear sense of his requirements, and that we may perfect holiness in his fear. By Mrs. E. G. White. (*To be continued.*) [Cf: RH 03-18-75 para. 14] p. 48, Para. 4, [1875MS].

*Strange Fire.*--Nadab and Abihu, the sons of Aaron, who ministered in the holy office of priesthood, partook freely of wine, and, as was their usual custom, went in to minister before the Lord. The priests who burned incense before the Lord were required to use the fire of God's kindling, which burned day and night, and was never extinguished. God gave explicit directions how every part of his service should be conducted, that all connected with his sacred worship might be in accordance with his holy character. And any deviation from the express directions of God in connection with his holy service was punishable with death. No sacrifice would be acceptable to God which was not salted nor seasoned with divine fire, which represented the communication between God and man that was opened through Jesus Christ alone. The holy fire which was to be put upon the censer was kept burning perpetually. And while the people of God were without, earnestly praying, the incense kindled by the holy fire was to arise before God, mingled with their prayers. This incense was an emblem of the mediation of Christ. [Cf: RH 03-25-75 para. 1] p. 48, Para. 5, [1875MS].

Aaron's sons took the common fire which God did not accept, and they offered insult to the infinite God by presenting this strange fire before him. God consumed them by fire for their positive disregard of his express directions. All their works were as the offering of Cain. There was no divine Saviour represented. Had these sons of Aaron been in full command of their reasoning faculties they would have discerned the difference between the common and sacred fire. The gratification of appetite debased their faculties and so beclouded their intellect that their power of discernment was gone. They fully understood the holy character of the typical service, and the awful solemnity and responsibility assumed of presenting themselves before God to minister in sacred service. [Cf: RH 03-25-75 para. 2] p. 49, Para. 1, [1875MS].

Some may inquire, How could the sons of Aaron have been accountable when their intellects were so far paralyzed by intoxication that they were not able to discern the difference between sacred and common fire? It was when they put the cup to their lips that they made themselves responsible for all their acts committed while under the influence of wine. The indulgence of appetite cost those priests their lives. God expressly forbade the use of wine that would have an influence to becloud the intellect. [Cf: RH 03-25-75 para. 3] p. 49, Para. 2, [1875MS].

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." [Cf: RH 03-25-75 para. 4] p. 49, Para. 3, [1875MS].

The special injunction of God to the Hebrews in reference to the use of intoxicating liquors should be regarded in this dispensation. But many who are holding the highest responsibilities in our country are, in too many cases, liquor and tobacco slaves. [Cf: RH 03-25-75 para. 5] p. 49, Para. 4, [1875MS].



Jurors in our courts, by whose verdict the innocence or guilt of their fellow men is decided, are many of them liquor drinkers and tobacco inebriates. And, while under the influence of these, which becloud the intellect and debase the soul, judgment is given upon the liberty and life of their fellow men. [Cf: RH 03-25-75 para. 6] p. 49, Para. 5, [1875MS].

Perverted judgment in many cases clears from all punishment the greatest criminals, when the safety of society demands they should receive the full penalty of the law which they have violated. [Cf: RH 03-25-75 para. 7] p. 50, Para. 1, [1875MS].

The men who are legislating and those who are executing the laws of our government, while they are violating the laws of their being in debasing appetites, which stupefy and paralyze the intellect, are not fitted to decide the destiny of their fellow men. Those only who feel the necessity of keeping soul, body, and spirit, in conformity to natural law, to the end that they may preserve the right balance of their mental powers, are fitted to decide important questions in reference to the executions of the law of our land. This was the mind of God by decrees to the Hebrews that wine should not be used by those who ministered in holy office. [Cf: RH 03-25-75 para. 8] p. 50, Para. 2, [1875MS].

Here we have the most plain directions of God, and his reasons for prohibiting the use of wine; that their power of discrimination and discernment might be clear, and in no way confused; that their judgment might be correct, and they be ever able to discern between the clean and unclean. Another reason of weighty importance why they should abstain from anything which would intoxicate, is also given. It would require the full use of unclouded reason to present to the children of Israel all the statutes which God had spoken to them. [Cf: RH 03-25-75 para. 9] p. 50, Para. 3, [1875MS].

Anything in eating and drinking which disqualifies the mental powers for healthful and active exercise is an aggravating sin in the sight of God. Especially is this the case with those who minister in holy things, who should at all times be examples to the people, and be in a condition to properly instruct them. [Cf: RH 03-25-75 para. 10] p. 50, Para. 4, [1875MS].

Notwithstanding they have this striking example before them, some professed Christians will desecrate the house of God with breaths polluted with the fumes of liquor and tobacco. And the spittoons are sometimes filled with the ejected spittle and quids of tobacco. The effluvia is constantly arising from these receptacles, polluting the atmosphere. Men professing to be Christians bow to worship God, and dare to pray to him with their lips stained by tobacco, while their half paralyzed nerves tremble from the exhausting use of this powerful narcotic. And this is the devotion they offer to a holy, and sin-hating God. Ministers in the sacred desk, with mouth and lips defiled, dare to take the sacred word of God in their polluted lips. They think God does not notice their sinful indulgence. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." God will no more receive a sacrifice from the hands of those who thus pollute themselves, and offer with their service the incense of tobacco and liquor, than he would receive

the offering of the sons of Aaron, who offered incense with strange fire. [Cf: RH 03-25-75 para. 11] p. 50, Para. 5, [1875MS].

God has not changed. He is as particular and exact in his requirements now as he was in the days of Moses. But in the sanctuaries of worship in our day, with the songs of praise, the prayers, and the teaching from the pulpit, there is not merely strange fire, but positive defilement. Instead of truth's being preached with holy unction from God, it is sometimes spoken under the influence of tobacco and brandy. Strange fire indeed! Bible truth and Bible holiness are presented to the people, and prayers are offered to God, mingled with the stench of tobacco! Such incense is most acceptable to Satan! A terrible deception is this! What an offense in the sight of God! What an insult to him who is holy, dwelling in light unapproachable! [Cf: RH 03-25-75 para. 12] p. 51, Para. 1, [1875MS].

If the faculties of the mind were in healthful vigor, professed Christians would discern the inconsistency of such worship. Like Nadab and Abihu, their sensibilities are so blunted that they make no difference between the sacred and common. Holy and sacred things are brought down upon a level with their tobacco-nized breaths, benumbed brains, and their polluted souls, defiled through indulgence of appetite and passion. Professed Christians eat and drink, smoke and chew tobacco, and become gluttons and drunkards, to gratify appetite, and still talk of overcoming as Christ overcame!! By Mrs. E. G. White. (*To be Continued.*) [Cf: RH 03-25-75 para. 13] p. 51, Para. 2, [1875MS].

*Sin of Presumption.*--There are many who fail to distinguish between the rashness of presumption and the intelligent confidence of faith. Satan thought that by his temptations he could delude the world's Redeemer, to make one bold move in manifesting his divine power, to create a sensation, and to surprise all by the wonderful display of the power of his Father in preserving him from injury. He suggested that Christ should appear in his real character, and by this masterpiece of power, establish his right to the confidence and faith of the people, that he was indeed the Saviour of the world. If Christ had been deceived by Satan's temptations, and had exercised his miraculous power to relieve himself from difficulty, he would have broken the contract made with his Father, to be a probationer in behalf of the race. [Cf: RH 04-01-75 para. 1] p. 51, Para. 3, [1875MS].

It was a difficult task for the Prince of Life to carry out the plan which he had undertaken for the salvation of man, in clothing his divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. It was as difficult for him to keep the level of humanity as it is for men to rise above the low level of their depraved natures, and be partakers of the divine nature. [Cf: RH 04-01-75 para. 2] p. 51, Para. 4, [1875MS].

Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, to use his power to deliver himself from peril, and triumph over the power of the prince of darkness. Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the weakness of the humanity which Christ had assumed in order to overcome his temptations on man's account. [Cf: RH 04-01-75 para. 3] p. 51, Para.

5, [1875MS].

God has given man precious promises upon conditions of faith and obedience; but they are not to sustain him in any rash act. If men needlessly place themselves in peril, and go where God does not require them to go, and self-confidently expose themselves to danger, disregarding the dictates of reason, God will not work a miracle to relieve them. He will not send his angels to preserve any from being burned if they choose to place themselves in the fire. [Cf: RH 04-01-75 para. 4] p. 52, Para. 1, [1875MS].

Adam was not deceived by the serpent, as was Eve, and it was inexcusable in Adam to rashly transgress God's positive command. Adam was presumptuous because his wife had sinned. He could not see what would become of Eve. He was sad, troubled, and tempted. He listened to Eve's recital of the words of the serpent, and his constancy and integrity began to waver. Doubts arose in his mind in regard to whether God did mean just as he said. He rashly ate the tempting fruit. [Cf: RH 04-01-75 para. 5] p. 52, Para. 2, [1875MS].

*Spiritualism.*--Spiritualists make the path to hell most attractive. Spirits of darkness are clothed by these deceptive teachers in pure robes of Heaven, and they have power to deceive those not fortified with Bible truth. Vain philosophy is employed in representing the path to hell as a path of safety. With the imagination highly wrought, and voices musically tuned, they picture the broad road as one of happiness and glory. Ambition holds before deluded souls, as Satan presented to Eve, a freedom and bliss for them to enjoy which they never conceived was possible. Men are praised who have traveled the broad path to hell, and after they die are exalted to the highest positions in the eternal world. Satan, clothed in robes of brightness, appearing like an exalted angel, tempted the world's Redeemer without success. But as he comes to man robed as an angel of light he has better success. He covers his hideous purposes, and succeeds too well in deluding the unwary who are not firmly anchored upon eternal truth. [Cf: RH 04-01-75 para. 6] p. 52, Para. 3, [1875MS].

