

Simplicity in Dress-- As I have seen many Sabbathkeeping Adventists becoming worldly in thought, conversation, and dress, my heart has been saddened. The people who claim to believe that they have the last message of mercy to give the world are attracted by worldly fashions, and make great exertions to follow them as far as they think their profession of faith allows them to go. Worldly dress among our people is so noticeable that unbelievers frequently remark, "In their dress you cannot distinguish them from the world." This we know to be true, although there are many exceptions. [Cf: 2MR1.02] p. 1, Para. 1, [1877MS].

Those who meet the world's standard are not few in numbers. We are grieved to see that they are exerting an influence, leading others to follow their example. When I see those who have named the name of Christ aping the fashions introduced by worldlings, I have the most painful reflections. Their lack of Christlikeness is apparent to all. In the outward adorning there is revealed to worldlings as well as to Christians an absence of the inward adorning, the ornament of a meek and quiet spirit, which in the sight of God is of great price. [Cf: 2MR1.03] p. 1, Para. 2, [1877MS].

For years our hearts have felt sad over this matter. Errors on the point of dress in Battle Creek, the great heart of the work, affect the whole body. At that important post are some of our most important institutions--the publishing house, where the truth is printed and scattered to the world; the College for our youth; and the Health Institute, now bearing the name of a sanitarium, in which reform is taught and practiced. Parents send their children from the different States to Battle Creek, feeling a sense of security in regard to them because of the moral and religious influences prevailing in these institutions. [Cf: 2MR1.04] p. 1, Para. 3, [1877MS].

The garden of Eden was created by God. He made it a beautiful and holy place. But Satan found entrance to the garden, leaving his slimy trail of sin and disobedience. Battle Creek is not a place from which either the tempter or defective human beings are excluded. The tempter and the tempted have access to Battle Creek. We are sorry to say that pride, vanity, and love of display are evident, testifying to all beholders that some, at least, care more for outward dress than for the heavenly adornment. [Cf: 2MR2.01] p. 1, Para. 4, [1877MS].

Superfluous tucks, ruffles, and ornaments of any kind should be avoided as contradictory to our profession of faith as followers of the meek and lowly Jesus. Frequently the trimmings of a dress cost more than the material for the dress itself. We warn our Christian sisters against the tendency to make their dresses according to worldly styles, thus attracting attention. The house of God is profaned by the dress of professedly Christian women of today. A fantastic dress, a display of gold chains and gaudy laces, is a certain indication of a weak head and a proud heart. [Cf: 2MR2.02] p. 1, Para. 5, [1877MS].

In order to follow in the wake of fashion, many of our youth incur expenses which their condition in life does not justify. Children of poor parents seek to dress as do those who are wealthy. Parents tax their purses and their God-given time and strength in making and remodeling clothing to satisfy the vanity of their children. If our

sisters who have abundance of means would regulate their expenditures, not in accordance with their wealth, but with regard to their responsibility to God, as wise stewards of the means entrusted to them, their example would do much to stay this evil now existing among us. [Cf: 2MR2.03] p. 1, Para. 6, [1877MS].

Satan stands in the background, devising the fashions which lead to extravagance in the outlay of means. In forming the fashions of the day, he has a fixed purpose. He knows that time and money which are devoted to meet the demands of fashion will not be used for higher, holier objects. Precious time is wasted in keeping pace with ever-changing and never-satisfying fashions. No sooner is one style introduced, than new styles are devised, and then, in order for fashionable persons to remain fashionable, the dress must be remodeled. Thus professing Christians, with divided hearts, waste their time, giving to the world nearly all their energies. [Cf: 2MR2.04] p. 2, Para. 1, [1877MS].

This entirely unnecessary burden is taken up and willingly borne by our sisters. Half of their burdens come from an attempt to follow the fashions; yet they eagerly accept the yoke, because fashion is the god they worship. They are as truly held in shackles of bondage as is the veriest slave; and yet they talk of independence! They do not know the first principles of independence. They have no mind or taste of judgment of their own. [Cf: 2MR3.01] p. 2, Para. 2, [1877MS].

Satan is wonderfully successful in infatuating minds with the ever-varying styles of dress. He knows that while the minds of women are continually filled with a feverish desire to follow fashion, their moral sensibilities are weak, and they cannot be aroused to realize their true spiritual condition. They are worldly, without God, without hope. [Cf: 2MR3.02] p. 2, Para. 3, [1877MS].

We do not discourage taste and neatness in dress. Correct taste in dress is not to be despised or condemned. While needless ruffles, trimmings, and ornaments should be left off, we encourage our sisters to obtain good, durable material. Nothing is gained in trying to save means by purchasing cheap fabrics. Let the clothing be plain and neat, without extravagance or display. [Cf: 2MR3.03] p. 2, Para. 4, [1877MS].

Young ladies who break away from slavery to fashion will be ornaments in society. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true lady is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in its comeliness can be compared with flowers of the field! [Cf: 2MR3.04] p. 2, Para. 5, [1877MS].

When I see Christian women leading out in temperance campaigns, presenting to the liquor inebriate a pledge to abstain from all intoxicating drinks, I think it would also be well for them to present to every Christian woman a pledge to abstain from all needless display and extravagance in dress, for the bondage of a woman to fashion is usually as great as is the bondage of a liquor inebriate to his appetite. By dressing simply, thus saving time and means, Christian women can do more to encourage and sustain the cause of temperance than by anything else. The means thus saved will clothe the destitute, feed

the hungry, and close a most effectual door against the temptation of drunkenness. [Cf: 2MR4.01] p. 2, Para. 6, [1877MS].

Pride of dress is not a small matter, but a serious evil. It causes time, thought, and money to be spent in the decoration of the body, while the culture of the heavenly graces is neglected. Precious hours that our Saviour has exhorted us to devote to prayer and the study of the Scriptures, are given to an unnecessary preparation of apparel for outward display. By and by there will be a sad reckoning of the waste of our Lord's goods in needless display. [Cf: 2MR4.02] p. 3, Para. 1, [1877MS].

Those who practice simplicity in dress have time to visit the afflicted, and are better prepared to pray with and for them. On every Christian man and woman rests the solemn duty of regulating and contracting personal expenses, that by so doing they may be able to help the needy, feed the hungry, and clothe the naked.-- *Ms. 1, 1877, pp. 1-5. ("Simplicity in Dress," Oct. 23, 1877; printed in RH March 20, 1958.)* [Cf: 2MR4.03] p. 3, Para. 2, [1877MS].

My birthday is past without commemoration. Father and I went to Green Valley from Healdsburg California, fourteen miles and back. The road part of the way was bad. We wandered out of the way some. We arrived at Brother Ross's. They had nothing in the home to eat. I tended a babe, held it in one arm and prepared my dinner myself. Made a little mush, cooked some eggs and put on a few cold gems. This composed my dinner, birthday dinner, half a century old! Not much display in this. Then our birth does not amount to much. It is not of much consequence in regard to our birth--not half as much as in regard to our lives. How do we live? Our daily life will either honor or dishonor the day of our birth.--Letter 39, 1877, p. 1. (To "Dear Children, Willie and Mary," November 27, 1877.) [Cf: 4MR38.01] p. 3, Para. 3, [1877MS].

Your letter is before me and you may be expecting some response. I have been highly pleased with your work, as I have repeated again and again. . . . We have never urged our faith upon you and while we have felt the deepest solicitude for your spiritual interest and have watched and prayed that you might have strength to follow your convictions and obey the truth, we have kept even this great anxiety to ourselves. It has been known only to ourselves and to God. [Cf: 4MR227.04] p. 3, Para. 4, [1877MS].

Upon religious subjects we have not been reticent, for God has given us our work to act as physicians of souls. . . . [Cf: 4MR228.01] p. 3, Para. 5, [1877MS].

In regard to religious faith being sacred to one's self and not to be interfered with, I cannot harmonize this with the life mission and work of Christ upon the earth. Idolaters have a religion; they may make this same plea: My religion is sacred to myself. Hands off; do not interfere with my honest belief and worship. It is the work of God's servants to feel a deep solicitude for the souls for whom Christ died. And if they see them in error or in danger, through a false faith, it is their duty to do all in their power to convert them to the truth and not leave them in darkness and deception. [Cf: 4MR228.02] p. 3, Para. 6, [1877MS].

We have had hope that the reasons of our faith would commend themselves to your judgment. It is impossible for us to hold our faith as sacred and yet not feel the deepest interest for our relatives who do not see the Bible truth as we see it. We expected that, when we connected with you, your mind would be open to conviction and that you would have a desire to search the Scriptures for yourself to know what is truth. We had no thought but that if your mother should have an opportunity to be with those who observe the Sabbath, she would also, like the noble Bereans, search the Scriptures daily to know if these things were so. [Cf: 4MR228.03] p. 4, Para. 1, [1877MS].

We thought that through you and your mother, Wilbur and Addie would also be converted to the truth. But within two weeks, I have had a sudden awakening and these anxious hopes are dampened if not dead. We are free to acknowledge that we did not connect with you merely from a business standpoint. We should never have presented to you the inducements we have from time to time in remunerations for your labor if we had not an interest deeper and higher for you and yours than merely a business standpoint. We saw your talent, we admired your adaptability, and we saw that you could be of great service to me in my work and to the cause of God generally if your ability were sanctified by connection with heaven. We did not estimate your ability for time merely, but for eternity. . . . [Cf: 4MR228.04] p. 4, Para. 2, [1877MS].

We have desired so much that your work upon the earth should bear the test of God and meet His "well done, good and faithful servant." If you shut from us this last hope, if you coolly tell us all the interest you have had and manifested is from a business standpoint, that you have no personal interest even now, after you have had light and evidence and knowledge of the truth, I have no heart to maintain our connection; for I have no hope of any change in you. You will have your ability to use for time but I greatly fear not for eternity. . . . [Cf: 4MR229.01] p. 4, Para. 3, [1877MS].

If we must work purely from a business standpoint, I have not the least heart or courage to continue our connection. . . . [Cf: 4MR229.02] p. 4, Para. 4, [1877MS].

There is no deception so fatal, so hopeless, as a determination to live without God. The histories of good and bad men, faithfully chronicled by the pen of inspiration, were written to impress upon our minds this most practical lesson--that the fear of the Lord is the beginning of wisdom and in the keeping of His commandments there is great reward. All the honors or favors of the world are not sufficient compensation for one hour or one act of disobedience to God. Yet how many accept the temptations offered to Christ and concede to the powers of darkness. Disobedience to God is dishonor and disaster to ourselves. [Cf: 4MR229.03] p. 4, Para. 5, [1877MS].

But all this I am afraid is distasteful to you. You have had from me the deepest affection. . . . I have loved your society. I have appreciated your labors. Your own mother could not feel any deeper or truer interest for you and any more unselfish--than I have had. . . . The tendrils of my affections have been too strongly entwined about you. These tendrils are being severed. . . . My love is not demonstrative, but none the less deep, earnest, and strong. . . . [Cf:

4MR230.01] p. 4, Para. 6, [1877MS].

Mary, I have no disposition to urge our faith upon you. No, no. If you see nothing in it that savors of truth, I would not have you accept it. Mary, if you should . . . only read the book of human nature with its dark and terrible revelations daily revealed to us, you would find reason enough to see that human character will have to be made over and utterly changed or the world will perish in its corruptions. The great mystery to me is not that man must be born again to see kingdom of God, but that he should be unwilling to accept the help that Jesus left the courts of heaven and came to the world to give him; that he should feel so perfectly content and satisfied without His help. Jesus knows that if the world with its pride, its ambition, and its violence possesses the soul, man can have no rest, no peace, no happiness. There is no true elevation of character outside of Christ. There is no peace, happiness or joy attainable for man which can bear comparison for a moment with that which the possessor may find in Christ. [Cf: 4MR230.02] p. 5, Para. 1, [1877MS].

Take the world's conqueror, the commander of armies. He may disturb the thrones of kings and make nations tremble at his approach, and the very same warrior may die in exile, disappointed and humiliated. [Cf: 4MR231.01] p. 5, Para. 2, [1877MS].

Poets may soar to the skies. They may awaken the fiery passions of millions; they may cause any amount of misery over the ruins of their labors, and may die cursing God and the day of their birth. [Cf: 4MR231.02] p. 5, Para. 3, [1877MS].

The greatest philosopher may lift himself up in his pride, he may range through the harmonies and charms of the universe, tracing the wonderful manifestations of creative power and beholding the expressions of infinite wisdom and the formation of worlds, yet he has not wisdom to find God in His great and majestic works. The mystery of God's hand discerned in His creative works he does not comprehend. Wise in the world's knowledge, he is but a fool as far as the mystery of Godliness is concerned. Yet just such human greatness attracts the world and millions are ready to worship these gods of this world which pass away to atoms of dust, to know nothing of the immortal life which runs parallel with the life of Jehovah. This glory has perished with their existence. But the humble child of God has the promise of heirship to riches that will endure, glory that will never cease to brighten with the progress of the ages. The change wrought in his affections has brought him into harmony with the will of the Controller of the universe. Angels have enrolled His name in the record book of heaven and mansions are prepared for his reception when the Lord of life and glory shall appear, the second time without sin unto salvation. [Cf: 4MR231.03] p. 5, Para. 4, [1877MS].

I would that you could see these things as I view them. I would that you could unite your work with ours, not merely from a business standpoint but because you see and accept the word of God and help us to do the great work in warning the world because you see this is the work that God would have you to do. [Cf: 4MR231.04] p. 5, Para. 5, [1877MS].

But I will say no more at present.--Letter 36, 1877, pp. 1-7. (To

"Dear Mary Clough," November 10, 1877.) [Cf: 4MR232.01] p. 6, Para. 1, [1877MS].

Wednesday morning. Attended the early morning [meeting]. The room was full. I was pleased to see so great interest manifested. I spoke in regard to the necessity of our ministers' being fitted up day by day with the baptism of the Holy Ghost, before going forth to their labors. Christ has promised it, why should they not have it? Lay hold by faith. [Cf: 5MR235.03] p. 6, Para. 2, [1877MS].

Many precious testimonies were borne, but yet there is not that fullness of faith that reaches out for a *fullness* of the blessing of God, as it is our privilege and duty to have. I fear many will go away from this meeting greatly in need of the very blessings that it is their privilege to receive, just now.--Ms 22, 1889, p. 15. (Diary, October 16-31, 1889.) [Cf: 5MR236.01] p. 6, Para. 3, [1877MS].

We are now on the [South] Lancaster campground. We rode out with Brother Haskell for to plead for a blessing for your father. We have just bowed in the grove and had a most precious season of prayer. Father was blessed. . . . [Cf: 5MR240.01] p. 6, Para. 4, [1877MS].

In the evening all assembled in the parlor at Brother Haskell's while father made some remarks. . . . We then, according to his request, anointed him with oil in the name of the Lord, following the directions in James five. We then united in prayer. We had the assurance that God's ear was open to our prayer. What a scene of breaking of heart, of tears, and confessions and humiliation before God. The dear Saviour came sacredly near to us. We claimed the promises of God. Precious light, grace, and peace flowed in upon us. We wept and shouted for joy. [Cf: 5MR240.02] p. 6, Para. 5, [1877MS].

Father's face was lighted up with the glory of God. Sister Ings felt His power as never before. We all shouted the praise of God. It was weeping for joy and blessing of God with gladness of heart. Everyone in the room was blessed. [Cf: 5MR240.03] p. 6, Para. 6, [1877MS].

We know that the Great Healer has come near, not only to your father but your mother. We have claimed the promise of God, and this is the victory, even your faith. We were all a happy company. The confusion of brain left your father. He has had a slow fever since his illness. His stomach was relieved. God has wrought. Praise His holy name. Your father will not die but live to praise and glorify God. [Cf: 5MR240.04] p. 6, Para. 7, [1877MS].

We returned to rest, but we could not sleep. We were too happy for sleep. We praised our Saviour nearly all night. There was not much sleeping done in the house that night. God had come with His holy presence into the house, and His sanctifying presence was too highly prized to sleep over the hours to us so precious. We have been very happy ever since. Peace and joy have flowed in upon our souls like a river. There has been uninterrupted peace and rest in the dear Saviour. Such an assurance as we are having is worth more than riches or gold, honor or worldly glory. I prize it! I prize it! The praise of God has been in our hearts, and upon our lips continually since that good evening. My peace is like a river and the righteousness thereof like the waves of the sea.--Letter 11, 1877, pp. 1, 2. (To "Dear Children,"

August 31, 1877.) [Cf: 5MR241.01] p. 6, Para. 8, [1877MS].

The Minister and His Wife--I have been shown some things with reference to _____'s traits of character, and I now feel it to be my duty to write you; for unless changes are made, she will be a draw back to her husband in his work. _____ is naturally selfish. In her home life she has shunned responsibilities, and has been ready to let others perform the duties which devolved upon her. This is a bad experience, and warps the character. She has shunned caretaking, and if this spirit is carried into her married life, it will be a great hindrance to her. [Cf: 6MR39.02] p. 7, Para. 1, [1877MS].

She must learn to bear the responsibilities she has shunned; for she is now a mother, and has a mother's care and responsibilities. There is danger that the deficiencies manifested in her character will be moulded into her married life, and that she will neglect to perform the duties she owes to her child. A mother has greater work to do for her child than merely to feed, and dress, and caress it. There are stern duties connected with the training of a child. I see that you are both neglecting those duties. Your child rules you. She controls you, and in permitting this, you are not doing your duty.--Letter 1, 1877, pp. 1, 2. (To Brother and Sister _____, December 17, 1877.) [Cf: 6MR39.03] p. 7, Para. 2, [1877MS].

The Minister and His Children--I have been shown that if a minister and his wife unite in labor, they should show themselves patterns of piety. If they take their children with them, the children should be subject to them, well disciplined and obedient; for if the parents have not sufficient judgment to control their own children, they cannot properly minister to the church of God, or preserve it from broils or insubordination.--Letter 1, 1877, p. 3. (To Brother and Sister _____, December 17, 1877.) [Cf: 6MR46.04] p. 7, Para. 3, [1877MS].

Now is the time to restrain and control your child. Teach her that her will is not to bear sway, but that what you require of her must be carried out. Do not deceive yourself, as many parents have done, by thinking that children when in their babyhood should not be required to obey, that if they are left to follow their own will and way, they will, as they become older, outgrow their wrong traits of character. Those who reason in this way find to their sorrow that as the twig is bent the tree's inclined. Little pranks and errors may seem to be amusing when the child is a baby, and they may be permitted and encouraged, but as the child grows older, they become disgusting and offensive. [Cf: 6MR47.02] p. 7, Para. 4, [1877MS].

The work of education and training should commence with the babyhood of the child; for then the mind is the most impressible, and the lessons given are remembered. Do not let your inclination to shun responsibilities lead you to neglect the proper discipline of your child. Restrain her; give her much attention; teach her submission in her early years. Do your duty to her patiently and decidedly, with firmness and love. If you allow her to have her own way, and to control you as she has done, you can be of no use to your husband in traveling with him, or visiting the people. Do not let your child grow up gnarled and crooked in character because of your neglect to do your duty.--Letter 1, 1877, pp. 2, 3. (To Brother and Sister _____, December 17, 1877.) [Cf: 6MR47.03] p. 7, Para. 5, [1877MS].

He [James White] does not suffer bodily pain but his great trouble is battling with depression of spirits. He seems to feel that he has wronged me very much. He goes back to the letters he wrote me when he was in California, and you and I attended the camp meetings. He feels that he has committed a great sin that the Lord can hardly forgive. My work is to comfort him and to pray for him; to speak cheerful, loving words to him and soothe him.--Letter 13, 1877, p. 1. (To W. C. and Mary White, September 3, 1877.) [Cf: 6MR303.01] p. 8, Para. 1, [1877MS].

Your father is painfully conscientious which makes it hard for him to cling to faith for himself, but he is steadily coming up and he views the case of your mother very differently than he has for the last ten years. He thinks he must have been blinded by the enemy. The scales have fallen from his eyes. We are in perfect harmony in views and feelings. I never enjoyed his company so much in years as I do now.--Letter 16, 1877, p. 1. (To Edson and Emma White, September 7, 1877.) [Cf: 6MR303.02] p. 8, Para. 2, [1877MS].

We are seeing already the beneficial effects of this move from Oakland. Father's mind is diverted. He eats more liberally and it does not injure him. He sleeps like a baby from the time he retires till five or six o'clock a.m. He is cheerful. He is so pleased with his home. He tries to do what he can and is busy from morning till night about something. He spends some time in writing. His mind is very happy dwelling upon Bible subjects. I am glad for every step he advances, climbing the hill of health.--Letter 43, 1877, p. 3. (To W. C. and Mary White, December 25, 1877.) [Cf: 6MR303.03] p. 8, Para. 3, [1877MS].

James White Feels He Must Be "Hid in Christ"--Again we have had another precious season of prayer and God is moving upon our hearts and leading our minds, teaching us. Father says he will go forward in the name and strength of our dear Saviour. He will go to the camp meetings and will bear his testimony, exalting Jesus and the power of His grace. Oh! what hath the Lord wrought? Father feels now that he must hide behind Christ. He must exalt Jesus and humble himself. He wants to work in a different manner than he has hitherto done, walking in greater humility and working in God continually.--Letter 11, 1877, pp. 2, 3. (To Dear Children, August 31, 1877.) [Cf: 10MR36.01] p. 8, Para. 4, [1877MS].

James White Like Himself Again--I had great freedom in speaking one hour. All were deeply attentive. But the best part of the matter was that father went into the stand, sang and prayed like his own self. This is God's doing and His name shall have all the glory.--Letter 16, 1877. (To Edson and Emma White, September 7, 1877.) [Cf: 10MR36.02] p. 8, Para. 5, [1877MS].

James White Recovering After Another Stroke--Our camp meeting has ended. We are all at home again. Father endured the camp meeting as well as we could expect. He comes up very slowly--cannot eat enough to sustain strength. We have very precious seasons of prayer in his behalf and our faith is tested but we do not become discouraged. [Cf: 10MR36.03] p. 8, Para. 6, [1877MS].

I am now satisfied that he had a stroke of paralysis. He is very quiet, not exacting, patient, tender and kind. The care falls

principally upon me. He seems to feel that if I am with him he is at rest. But our faith claims the promises of God for his complete restoration. We believe it will be done. God has a great work for him and me. We shall have strength to perform it. [Cf: 10MR36.04] p. 9, Para. 1, [1877MS].

God has sustained me in bearing my double burden at the five camp meetings I have attended. I feel of the best of courage. I have labored exceedingly hard and God has helped me. I now mean to complete my book and then let writing go for the present.--Letter 19, 1877, p. 1. (To Edson and Emma White, September 28, 1877.) [Cf: 10MR37.01] p. 9, Para. 2, [1877MS].

Ellen White's Dream About Lucinda Hall--Sister Hall: Last night I had a dream that made quite an impression on my mind. I thought that the young man who has often appeared to me and instructed me came in the room where I was and inquired, "Who is helping you in your work?" I said, "No one." [Cf: 10MR37.02] p. 9, Para. 3, [1877MS].

Said he, "The Lord gave you one to be with you and help you. He gave her wisdom and tact to be your helper. Why was she separated from you?" [Cf: 10MR37.03] p. 9, Para. 4, [1877MS].

I tried to think about it and answered, "It was thought best for her to connect with the office upon the Pacific coast." [Cf: 10MR37.04] p. 9, Para. 5, [1877MS].

Said he, "God fitted her to be your helper. Be careful whom you select to connect with you. It is God's work. He has made your hearts one. In her is the help you want. She will not be sustained in the work in which she is now engaged, for it is not the work God has given her to do. God raised her up for you. She should have been with you, her interest and yours one. Draw her to you again. The Lord will impress her heart. She has not the education of schools, but God has given her wisdom to help you in your work. You should be as one heart and one soul. God has bound you together. Let no influence divide you." [Cf: 10MR37.05] p. 9, Para. 6, [1877MS].

I want you to come and see me. I do not want anyone with you, but just our two selves. When shall I send for you? I must have some talk with you before I make any move.--Letter 47, 1877. (To Lucinda Hall, undated, cir. 1877.) [Cf: 10MR37.06] p. 9, Para. 7, [1877MS].

We arise this morning in good spirits. The great day of the meeting is over. Yesterday Brother [Uriah] Smith spoke upon the Sabbath question. In the afternoon I spoke one hour and a half upon temperance. About six thousand were on the ground. Many could obtain no seats but stood during the two hours' service. I never yet witnessed such perfect attention. Those standing were as motionless as though they were riveted to the ground. There was no leaving the congregation or scattering upon the ground. [Cf: 11MR106.02] p. 9, Para. 8, [1877MS].

Many seemed to feel deeply while I was speaking. I had great freedom and left the stand with throat and lungs free from pain and with more strength than I have had since I left home. [Cf: 11MR107.01] p. 10, Para. 1, [1877MS].

This morning I awake with freedom from pain, of good courage in the Lord, cheerful and hopeful. [Cf: 11MR107.02] p. 10, Para. 2, [1877MS].

Father [James White] is improving all the time. He needs to be held up, encouraged, and cheerful words spoken to him. The Lord lives and reigns. He is our strength and deliverer. [Cf: 11MR107.03] p. 10, Para. 3, [1877MS].

There are forty tents on the ground. It is a beautiful encampment. All is neatness and order. Those who come to the grounds have much to say in praise of the arrangement and order--and the meetings they are delighted with. [Cf: 11MR107.04] p. 10, Para. 4, [1877MS].

After I ceased speaking, the first men of the place came into our tent and stated that that discourse was the greatest that had been given in this country. The whole world should have heard it. This is the general feeling. I was solicited to speak at Stow to the temperance club. It is a place of great resort in the summer. The largest church in this place was secured for me, but Father was fearful that I should do too much, so I withdrew my appointment. [Cf: 11MR107.05] p. 10, Para. 5, [1877MS].

There were one thousand teams upon the ground Sunday. We may leave tonight for the New York camp meeting.--Letter 17, 1877. (To "Dear Children," September 10, 1877.) [Cf: 11MR107.06] p. 10, Para. 6, [1877MS].