Riches, power, genius, eloquence, pride, perverted reason, and passion, are enlisted as Satan's agents in doing his work in making the broad road attractive, strewing it with tempting flowers. But every word they have spoken against the world's Redeemer will be reflected back upon them, and will one day burn into their guilty souls like molten lead. They will be overwhelmed with terror and shame as they behold the exalted one coming in the clouds of heaven with power and great glory. Then shall the bold defier, who lifted himself up against the Son of God, see himself in the true blackness of his character. The sight of the inexpressible glory of the Son of God will be intensely painful to those whose characters are stained with sin. The pure light and glory emanating from Christ will awaken remorse, shame, and terror. They will send forth wails of anguish to the rocks and mountains, "Fall on us, and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" [Cf: RH 04-01-75 para. 7] p. 52, Para. 4, [1875MS].

Spiritualists claim superior light and power. They have opened the door and invited the prince of darkness in, and have made him their

honored guest. They have allied themselves to the powers of darkness which are developing in these last days in signs and wonders, that if it were possible they would deceive the very elect. Spiritualists claim that they can do greater miracles than Christ did. Satan made the same boasts to Christ. Because the Son of God had linked himself to the weakness of humanity, to be tempted in all points like as man should be tempted, Satan triumphed over him, and taunted him. He boasted of his superior strength, and dared him to open a controversy with him. [Cf: RH 04-01-75 para. 8] p. 53, Para. 1, [1875MS].

Spiritualists are increasing in numbers. They will come to men who have the truth as Satan came to Christ, tempting them to manifest their power and work miracles, and give evidence of their being favored of God, and of their being the people who have the truth. Satan said to Christ, "If thou be the Son of God, command these stones that they be made bread." Herod and Pilate asked Christ to work miracles when he was on trial for his life. Their curiosity was aroused, but Christ did not work a miracle to gratify them. [Cf: RH 04-01-75 para. 9] p. 53, Para. 2, [1875MS].

Spiritualists will press the matter to engage in controversy with ministers who teach the truth. If they decline, they will dare them. They will quote Scripture, as did Satan to Christ. "Prove all things," say they. But their idea of proving is to listen to their deceptive reasonings, and to attend their circles. But in their gatherings, the angels of darkness assume the forms of dead friends, and communicate with them as angels of light. [Cf: RH 04-01-75 para. 10] p. 53, Para. 3, [1875MS].

Their loved ones will appear in robes of light, as familiar to the sight as when they were upon the earth. They will teach them, and converse with them. And many will be deceived by this wonderful display of Satan's power. The only safety for the people of God is to be thoroughly conversant with their Bibles, and be intelligent upon the reasons of our faith in regard to the sleep of the dead. [Cf: RH 04-01-75 para. 11] p. 53, Para. 4, [1875MS].

Satan is a cunning foe. And it is not difficult for the evil angels to represent both saints and sinners who have died, and make these representations visible to human eyes. These manifestations will be more frequent, and developments of a more startling character will appear as we near the close of time. We need not be astonished at anything in the line of deceptions to allure the unwary, and deceive, if possible, the very elect. Spiritualists quote, "Prove all things." But God has, for the benefit of his people who live amid the perils of the last days, proved this class, and given the result of his proving. [Cf: RH 04-01-75 para. 12] p. 53, Para. 5, [1875MS].

2 Thess. 2:9-12: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." By Mrs. E. G. White. [Cf: RH 04-01-75 para. 13] p. 54, Para. 1, [1875MS].

John upon the Isle of Patmos, saw the things which should come upon the earth in the last days, Rev. 13:13; 16:14: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." [Cf: RH 04-15-75 para. 1] p. 54, Para. 2, [1875MS].

The apostle Peter distinctly points out the class which will be manifested in these days. 2 Pet. 2:10-14: "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption, and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children." [Cf: RH 04-15-75 para. 2] p. 54, Para. 3, [1875MS].

God, in his word, has placed his stamp upon the heresies of spiritualism as he placed his mark upon Cain. The godly need not be deceived if they are students of the Scriptures and obedient to follow the plain path marked out for them in the word of God. [Cf: RH 04-15-75 para. 3] p. 54, Para. 4, [1875MS].

The boastful spiritualist claims great freedom, and in smooth, flowery language seeks to fascinate and delude unwary souls to choose the broad path of pleasure and sinful indulgence, rather than the narrow path and the straight way. Spiritualists call the requirements of God's law bondage, and say those who obey them live a life of slavish fear. With smooth words and fair speeches they boast of their freedom, and seek to cover their dangerous heresies with the garments of righteousness. They would make the most revolting crimes be considered as blessings to the race. [Cf: RH 04-15-75 para. 4] p. 54, Para. 5, [1875MS].

They open before the sinner a wide door to follow the promptings of the carnal heart, and violate the law of God, especially the seventh commandment. Those who speak these great swelling words of vanity, and who triumph in their freedom in sin, promise those whom they deceive the enjoyment of freedom in a course of rebellion against the revealed will of God. These deluded souls are themselves in the veriest bondage to Satan and are controlled by his power, and yet promising liberty to those who will dare to follow the same course of sin that they themselves have chosen. [Cf: RH 04-15-75 para. 5] p. 54, Para. 6, [1875MS].

The Scriptures are indeed fulfilled in this, that the blind are leading the blind. For by whom a man is overcome, of the same is he brought in bondage. These deluded souls are under the most abject slavery to the will of demons. They have allied themselves to the powers of darkness and have no strength to go contrary to the will of demons. This is their boasted liberty. By Satan are they overcome and

brought into bondage, and the great liberty promised to those they deceive is helpless slavery to sin and Satan. [Cf: RH 04-15-75 para. 6] p. 55, Para. 1, [1875MS].

We are not to attend their circles, neither are our ministers to engage in controversy with them. They are of that class specified whom we should not invite into our houses, or bid them Godspeed. We have to compare their teachings with the revealed will of God. We are not to engage in an investigation of spiritualism. God has investigated this for us, and told us definitely that a class would arise in the last days who would deny Christ who has purchased them with his own blood. The character of spiritualists is so plainly described that we need not be deceived by them. If we obey the divine injunction, we shall have no sympathy with spiritualists, however smooth and fair may be their words. [Cf: RH 04-15-75 para. 7] p. 55, Para. 2, [1875MS].

The beloved John continues his warning against seducers: "Who is a liar but he that denieth that Jesus is the Christ? He is Anti-christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father (but he that acknowledgeth the Son, hath the Father also)." [Cf: RH 04-15-75 para. 8] p. 55, Para. 3, [1875MS].

In Paul's second epistle to the Thessalonians, he exhorts us to be on our guard, and not depart from the faith. He speaks of Christ's coming as an event to immediately follow the work of Satan in spiritualism in these words: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." [Cf: RH 04-15-75 para. 9] p. 55, Para. 4, [1875MS].

In the epistle of Paul to Timothy, he foretells what will be manifested in the latter days. And this warning was for the benefit of those who should live when these things should take place. God revealed to his servant the perils of the church in the last days. He writes, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." [Cf: RH 04-15-75 para. 10] p. 55, Para. 5, [1875MS].

The faithful Peter speaks of the dangers to which the Christian church would be exposed in the last days, and more fully describes the heresies which would arise and the blaspheming seducers who would seek to draw away souls after them. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." [Cf: RH 04-15-75 para. 11] p. 56, Para. 1, [1875MS].

Here God has worked out for us the proof of the class mentioned. They have refused to acknowledge Christ as the Son of God, and they have no more reverence for the eternal Father than for his Son, Jesus Christ. They have neither the Son nor the Father. And like their great leader,

the rebel chief, they are in rebellion against the law of God, and they despise the blood of Christ. [Cf: RH 04-15-75 para. 12] p. 56, Para. 2, [1875MS].

We may rejoice in every condition of life, and triumph under all circumstances, because the Son of God came down from Heaven and submitted to bear our infirmities, and to endure sacrifice and death in order to give to us immortal life. He will ever bear the marks of his earthly humiliation in man's behalf. While the redeemed host and the pure angelic throng shall do him honor and worship him, he will carry the marks of one that has been slain. The more fully we appreciate the infinite sacrifice made in our behalf by a sin-atoning Saviour, the more closely do we come into harmony with Heaven. [Cf: RH 04-15-75 para. 13] p. 56, Para. 3, [1875MS].

We have characters to form here. God will test us and prove us by placing us in positions to develop the most enduring strength, purity, and nobility of soul, with perfect patience on our part, and entire trust in a crucified Saviour. We shall meet with reverses, affliction, and severe trials; for these are God's tests. He will sit as a refiner and purifier of silver, and purge his people as gold and silver, that they may offer to the Lord an offering in righteousness. [Cf: RH 04-15-75 para. 14] p. 56, Para. 4, [1875MS].

The cross of Christ is all covered with reproach and stigma, yet it is the hope of life and exaltation to man. No one can comprehend the mystery of godliness so long as he is ashamed to bear the cross of Christ. None will be able to discern and appreciate the blessings which Christ has purchased for man at infinite cost to himself, unless he is willing to joyfully sacrifice earthly treasures that they may become his followers. Every self-denial and sacrifice made for Christ enriches the giver, and every suffering and reproach endured for his dear name increases the final joy and immortal reward in the kingdom of glory. By Mrs. E. G. White. [Cf: RH 04-15-75 para. 15] p. 56, Para. 5, [1875MS].

Jesus would convince his enemies that his teachings and miracles did not supplant the law, detract from its dignity, or lessen its claims. His works were in strict accordance with both the moral and the ceremonial law. Christ was the angel who went before Moses, and guided the travels of the children of Israel in the wilderness. God had said to Israel, "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. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." Ex. 23:20-22. This angel, Christ, gave Moses the ceremonies and ordinances of the Jewish law to be repeated to the people. [Cf: RH 04-29-75 para. 1] p. 57, Para. 1, [1875MS].

The rebellion of Israel against the law and authority of God, caused their destruction. The honor God had given them of being thus conducted by his Son, increased their sin. The charges of the Jews that Christ did not regard the law of Moses, was without the least foundation. Christ was a Jew, and, to the hour of his death upon the cross, observed the law binding upon the Jews. But when type met antitype, at the death of Christ, then the offering of the blood of beasts became

valueless. Christ made the one great offering in giving his own life, which all their former offerings had foreshadowed, which terminated the value of all the sacrificial offerings of the Jewish law. [Cf: RH 04-29-75 para. 2] p. 57, Para. 2, [1875MS].