On Board the Train En route for California, 1877--Dear Children: All well as usual. Father slept more than he has done for many nights. He also slept over one hour through the day yesterday. It was a clear, cold night. No fire in the cars. We depended on a foot stone till we had no fire to warm it; then by much exertion we obtained our tin can of hot water. They would not let us or the porter have any hot water at Omaha. Sister Clemens went to the restaurant, the depot and two private homes. All said they had none. Rum and liquor of all kinds could be obtained readily, but not a drop of hot water. Mary went to a hotel and obtained warm water, but not hot. This she had to heat herself and dared not wait longer for fear of being left. She then started out with a determination and went to a private house and succeeded in getting our can filled. This was fortunate for father's feet were almost freezing cold. The porter filled the can at night and it remained warm all night. He was comfortable. Today he is comfortable. All are crying out now at the prairie fires. Mary has cooked father's breakfast over the little stove and we have all had hot drink. She has just heated water to fill father's can. It is made hot and it will retain its heat a long time. Tell the tinner it is a complete success--size just right.--Letter 21, 1877, p. 1. (To Dear Children, October 11, 1877.) [Cf: 11MR138.02] p. 10, Para. 7, [1877MS].

Dear Children: All well as usual. Father slept splendidly last night. We all rested well. Father enjoyed his breakfast this morning. He ate quite heartily. Mary obtained some nice graham flour at Cheyenne. And we have now warm gruel at our meals. Father is cheerful and we think much better, if we can judge by appearances, than when he left home. We get to Ogden tonight at half past six o'clock. We have plenty to eat. We get hot water to fill the tin can and it keeps warm all night. Filled in the morning it keeps warm all day. Mary is an excellent

general on such a trip. She manages splendidly. [Cf: 11MR139.01] p. 10, Para. 8, [1877MS].

I am getting rested. No fire in car. We feel inconvenienced from cold for some hours in the morning. Then we are comfortable all day. Not much danger of catching heat in this car. It is altogether better for us all. It is so good to be supplied with warm clothing to make us comfortable. He has his warm can of water, warm blankets and his warm egg every morning--just as he had it at home. We all strive our best to gratify every wish. [Cf: 11MR139.02] p. 11, Para. 1, [1877MS].

We are looking forward with pleasure to our arrival at Oakland. We shall be better off there than at any other place this cold winter. [Cf: 11MR139.03] p. 11, Para. 2, [1877MS].

May God preserve you my children and bless you and Aunt Mary. Cling to the Mighty One, hold fast to the promises. They will never, never fail. Bear your whole weight upon them and test them. Live in God. Our hours of probation are short at best. Work in God, put self out of sight, but let Jesus appear as the chiefest among ten thousand and the One altogether lovely. [Cf: 11MR139.04] p. 11, Para. 3, [1877MS].

Much love to the entire household, especially to my little girls [Addie and May Walling]. I hope that they will learn to come and serve God early. They are none too young to give their hearts to God.--Letter 22, 1877, p. 1. (To Dear Children, Oct. 12, 1877.) [Cf: 11MR139.05] p. 11, Para. 4, [1877MS].

Dear Children: We have just had a nice walk for twenty minutes at Carlin. Father walked all the time. We rested well last night. Father is cheerful and happy, although our provision is getting stale and dry. Only three meals more. We have splendid gruel equal to custard cooked by Mary upon our little stove. [Cf: 11MR140.01] p. 11, Para. 5, [1877MS].

This car is well warmed, but it was very cold this morning even in the car. We could write our names on the frosted windows. The scenery now is alkali and sagebrush. We meet plenty of Indians at Carlisle Station. There is one Indian on the train in irons who was engaged in the last massacre. He is to be taken to the reservation for trial. [Cf: 11MR140.02] p. 11, Para. 6, [1877MS].

We are all doing well and are looking forward to the time when we shall arrive at our Oakland home. The cars jostle so I cannot write more.--Letter 23, 1877, p. 1. (To Dear Children, Oct. 13, 1877.) [Cf: 11MR140.03] p. 11, Para. 7, [1877MS].

When we engage with all our hearts in the work, we are closely allied to the angels; we are co-workers with the angels and with Christ, and there is sympathy with heaven and with us, a holy, elevated sympathy. We are brought a little closer to heaven, a little closer to the angelic hosts, a little closer to Jesus. [Cf: 18MR280.01] p. 11, Para. 8, [1877MS].

Then let us engage in this work with all our energies. Do not become weary in the work. God will help us. Angels will help us; because it is their work, and the very work they are seeking to inspire us with. If

we can engage in it, can you not see that the angelic host will be all around us, and the excellent glory will drop upon us just as naturally as the dew falls upon the grass? [Cf: 18MR280.02] p. 12, Para. 1, [1877MS].

Do not be influenced by what others may say about you. I have had persons come to me, wanting to tell me what this one or that one for whom I was laboring had been saying about me. Said I: "Away with these reports. What has that to do with their salvation? My work is to bring them back to the fold." [Cf: 18MR280.03] p. 12, Para. 2, [1877MS].

This is a work you must take hold of earnestly; and when you find a wandering sheep, call him to the fold; and leave him not until you see him safely enfolded there. May heaven let the Spirit that was in our divine Lord rest upon us. This is what we want. He tells us, "Love one another, as I have loved you." [Cf: 18MR280.04] p. 12, Para. 3, [1877MS].

Go out for the lost sheep of the house of Israel. If there is any point on which you have committed one wrong, although they may have committed one hundred, take that which you have done out of the way, and open the way for them to come back again. Perhaps that was the very thing that was keeping a soul away. In your humility confess your one wrong, and perhaps it may touch him and lead him with weeping to confess his hundred wrongs, and to take them out of the way. Thus a soul for whom Christ died will be saved. [Cf: 18MR280.05] p. 12, Para. 4, [1877MS].

Our Lord was rich and exalted in heaven, but He left the glory that He had with the Father before the world was, and came down to this earth to become a man of sorrows and acquainted with grief, to be mocked at by the very ones He came to save, and at last to give His life for them. [Cf: 18MR281.01] p. 12, Para. 5, [1877MS].

In your experience perhaps you may say, "I have tried to save this one and that one, and they have only wounded me, and I am not going to try to help them any more." But do not become discouraged if they do not at once return to the fold. Reach out still for your fellow mortals around you. You shall reap if you faint not. Remember that the reaping time is coming, and you will have an abundant and precious harvest. But if you faint before the harvest time shall come, you will lose all the reward. [Cf: 18MR281.02] p. 12, Para. 6, [1877MS].

I want you to remember Jesus, the suffering Son of God. He came to die for the fallen race; and how did they receive Him? They met Him with scorn and indignity, and at last hung Him upon the cross. Such was their treatment of Him who came to save them and to exalt them to the throne of God. [Cf: 18MR281.03] p. 12, Para. 7, [1877MS].

Ought you then to become weary? Should you faint, who are partakers of the heavenly benefit? Or will you say, "Let me drink of the cup; let me be baptized with the baptism; let me be a co-worker with God and the heavenly angels, and act some part in the salvation of mortals around me"? Let this be your work. [Cf: 18MR281.04] p. 13, Para. 1, [1877MS].

There is a great work before us. There are men and women straying from the fold of Christ, and as they become cold and indifferent, and lose

all disposition to return, they will not run after you. You must take them where they are. You must place the straying one on your shoulder and carry him back to the fold, and there let him remain. [Cf: 18MR281.05] p. 13, Para. 2, [1877MS].

Some years ago I had a dream. I dreamed we were out upon the water. There were several in the boat besides myself, and there were other boats about us. The other boats were watching to see what course our boat would take. We had, every one of us, oars, and were rowing with all our might. While we were thus urging our boat along, I saw two or three of the other boats capsize, and the persons thrown from them began to sink. They had no power to save themselves or to get hold of the boat again. [Cf: 18MR282.01] p. 13, Para. 3, [1877MS].

I said, "Let us put about the boat and pick up these souls." The answer was, "Let them come to the boat; they can see the boat; let them come to us." I looked and saw them sinking and rising and struggling for life. I said, "We must put the boat about and pick them up." The answer again was, "Let them come to the boat, and then we will pull them in." After waiting a few minutes more, I said, "Give me the oars," and I began to row with all my might. Said I: "Help me; we must go to those individuals and save them where they are." [Cf: 18MR282.02] p. 13, Para. 4, [1877MS].

With that, the others took hold of the oars again and rowed with me to get to these individuals. "Now," said I, "take hold of me." Then I would reach down, even to the bottom, it seemed to me, exerting all my strength, and would pull one out of the water. Others followed the example. This we did repeatedly, taking them to the shore and leaving them there for others to work over, as some of them were nearly lifeless. Said I: "Work over them; every one will live." Then we would cry out to those in the boats, "Reach down your arms to them, and bring them up." [Cf: 18MR282.03] p. 13, Para. 5, [1877MS].

I then went to examine those who had been brought to the shore, and as I turned them over to look at their faces I recognized the face of my brother, my sister, and my near friends. I kneeled down, and such thanksgiving as I raised to heaven that God had given us strength to save them, I cannot express. [Cf: 18MR282.04] p. 13, Para. 6, [1877MS].

I do not know whether this means that these were my natural brothers and sisters; I think it means those connected to us by still closer ties in the church. Said Jesus, "Whosoever shall do the will of God, the same is My brother, and My sister, and mother." [Cf: 18MR283.01] p. 13, Para. 7, [1877MS].

I want to say, brethren and sisters, that we must labor for the wandering where they are. You need not expect those who have the chilling influence of the world upon them to manifest anxiety for their own souls. We must manifest it for them. [Cf: 18MR283.02] p. 13, Para. 8, [1877MS].

Do you appreciate salvation? Do you appreciate the great sacrifice that has been made for you? If you do, God help you to deny yourselves, and make this sacrifice for your fellow men. "Love one another, as I have loved you," said Christ. He left the glory and splendor which He

enjoyed on high. None of these were sufficient to hold him there and prevent Him from coming down to elevate you. And now are you willing to engage in the work with all your energies, and help your fellow mortal around you? God give you a spirit of self-denial. [Cf: 18MR283.03] p. 14, Para. 1, [1877MS].

Love--how sweet it is! It is the bond of perfectness. What is the gold which the True Witness counsels us to buy of Him? It is faith and love combined. Faith leads us to act. And what is love? A tender care and solicitude for perishing souls. Faith and love go hand in hand. And, as a general thing, the church is almost entirely destitute of this love. And now shall we earnestly labor to win back this grace? [Cf: 18MR283.04] p. 14, Para. 2, [1877MS].

We have lost disinterested benevolence. As you enter into the houses of your brethren and sisters, do not be afraid to manifest your feeling of love and sympathy. It is the little things of life that make up the sum of life's happiness or misery. It is the little things, if they are right, that are of the greatest service.--Ms 3, 1877 (formerly Undated Ms 141). [Cf: 18MR283.05] p. 14, Para. 3, [1877MS].

Many are ever restless and disappointed, seeking for some greater work than that which now occupies them. Some mothers long to engage in missionary labor, while they neglect the simplest duties lying directly in their path. The children are neglected, the home is not made cheerful and happy for the family, scolding and complaining are of frequent occurrence, and the young people grow up feeling that home is the most uninviting of all places. As a consequence, they impatiently look forward to the time when they shall leave it, and it is with little reluctance that they launch out into the great world, unrestrained by home influence, and the tender counsel of the hearthstone. [Cf: ST 08-09-77 para. 01] p. 14, Para. 4, [1877MS].

The parents, whose aim should have been to bind these young hearts to themselves, and guide them aright, squander their God-given opportunities, are blind to the most important duties of their lives, and vainly aspire to work in the broad missionary field. [Cf: ST 08-09-77 para. 02] p. 14, Para. 5, [1877MS].

As I have marked these unhappy, restless spirits, and deplored their power to shadow the lives of others, the thought would arise: What a fearful deception is upon them! How terrible a mistake they are making! [Cf: ST 08-09-77 para. 03] p. 14, Para. 6, [1877MS].

Some of this class pronounce the faithful Christian mother worldly, as they mark how attentive she is to the wants of her husband and children, how zealous in performing the sweet home duties. They sigh because of her lack of spirituality, thinking the labor wasted that goes to make home a place of comfort and happy rest. Their minds fail to understand how the performance of these humble tasks can satisfy the heart. [Cf: ST 08-09-77 para. 04] p. 14, Para. 7, [1877MS].

Jesus made the lowly paths of human life sacred by his example. For thirty years he was an inhabitant of Nazareth. His life was one of diligent industry. He, the Majesty of Heaven, walked the streets, clad in the simple garb of a common laborer. He toiled up and down the mountain steeps, going to and from his humble work. Angels were not

sent to bear him on their pinions up the tiresome ascent, or to lend their strength in performing his lowly task. Yet when he went forth to contribute to the support of the family by his daily toil, he possessed the same power as when he wrought the miracle of feeding the five thousand hungry souls on the shore of Galilee. [Cf: ST 08-09-77 para. 05] p. 15, Para. 1, [1877MS].