Since the fall, no immediate communication could exist between God and man, only through Christ, and God committed to his Son, in a special sense, the case of the fallen race. Christ has undertaken the work of redemption. He purposes to maintain the full honor of God's law, notwithstanding the human family have transgressed it. He will redeem from its curse all the obedient who will embrace the offer of mercy by accepting the atonement so wonderfully provided. Through his mediatorial work, Christ will fully vindicate the holiness and immutability of his Father's law. [Cf: RH 04-29-75 para. 3] p. 57, Para. 3, [1875MS].

Adam and Eve at their creation had knowledge of the original law of God. It was imprinted upon their hearts, and they were acquainted with the claims of law upon them. When they transgressed the law of God, and fell from their state of happy innocence, and became sinners, the future of the fallen race was not relieved by a single ray of hope. God pitied them and Christ devised the plan for their salvation by himself bearing the guilt. When the curse was pronounced upon the earth and upon man in connection with the curse was a promise that through Christ there was hope and pardon for the transgression of God's law. Although gloom and darkness hung, like the pall of death, over the future, yet in the promise of the Redeemer, the star of hope lighted up the dark future. The gospel was first preached to Adam by Christ. Adam and Eve felt sincere sorrow and repentance for their guilt. They believed the precious promise of God, and were saved from utter ruin. [Cf: RH 04-29-75 para. 4] p. 57, Para. 4, [1875MS].

Paradise was lost to Adam and the curse was pronounced upon the earth because of the transgression of the Father's law, and death came because of sin. Adam found by sad experience that it was easier to transgress the commandments of God than to resist and press back the tide of moral wretchedness that was pressing in upon him. Those who lived before the flood were favored in having a knowledge of the law of God communicated to them by Adam who had conversed with God and angels in Eden. He lived among them nearly one thousand years, and by his teachings, example, and humble obedience to all God's requirements, exalted the law of God. He sought to turn his posterity from transgression to a life of obedience and faith in a Saviour to come. [Cf: RH 04-29-75 para. 5] p. 58, Para. 1, [1875MS].

The knowledge of the law of God was preserved from Adam to Noah, and from Noah to Abraham and from Abraham to Moses, for the benefit of all who should live upon the earth. The blessings upon the patriarch Abraham for obedience are repeated to Isaac in these words: "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." [Cf: RH 04-29-75 para. 6] p. 58, Para. 2, [1875MS].

Enoch first received instruction from Noah, and he observed the law of God, and served him with singleness of heart. He became so pure in



character that the Lord communicated his will to him, and through holy vision revealed the great events connected with Christ's second appearing, and also the wickedness that would prevail just prior to the end. Enoch was a faithful preacher of righteousness, and sought to turn men from the transgression of the law to faithful obedience. He walked with God three hundred years, giving to the world a faithful example in a pure and spotless life, which was in marked contrast with that rebellious and self-willed generation who boasted of their open disregard of God's holy law. His testimony was not regarded because men loved sin better than holiness. Enoch was borne by angels to Heaven without seeing death. [Cf: RH 04-29-75 para. 7] p. 58, Para. 3, [1875MS].

In the destruction of the inhabitants of the old world by the flood is clearly represented the faith of all those who continue to transgress the law of God. Enoch's translation to Heaven represents the commandment keeping people of God who will be alive upon the earth when Christ shall come the second time, and who will be glorified in the sight of those who hated them because they would keep the commandments of God. These also will be translated to Heaven without seeing death, as Enoch and Elijah were. [Cf: RH 04-29-75 para. 8] p. 58, Para. 4, [1875MS].

The great wickedness of the people before the flood had reached unto Heaven. And the Lord made known to Noah that he would destroy man, whom he had created, from off the earth by the waters of the flood, because of their continual transgression of his law. Noah warned the people. He believed the word of God, and faithfully preached to that sinful generation, and made every effort to turn them from transgression to obedience. But he was unsuccessful. Only his own family at last received his message. The terrible judgments of God in their destruction should have been sufficient warning to all who should afterward live upon the earth, that God will surely punish those who disregard his law. But as the people multiplied upon the earth, men became bold in their transgression of God's law. Idolatry existed and increased to a fearful extent, until the Lord left the hardened transgressors to follow their evil ways, and he chose Abraham from an idolatrous family, and made him the depository of his law for future generations. [Cf: RH 04-29-75 para. 9] p. 59, Para. 1, [1875MS].

The Lord communicated his will to Abraham through angels. Christ appeared to him, and gave him a distinct knowledge of the requirements of the moral law, and of the great salvation which would be accomplished through himself. Abraham was appointed of God to preserve the truth amid the prevailing sins and corruptions which were increasing. But the descendants of Abraham departed from the worship of the true God, and transgressed his law. They mingled with the nations who had no knowledge or fear of God, and gradually imitated their customs and manners, until God's anger was kindled against them, and he permitted them to have their own way and follow the devices of their own corrupt hearts. He had conferred special blessings upon Abraham because he was faithful in keeping his commandments, and had chosen his family as his peculiar treasure. [Cf: RH 04-29-75 para. 10] p. 59, Para. 2, [1875MS].

God revealed to Abraham his purposes through vision. He was shown in a figure that his posterity would become bondmen to an idolatrous nation,

because of their transgression of the law of God, and that they would be punished for their apostasy. [Cf: RH 04-29-75 para. 11] p. 59, Para. 3, [1875MS].

But when they humbled themselves before God, and acknowledged his dealings, and cried unto him earnestly for deliverance from the oppressive yoke of the Egyptians, their cries, and their promises to serve God and to be obedient to his law if he would break from off them the oppressive yoke of bondage, reached Heaven. God answered their prayers in a most wonderful manner, and Israel was brought forth from Egypt and taken to himself as his peculiar treasure. [Cf: RH 04-29-75 para. 12] p. 59, Para. 4, [1875MS].

After the Lord had made a covenant with Israel in a most solemn manner to be a peculiar treasure unto him, they were brought forth out of their tents and from their encampments to meet with God. And the Lord graciously condescended to come down upon Mount Sinai, not to give a new law, but to speak, with an audible voice in the hearing of all the people, his law which already existed. The presence of God made the mountain sacred, and neither man nor beast was permitted to touch the mountain on penalty of death. The Hebrews were instructed that everything that was connected with God must be regarded with the greatest reverence. They were greatly exalted in thus being made the depositaries of his law. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." And the sight of the glory of the Lord was like devouring fire on the top of the mount. [Cf: RH 04-29-75 para. 13] p. 59, Para. 5, [1875MS].

The Lord made the occasion of speaking his law a scene of awful grandeur and sublimity, in accordance with its exalted character. The ten commandments were spoken amid thunder and flame, and in great power and glory. The voice of the Lord was like a trumpet, waxing louder, and louder, and in a full volume rolled down the mountain. The earth trembled and quaked, and the very mount seemed to be moving from its foundation. The host of Israel shook with fear, and fell upon their faces before the Lord. The awe-inspiring voice, and the terrible glory displayed upon the mount were to them most impressive. [Cf: RH 04-29-75 para. 14] p. 60, Para. 1, [1875MS].

God accompanied the declaration of his law with the most sublime exhibitions of his power, that the Hebrews might never forget the scene, and that they might be impressed with profound veneration for the Author of the ten commandments. In this, the Lord shows to all men the sacredness and importance of his law. The law of ten precepts was by no means given exclusively to Israel, to be confined to them as a people, but the Hebrews were made the depositaries of the law which was to be handed down to us. The entire history of the children of Israel was "written for our admonition upon whom the ends of the world are come." No Hebrew could so fully estimate the sacredness and exalted character of God's law as those who accepted Christ as their Redeemer. He was the foundation of the entire Jewish system. By Mrs. E. G. White. [Cf: RH 04-29-75 para. 15] p. 60, Para. 2, [1875MS].

The fact that the holy pair in disregarding the prohibition of God in one particular, thus transgressed his law, and as the result suffered

the consequences of the fall, should impress all with a just sense of the sacred character of the law of God. If the experience of our first parents in the transgression of what many who profess to fear God would call the lesser requirements of the law of God, was attended with such fearful consequences, what will be the punishment of those who not only break its most important precepts, as clearly defined as is the fourth commandment, but also teach others to transgress? [Cf: RH 05-06-75 para. 1] p. 60, Para. 3, [1875MS].

All will yet understand, as did Adam and Eve, that God means what he says. Men who pass on indifferently in regard to the especial claims of God's holy law, and who turn from and reject the light given upon the Sabbath of the fourth commandment, and seek to ease their consciences by following traditions and customs, will be held responsible by God, and in a greater degree, than if Christ had not come to the earth, and suffered on Calvary. The fact that the redemption of man from the penalty of the transgression, required this wonderful sacrifice on the part of Christ, gives unmistakable proof of the unchanging nature of the law of God. [Cf: RH 05-06-75 para. 2] p. 60, Para. 4, [1875MS].

God gave a clear and definite knowledge of his will to Israel by especial precepts, showing the duty of man to God and to his fellow men. The worship due to God was clearly defined. A special system of rites and ceremonies was established, which would secure the remembrance of God among his people, and thereby serve as a hedge to guard and protect the ten commandments from violation. [Cf: RH 05-06-75 para. 3] p. 61, Para. 1, [1875MS].

God's people, whom he calls his peculiar treasure, were privileged with a twofold system of law; the moral and the ceremonial. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man's transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other. From the creation the moral law was an essential part of God's divine plan, and was as unchangeable as himself. The ceremonial law was to answer a particular purpose of Christ plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ. But the Jews were so blinded by pride and sin that but few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom these offerings prefigured, came, they could not discern him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with his Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah's law. [Cf: RH 05-06-75 para. 4] p. 61, Para. 2, [1875MS].

The law of types reached forward to Christ. All hope and faith centered in Christ until type reached its antitype in his death. The statutes and judgments specifying the duty of man to his fellow men, were full of important instruction, defining and simplifying the principles of the moral law, for the purpose of increasing religious knowledge, and of preserving God's chosen people distinct and separate

from idolatrous nations. [Cf: RH 05-06-75 para. 5] p. 61, Para. 3, [1875MS].

The statutes concerning marriage, inheritance, and strict justice in deal with one another, were peculiar and contrary to the customs and manners of other nations, and were designed of God to keep his people separate from other nations. The necessity of this to preserve the people of God from becoming like the nations who had not the love and fear of God, is the same in this corrupt age, when the transgression of God's law prevails and idolatry exists to a fearful extent. If ancient Israel needed such security, we need it more, to keep us from being utterly confounded with the transgressors of God's law. The hearts of men are so prone to depart from God that there is a necessity for restraint and discipline. [Cf: RH 05-06-75 para. 6] p. 61, Para. 4, [1875MS].

The love that God bore to man whom he had created in his own image, led him to give his Son to die for man's transgression, and lest the increase of sin should lead him to forget God and the promised redemption, the system of sacrificial offerings was established to typify the perfect offering of the Son of God. [Cf: RH 05-06-75 para. 7] p. 62, Para. 1, [1875MS].

Christ was the angel appointed of God to go before Moses in the wilderness, conducting the Israelites in their travels to the land of Canaan. Christ gave Moses his special directions to be given to Israel. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." [Cf: RH 05-06-75 para. 8] p. 62, Para. 2, [1875MS].

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." These words were called out by witnessing a representation by the Jews of water flowing from the flinty rock. This commemoration of bringing water from the rock in the wilderness moves the heart of the Son of God to tenderest compassion and pity for their darkened understanding; for they will not see the light which he has brought to them. Christ tells them that he is that rock. I am that living water. Your fathers drank of that spiritual rock that followed them. That rock was myself. It was through Christ alone that the Hebrews were favored with the especial blessings which they were continually receiving, notwithstanding their sinful murmurings and rebellion. [Cf: RH 05-06-75 para. 9] p. 62, Para. 3, [1875MS].

In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law. [Cf: RH 05-06-75 para. 10] p. 62, Para. 4, [1875MS].

Christ became sin for the fallen race, in taking upon himself the condemnation resting upon the sinner for his transgression of the law of God. Christ stood at the head of the human family as their representative. He had taken upon himself the sins of the world. In the likeness of sinful flesh he condemned sin in the flesh. He recognized the claims of the Jewish law until his death, when type met antitype. In the miracle he performed for the leper, he bade him go to the priests with an offering in accordance with the law of Moses. Thus he sanctioned the law requiring offerings. [Cf: RH 05-06-75 para. 11] p. 62, Para. 5, [1875MS].

Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the ceremonial ordinances that they were required to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the shadowy types, as they see the accomplishment of the events which they represent. The death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies which still remain obscure to the Jews. Moses of himself framed no law. Christ, the angel whom God had appointed to go before his chosen people, gave to Moses statutes and requirements necessary to a living religion and to govern the people of God. Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in his ministry on earth, as though he were in opposition to the just precepts which they call the law of Moses. [Cf: RH 05-06-75 para. 12] p. 63, Para. 1, [1875MS].

The law of Jehovah, dating back to creation, was comprised in the two great principles, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellow man. The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression. [Cf: RH 05-06-75 para. 13] p. 63, Para. 2, [1875MS].

God graciously spoke his law and wrote it with his own finger on stone, making a solemn covenant with his people at Sinai. God acknowledged them as his peculiar treasure above all people upon the earth. Christ, who went before Moses in the wilderness, made the principles of morality and religion more clear by particular precepts, specifying the duty of man to God and his fellow men, for the purpose of protecting life, and guarding the sacred law of God, that it should not be entirely forgotten in the midst of an apostate world. [Cf: RH 05-06-75 para. 14] p. 63, Para. 3, [1875MS].

Professed Christians now cry, Christ! Christ is our righteousness, but away with the law. They talk and act as though Christ's mission to a fallen world was for the express purpose of nullifying his Father's law. Could not that work have been just as well executed without the only beloved of the Father coming to this world and enduring grief, privation, and the shameful death of the cross? Ministers preach that the atonement gave men liberty to break the law of God, and to commit

sin, and then praise the free grace and mercy revealed through Christ under the gospel, while they despise the law of God. [Cf: RH 05-06-75 para. 15] p. 63, Para. 4, [1875MS].

They cast aside the restraint of the law, and give loose rein to the corrupt passions and the promptings of the natural heart, and then triumph in the mercy and grace of the gospel. Christ speaks to such: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." What is the will of the Father? That we keep his commandments. Christ, to enforce the will of his Father, became the author of the statutes and precepts given through Moses to the people of God. Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ. [Cf: RH 05-06-75 para. 16] p. 64, Para. 1, [1875MS].

The death of Jesus Christ for the redemption of man, lifts the veil and reflects a flood of light back hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless. The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment, and for the purpose of keeping faith alive in the hearts of his people. By Mrs. E. G. White. [Cf: RH 05-06-75 para. 17] p. 64, Para. 2, [1875MS].

The Lord hath set apart him that is godly for himself, and this consecration to God and separation from the world is plainly declared and positively enjoined in both the Old and New Testaments. There is a wall of separation which the Lord himself has established between the things of the world and the things he has chosen out of the world and sanctified unto himself. The calling and the character of God's people are peculiar. Their prospects are peculiar, and these peculiarities distinguish them from all people. All of God's people upon the earth are one body, from the beginning to the end of time. They have one head that directs and governs the body. The same injunctions rest upon God's people now, to be separate from the world, as rested upon ancient Israel. The great Head of the church has not changed. The experience of Christians in these days is much like the travels of ancient Israel. Please read 1 Cor. 10, especially from the 6th to the 15th verse. [Cf: RH 07-05-75 para. 1] p. 64, Para. 3, [1875MS].

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye

are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." [Cf: RH 07-05-75 para. 2] p. 64, Para. 4, [1875MS].

1 John 3:1: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." [Cf: RH 07-05-75 para. 3] p. 65, Para. 1, [1875MS].

1 John 2:15-17: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." [Cf: RH 07-05-75 para. 4] p. 65, Para. 2, [1875MS].

2 Pet. 2:20: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." [Cf: RH 07-05-75 para. 5] p. 65, Para. 3, [1875MS].

James 4:4: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." [Cf: RH 07-05-75 para. 6] p. 65, Para. 4, [1875MS].

James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [Cf: RH 07-05-75 para. 7] p. 65, Para. 5, [1875MS].

Titus 2:12-14: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Cf: RH 07-05-75 para. 8] p. 65, Para. 6, [1875MS].

Rom. 12:2: "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: RH 07-05-75 para. 9] p. 65, Para. 7, [1875MS].

John 17:14, 15, 17: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . Sanctify them through thy truth; thy word is truth." [Cf: RH 07-05-75 para. 10] p. 65, Para. 8, [1875MS].

Luke 6:22, 23: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold your reward is great in Heaven; for

in the like manner did their fathers unto the prophets." [Cf: RH 07-05-75 para. 11] p. 65, Para. 9, [1875MS].

John 15:16-19: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." [Cf: RH 07-05-75 para. 12] p. 66, Para. 1, [1875MS].

1 John 4:4, 5: "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them." [Cf: RH 07-05-75 para. 13] p. 66, Para. 2, [1875MS].

1 John 2:5, 6: "But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked." [Cf: RH 07-05-75 para. 14] p. 66, Para. 3, [1875MS].

1 Pet. 2:9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." [Cf: RH 07-05-75 para. 15] p. 66, Para. 4, [1875MS].

As we read the word of God, how plain that God's people are peculiar and distinct from the unbelieving world around them. Our position is interesting and fearful; living in the last days, how important that we imitate the example of Christ, and walk even as he walked. "If any man will come after me, let him deny himself, and take up his cross and follow me." The opinions and wisdom of men must not guide or govern us. They always lead away from the cross. [Cf: RH 07-05-75 para. 16] p. 66, Para. 5, [1875MS].

The servants of Christ have not their home or their treasure here. Would that all of them could understand that it is only because the Lord reigns that we are even permitted to dwell in peace and safety among our enemies. It is not our privilege to claim special favors of the world. We must consent to be poor and despised among men until the warfare is finished and the victory won. The members of Christ are called to come out and be separate from the friendship and spirit of the world, and their strength and power consists in their being chosen and accepted of God. [Cf: RH 07-05-75 para. 17] p. 66, Para. 6, [1875MS].

The Son of God was the heir of all things, and the dominion and the glory of the kingdoms of this world were promised to him. Yet when he appeared in this world it was without riches or splendor. The world understood not his union with the Father; and the excellency and glory of his divine character were hid from them. He was therefore "despised and rejected of men," and "we did esteem him smitten of God and afflicted." [Cf: RH 07-05-75 para. 18] p. 66, Para. 7, [1875MS].



Even so the members of Christ are as he was in this world. They are the sons of God and joint heirs with Christ; and the kingdom and dominion belong to them. The world understand not their character and holy calling. They perceive not their adoption into the family of God. Their union and fellowship with the Father and the Son are not manifest to the world, and while they behold their humiliation and reproach, it does not appear what they shall be. They are strangers. The world knows them not, and appreciates not the motives which actuate them. [Cf: RH 07-05-75 para. 19] p. 67, Para. 1, [1875MS].

The world is ripening for its destruction. God can bear with sinners but a little longer. They must drink the dregs of the cup of his wrath unmixed with mercy. Those who will be heirs of God and joint heirs with Jesus Christ to the immortal inheritance will be peculiar, yes, so peculiar that God places a mark upon them as his, wholly his. Think ye that God will receive, honor, and acknowledge, a people so mixed up with the world that they differ from them only in name? Read again Titus 2:13-15. It is soon to be known who is on the Lord's side--who will not be ashamed of Jesus. Those who have not moral courage to take their position conscientiously in the face of unbelievers, and leave the fashions of the world, and imitate the self-denying life of Christ, are ashamed of him, and do not love his example. E. G. W. [Cf: RH 07-05-75 para. 20] p. 67, Para. 2, [1875MS].