But he did not employ his divine power to lessen his burdens or lighten his toil. He had taken upon himself the form of humanity with all its attendant ills, and he flinched not from its severest trials. He lived in a peasant's home, he was clothed in coarse garments, he mingled with the lowly, he toiled daily with patient hands. His example shows us that it is man's duty to be industrious, that labor is honorable. [Cf: ST 08-09-77 para. 06] p. 15, Para. 2, [1877MS].

His life, written upon the pages of history, should encourage the poor and the lowly to perform contentedly the humble duties of their lot. Honorable work has received the sanction of Heaven, and men and women may hold the closest connection with God, yet occupy the humblest position in life. Jesus was as faithfully fulfilling his mission when hiding his divinity with the humble occupation of a carpenter, as when employed in healing the sick, or walking upon the white-capped billows to the aid of his terrified disciples. Christ dignified the humble employments of life, by occupying a menial condition, that he might be able to reach the mass of mankind and exalt the race to become fit inmates for the paradise of God. [Cf: ST 08-09-77 para. 07] p. 15, Para. 3, [1877MS].

For a long time, Jesus dwelt at Nazareth, unhonored and unknown, that he might teach men how to live near God while discharging the humble duties of life. It was a mystery to angels that Christ, the Majesty of Heaven, should condescend, not only to take upon himself humanity, but to assume its heaviest burdens and most humiliating offices. This he did in order to become like one of us, that he might be acquainted with the toil, the sorrows, and fatigue of the children of men, that he might be better able to sympathize with their distresses and understand their trials. [Cf: ST 08-09-77 para. 08] p. 15, Para. 4, [1877MS].

Those who divorce religion from their business are reprov'd by the example of Jesus. Hidden away among the hills of Nazareth, yet having such claims upon heaven that he could command the entire angel host, he was a simple carpenter, working for wages, and living a godly life in the face of all discouragements. [Cf: ST 08-09-77 para. 09] p. 15, Para. 5, [1877MS].

It requires much more grace and stern discipline of character to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field, where one's position is understood, and half its difficulties obviated by that very fact. It requires strong spiritual nerve and muscle to carry religion into the workshop and business office, sanctifying the details of everyday life, and ordering every worldly transaction according to the standard of a Bible Christian. [Cf: ST 08-09-77 para. 10] p. 15, Para. 6, [1877MS].

Jesus, in his thirty years of seclusion at Nazareth, toiled and

rested, ate and slept, from week to week and from year to year, the same as his humble contemporaries. He called no attention to himself as a marked personage, yet he was the world's Redeemer, the adored of angels, doing, all the time, his Father's work, living out a lesson that should remain for humanity to copy to the end of time. [Cf: ST 08-09-77 para. 11] p. 16, Para. 1, [1877MS].

This essential lesson of contented industry in the necessary duties of life, however humble, is yet to be learned by the greater portion of Christ's followers. If there is no human eye to criticise our work, nor voice to praise or blame, it should be done just as well as if the Infinite One himself were personally to inspect it. We should be as faithful in the minor details of our business, as we would in the larger affairs of life. [Cf: ST 08-09-77 para. 12] p. 16, Para. 2, [1877MS].

God is testing and proving us by our daily lives, watching the development of our characters, weighing our moral worth. Those who slight the spirit of the word of God in their business life, as carpenters, lawyers, and merchants, are unfaithful in matters of eternal interest, since it is the *life* that indicates the spiritual advancement, and registers upon the Book of God the unchangeable figures of the future. The angels are mournfully inscribing a fearful record of slighted duties and neglected opportunities against many who make exalted professions. Those who are unfaithful in little things, cannot be entrusted with the true riches of the kingdom.--Mrs. E. G. White, in *Health Reformer*. [Cf: ST 08-09-77 para. 13] p. 16, Para. 3, [1877MS].

Many are unhappy in their home life, because they are trying so hard to keep up appearances. They expend largely of means, and labor unremittingly to gain the praise of their associates--those who really care nothing for them or their prosperity. One article after another is considered indispensable to the household appointments, until many expensive additions are made that, while giving a momentary satisfaction to the eye, do not increase the comfort of the family one whit. At the same time, all these things have taxed the strength and patience, and consumed valuable time which might be expended in the service of the Lord. [Cf: ST 08-16-77 para. 01] p. 16, Para. 4, [1877MS].

The precious grace of God is made secondary to matters of no real importance, and while collecting material for enjoyment, they lose the capacity for happiness. They find that their possessions fail to give the satisfaction they had hoped to derive from them. This endless round of labor, and unceasing anxiety to embellish the home for visitors and strangers to admire, never pays for the time and means thus expended. It is hanging about the neck a yoke of bondage grievous to be borne. [Cf: ST 08-16-77 para. 02] p. 16, Para. 5, [1877MS].

In many households, there are four walls and costly furniture, velvet carpets and plate glass mirrors; and this place is wrongly named Home. That sacred work does not belong to the glittering mansion, where the joys of domestic life are unknown. There are spacious parlors, closed from the sweet sunshine and the lifegiving air, for fear those choicest gifts of Heaven might tarnish the furniture and fade the carpets. Sunless and damp, these rooms are unlighted and unheated save when

visitors are to be entertained. Then the doors are thrown open, and the treasures, too precious for the use and comfort of the family, are devoted to unsympathizing acquaintances. [Cf: ST 08-16-77 para. 03] p. 17, Para. 1, [1877MS].

These rooms are altogether too fine for everyday use, and above all, the children must be strictly excluded from their precincts, for fear of soiling the furniture or curtains. In fact, the children are the last thought of in such a home. They are utterly neglected by the mother, whose whole time is devoted to keeping up appearances. Their minds are untrained, they acquire bad habits, and become restless and dissatisfied. Finding no pleasure in their own homes, but only uncomfortable restrictions, they choose to break away from the household as soon as possible. It does not require expensive furniture and costly tapestry to make children contented and happy in their homes; but it is necessary that the parents give them tender love and careful attention. It is for the parents to take the lead in habits of simplicity, drawing their children from the artificial to the natural life, and binding them to their hearts by the silken cords of affection. Gentle manners, cheerful conversation and loving words, will make home more attractive than any ornaments that can be bought or sold. [Cf: ST 08-16-77 para. 04] p. 17, Para. 2, [1877MS].

There are but few true fathers and mothers in this age of the world, and this is on account of the artificial lives we lead more than from any other cause. We should not be so anxious for external appearances, but labor more for practical comfort throughout every room in the house. Less parade in the parlor, and more time devoted to the training of the children, and to the preparation of simple, wholesome food, and to the general economy and comfort of the household, would make happy hearts and pleasant faces in the home. We should live less for the outside world, and more for members of our own family circle. There should be less display of superficial politeness and affectation toward strangers and visitors, and more of the courtesy that springs from genuine love and sympathy toward the dear ones of our own firesides. [Cf: ST 08-16-77 para. 05] p. 17, Para. 3, [1877MS].

The very best part of the house, and the most comfortable furniture, should be for the use of the family, for the comfort of those who really live in the house. Such a home would be most attractive to that class of friends who really care for us, whom we could benefit, and by whom we could be benefited. But those guests who are attracted to us by the prospect of sumptuous dinners, and an extravagant luxury of style, are not the ones whose companionship will improve our minds or hearts. We have no moral right to lavish time and bounty upon such visitors, while our precious God-given children are suffering gross neglect. [Cf: ST 08-16-77 para. 06] p. 17, Para. 4, [1877MS].

But it is so flattering to the pride of some persons to exhibit a certain style of living for the benefit of occasional guests that they are willing to sacrifice the daily peace and comfort of life for this empty gratification. The gorgeously embellished mansions, costly furniture and carpets, the toil in serving up dishes for epicurean appetites, the extravagant entertainments which swallow up thousands of dollars, and pompous equipages more for show than comfort, bring no peaceful contentment, because they have no connection with the real joys of life. [Cf: ST 08-16-77 para. 07] p. 18, Para. 1, [1877MS].

As these extravagances fail to satisfy their possessors, they blindly seek to remedy the failure by adding new luxuries, with greater dissatisfaction, and an increase of care and anxiety as a result. Decorations of dress and of houses do not make happy people; but the lowliest dwelling may be beautified, and the poorest family be made rich, by the possession of meekness, kindness, and love. Pleasant voices, gentle manners, and sincere affection that finds expression in all the actions, make even a hovel the happiest of homes, upon which the Creator looks with approbation, unto which angels are attracted, the inmates of which, though they have not "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," have that which is far better, "the ornament of a meek and quiet spirit which is in the sight of God of great price."--Mrs. E. G. White, in *Health Reformer*. [Cf: ST 08-16-77 para. 08] p. 18, Para. 2, [1877MS].

Life is a disappointment and a weariness to many persons because of the unnecessary labor with which they burden themselves in meeting the claims of custom. Their minds are continually harassed with anxiety as to supplying wants which are the offspring of pride and fashion. Jesus, in his sermon on the mount, strikes a direct blow at this engrossing care for the things of this world. He says, "take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" "Consider the lilies of the field, how they grow, they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." All the efforts of humanity cannot approach the beauty of Nature. The simple flowers of the field put to shame the robes of royalty. And Fashion, with her endless changes and eccentricities, presents the very opposite of that simple loveliness with which the lilies of the field are clothed, and which Jesus declared exceeds the glory with which Solomon was arrayed. [Cf: ST 08-23-77 para. 01] p. 18, Para. 3, [1877MS].

The expense, the care, and labor, lavished on that which, if not positively injurious, is unnecessary, would go far toward advancing the cause of God if applied to a worthier object. People crave what are called the luxuries of life, and sacrifice health, strength, and means to obtain them. A lamentable spirit of rivalry is manifested among persons of the same class as to who shall make the greatest display in matters of dress and of household expenditure. The sweet word, Home is perverted to mean something with four walls, filled with elegant furniture and adornments, while its inmates are on a continual strain to meet the requirements of custom in the different departments of life. [Cf: ST 08-23-77 para. 02] p. 18, Para. 4, [1877MS].

It is necessary to give due regard to the clothing, to the table, and to the pursuits by which we gain a livelihood; but there is danger of carrying this zeal to an extreme. In the days of Noah they were eating and drinking, marrying and giving in marriage, buying, selling, and building, till the flood came and destroyed the people who had been so overzealous in the things of this world that they forgot God, and became abominable in his eyes. It was lawful for men to eat and drink, plant and build, marry and give in marriage, in the days of Noah; but the sin was in carrying these lawful things to extremes, to utterly fill their mind with them to the exclusion of all noble thoughts. Depravity, violence, and all manner of sin was the result. The great

danger of these days is in devoting too much time to merely temporal matters, and making it the great aim of life to provide for the temporal wants, many of which are perverted and unnatural. In order to gratify a weak and sinful pride, people sacrifice comfort, peace, and the love of God. [Cf: ST 08-23-77 para. 03] p. 18, Para. 5, [1877MS].

Happiness is not found in empty show. The more simple the order of a well-regulated household, the happier will that home be. The courtesies of everyday life, and the affection that should exist between members of the same family, do not depend upon outward circumstances. Much of the restless longing and seeking for "that which profiteth not" is due to wrong training in youth. Each child in the family should have a part of the home burden to bear, and should be taught to perform his task faithfully and cheerfully. If the work is portioned out in this way, and the children grow up accustomed to bearing suitable responsibilities, no member of the household will be overburdened, and everything will move off pleasantly and smoothly in the home. A proper economy will be maintained, for each one will be acquainted with, and interested in, the details of the home. [Cf: ST 08-23-77 para. 04] p. 19, Para. 1, [1877MS].

In some families there is too much done. Neatness and order are essential to comfort, but these virtues should not be carried to such an extreme as to make life a period of unceasing drudgery, and to render the inmates of the home miserable. In the houses of some whom we highly esteem, there is a stiff precision about the arrangement of the furniture and belongings that is quite as disagreeable as a lack of order would be. The painful propriety which invests the whole house makes it impossible to find there that rest which one expects in the true home. It is not pleasant, when making a brief visit to dear friends, to see the broom and the duster in constant requisition, and the time which you had anticipated enjoying with your friends in social converse, spent by them in a general tidying-up, and peering into corners in search of a concealed speck of dust or a cobweb. Although this may be done out of respect to your presence in the house, yet you feel a painful conviction that your company is of less consequence to your friends than their ideas of excessive neatness. [Cf: ST 08-23-77 para. 05] p. 19, Para. 2, [1877MS].

In direct contrast to such homes was one that we visited during the last summer. Here the few hours of our stay were not spent in useless labor, nor in doing that which could be done as well at some other time; but were occupied in a pleasant and profitable manner, restful alike to mind and body. The house was a model of comfort, although not extravagantly furnished. The rooms were all well lighted and ventilated and every one, including the bedrooms, was furnished with an open grate that the occupants might enjoy the healthful warmth and glow of an open fire, which is of more real value than the most costly adornments. The parlors were not furnished with that precision which is so tiresome to the eye, but there was a pleasing variety in the articles of furniture. The chairs were mostly rockers or easy-chairs; not all of the same fashion, but adapted to the comfort of the different members of the family. There were low, cushioned rocking-chairs, and high, straight-backed ones; wide, capacious lounging-chairs, and snug little ones; there were also comfortable sofas; and all seemed to say, Try me, Rest in me. There were tables strewn with books and papers. All was neat and attractive, but without that precise arrangement that seems to warn all

beholders not to touch anything for fear of getting it out of place. [Cf: ST 08-23-77 para. 06] p. 19, Para. 3, [1877MS].