Sister White writes to the *Signs of the Times* as follows concerning the Campmeetings that have been held the present season in the West: [Cf: RH 07-22-75 para. 1] p. 67, Para. 3, [1875MS].

We arrived upon the campground at Newton, Iowa, June 4. The meeting had been in session one day. Our meetings were excellent from the commencement to the close. The people listened with respectful attention, and we can but hope that the seed of truth sown in the many discourses given will find a lodgment in some hearts, and bear fruit to the glory of God. [Cf: RH 07-22-75 para. 2] p. 67, Para. 4, [1875MS].

Sabbath was a marked day on account of the special manifestation of the Spirit of God. After addressing the people for one hour and a half we invited those who felt that they were sinners, and those who were backslidden from God, to come forward to the front seats. About fifty responded to the invitation given. Some came forward in whom we had felt an especial interest for years. They had been backward in taking their position wholly on the Lord's side because of the suggestions of the enemy in keeping before them the course of some who professed the faith, but in their works denied it. Satan's temptations to them were, if they should profess to be followers of Christ and pursue the course these unconsecrated ones had, they would be in a worse condition than they then were. [Cf: RH 07-22-75 para. 3] p. 67, Para. 5, [1875MS].

We are sorry to admit that there are those who profess the truth, who are not sanctified by the truth, and such give to the world a bad example, and bring the religion of Christ and the precious truth into disrepute. The demands of the word of God are only met when we love God with all the heart and our neighbor as ourselves. [Cf: RH 07-22-75 para. 4] p. 68, Para. 1, [1875MS].

We entreated those who had been disgusted with the course of those who professed Christ but did not follow him, to come out on the Lord's side

themselves, and show to the halfhearted and to the world a better way, that making the tree good is the only sure way of securing good fruit. The heart must be renewed before the life can be correct. A profession of Christ without internal rectitude is no better than a whited sepulcher, beautiful without but within full of corruption. [Cf: RH 07-22-75 para. 5] p. 68, Para. 2, [1875MS].

We felt deeply grateful to God to see so many young men coming forward for the first time, and thus showing that they, from this good day, will forsake a life of sin, and choose a life of righteousness, walking in the footsteps of Jesus. Several came forward who had long professed the Christian life, but who were convinced at this meeting that they were transgressing the law of God, in trampling upon the Sabbath of the fourth commandment. [Cf: RH 07-22-75 para. 6] p. 68, Para. 3, [1875MS].

The Spirit of the Lord seemed to indite the prayers offered, and when opportunity was given for those to speak who desired to do so, nearly all expressed their feelings. What a scene was this! What an encouragement to the laborers in the vineyard of the Lord! Jesus said: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Should there not be more joy among those who rejoice in a Saviour's love upon the earth? [Cf: RH 07-22-75 para. 7] p. 68, Para. 4, [1875MS].

Sunday the Lord assisted his servants in speaking to the people. The crowd was attentive and respectful, and we sincerely hope that their understanding may be enlightened to see the claims of truth, and that they may have a heart to obey. [Cf: RH 07-22-75 para. 8] p. 68, Para. 5, [1875MS].

Monday morning the work commenced just where it closed on Sabbath evening. Again we invited those who wished to seek God, and those who were backslidden, to come forward. More responded to this call than on Sabbath. This exercise was more interesting, if possible, than the first, the special blessing of God attending the meeting. We left the ground very weary, but cheerful in God, knowing that Jesus had indeed come up to the feast, and had graced our meeting with his presence. [Cf: RH 07-22-75 para. 9] p. 68, Para. 6, [1875MS].

We complied with the earnest invitation of our brethren in Ladora and vicinity to call upon them, and speak to the people Wednesday night. We had great need of rest, but how could we have a heart to refuse these entreaties? We felt that it was unfavorable for us, and then also that we could not have the privilege, as do many of our fellow laborers, of visiting. After the exercises of the meeting are over, there comes the writing of important reports and testimonies, which deprive us almost entirely of the privilege of conversation with our brethren and sisters. [Cf: RH 07-22-75 para. 10] p. 68, Para. 7, [1875MS].

After a long and interesting evening meeting, we rode five miles to the depot; and then, after midnight, lay down for a couple of hours of rest upon quilts and blankets, brought from his home by the brother who took us to the depot, and which we spread upon the depot floor. Thus with scarcely any rest, we were obliged to travel most of the next day till we arrived, weary and worn, at the Illinois Campmeeting. [Cf: RH

07-22-75 para. 11] p. 69, Para. 1, [1875MS].

*Illinois Campmeeting.*--Here, as in Iowa, the prayer and conference meetings were of special interest. On Sabbath afternoon, several mentioned the benefits which they had received from the health reform. Dr. Pottinger gave a very interesting testimony as follows:-- [Cf: RH 07-22-75 para. 12] p. 69, Para. 2, [1875MS].

"My brethren may have thought they were meeting with only half a brother, when they saw me using tobacco, The truth found me in the gutter. I was addicted to two fatal habits, drinking and tobacco-using. I have left off the former, and gained a complete victory over it, and so far as refraining from the use of tobacco is concerned, I could refrain from its use. But I have feared the result upon my system, as I am somewhat disposed to paralytic affections, and physicians have assured me that entire abstinence from tobacco would cost my life. But I am preparing to make a trial of the matter. I am waiting till my system shall rally a little from the reaction caused by leaving off tipping, then I shall take hold in earnest to rid myself of tobacco." [Cf: RH 07-22-75 para. 13] p. 69, Para. 3, [1875MS].

There were quite a number of our French brethren present, and this added much to the interest of the meeting. These French brethren and sisters are gaining an experience; and if they remain humble and true to their faith, God will use them as instruments in bringing others to the knowledge of the truth. There are a number whose lives are indeed a living epistle, known and read of all men. They show the transforming power of the truth upon their daily life. [Cf: RH 07-22-75 para. 14] p. 69, Para. 4, [1875MS].

It was under very discouraging circumstances that Eld. Bourdeau presented the truth to them. The opposition from prejudiced minds was very bitter. But some honest souls were interested, and when brought up to face the mirror, to compare their lives with the law of God, they were deeply convicted of sin. One brother who is now rejoicing in the truth, and can say with Paul, "I was alive without the law once; but when the commandment came, sin revived and I died," when he came to view his life in the light of the holy law, saw his sins to be so exceedingly sinful, that he thought they were too great to be forgiven. He was in great agony of mind. He called together his neighbors and friends, and confessed to them the sins and wrongs of his life, and entreated their forgiveness. He tried to right every wrong. This wonderful work of the power of God in convicting the sinner, was a thing so new to his friends and neighbors that they thought he was out of his mind, and feared that he would die. Several physicians were consulted, and medicine was prescribed freely. But drugs, which would be useless to cure the diseased body, were utterly powerless to cure the sinsick soul. While suffering the most intense remorse of conscience for his sins, the Lord did not leave him to perish. The light of health reform was forced upon his mind, and he refused to take the drugs prescribed, for he was strongly convinced that they were poison, and ruinous to his constitution. [Cf: RH 07-22-75 para. 15] p. 69, Para. 5, [1875MS].

Eld. Bourdeau and his wife felt the deepest anxiety as to the result of this case. Some charged Eld. B. with making this man crazy. Eld. B.'s life was in danger, and he and his wife wept and prayed many hours

while others slept. They prayed that God would work in such a manner as to honor the cause of truth and glorify his name. The French brother came out all right. He had that repentance which needeth not to be repented of. He was indeed a new man, converted and thoroughly transformed. He had "put off the old man with his deeds;" and "put on the new man, which is renewed in knowledge after the image of Him that created him." [Cf: RH 07-22-75 para. 16] p. 70, Para. 1, [1875MS].

At this meeting we were attentively cared for by brother and sister Hobbs. These self-sacrificing souls showed especial hospitality on this occasion. May the Lord bless them and their dear children for this labor of love. On Wednesday Bro. Hobbs took us nine miles to Somonauk, where we took the cars for Lena, Wis. Here we were met by brother and sister Bates and Bro. Brown, who took us by private conveyance to the Monroe Campground. E. G. White. [Cf: RH 07-22-75 para. 17] p. 70, Para. 2, [1875MS].

One of the signs of the "last days" is the disobedience of children to their parents. 2 Tim. 3:2. And do parents realize their responsibility? Many seem to lose sight of the watchcare they should ever have over their children, and suffer them to indulge in evil passions, and to disobey them. They take but little notice of them until their own feelings are excited, and then punish them in anger. [Cf: RH 10-14-75 para. 1] p. 70, Para. 3, [1875MS].

Many parents will have to render an awful account at last for their neglect of their children. They have fostered and cherished their evil tempers by bending to their wishes and will, when the wishes and will of the children should bend to them. They have brought God's frown upon them and their children by these things. Children are left to *come up* instead of being *trained up*. The poor little children are thought not to know or understand a correction at ten or twelve months of age, and they begin to show stubbornness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth, and strengthen with their strength. [Cf: RH 10-14-75 para. 2] p. 70, Para. 4, [1875MS].

Parents stand in the place of God to their children, and they will have to render an account, whether they have been faithful to the charge committed to their trust. Parents, I fear some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity even in children. He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you? children that might have been saved had you filled your place, and done your duty as faithful parents should. [Cf: RH 10-14-75 para. 3] p. 71, Para. 1, [1875MS].

God says: "I know Abraham, that he will command his household after him," and God gave him the honor of being the father of the faithful. It is the duty of parents to have their children in perfect subjection, having all their passions and evil tempers subdued. [Cf: RH 10-14-75 para. 4] p. 71, Para. 2, [1875MS].

Parents, correct your children. Commence while they are young, when impressions can be more easily made, and their evil tempers subdued, before they grow with their growth and strengthen with their strength. [Cf: RH 10-14-75 para. 5] p. 71, Para. 3, [1875MS].

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God and ask him to help you. Tell him that you have done your part, and then in faith ask him to do his part--that which you cannot do. Ask him to temper their dispositions, to make them mild and gentle by his Holy Spirit. He will hear you pray. Through his word he has enjoined it upon you to correct your children, to "spare not for their crying," and his word is to be heeded in these things. [Cf: RH 10-14-75 para. 6] p. 71, Para. 4, [1875MS].

It certainly must bring God's displeasure upon parents when they leave him to do what he has left and commanded them to do. God corrects us when we disobey, and go astray from him; and parents are bound by the word of God to correct their children when they disobey them, and show evil tempers. Check the very first manifestation of passion. Break the will (but do it with feelings of tenderness, and with discretion), and your children will be far happier for it, and you will be happier. Your effort will be remembered of God, and he that is so particular as to observe the falling of the sparrow; he that noted and commended Abraham's faithfulness, will not pass by your efforts. He that never slumbers nor sleeps will be ready to aid you with his Spirit and grace, and will reward your feeble efforts. [Cf: RH 10-14-75 para. 7] p. 71, Para. 5, [1875MS].

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of the blood of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children, and then by bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence will be shed upon the children, and the powers of darkness will be compelled to give back. [Cf: RH 10-14-75 para. 8] p. 72, Para. 1, [1875MS].

When the destroying angel was to pass through Egypt, to destroy the firstborn of man and beast, Israel was commanded to gather their children and families into their houses with them, and then mark their doorposts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through with this process, there was no difference made between them and the Egyptians. [Cf: RH 10-14-75 para. 9] p. 72, Para. 2, [1875MS].

The destroying angel is soon to go forth again, not to destroy the firstborn alone, but "to slay utterly old and young, both men, women and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the

company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose their society at all times for them. Teach your children to obey you, then can they more easily obey the commandments of God, and yield to his requirements. Don't let us neglect to pray with, and for, our children. He that said, "Suffer little children to come unto me, and forbid them not," will listen to our prayers for them, and the seal or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord.--E. G. White, in *Signs of the Times*. [Cf: RH 10-14-75 para. 10] p. 72, Para. 3, [1875MS].

Several speakers had addressed large and attentive congregations at the campmeeting at Rome, N. Y., on first-day, September 12, 1875. The following night I dreamed that a young man of noble appearance came into the room where I was, immediately after I had been speaking. This same person has appeared before me in important dreams to instruct me from time to time during the past twenty-six years. Said he, You have called the attention of the people to important subjects, which, to a large number, are strange and new. To some they are intensely interesting. The laborers in word and doctrine have done what they could in presenting the truth, which has raised inquiry in minds and awakened an interest. But unless there is a more thorough effort made to fasten these impressions upon minds, your efforts now made will prove nearly fruitless. Satan has many attractions ready to divert the mind; and the cares of this life, and the deceitfulness of riches all combine to choke the seed of truth sown in the heart, and in most cases it bears no fruit. [Cf: RH 11-04-75 para. 1] p. 72, Para. 4, [1875MS].

In every effort, such as you are now making, much more good would result from your labors if you had appropriate reading matter ready for circulation. Tracts upon the important points of truth for the present time should be handed out freely to all who will accept them, without money and without price, which might eventually result in a hundredfold returns to the treasury. You are to sow beside all waters. [Cf: RH 11-04-75 para. 2] p. 73, Para. 1, [1875MS].

The press is a powerful means to move the minds and hearts of the people. And the men of this world seize the press, and make the most of every opportunity to get poisonous literature before the people. If men, under the influence of the spirit of the world, and of Satan, are earnest to circulate books, tracts, and papers of a corrupting nature, you should be more earnest to get reading matter of an elevating and saving character before the people. [Cf: RH 11-04-75 para. 3] p. 73, Para. 2, [1875MS].

There should be more earnest efforts made to enlighten the people upon the great subject of health reform. Tracts of four, eight, twelve, sixteen, and more pages, containing pointed, well written articles on this great question, should be scattered like the leaves of autumn. Small tracts on the different points of Bible truth applicable to the present time should be printed in different languages and scattered where there is any probability that they would be read. God has placed at the command of his people advantages in the press, which, combined with other agencies, will be successful in extending the knowledge of the truth. Tracts, papers, and books, as the case demands, should be

circulated in all the cities and villages in the land. Here is missionary work for all. [Cf: RH 11-04-75 para. 4] p. 73, Para. 3, [1875MS].

There should be men trained for this branch of the work who will be missionaries, and will circulate publications. They should be men of good address, who will not repulse others or be repulsed. This is a work to which men would be warranted to give their whole time and energies as the occasion demands. [Cf: RH 11-04-75 para. 5] p. 73, Para. 4, [1875MS].

Those who distribute tracts gratuitously should take other publications to sell to all who will purchase them. Persevering efforts will result in great good. Very many souls have been converted to the truth by reading papers and tracts alone, who would not have been reached without them. God has committed to his people great light. This is not for them to selfishly enjoy alone, but to let its rays shine forth to others who are in the darkness of error. [Cf: RH 11-04-75 para. 6] p. 73, Para. 5, [1875MS].

You are not as a people doing one-twentieth part of what might be done in spreading the knowledge of the truth. Very much more can be accomplished by the living preacher with the circulation of papers and tracts than by the preaching of the word alone without the publications. The press is a powerful instrumentality which God has ordained to be combined with the energies of the living preacher to bring the truth before all nations, kindreds, tongues and peoples. [Cf: RH 11-04-75 para. 7] p. 73, Para. 6, [1875MS].

Many minds can be reached in no other way. Here is true missionary work in which labor and means can be invested with the best results. There has been too great fear of running risks, and moving out by faith, and sowing beside all waters. Opportunities have been presented which have not been grasped and made the most of. There has been too great fear of venturing. True faith is not presumption, but it ventures much. Precious light and powerful truth need to be brought out in publications without delay. There is much lost in waiting to originate matter while there is already in print that which is valuable and appropriate for this time. These delays risk too much. Opportunities are lost which might be improved. Said he, Your husband and yourself can do much in the preparation of publications. You have a better knowledge of the wants of the people than many others. God has brought you in close connection with himself, and has given you an experience in this work which he has not given many others. [Cf: RH 11-04-75 para. 8] p. 74, Para. 1, [1875MS].

He has connected you with this powerful agency--the publishing department. Others cannot take your place in this, and do the work God has appointed you to do. Satan has been making special efforts to discourage your husband by controlling the minds of some who ought to be helpers. They have cherished temptations. They have been murmurers, and have been jealous without cause. God will not leave nor forsake his servant while he clings by faith to his wisdom and strength. He has upheld him through the ministration of angels that excel in strength. His strength has not come from natural causes, but from God. He will be beset with the enemy on the right hand and on the left. Satan will lead the minds of some to be distrustful of his motives, and to murmur

against his plans, while he is following the leadings of the Spirit of God. In God he must trust, for he is the source of his strength. The enemy, through agents, will harass and vex his patience, for the infirmities of human nature are upon him, and he is not infallible. But if he clings in humble confidence to God, and walks softly before him, God will be to him a present help in every emergency. [Cf: RH 11-04-75 para. 9] p. 74, Para. 2, [1875MS].

Your husband must not be discouraged in his efforts to encourage men to become workers, and responsible for important work. Every man whom God will accept, Satan will attack. If they disconnect from Heaven, and imperil the cause, their failures will not be set to his account or to yours; but to the perversity of the nature of the murmuring ones, which they would not understand and overcome. These men whom God has tried to use to do his work, and who have failed, and brought great burdens upon those who were unselfish and true, have hindered and discouraged more than all the good they have done. And yet this should not hinder the purpose of God in having this growing work, with its burden of cares, divided into different branches, and laid upon men who should do their part, and lift the burdens when they ought to be lifted. These men must be willing to be instructed, and then God can fit them and sanctify them, and impart to them sanctified judgment, that what they undertake they can carry forward in his name. [Cf: RH 11-04-75 para. 10] p. 74, Para. 3, [1875MS].

Your husband must be humble and trustful, and walk carefully and tremblingly before God, for the ground whereon he treadeth is holy. God has strengthened him for great emergencies. He has given him strength, and light, and power like a running stream. This is not of himself, but of God. He has an inexhaustible fountain to draw from. He must not forget that he is mortal, and subject to temptations, and weariness. His mind should have periods of rest, which will result in great good to himself as well as to the cause of God which he represents. He can with a mind invigorated do a greater amount, with greater perfection, than he can accomplish by steady labor and constant effort with a wearied mind. [Cf: RH 11-04-75 para. 11] p. 75, Para. 1, [1875MS].

Eld. Andrews is God's chosen servant to do a special work; but he made a mistake in keeping the Sabbath History from the people in order to present a perfect work, and in allowing his mind to be diverted from the work God would have him do. He should have given this important work much sooner, and then improved it as he could do so. The enemy has been permitted to gain a march upon us in consequence of long delays on our part. He will throw hindrances in our path, and if we will be hindered he will exult. Long delays must not be permitted. Satan must be met in his bold advances, and be repulsed. [Cf: RH 11-04-75 para. 12] p. 75, Para. 2, [1875MS].

Eld. Haskell has done a good work in the tract and missionary department. He needs to ever connect closely with Heaven, that he may be led and taught of God. He has made some mistakes, but not intentionally. His zeal and concentrated efforts in one direction led him to lose sight of other important considerations. He has pressed the subject of giving means in some cases too far. Some of the poor have done more than they should, while those who have been entrusted as God's stewards with a large amount of means, have done but little. God's servants must discriminate, and work cautiously, judiciously, and



ever give right counsel to the liberal, conscientious souls who are poor. God will have his servants connect so closely with him that they may have the mind of Christ. Ellen G. White. *Oakland, Cal., October 20, 1875*. [Cf: RH 11-04-75 para. 13] p. 75, Para. 3, [1875MS].