The proprietors of this pleasant home were in such circumstances that they might have furnished and embellished their residence expensively, but they had wisely chosen comfort rather than display. There was nothing in the house considered too good for general use, and the curtains and blinds were not kept closed to keep the carpets from fading and the furniture from tarnishing. The God-given sunlight and air had free ingress, with the fragrance of the flowers in the garden. The family were, of course, in keeping with the home; they were cheerful and entertaining, doing everything needful for our comfort, without oppressing us with so much attention as to make us fear that we were causing extra trouble. We felt that here was a place of rest. This was a Home in the fullest sense of the word. [Cf: ST 08-23-77 para. 07] p. 20, Para. 1, [1877MS].

The rigid precision which we have mentioned as being a disagreeable feature of so many homes is not in accordance with the great plan of Nature. God has not caused the flowers of the fields to grow in regular beds, with set borders, but he has scattered them like gems over the greensward, and they beautify the earth with their variety of form and color. The trees of the forest are not in regular order. It is restful to eye and mind to range over the scenes of nature, over forest, hill and valley, plain and river, enjoying the endless diversity of form and color, and the beauty with which trees, shrubs, and flowers, are grouped in nature's garden, making it a picture of loveliness. Childhood, youth, and age can alike find rest and gratification there. [Cf: ST 08-23-77 para. 08] p. 20, Para. 2, [1877MS].

This law of variety can be in a measure carried out in the home. There should be a proper harmony of colors, and a general fitness of things in the furnishing of a house; but it is not necessary to good taste that every article of furniture in a room should be of the same pattern in design, material, or upholstery; but, on the contrary, it is more pleasing to the eye that there should be a harmonious variety. [Cf: ST 08-23-77 para. 09] p. 20, Para. 3, [1877MS].

But whether the home be humble or elegant, its appointments costly or the reverse, there will be no happiness within its walls unless the spirit of its inmates is in harmony with the Divine will. Contentment should reign within the household.--Mrs. E. G. White, in *Health Reformer*. [Cf: ST 08-23-77 para. 10] p. 20, Para. 4, [1877MS].

The Christian mother, to a very great extent, has it within her power to secure to her children good constitutions, sound morals, and correct views of the duties and responsibilities of life. Thousands of mothers are today ignorant of the laws of health and morality, and utterly reckless in the management of their children. Thousands are ruined for life and rendered worthless to society through neglect of proper training in early youth. A failure of health prevents the cultivation and development of the mental faculties, the talents lie dormant in consequence, and the world loses the benefit of them. A knowledge of, and obedience to, the laws of nature would have preserved the healthful action of body and mind and given to humanity the blessing of many a life now wasted in uselessness. Through the inefficiency of parents, much good is lost, to the world, and God is robbed of the glory he

should receive through the proper direction of youthful talent and energy. [Cf: ST 08-30-77 para. 01] p. 20, Para. 5, [1877MS].

Mothers are not thoroughly qualified to discipline and educate the minds of the young, unless they have that knowledge of God by which they can conscientiously train their children for the highest usefulness in this life and for the future immortal life. In the education of her children, the mother needs the wisdom which God alone can give her. She also needs health and its accompaniment of calm nerves, clear judgement, and sound reasoning powers. She will then have decision as well as gentleness, firmness as well as love, and will be able to hold the reins of guidance with a firm yet patient hand. She should cultivate that quiet dignity and independence of character which is necessary to her sacred lifework, and the proper conducting of her household. The customs and habits of the world in regard to the training of children should not turn a Christian mother from her course. In no case should she sacrifice her ideas of right because she sees many mothers yielding their scruples in order to gratify the inclinations of their children for questionable amusements, idleness, or a style of dress calculated to foster vanity and injure the health. [Cf: ST 08-30-77 para. 02] p. 21, Para. 1, [1877MS].

Indulgence of wrong desires and gratification of the animal passions are the order of the day in this age of the world. Youth is surrounded with the fascinations of pleasure and the seductive temptations of sin. For these reasons a great and important responsibility rests upon the Christian mother. It is hers, in a measure, to rectify the growing evils of the world by rearing her children in such a manner that they will take a firm stand for the right and cast their influence on the side of virtue. But the mother who submits her God-given womanhood to the slavery of fashion wastes, in useless labor and frivolity, time and energy which should be devoted to her sacred calling. She cannot feel a sense of her solemn responsibility to God and humanity. Satan has invented manifold temptations to divert the minds of mothers from their most important work. The matter of dress holds the larger share of women in the veriest bondage. The study of fashion-plates is pursued with untiring zeal, and is followed up by an endless round of cutting, fitting, stitching, ruffling, pointing, and plaiting, to arrange for vain display. All this costs time, money, and concentration of mind, for which no equivalent is returned. The mental powers are dwarfed for want of proper cultivation, and wretchedly abused by being almost wholly bent upon the object of preparing raiment for the body, while their children are on the way to ruin. [Cf: ST 08-30-77 para. 03] p. 21, Para. 2, [1877MS].

Many mothers are much more concerned as to the dress and adornment of their children than they are for their behavior and the proper direction of their minds. They will spend precious time in ruffling and trimming the garments of their little ones, while those who are to wear them are running in the streets, subject to the influence of vile associates and breathing in the atmosphere of vice. The hours that should be devoted to prayerful communion with them and a careful superintendence of their employments and amusements are worse than wasted in ornamenting the little suits which will serve to add the evil of vanity to the faults already acquired. A mother who prizes the approval of God and who is controlled by heavenly influences will not dare to waste her precious time, strength, and money, in arranging her

own and her children's dress to meet the claims of custom. Fashion-loving mothers are daily giving their children lessons in devotion to dress, which they will never unlearn in after life. They are sowing seeds in those tender minds which will ere long bear fruit. "Sad will the harvest be!" "Whatsoever a man soweth, that shall he also reap." [Cf: ST 08-30-77 para. 04] p. 22, Para. 1, [1877MS].

It is the mother's duty constantly to educate her mind and heart for the grave duties devolving upon her, that she may successfully meet her increasing family cares. She should study the peculiarities in the temperaments of her children, and vary her discipline to suit their different dispositions; thus she will be able to mold their minds in the right shape. The usual management of children at the present time tends to weaken their moral power. They are allowed to be idle, and their active young minds, seeking employment, stumble into evil ways. They are not taught self-denial and prompt obedience, therefore they grow up selfish and incapable of taking of the earnest work of life. The example of most parents is demoralizing to the children, who naturally look to them for a pattern. If the parents are swept into the strong current of the world and follow its practices regardless of right or wrong, time or expense, certainly no better can be expected of their children. The lessons of precept and example given by parents to their children should tend to fit their characters for the higher, immortal life. They are thus qualified also for the greatest usefulness in this world. God has placed us here not to live for our own amusement, but to do good, to bless humanity, to prepare for heaven. Every violation of moral obligation, with its burden of result, must be met and accounted for hereafter. [Cf: ST 08-30-77 para. 05] p. 22, Para. 2, [1877MS].

Especially are the mother's moments priceless; her work will be tested in the solemn day of accounts. Then it will be found that many of the failures and crimes of men and women have resulted from the ignorance and gross neglect of those whose duty it was to guide their childish feet in the right way. Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the staunch principles and integrity that were the mainspring of their usefulness and success to the careful religious training of a praying Christian mother.--Mrs. E. G. White, in *Health Reformer*. [Cf: ST 08-30-77 para. 06] p. 22, Para. 3, [1877MS].

The importance of early educating the young to the practical duties of life cannot be over estimated. Many parents who are wealthy do not feel the importance of giving their children an education in practical duties, as well as in the sciences. They do not feel the necessity, for the good of their children's minds and morals, and for their future usefulness, of giving them a thorough understanding in useful labor. This is due their children, that, if misfortune should come, they could maintain noble independence, having a knowledge how to use their hands. If they have a capital of strength, they cannot be poor, even if they have not a dollar. Many, who in youth are in affluent circumstances, may be robbed of all their riches, with parents and brothers and sisters dependent upon them for sustenance. Then how important that the youth be educated to labor, that they may be prepared for any emergency. Riches are indeed a curse when the possessors let them stand in the way of their sons and daughters obtaining a knowledge of useful labor, that they may be qualified for practical life. [Cf: ST 09-06-77

para. 01] p. 23, Para. 1, [1877MS].

Those who are not compelled to labor, frequently do not have active exercise sufficient for physical health. Young men, for want of having their minds and hands employed in active labor, will acquire habits of indolence, and will frequently be obtaining, what is to be more dreaded, a street education, lounging about stores, smoking, drinking, and playing cards. [Cf: ST 09-06-77 para. 02] p. 23, Para. 2, [1877MS].

The young ladies will read and excuse themselves from active labor, because they are in delicate health. Their feebleness is generally the result of their lack of exercising the muscles. They may think they are too feeble to do housework, but will work at crochet and tatting, and preserve the delicate paleness of their hands and faces, while their care-burdened mothers toil hard in washing and ironing their garments. These daughters transgress the fifth commandment. They do not honor their parents. But the mother is most to blame. She has indulged and excused her daughters from bearing their share of household duties, until work becomes distasteful to them, and they love, and enjoy, delicate idleness. They will eat, and sleep, and read novels, and talk of the fashions. Their lives are useless. [Cf: ST 09-06-77 para. 03] p. 23, Para. 3, [1877MS].

Poverty, in many cases, is a blessing; for it prevents youth and children from being ruined by inaction. The physical should be cultivated and properly developed, as well as the mental. The first and constant care of parents should be that their children may have firm constitutions that they may be sound men and women. It is impossible to attain this object without physical exercise. Children, for their own physical health and moral good, should be taught to work, even if there is no necessity as far as want is concerned. If they would have virtuous and pure characters, they must have the discipline of well-regulated labor, which will bring into exercise all the muscles. The satisfaction children will have in being useful, of denying themselves to help others, will be the most healthful pleasure they ever enjoyed. Why should the wealthy rob themselves and their dear children of this great blessing? [Cf: ST 09-06-77 para. 04] p. 23, Para. 4, [1877MS].

Parents, inaction is the greatest curse that ever came upon you. Your daughters should not be allowed to lie in bed late in the morning, sleeping away the precious hours lent them of God to be used for the best purpose, and for which they will have to give an account to God. The mother is doing her daughters great injury in bearing the burdens the daughters should share with her for their own present good and future benefit. The course many parents have pursued in allowing their children to be indolent, and to gratify a desire for reading romance, is unfitting them for real life. Novel and story-book reading are the greatest evils that youth can indulge in. Novel and love-story readers always fail to make good, practical mothers. They live in an unreal world. They are air castle builders, living in an imaginary world. They become sentimental, and have sick fancies. Their artificial life spoils them for anything useful. They are dwarfed in intellect, although they may flatter themselves that they are superior in mind and manners. Exercise in household labor will be of the greatest advantage to young girls. [Cf: ST 09-06-77 para. 05] p. 23, Para. 5, [1877MS].

Physical labor will not prevent the cultivation of the intellect. Far from this. The advantages gained by physical labor will balance them, that the mind shall not be overworked. The toil will then come upon the muscles, and relieve the wearied brain. There are many listless, useless girls who consider it unladylike to engage in active labor. But their characters are too transparent to deceive sensible persons in regard to their real worthlessness. They will simper and giggle, and are all affectation. They appear as though they could not speak their words fairly and squarely, but torture all they say with lisping and simpering. Are these ladies? They were not born fools, but were educated such. It does not require a frail, helpless, overdressed, simpering thing to make a lady. A sound body is required for a sound intellect. Physical soundness and a practical knowledge in all the necessary household duties, are never a hindrance to a well-developed intellect, but highly important for a lady. [Cf: ST 09-06-77 para. 06] p. 24, Para. 1, [1877MS].

All the powers of the mind should be called into use, and developed, in order for men and women to have well-balanced minds. The world is full of one-sided men and women, because one set of the faculties are cultivated, while others are dwarfed from inaction. The education of most youth is a failure. They over-study, while they neglect that which pertains to practical business life. Men and women become parents without considering their responsibilities, and their offspring sinks lower in the scale of human deficiency than they themselves. Thus we are fast degenerating. The constant application to study, as the schools are now conducted, is unfitting youth for practical life. The human mind will have action. If it is not active in the right direction, it will be active in the wrong. And in order to preserve the balance of the mind, labor and study should be united. [Cf: ST 09-06-77 para. 07] p. 24, Para. 2, [1877MS].

A portion of the time each day should be devoted to labor, that the physical and mental may be equally exercised.--Mrs. E. G. White, in *Health Reformer*. [Cf: ST 09-06-77 para. 08] p. 24, Para. 3, [1877MS].

No work can equal that of the Christian mother. She takes up her work with a sense of what it is to bring up her children in the nurture and admonition of the Lord. How often will she feel her burden's weight heavier than she can bear; and then how precious the privilege of taking it all to her sympathizing Saviour in prayer. She may lay her burden at his feet, and find in his presence a strength that will sustain her, and give her cheerfulness, hope, courage, and wisdom in the most trying hours. How sweet to the careworn mother is the consciousness of such a friend in all her difficulties. If mothers would go to Christ more frequently, and trust him more fully, their burdens would be easier, and they would find rest to their souls. [Cf: ST 09-13-77 para. 01] p. 24, Para. 4, [1877MS].