[We give in the following the substance of an appeal made by Mrs. W., April 16, 1875, on the dangers of delaying obedience, addressed to a man and his wife who were hearing lectures and were hesitating on the point of obedience according to the conviction of their minds. And we are sorry to say that these persons have taken the course that they were warned to avoid. For the benefit of others in similar danger, the appeal is now given. J. W.] [Cf: RH 12-02-75 para. 1] p. 75, Para. 4, [1875MS].

Dear Brother and Sister: I had hoped to meet you again before we crossed the plains, but this may not be. I have thought much of our interview at your house, and have prayed that you both may have strength to walk in the path of obedience. You have had light, but Satan will not let you pursue the narrow road, and become loyal and true to all God's requirements, without contesting every inch of ground. He has his agents in men who profess, as did Satan when he tempted Christ, to be ministers of righteousness. They would belittle in your minds God's holy commandments. Satan is at war with that law which is the foundation of God's government in Heaven and in earth. God has let his light shine upon you. Will you, dear friends, cherish the light? Men may come in the garb of holiness, having error and truth mixed together, and many be deceived. Satan quoted Scripture to Christ, showing that he could use Scripture to work his deception upon minds. Those who are acquainted with their own hearts know the necessity of being closely connected with God in order to have divine wisdom to discern the wiles of Satan and to cling, with firm, unyielding grasp to Jesus. [Cf: RH 12-02-75 para. 2] p. 76, Para. 1, [1875MS].

There is no nook or corner of the world, however secluded, where error and sin have not found their way. Error is often presented in a specious garb, so that it requires more than human wisdom to detect the falsehood under the pretension of truth. If error was never mingled with truth, it would not be so subtle in its influence upon the mind. If error stood forth alone in its true, hideous form, souls would not be deceived. But there are many who see attractions in error, and will eagerly feast upon it, although it poisons the mind. Error always injures the soul and deforms the character. Error may, at first sight, appear plausible, but its tendency is to corrupt the heart, and to ensnare its victims. We often hear it stated that it matters not what one believes if his life is only right. But the life is molded by the faith. If light and truth, are within our reach, and we neglect to improve the privilege of hearing and seeing the truth, we virtually reject it, and choose darkness rather than light. Said Christ to the Jews, "Ye will not come to me, that ye might have life." [Cf: RH 12-02-75 para. 3] p. 76, Para. 2, [1875MS].

I beseech you, my brother and sister, to inquire of God, as those who are willing to know the right way, What is truth? Do not willingly cheat your own souls of the light which you may have if you will. Like the noble Bereans, search the Scriptures daily, and see whether these things are so. And be true to your convictions of truth and of duty. Many infidels are compelled to be such because they cannot consent to

accept truth the living out of which would require a sacrifice on their part. Convenience is consulted by many who profess Christ. There is a desire to climb up some other way--one that will require less sacrifice. [Cf: RH 12-02-75 para. 4] p. 76, Para. 3, [1875MS].

Said Christ, "He that will come after me, let him deny himself, and take up his cross and follow me." To follow Jesus fully requires a thorough conversion. Halfway converts make halfhearted Christians. Again, said Christ, "He that is not for me is against me, and he that gathereth not with me scattereth abroad." The plain words of truth spoken by our Saviour sifted his followers down to a few faithful ones who laid the foundation of the Christian church. Many of the wealthy, honorable, and noble ones of the world were charmed with the teachings of Christ, and had a desire to follow him. But when the truth in its practical bearings was brought home to their hearts and lives, they drew back, and walked no more with Jesus. The young ruler was desirous of following Christ. "Sell all that thou hast," said the Master, "and come, follow me, and thou shalt have treasure in Heaven." He could not comply with the terms. His poor, selfish heart loved his possessions better than the kingdom of God, and he turned from following his Saviour. He turned from his heavenly treasure, went back to his idolatrous love of his earthly treasures, and lost eternal riches. [Cf: RH 12-02-75 para. 5] p. 76, Para. 4, [1875MS].

Jesus requires the entire surrender of the soul to him without compromise. Those who are thoroughly converted will never be among those who cowardly plead, "I pray thee have me excused." The living Christian loves duty, and enjoys even the severities which he must bear, if he is a soldier of the cross of Christ. [Cf: RH 12-02-75 para. 6] p. 77, Para. 1, [1875MS].

We feel the greatest anxiety for souls who are in the valley of decision. We feel a dread of Satan's attacks upon these poor souls. He watches his opportunity to bring his powers to bear when he sees that there is a possibility of hindering souls from deciding to be wholly on the Lord's side. [Cf: RH 12-02-75 para. 7] p. 77, Para. 2, [1875MS].

While the Spirit of God is convicting you of the truth, do not stop to cavil, but believe. Do not find fault, but listen to evidence. Yield your pride to humility, and exchange your prejudice for candor. Confer not with flesh and blood, but surrender all to God. Take the Bible as your guide, and earnestly inquire, "Lord, what wilt thou have me to do?" When you once yield your natural independence and self-will for a childlike, submissive obedience, and are willing to be taught, you will hear the voice of the true Shepherd saying, "This is the way, walk ye in it." Christ does not propose to teach the self-conceited and self-willed. It is only the meek whom he pledges to guide in judgment, and to whom he will teach his way. [Cf: RH 12-02-75 para. 8] p. 77, Para. 3, [1875MS].

If you are in search of truth, obedience will not be difficult. If you really want to know the Master's will, you will thankfully receive it. We are learners in the school of Christ. A genuine love for Jesus will of necessity create a love for the truth. Treasure up the truth in your heart. Seek knowledge. Make this your daily prayer: "With my whole heart have I sought thee; O let me not wander from thy commandments. Open thou mine eyes, that I may behold wondrous things out of thy law."

We are not safe only as we mold our daily life after the divine Pattern. [Cf: RH 12-02-75 para. 9] p. 77, Para. 4, [1875MS].

I entreat you, my dear friends, to move guardedly; for you are making decisions for eternity. Walk in the light while you have the light. Let no one influence you to turn from the truth. You can never be sanctified through error. Christ prayed to his Father in behalf of his disciples: "Sanctify them through thy truth; thy word is truth." It is a time and age of the world when error prevails, and with nearly all is accepted as truth. Error is no less error because it has been instilled into minds from their very youth. Error is taught in schools, and preached from the pulpit. Theories are advanced which have no foundation in the word of God. [Cf: RH 12-02-75 para. 10] p. 78, Para. 1, [1875MS].

You made the remark, "My parents were godly, and they kept Sunday, and will be saved. If I keep the day which they kept, why will not I be as safe as they?" Your relatives and friends may have lived up to the light they had. They are not accountable for the light which shines in your day, which they did not have. If you have greater light than your fathers, and you live up to that light as faithfully as your fathers did to the light which shone upon them, you will be saved by obeying as they will be saved by obedience to the light which the Lord permitted to shine upon them. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." We are responsible for the light which shines upon our path. This is our day of visitation and privileges. God is setting before us solemn truth. Will we accept it? Reject not present light, and do not lightly esteem God's gracious opportunities. [Cf: RH 12-02-75 para. 11] p. 78, Para. 2, [1875MS].

If God in mercy has permitted light to shine out of darkness, and has removed the mist from your eyes that have been long blinded to the claims of his holy law, I beseech you to cherish the light and walk in it, lest it become darkness. We are living in the perils of the last days. It is not safe to be careless and indifferent now. With humble hearts and perfect submission to the will of God, we should pray earnestly to be kept from error and that we may be guided into all truth. Truth sanctifies. Error corrupts. The soul can be kept pure and strengthened only by walking in the light as Christ is in the light. [Cf: RH 12-02-75 para. 12] p. 78, Para. 3, [1875MS].

My heart has been drawn out in love to you. I have longed to see you moving out understandingly upon the truth, committing the keeping of your souls to God. In faith, press through the moral darkness of error and unbelief, and yield your souls' best and holiest affections to him. He has claims upon you which you cannot resist and be guiltless. I entreat of you to yield yourselves to God in faith. He can and will receive you with all your peculiarities of temperament, and with all your trials and temptations, and with all your duties, your cares, and burdens of responsibility, and will bear you and also your every burden, and will bring all your powers under the control of his grace. God will come to your help, and will aid you in your warfare. His messages of truth and warning are sent to save you, but not to flatter and amuse you. While truth deals in an unsparing manner with your sins, it has the deepest compassion for your soul. [Cf: RH 12-02-75 para. 13]

p. 78, Para. 4, [1875MS].

Every taxing duty becomes easy, and every sacrifice becomes a pleasure, to those whom the truth makes free. What a victory is gained when the carnal life ceases, and the spiritual life begins. The Lord guides. The Lord keeps. The love of God, and obedience to all his commandments, bring all the powers of the soul into obedience to his will. What can constrain the heart and affections like love--sanctified love. That love which brings the soul into connection with Heaven is more earnest, fervent, and enduring for earthly relatives than any other. There is nothing in the heart at war with God's requirements. The mind, submissive and obedient, will love to do all his commandments. Evil will be abhorred, and the good will be chosen. There will be no self-denial or self-sacrifice that is grievous, for the heart delights in doing for Christ, and seeking to save souls from error and from the transgression of the holy law of God. When God has control of the affections, the mind will not be selfish, nor shrink from sacrifices. [Cf: RH 12-02-75 para. 14] p. 79, Para. 1, [1875MS].

The committing of the soul to God is essential for our salvation. You cannot follow a course of your own choosing, and be at war with the law of God, living in disobedience to his requirements, and yet be in harmony with God. Entire obedience to the will of God will bring courage, hope, peace, and happiness, to the soul. There will be seen watchfulness, diligence and prayer, self-denial, self-crucifixion and active benevolence. John thus describes the faithful whom he saw in vision upon the isle of Patmos:-- [Cf: RH 12-02-75 para. 15] p. 79, Para. 2, [1875MS].

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." [Cf: RH 12-02-75 para. 16] p. 79, Para. 3, [1875MS].

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." [Cf: RH 12-02-75 para. 17] p. 79, Para. 4, [1875MS].

What an example have the martyrs for Jesus left us in their lives of self-denial and sacrifice. They were faithful and true to principle. Although prisons, tortures, inquisitions, gibbets, and the stake threatened them, they counted not their lives dear unto themselves. Their love for the truth was here manifested. They chose to obey the truth at the expense of great suffering. The world was not worthy of these heroes of faith. They died for their faith. The pure gold was refined from all dross through trial and suffering. As these shall

enter the portals of glory they will shout in triumph: We overcame by the blood of the Lamb, and by the word of our testimony. We were faithful unto death, and now receive a crown of life. Shouts of triumph will come from lips that never triumphed before. Those who were too timid to praise God vocally were not too timid to die for their Lord. They struggled and fought the good fight of faith. They were steadfast to the end. They will unite their glad voices in the universal songs of triumph and victory, praising God that they were accounted worthy to receive the heavenly benediction "well done" from the Master they loved, and for whom they suffered. His own right hand will place upon their brows crowns of immortal glory that fade not away. [Cf: RH 12-02-75 para. 18] p. 80, Para. 1, [1875MS].

I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but surrendered. - Testimonies For The Church, Vol. III page 492 (1875) [Cf: Paulson Collection p. 422 para. 02] p. 80, Para. 2, [1875MS].

One of the strongest temptations to man is upon the point of appetite. Between the mind and the body there is a mysterious and wonderful relation. They react upon each other. To keep the body in a healthy condition, to develop its strength, that every part of the living machinery may act harmoniously, should be the first study of our life. To neglect the body is to neglect the mind. God cannot be glorified by his children's having sickly bodies or dwarfed minds. To indulge the taste at the expense of health is a wicked abuse of the senses. Those who engage in any species of intemperance in eating or drinking, waste the physical energies and weaken moral power. They will feel the retribution which follows the transgression of physical law. [Cf: The Health Reformer 08-01-75 para. 01] p. 80, Para. 3, [1875MS].

The Redeemer of the world knew that the indulgence of appetite would bring physical debility and deaden the perceptive organs so that sacred and eternal things would not be discerned. Christ knew that the world was given up to gluttony, and that this indulgence would pervert the moral powers. If the indulgence of appetite was so strong upon the race as to require a fast of nearly six weeks by the divine Son of God, in behalf of man, to break its power, what a work is before the Christian in order that he may overcome, even as Christ overcame. The strength of the temptation to indulge perverted appetite can be measured only by the inexpressible anguish of Christ in that long fast in the wilderness. [Cf: The Health Reformer 08-01-75 para. 02] p. 80, Para. 4, [1875MS].

Christ knew that in order to successfully carry forward the plan of salvation he must commence the work of redeeming man just where the ruin began. Adam fell on the point of appetite. In order to impress upon man his obligations to obey the law of God, Christ began his work of redemption by reforming the physical habits of man. The declension in virtue and the degeneracy of the race were chiefly attributable to the indulgence of perverted appetite. [Cf: The Health Reformer 08-01-75 para. 03] p. 81, Para. 1, [1875MS].

There is a solemn responsibility upon all, especially upon ministers

who teach the truth, to overcome on the point of appetite. The usefulness of ministers of Christ would be much greater if they had control of their appetites and passions; and their mental and moral powers would be stronger if they should combine physical labor with mental exertion. They could, with strictly temperate habits, with mental and physical labor combined, accomplish a far greater amount of labor and preserve clearness of mind. If they should pursue such a course their thoughts and words would flow more freely, their religious exercises would be more energized, and the impressions made upon their hearers would be more marked. [Cf: The Health Reformer 08-01-75 para. 04] p. 81, Para. 2, [1875MS].

Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system, and will blunt the keener and holier emotions. Strict temperance in eating and drinking is highly essential for the healthy preservation and vigorous exercise of all the functions of the body. Strictly temperate habits, combined with the exertion of the muscles as well as the exercise of the mind, will preserve both mental and physical vigor, and give power of endurance to those engaged in the ministry, to editors, and to all others whose habits are sedentary. [Cf: The Health Reformer 08-01-75 para. 05] p. 81, Para. 3, [1875MS].

As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies at the foundation of feebleness which is apparent everywhere. [Cf: The Health Reformer 08-01-75 para. 06] p. 81, Para. 4, [1875MS].

Intemperance commences at our tables in the use of unhealthful food. After a time, through continual indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh-meats, produce an immediate effect. Under the influence of these poisons the nervous system is excited. In some cases, for the time being, the intellect seems to be invigorated and the imagination more vivid. Because this is the result of these stimulants, many conclude that they really need them, and continue the use of those things which produce for the time being such agreeable results. But there is always an after result. There is reaction. The nervous system has been unduly excited to borrow power from the future resources of strength for present use. [Cf: The Health Reformer 08-01-75 para. 07] p. 81, Para. 5, [1875MS].

All this temporary excitement of the system is followed by depression. In proportion as these stimulants temporarily excite the system, will there be a letting down of the power of the organs that have been thus excited, after the stimulus has lost its force. The appetite is educated to crave something stronger, which will have a tendency to keep up and increase the agreeable excitement, until indulgence becomes habit, and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors. As the appetite is indulged, the demand will be more frequent, and the power of control more difficult. The more the appetite is indulged, the more the system becomes debilitated and unable to do without this unnatural stimulus, and the passion for these things increases until the will is overborne, and there seems to be no power to deny the unnatural craving for these indulgences. [Cf:

The Health Reformer 08-01-75 para. 08] p. 81, Para. 6, [1875MS].

The only safe course is to touch not, taste not, and handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. There is double necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan, and resist the least indulgence of perverted appetite. The present generation have less power of self-control than those who have lived several generations back. Those who have indulged the appetite for these stimulants have transmitted their depraved appetites and passions to their children, and greater moral power is required to resist the indulgence of intemperance in all its forms. The only perfectly safe course to pursue is to stand firmly on the side of temperance and not venture in the path of danger. [Cf: The Health Reformer 08-01-75 para. 09] p. 82, Para. 1, [1875MS].

The great end for which Christ endured that long fast in the wilderness was to teach us the necessity of self-denial and temperance. This work should commence at our tables, and should be strictly carried out in all the concerns of life. The Redeemer of the world came from Heaven to help man in his weakness, that he might become strong in the power which he came to bring him, to overcome appetite and passion, and might be victor on every point. [Cf: The Health Reformer 08-01-75 para. 10] p. 82, Para. 2, [1875MS].

Many parents educate the tastes of their children, and form their appetites. They indulge them in eating flesh-meats, and in drinking tea and coffee. The highly seasoned flesh-meats and tea and coffee which some mothers encourage their children to use are preparing the way for them to crave stronger stimulants, as tobacco; and the use of tobacco encourages the appetite for liquor. The use of tobacco and liquor invariably lessens nerve power. [Cf: The Health Reformer 08-01-75 para. 11] p. 82, Para. 3, [1875MS].

If Christians would have their moral sensibilities aroused upon the subject of temperance in *all things*, they could, by their example, commencing at their tables, help those who are weak in self-control, and almost powerless to resist the cravings of appetite. If we could realize that our eternal destiny depends upon strictly temperate habits, and that the habits we form in this life will affect our eternal interests, we should work to the point of strict temperance in eating and in drinking. By our example and personal effort we may be the means of saving many souls from the degradation of intemperance, crime, and death. Our sisters can do much in the great work of the salvation of others by spreading their tables with only healthful, nourishing food. They may employ their precious time in educating the tastes and appetites of their children, and in forming habits of temperance in all things, and encouraging self-denial and benevolence for the good of others. [Cf: The Health Reformer 08-01-75 para. 12] p. 82, Para. 4, [1875MS].

Notwithstanding the example Christ has given us in the wilderness of temptation by denial of appetite and overcoming its power, there are many Christian mothers who are, by their example, and in the education of their children, preparing them to become gluttons and wine-bibbers. Children are frequently indulged in eating what they choose, and when they please, without reference to health. There are many children who

are educated gormands from their babyhood. Through indulgence of appetite they are made dyspeptics at an early age. Intemperance in eating and self-indulgence grow with their growth and strengthen with their strength. Mental and physical vigor are sacrificed through the indulgence of parents. A habit becomes established for certain articles of food from which they can receive no benefit, but only injury; and as the system is taxed, the constitution becomes debilitated. [Cf: The Health Reformer 08-01-75 para. 13] p. 83, Para. 1, [1875MS].

Ministers, teachers, and students should become intelligent in regard to the necessity of physical exercise in the open air. They neglect this most essential duty for the preservation of health. They closely apply their minds to books, and eat the allowance of a laboring man. Under such habits, some grow corpulent because the system is clogged, while others become lean, feeble, and weak, because their vital powers are exhausted in throwing off excess of food; the liver becomes burdened and unable to throw off the impurities in the blood, and sickness is the result. If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body. [Cf: The Health Reformer 08-01-75 para. 14] p. 83, Para. 2, [1875MS].

When the minds of ministers, school teachers, and students, are continually excited by study, and the body is allowed to be inactive, the nerves of emotion are taxed, while the nerves of motion are inactive. The wear is all upon the mental organs, and they become overworked and enfeebled, the muscles lose their vigor for want of being employed, and there is not an inclination to exercise the muscles by engaging in physical labor because exertion seems to be irksome. [Cf: The Health Reformer 08-01-75 para. 15] p. 83, Para. 3, [1875MS].

As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion. Abstemiousness in diet, and control of all the passions, will preserve the intellect so that men may have mental and moral vigor to bring all their propensities under the control of the higher power, and to retain clearness of intellect to discern between right and wrong, between sacred and common things. [Cf: The Health Reformer 08-01-75 para. 16] p. 83, Para. 4, [1875MS].

The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have moral power to gain victory over every other temptation of Satan. But slaves to appetite will fail in perfecting Christian character. The continual transgression of man for six thousand years has brought sickness, pain, and death, as its fruits. [Cf: The Health Reformer 08-01-75 para. 17] p. 83, Para. 5, [1875MS].