Jesus is a lover of children. The important responsibility of training her children should not rest alone upon the mother. The father should act his part, uniting his efforts with those of the mother. As her children, in their tender years, are mostly under her guidance, the father should encourage and sustain the mother in her work of care by his cheerful looks and kind words. The faithful mother's labor is seldom appreciated. It is frequently the case that the father returns from his business to his home, bringing his cares and perplexities with

him. He has no cheerful smile for home, and if he does not find everything for his accommodation, and to meet his ideas, he expresses his disappointment in a clouded brow and censoring words. He does not take into the account the care the mother must have had with the restless children, to keep everything moving smoothly. Her children must have her time and attention, if they are brought up, as the apostle directs, "in the nurture and admonition of the Lord." [Cf: ST 09-13-77 para. 02] p. 25, Para. 1, [1877MS].

The word of God should be judiciously brought to bear upon the youthful minds, and be their standard of rectitude, correcting their errors, enlightening and guiding their minds, which will be far more effectual in restraining and controlling the impulsive temperament than harsh words, which will provoke to wrath. This training of children to meet the Bible standard will require time, perseverance, and prayer. This should be attended to if some things about the house are neglected. [Cf: ST 09-13-77 para. 03] p. 25, Para. 2, [1877MS].

Many times in the day is the cry of, Mother, mother, heard, first from one little troubled voice and then another. In answer to the cry, mother must turn here and there to attend to their demands. One is in trouble, and needs the wise head of the mother to free him from his perplexity. Another is so pleased with some of his devices he must have his mother see them, thinking she will be as pleased as he is. A word of approval will bring sunshine to the heart for hours. Many precious beams of light and gladness can the mother shed here and there among her precious little ones. How closely can she bind these dear ones to her heart, that her presence will be to them the sunniest place in the world. But frequently the patience of the mother is taxed with these numerous little trials, that seem scarcely worth attention. Mischievous hands and restless feet create a great amount of labor and perplexity for the mother. She has to hold fast the reins of self-control, or impatient words will slip from her tongue. She almost forgets herself time and again, but a silent prayer to her pitying Redeemer calms her nerves, and she is enabled to hold the reins of self-control with quiet dignity. She speaks with calm voice, but it has cost her an effort to restrain harsh words and subdue angry feelings, which, if expressed, would have destroyed her influence, which it would have taken time to regain. [Cf: ST 09-13-77 para. 04] p. 25, Para. 3, [1877MS].

The perception of children is quick, and they discern patient, loving tones from the impatient, passionate command, which dries up the moisture of love and affection in the hearts of children. The true Christian mother will not drive her children from her presence by her fretfulness and lack of sympathizing love. As the parents wish God to deal with them, so should they deal with their children. Our children are only the younger members of the Lord's family, intrusted to us to educate wisely, to patiently discipline, that they may form Christian characters, and be qualified to bless others in this life, and enjoy the life to come. [Cf: ST 09-13-77 para. 05] p. 26, Para. 1, [1877MS].

Many parents do not strive to make a happy home for their children. The pleasantest rooms are closed for visitors. The pleasant face is put on to entertain visitors. Smiles are lavished upon those who do not prize them, while the dear members of the family are pining for smiles and affectionate words. A sunny countenance and cheerful, encouraging words will brighten the poorest home, and be as a talisman to guard the

father and the children from the many temptations that allure them from the love of home to the dram-shop, or scenes of amusement which lead away from purity and morality. [Cf: ST 09-13-77 para. 06] p. 26, Para. 2, [1877MS].

But the work of making home happy does not rest upon the mother alone. Fathers have an important part to act. The husband is the house-band of the home treasures, binding by his strong, earnest, devoted affection the members of the household, mother and children, together in the strongest bonds of union. It is for him to encourage, with cheerful words, the efforts of the mother in rearing her children. The mother seldom appreciates her own work, and frequently sets so low an estimate upon her labor that she regards it as domestic drudgery. She goes through the same round day after day, week after week, with no special marked results. She cannot tell, at the close of the day, the many little things she has accomplished. Placed beside her husband's achievement, she feels that she has done nothing worth mentioning. The father frequently comes in with a self-satisfied air, and proudly recounts what he has accomplished through the day. His remarks show that now he must be waited upon by the mother, for she has not done much except take care of the children, cook the meals, and keep the house in order. She has not acted the merchant, bought nor sold; she has not acted the farmer, in tilling the soil; she has not acted the mechanic;--therefore she has done nothing to make her weary. He criticises and censures and dictates as though he was the lord of creation. And this is all the more trying to the wife and mother, because she has become very weary at her post of duty during the day, and yet she cannot see what she has done, and is really disheartened. Could the veil be withdrawn, and father and mother see as God sees the work of the day, and see how his infinite eye compares the work of the one with that of the other, they would be astonished at the heavenly revelation. The father would view his labors in a more modest light, while the mother would have new courage and energy to pursue her labor with wisdom, perseverance and patience. Now she knows its value. While the father has been dealing with the things which must perish and pass away, the mother has been dealing with developing minds and character, working, not only for time, but for eternity. Her work, if done faithfully in God, will be immortalized. [Cf: ST 09-13-77 para. 07] p. 26, Para. 3, [1877MS].

The votaries of fashion will never see or understand the immortal beauty of that Christian mother's work, and will sneer at her old fashioned notions, and her plain, unadorned dress; while the Majesty of heaven will write the name of that faithful mother in the book of immortal fame. Mrs. E. G. White, in *Health Reformer*. [Cf: ST 09-13-77 para. 08] p. 27, Para. 1, [1877MS].

He who said, "Suffer little children to come unto me, and forbid them not," still invites the mothers to lead up their little ones to be blessed of him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the earnest faith of that praying mother. The first and most urgent duty which the mother owes to the Creator is to train the children which he has given her for the Saviour. "Even a child is known by his doings, whether his work be pure and whether it be right." [Cf: ST 11-29-77 para. 01] p. 27, Para. 2, [1877MS].

Infant children are a mirror for the mother, in which she may see reflected her own habits and deportment, and may trace even the tones of her own voice. How careful then should be her language and behavior in the presence of these little learners who take her for an example. If she wishes them to be gentle in manners and tractable, she must cultivate those traits in herself. [Cf: ST 11-29-77 para. 02] p. 27, Para. 3, [1877MS].

When children love and repose confidence in their mother, and have become obedient to her, they have been taught the first lessons in becoming Christians. They must be obedient to, and love and trust Jesus as they are obedient to, and love and trust their parents. The love which the parent manifests for the child in right training and in kindness faintly mirrors the love of Jesus for his children. [Cf: ST 11-29-77 para. 03] p. 27, Para. 4, [1877MS].

In view of the individual responsibility of mothers, every woman should develop a well-balanced mind and pure character, reflecting only the true, the good, and the beautiful. The wife and mother may bind her husband and children to her heart by an unremitting love, shown in gentle words and courteous deportment, which, as a rule, will be copied by her children. [Cf: ST 11-29-77 para. 04] p. 27, Para. 5, [1877MS].

Politeness is cheap, but it has power to soften natures which would grow hard and rough without it. Christian politeness should reign in every household. The cultivation of a uniform courtesy, and a willingness to do by others as we would like them to do by us, would annihilate half the ills of life. The principle inculcated in the injunction, "Be ye kindly affectioned one to another," is the cornerstone of the Christian character. [Cf: ST 11-29-77 para. 05] p. 27, Para. 6, [1877MS].

God designed that we should be tolerant of one another, that those of varied temperaments should be associated together, so that by mutual forbearance and consideration of one another's peculiarities, prejudices should be softened, and rough points of character smoothed. Diversities of temperament and character are frequently marked in families; where this is the case there should be a mutual recognition of one another's rights. Thus all the members may be in harmony, and the blending of varied temperaments may be a benefit to all. Christian courtesy is the golden clasp which unites the members of the family in bonds of love, becoming closer and stronger every day. [Cf: ST 11-29-77 para. 06] p. 27, Para. 7, [1877MS].

Many a home is made very unhappy by the useless repining of its mistress, who turns with distaste from the simple, homely tasks of her unpretending domestic life. She looks upon the cares and duties of her lot as hardships, and that which, through cheerfulness, might be made not only pleasant and interesting, but profitable, becomes the merest drudgery. She looks upon the slavery of her life with repugnance, and imagines herself a martyr. [Cf: ST 11-29-77 para. 07] p. 28, Para. 1, [1877MS].

It is true that the wheels of domestic machinery will not always run smoothly; there is much to try the patience and tax the strength. But while mothers are not responsible for circumstances over which they have no control, it is useless to deny that circumstances make a great

difference with mothers in their lifework. But their condemnation is when circumstances are allowed to rule, and to subvert their principle, when they grow tired and unfaithful to their high trust, and neglect their known duty. [Cf: ST 11-29-77 para. 08] p. 28, Para. 2, [1877MS].

The wife and mother who nobly overcomes difficulties, under which others sink for want of patience and fortitude to persevere, not only becomes strong herself in doing her duty, but her experience in overcoming temptations and obstacles qualifies her to be an efficient help to others, both by words and example. Many who do well under favorable circumstances seem to undergo a transformation of character under adversity and trial; they deteriorate in proportion to their troubles. God never designed that we should be the sport of circumstances. [Cf: ST 11-29-77 para. 09] p. 28, Para. 3, [1877MS].

Very many husbands and children who find nothing attractive at home, who are continually greeted by scolding and murmuring, seek comfort and amusement away from home, in the dram-shop, or in other forbidden scenes of pleasure. The wife and mother, occupied with her household cares, frequently becomes thoughtless of the little courtesies that make home pleasant to the husband and children, even if she avoids dwelling upon her peculiar vexations and difficulties in their presence. While she is absorbed in preparing something to eat or to wear, the husband and sons go in and come out as strangers. [Cf: ST 11-29-77 para. 10] p. 28, Para. 4, [1877MS].

While the mistress of the household may perform her outward duties with exactitude she may be continually crying out against the slavery to which she is doomed, and exaggerate her responsibilities and restrictions by comparing her lot with what she styles the higher life of woman, and cherishing unsanctified longings for an easier position, free from the petty cares and exactions that vex her spirit. She little dreams that in that widely different sphere of action to which she aspires trials full as vexatious, though perhaps of a different sort, would certainly beset her. While she is fruitlessly yearning for a different life she is nourishing a sinful discontent, and making her home very unpleasant for her husband and children. [Cf: ST 11-29-77 para. 11] p. 28, Para. 5, [1877MS].

The true wife and mother will pursue an entirely opposite course from this. She will perform her duties with dignity and cheerfulness, not considering that it is degrading to do with her own hands whatever is necessary for her to do in a well-ordered household. If she looks to God for her strength and comfort, and in his wisdom and fear seeks to do her daily duty, she will bind her husband to her heart, and see her children coming to maturity, honorable men and women, having moral stamina to follow the example of their mother. [Cf: ST 11-29-77 para. 12] p. 28, Para. 6, [1877MS].

There is no chance work in this life; the harvest will determine the character of the seed that has been sown. Mothers may neglect present opportunities, and let their duties and burdens fall upon others, but their responsibility remains the same, and they will reap in bitterness what they have sown in carelessness and neglect. [Cf: ST 11-29-77 para. 13] p. 29, Para. 1, [1877MS].

Mothers, you are developing character. Your compassionate Redeemer is

watching you in love and sympathy, ready to hear your prayers, and render you the assistance which you need in your lifework. Love, joy, peace, longsuffering, gentleness, faith and charity are the elements of the Christian character. These precious graces are the fruits of the Spirit. They are the Christian's crown and shield. The highest daydreaming and most exalted aspirations can aim at nothing higher. Nothing can give more perfect content and satisfaction. These heavenly attainments are not dependent upon circumstances, nor the will or imperfect judgment of man. The precious Saviour, who understands our heart-struggles and the weakness of our natures, pities, and forgives us our errors, and bestows upon us the graces which we earnestly desire. [Cf: ST 11-29-77 para. 14] p. 29, Para. 2, [1877MS].

Jesus knows the burdens of every mother's heart. He is her best friend in every emergency. His everlasting arms support the God-fearing, faithful mother. That Saviour who, when upon earth, had a mother that struggled with poverty and privation, having many anxious cares and perplexities in rearing her children, sympathizes with every Christian mother in her labors, and hears her earnest prayers. That Saviour who went a long journey for the purpose of relieving the anxious heart of a Canaanite woman whose daughter was possessed by a devil, will do as much for the afflicted mother of today, in blessing her children, as he did for the supplicant in that case. [Cf: ST 11-29-77 para. 15] p. 29, Para. 3, [1877MS].

He who gave back to the widow her only son, as he was being carried to the burial, is touched today by the woe of the bereaved mother. He who gave back to Mary and Martha their buried brother, who wept tears of sympathy at the grave of Lazarus, who pardoned Mary Magdalene, who remembered his mother, when he was hanging in agony upon the cross, who appeared to the weeping women after his resurrection, and made them his messengers to preach a risen Saviour saying, "Go tell my disciples that I go to my Father and to your Father, to my God and to your God," is woman's best friend today, and ready to aid her in her need if she will trust him. [Cf: ST 11-29-77 para. 16] p. 29, Para. 4, [1877MS].

If Jesus is woman's friend and helper, the husband, and father of her children, should never feel it beneath his dignity to encourage and sympathize with the mother in her cares, and assist in bearing her burdens. He should feel the sin and littleness of adding to her trials by bitter words. He should be liberal-minded and generous toward her, not watching with a critic's eye every little neglect on her part, or failure to meet his peculiar ideas. [Cf: ST 11-29-77 para. 17] p. 29, Para. 5, [1877MS].

Christ respected and honored woman. There is not an instance in his entire life wherein by word or act he gave the least encouragement to speak or think disparagingly of woman, or gave the impression that she was not to be respected and honored equally with man. The Majesty of Heaven is not a stranger to the troubles that perplex the mother, or the burdens that weigh upon her aching heart. [Cf: ST 11-29-77 para. 18] p. 30, Para. 1, [1877MS].

In order to be a good wife and mother it is not necessary that the woman's nature should be utterly merged into that of her husband. Every individual being has a life distinct from all others, an experience differing essentially from theirs. God does not want our individuality

lost in another's; he desires that we shall possess our own characters, softened and sanctified by his sweet grace. [Cf: ST 11-29-77 para. 19] p. 30, Para. 2, [1877MS].

He wants to hear our words fresh from our own hearts, and not another's. He wants our yearning desires and earnest cries to ascend to him, marked by our own individuality. All do not pass through the same exercises of mind, and God calls for no second-hand experience. Our compassionate Redeemer reaches his helping hand to us just where we are. Though Jesus has ascended to Heaven he has not lost his sympathy for you, mothers, but looks with tender love upon those whom he came to redeem.--Mrs. E. G. White, in *Health Reformer*. [Cf: ST 11-29-77 para. 20] p. 30, Para. 3, [1877MS].

While we have dwelt upon the importance of the mother's work and mission, we would not lightly pass over the duty and responsibility of the husband and father in the training of his children. His efforts should be in harmony with those of the God-fearing mother. He should manifest his love and respect for her as the woman he has chosen and the mother of his children. [Cf: ST 12-06-77 para. 01] p. 30, Para. 4, [1877MS].

Many husbands do not sufficiently understand and appreciate the cares and perplexities which their wives endure, generally confined all day to an unceasing round of household duties. They frequently come to their homes with clouded brows, bringing no sunshine to the family circle. If the meals are not on time, the tired wife, who is frequently housekeeper, nurse, cook, and housemaid, all in one, is greeted with faultfinding. The exacting husband may condescend to take the worrying child from the weary arms of its mother that her arrangements for the family meal may be hastened; but if the child is restless, and frets in the arms of its father, he will seldom feel it his duty to act the nurse, and seek to quiet and soothe it. He does not pause to consider how many hours the mother has endured the little one's fretfulness, but calls out impatiently, "Here, mother, take your child." It is not *his* child as well as hers? Is he not under a natural obligation to patiently bear his part of the burden of rearing his children? [Cf: ST 12-06-77 para. 02] p. 30, Para. 5, [1877MS].

In most families there are children of various ages, some of whom need not only the attention and wise discipline of the mother, but also the sterner, yet affectionate, influence of the father. Few fathers consider this matter in its due importance. They fall into neglect of their own duty, and thus heap grievous burdens upon the mother, at the same time feeling at liberty to criticise and condemn her actions according to their judgment. Under this heavy sense of responsibility and censure, the poor wife and mother often feels guilty and remorseful for that which she has done innocently or ignorantly, and frequently when she has done the very best thing possible under the circumstances. Yet when her wearisome efforts should be appreciated and approved, and her heart made glad, she is obliged to walk under a cloud of sorrow and condemnation, because her husband, while ignoring his own duty, expects her to fulfill both her own and his to his satisfaction, regardless of preventing circumstances. [Cf: ST 12-06-77 para. 03] p. 30, Para. 6, [1877MS].

He feels that his wife belongs to him, and is subject to his order and

dictation, and liable to fall under his disapprobation. Who gives him this right of dictation and condemnation? Does the law of God, which commands him to love God with all his heart and his neighbor as himself? Does he find it among the injunctions of the apostles, who exhort: "Husbands, love your wives, and be not bitter against them"? No, there is no moral or religious defense for such an unjust authority. [Cf: ST 12-06-77 para. 04] p. 31, Para. 1, [1877MS].

Domestic duties are sacred and important, yet they are often attended by a weary monotony. The countless cares and perplexities become irritating, without the variety of change and cheerful relaxation, which the husband and father frequently has it in his power to grant her if he chose, or rather if he thought it necessary or desirable to do so. The life of a mother in the humbler walks of life is one of unceasing self-sacrifice, made harder if the husband fails to appreciate the difficulties of her position, and to give her his support. [Cf: ST 12-06-77 para. 05] p. 31, Para. 2, [1877MS].

But to return to the father who has so unconcernedly resigned the fretful child to its mother. How is his time employed while she is doing the double duty of preparing the meal and quieting the child? Frequently he may be seen, his feet elevated to a level with his head, reading a newspaper and smoking a cigar. Tobacco, then, is his solace. There are his children, of various ages, and of restless, nervous temperament, transmitted to them by the tobacco or liquor-using father. But, after giving those children their stamp of character by his own morbid appetite and selfish indulgence, he shirks the responsibility of training them, and of correcting the faults which they have received as a legacy from him. [Cf: ST 12-06-77 para. 06] p. 31, Para. 3, [1877MS].

Fathers should unbend from their false dignity, deny themselves, some slight self-gratification in time and leisure, in order to mingle with the children, sympathizing with them in their little troubles, binding them to their hearts by the strong bonds of love, and establishing such an influence over their expanding minds that their counsel will be regarded as sacred. [Cf: ST 12-06-77 para. 07] p. 31, Para. 4, [1877MS].

The average father wastes many golden opportunities to attract and bind his children to him. Upon returning home from his business he should find it a pleasant change to spend some time with his children. He may take them into the garden, and show them the opening buds, and the varied tints of the blooming flowers. Through such mediums he may give them the most important lessons concerning the Creator, by opening before them the great book of nature, where the love of God is expressed in every tree, and flower, and blade of grass. He may impress upon their minds the fact that if God cares so much for the trees and flowers, he will care much more for the creatures formed in his image. He may lead them early to understand that God wants children to be lovely, not with artificial adornment, but with beauty of character, the charms of kindness and affection, which will make their hearts bound with joy and happiness. [Cf: ST 12-06-77 para. 08] p. 31, Para. 5, [1877MS].

Parents may do much to connect their children with God by encouraging them to love the things of nature which he has given them, and to

recognize the hand of the Giver in all they receive. The soil of the heart may thus early be prepared for casting in the precious seeds of truth, which in due time will spring up and bear a rich harvest. Fathers, the golden hours which you might spend in getting a thorough knowledge of the temperament and character of your children, and the best method of dealing with their young minds, are too precious to be squandered in the pernicious habit of smoking, or in lounging about the dram-shop. [Cf: ST 12-06-77 para. 09] p. 32, Para. 1, [1877MS].

The indulgence of this poisonous stimulant disqualifies the father to bring up his children in the nurture and admonition of the Lord. The directions given by God to the children of Israel were that the fathers should teach their children the statutes and precepts of his law, when they rose up, and when they sat down, when they went out, and when they came in. [Cf: ST 12-06-77 para. 10] p. 32, Para. 2, [1877MS].

This commandment of God is too little heeded; for Satan, through his temptations, has chained many fathers in the slavery of gross habits, and hurtful appetites. Their physical, mental, and moral powers are so paralyzed by these means that it is impossible for them to do their duty toward their families. Their minds are so besotted by the stupefying influences of tobacco or liquor that they do not realize their responsibility to train their children so that they may have moral power to resist temptation, to control appetite, to stand for the right, not to be influenced to evil, but to wield a strong influence for good. [Cf: ST 12-06-77 para. 11] p. 32, Para. 3, [1877MS].

Parents by a sinful indulgence of perverted appetite often place themselves in a condition of nervous excitability or exhaustion, where they are unable to discriminate between right and wrong, to manage their children wisely, and to judge correctly their motives and actions. They are in danger of magnifying little matters to mountains in their minds, while they pass lightly over grave sins. The father who has become a slave to abnormal appetite, who has sacrificed his God-given manhood to become a tobacco inebriate, cannot teach his children to control appetite and passion. It is impossible for him to thus educate them either by precept or example. How can the father whose mouth is filled with tobacco, whose breath poisons the atmosphere of home, teach his sons lessons of temperance and self-control? With what dignity can he exhort them to shun the wine-cup, when he himself has fallen beneath the tempter's power, and is bound by an appetite that has no foundation in nature? He is in no condition to rouse moral courage and independence in the young. [Cf: ST 12-06-77 para. 12] p. 32, Para. 4, [1877MS].

When we approach the youth who are acquiring the habit of using tobacco, and tell them of its pernicious influence upon the system, they frequently fortify themselves by citing the example of their fathers, or that of certain Christian ministers, or good and pious members of the church. They say, "If it does them no harm, it certainly cannot injure me." What an account will professed Christian men have to render to God for their intemperance! Their example strengthens the temptations of Satan to pervert the senses of the young by the use of artificial stimulants; it seems to them not a very bad thing to do what respectable church members are in the habit of doing. But it is only a step from tobacco using to liquor drinking; in fact the two vices usually go together. [Cf: ST 12-06-77 para. 13] p. 33, Para. 1,

[1877MS].

Thousands learn to be drunkards from such influences as these. Too often the lesson has been unconsciously taught them by their own fathers. A radical change must be made in the heads of families before much progress can be made in ridding society of the monster of intemperance. [Cf: ST 12-06-77 para. 14] p. 33, Para. 2, [1877MS].

If tobacco is what it is often claimed to be, a nerve-quieter, instead of a nerve-paralyzer; if it is such a solace to men that they require it just before eating, just after eating, and most of the time between; if it is so great a comforter that large amounts should be expended upon it, and many hours of precious time devoted to indulging in its use,--then why should not women use it? Would it not be as beneficial to them as to their fathers, husbands and brothers? Women have cares and perplexities to soothe, and, viewed from the standpoint of the tobacco inebriate, they are sustaining great loss, and practicing a useless self-denial, in refraining from the luxury which affords their husbands and sons so much comfort and strength. [Cf: ST 12-06-77 para. 15] p. 33, Para. 3, [1877MS].

If men cannot maintain their energy and spirits without this stimulus, what martyrdom do women constantly practice in letting it alone! The very fact that women do live and bear the heaviest burdens of mind and body without its aid, and that the best men conscientiously refrain from using it, is evidence that tobacco-using is a necessity to no one, but simply a habit which enslaves its victim in a terrible bondage. [Cf: ST 12-06-77 para. 16] p. 33, Para. 4, [1877MS].

God forbid that woman should degrade herself to the use of a filthy and besotting narcotic. How disgusting is the picture which one may draw in the mind, of a woman whose breath is poisoned by tobacco. One shudders to think of little children twining their arms about her neck, and pressing their fresh, pure lips to that mother's lips, stained and polluted by the offensive fluid and odor of tobacco. Yet the picture is only more revolting because the reality is more rare than that of the father, the lord of the household, defiling himself with the disgusting weed. No wonder we see children turn from the kiss of the father whom they love, and if they kiss him seek not his lips, but his cheek or forehead, where their pure lips will not be contaminated.--Mrs. E. G. White, in *Health Reformer*. [Cf: ST 12-06-77 para. 17] p. 33, Para. 5, [1877MS].

"And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [Cf: ST 12-20-77 para. 01] p. 34, Para. 1, [1877MS].

In how short a time from the first sin of Adam did sin increase and spread like the leprosy. It is the nature of sin to increase. From generation to generation sin has spread like a contagious disease. Hatred of God's law, and as the sure result hatred of all goodness

became universal. The world was in its infancy, yet after sin was first introduced it soon became fearful in its proportions until it deluged the world. God who created man and gave him with an unsparing hand the bounties of his providence was slighted and despised by the recipients of his gifts. He was dishonored by the beings he had created. But notwithstanding sinful man forgot his benevolent Benefactor, God did not slight and turn away from him and leave him to perish in his violence and crime without setting before him his wickedness and the result of the transgression of his law. He sent him messages of warning and entreaty. He pointed out definitely his danger if he continued in his rebellion. [Cf: ST 12-20-77 para. 02] p. 34, Para. 2, [1877MS].

God, whom men had slighted and dishonored and whose gracious love and benevolence they had abused, still pitied the race and in his love provided a refuge for all who would accept it. He directed Noah to build an ark and at the same time preach to the inhabitants of the world that God would bring a flood of waters upon the earth to destroy the wicked. If they would believe the message and prepare for that event by repentance and reformation they should find pardon and be saved. God did not remove his spirit from man without warning him of the sure result of his course in transgressing his law. He gave the message to Noah to be given to the people. "My spirit shall not always strive with man." A continual resistance and contempt of the entreaties and warnings from God through his servant Noah, would separate them from God, and the result would be infinite mercy and love would cease its pleadings. The Spirit of God continued to strive with rebellious man until the time of God had specified had nearly expired, when Noah and his family entered the ark and the hand of God closed the door of the ark. Mercy had stepped from the golden throne no longer to intercede for man. [Cf: ST 12-20-77 para. 03] p. 34, Para. 3, [1877MS].

Notwithstanding God was working to draw man to himself by the conviction of his Holy Spirit, man in his rebellion was drawing away from God, and continually resisting the pleadings of infinite love. [Cf: ST 12-20-77 para. 04] p. 34, Para. 4, [1877MS].

Noah stood up nobly in the midst of a world who were disregarding God and were indulging in all manner of extravagant dissipation which led to crimes and violence of every kind. Noah the faithful preacher of righteousness unflinchingly and courageously preached to that generation that a flood of water was to deluge the world because of the unsurpassed wickedness of its inhabitants. He warned that generation to repent, to believe the warning message and find refuge in the ark. What a spectacle to the world as Noah stands forth connected with God, by his obedience in contrast to the world. Numbers was not on the side of right. The world was arrayed against God's justice and his laws. Men of science and of philosophy used their talents and abilities to oppose the message of God. Satan, when tempting Eve to disobey God, said to her, "Ye shall not surely die." Great men, worldly, honored, and wise men, repeat the same story. "Ye shall not surely die," and that God's threatenings are for the purpose of intimidating and will never be verified. You need not be alarmed, such an event as the world's being destroyed by God who made it, and punishing the beings he has made will never take place for this is not in accordance with science and philosophy. Be at peace, fear not, Noah is crazy, he is the wildest fanatic. [Cf: ST 12-20-77 para. 05] p. 34, Para. 5, [1877MS].

How simple and childlike amid the unbelief of the world, was the faith of Noah. His faith was the substance of things hoped for, the evidence of things unseen. His faith was perfected by his works. He gave to the world an example in believing just what God had said. He commenced under the directions of God to construct the ark, an immense boat, on dry ground. Multitudes came from every direction to see this strange sight, the ark, and to hear the earnest, fervent words of this singular man who seemed to believe every word he uttered. His message was to him a reality. A power attended the words of Noah, for it was the voice of God to man through his servant. Some were deeply convicted and would have heeded the words of warning, but there were so many to jest and ridicule the message of entreaty and warning to repentance that they partook of the same spirit, resisted the invitations of mercy, refused to reform, and were soon among the boldest and most defiant scoffers; for none are as reckless, and will go to such lengths in sin as those who have once had light, who have been convicted and resisted the Spirit of God. Amid popular contempt and ridicule, amid universal wickedness and disobedience, Noah distinguishes himself by his holy integrity and unwavering obedience. He is singular indeed. He was one in the world, but not one of the world. Noah made himself the object of contempt and ridicule by his steadfast adherence to the words of God. He obeyed God without a questioning doubt. What a marked contrast to the prevailing unbelief and universal disregard of God's law. While the voice of God, through Noah, is making itself heard in entreaties and warnings in condemnation of sin and iniquity, Satan was not asleep, he was mustering his forces. He engages his host with gigantic energies to make through his sophistry, cruelties and oppression the words of warning from the servant of God of none effect. Evil seems to gain the day. Noah was tested and proved, opposition met him from the great men of the world, from philosophers and men of science, so-called, who tried to show him that his message could not be true; but his voice was not silenced, one hundred and twenty years the words of warning continued to be heard in earnest tones, and were sustained by his energetic work upon the ark. The world might have believed if they would. Had they believed the message of warning, and repented of their evil deeds and submitted to be obedient to God, the Lord would have turned aside his wrath as he did from Nineveh. God's Spirit was striving with the people to lead them to accept and believe the truth, but Satan's suggestions were also heeded, their own wicked hearts were more inclined to harmonize with the sophistry of the father of lies than with the pleadings of infinite love. They manifested their indifference and contempt of the solemn warnings of God in doing the same as they had done before the warning had been given. They continued their gluttonous feasts, their festivities, eating and drinking, planting and building, in reference to the advantage to be gained by them in the far future and they went to greater lengths in wickedness and defiant disregard of God's requirements to testify to one another that they had no fear of God and his commands. [Cf: ST 12-20-77 para. 06] p. 35, Para. 1, [1877MS].

In Noah's day all men were not in the fullest sense heathen idolaters. Many had a knowledge of God and of his law, but in their grand works of sculpture, in their works of art, they professed to be honoring God by representing him in the works of their own hands in the similitudes which they had made of God. These works of art were worshiped as God and the Creator was forgotten. The class who professed a knowledge of

God were the ones who had the greatest influence and took the lead in making of none effect his word spoken to them by Noah. They not only rejected the message of the faithful preacher of righteousness themselves, but like their master the devil they sought every means in their power to prevent others from believing and being obedient to God. To every one comes their day of trial and of trust. While Noah was sounding the note of warning of the coming destruction of that generation was their day of opportunity and privilege to become wise unto salvation. But they gave their minds to the control of Satan rather than God, and he deceived them as he did our first parents. He set before them darkness and falsehood in the place of light and truth. They accepted the sophistry and lies of Satan because they were acceptable to them, and the most in harmony with their corrupt lives, while truth, which would have saved them, was rejected as a delusion. Noah to them was regarded as a fanatic, and they did not humble their hearts before God, but continued their disobedience and wickedness the same as if God had not spoken to them through Noah. But Noah stood like a rock amidst the tempest. He was surrounded with every species of wickedness and moral corruption; yet his faith wavered not. Undaunted he stood, the faithful messenger of God amid the scoffs and jeers of the world, an unbending witness of God. His meekness and his righteousness was shining brightly in contrast to the revolting crimes, intrigue and violence continually practiced. Connection with God made him strong in the strength of infinite power, while his solemn warning voice for one hundred and twenty years fell upon the ears of the inhabitants of that generation in regard to events, which, as far as human wisdom was concerned, would be impossible to transpire. The world before the flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. The rivers and brooks had never yet passed their boundaries, but had borne their waters safely to the proud sea. Fixed decrees had kept the waters from overflowing their banks. But these reasons did not recognize the Hand that had stayed the waters, saying, thus far shalt thou go and no farther. As time passed on without any apparent change in nature men began to be reassured whose hearts had trembled at times with fear. They felt secure in their unbelief. They reasoned then as men reason now, as though nature was above the God of nature, and her ways were so fixed that God himself could not change them, thus making in the minds of the world God's messages of warning a delusion, a grand deception, reasoning that if the message of Noah was correct nature would be turned out of her course of order. [Cf: ST 12-20-77 para. 07] p. 36, Para. 1, [1877MS].

The days of Noah, Christ tells us, were as the days prior to his appearing in the clouds of heaven. Noah's day prefigures the present age. The world's Redeemer, who knew best the history of the past, is the true prophet of the characters of the future. Human nature in Noah's day uninfluenced by the Spirit of God is the same in our age. Jesus in his assertions and representations recognizes Genesis as the words of inspiration. Many admit the New Testament to be divine, while they show no special regard for the Old Testament scriptures; but these two grand books cannot be divorced. Inspired apostles who wrote the New Testament are continually carrying back the minds of the searchers of Scriptures to the Old. Christ carries the minds of all generations, present and future, to the Old Testament. He refers to Noah as a literal person who lived; he refers to the flood as a fact in history; he shows the specification of that generation, as characteristics of

this age. The Truth and Life has anticipated the questioning and doubts of men in regard to the Old Testament by pronouncing it divine. [Cf: ST 12-20-77 para. 08] p. 37, Para. 1, [1877MS].

Few fathers are fitted for the responsibility of training their children. They, themselves need strict discipline that they may learn self-control, forbearance, and sympathy. Until they possess these attributes they are not capable of properly teaching their children. What can we say to awaken the moral sensibilities of fathers, that they may understand and undertake their duty to their offspring? The subject is of intense interest and importance, having a bearing upon the future welfare of our country. We would solemnly impress upon fathers, as well as mothers, the grave responsibility they have assumed in bringing children into the world. It is a responsibility from which nothing but death can free them. True the chief care and burden rests upon the mother during the first years of her children's lives, yet even then the father should be her stay and counsel, encouraging her to lean upon his large affections, and assisting her as much as possible. [Cf: ST 12-20-77 para. 01] p. 37, Para. 2, [1877MS].

The father's duty to his children should be one of his first interests. It should not be, set aside for the sake of acquiring a fortune, or of gaining a high position in the world. In fact, those very conditions of affluence and honor frequently separate a man from his family, and cut off his influence from them more than anything else. If the father would have his children develop harmonious characters, and be an honor to him and a blessing to the world, he has a special work to do. God holds him responsible for that work. In the great day of reckoning it will be asked him: Where are the children that I intrusted to your care to educate for me, that their lips might speak my praise, and their lives be as a diadem of beauty in the world, and they live to honor me through all eternity? [Cf: ST 12-20-77 para. 02] p. 37, Para. 3, [1877MS].

In some children the moral powers strongly predominate. They have power of will to control their minds and actions. In others the animal passions are almost irresistible. To meet these diverse temperaments, which frequently appear in the same family, fathers, as well as mothers, need patience and wisdom from the divine Helper. There is not so much to be gained by punishing children for their transgressions, as by teaching them the folly and heinousness of their sin, understanding their secret inclinations, and laboring to bend them toward the right. [Cf: ST 12-20-77 para. 03] p. 37, Para. 4, [1877MS].

The hours which many fathers spend in smoking should be improved in studying God's plan of government, and gathering lessons from those divine methods. The teachings of Jesus unfold to the father modes of reaching the human heart, and impressing upon it important lessons of truth and right. Jesus used the familiar objects of nature to illustrate and intensify his meaning. He drew lessons from everyday life, the occupations of men, and their dealing with one another. [Cf: ST 12-20-77 para. 04] p. 38, Para. 1, [1877MS].

The father should frequently gather his children around him, and lead their minds into channels of moral and religious light. He should study their different tendencies and susceptibilities, and reach them through the plainest avenues. Some may be best influenced through veneration

and the fear of God; others through the manifestation of his benevolence and wise providence, calling forth their deep gratitude; others may be more deeply impressed by opening before them the wonders and mysteries of the natural world, with all its delicate harmony and beauty, which speak to their souls of Him who is the Creator of the heavens and the earth, and all the beautiful things therein. [Cf: ST 12-20-77 para. 05] p. 38, Para. 2, [1877MS].

Children who are gifted with the talent or love of music many receive impressions that will be lifelong, by the judicious use of those susceptibilities as the medium for religious instruction. They may be taught that if they are not right with God they are like a discord in the divine harmony of creation, like an instrument out of tune, giving forth discordant strains more grievous to God than harsh, inharmonious notes are to their own fine musical ear. [Cf: ST 12-20-77 para. 06] p. 38, Para. 3, [1877MS].

Many may be reached best through sacred pictures, illustrating scenes in the life and mission of Christ. By this means truths may be vividly imprinted upon their minds, never to be effaced. The Roman Catholic church understands this fact, and appeals to the senses of the people through the charm of sculpture and paintings. While we have no sympathy for image worship, which is condemned by the law of God, we hold that it is proper to take advantage of that almost universal love of pictures in the young, to fasten in their minds valuable moral truths, to bind the gospel to their hearts by beautiful imagery illustrating the great moral principles of the Bible. Even so our Saviour illustrated his sacred lessons by the imagery found in God's created works. [Cf: ST 12-20-77 para. 07] p. 38, Para. 4, [1877MS].

It will not do to lay down an iron rule by which every member of the family is forced into the same discipline. It is better to exert a milder sway, and when any special lesson is required, to reach the consciences of the youth through their individual tastes, and marked points of character. While there should be a uniformity in the family discipline, it should be varied to meet the wants of different members of the family. It should be the parents' study not to arouse the combativeness of their children, not to excite them to anger and rebellion, but to interest them, and inspire them with a desire to attend to the highest intelligence and perfection of character. This can be done in a spirit of Christian sympathy and forbearance, the parents realizing the peculiar dangers of their children, and firmly, yet kindly, restraining their propensities to sin. [Cf: ST 12-20-77 para. 08] p. 38, Para. 5, [1877MS].

The parents, especially the father, should guard against the danger of their children learning to look upon him as a detective, peering into all their actions, watching and criticising them, ready to seize upon and punish them for every misdemeanor. The father's conduct upon all occasions should be such that the children will understand that his efforts to correct them spring from a heart full of love for them. When this point is gained, a great victory is accomplished. Fathers should have a sense of their children's human want and weakness, and his sympathy and sorrow for the erring ones should be greater than any sorrow they can feel for their own misdeeds. This will be perceived by the corrected child, and will soften the most stubborn heart. [Cf: ST 12-20-77 para. 09] p. 39, Para. 1, [1877MS].

The father, as priest and house-band of the family circle, should stand to them as nearly in the place of Christ as possible--a sufferer for those who sin, one who, though guiltless, endures the pains and penalty of his children's wrongs, and, while he inflicts punishment upon them, suffers more deeply under it than they do. [Cf: ST 12-20-77 para. 10] p. 39, Para. 2, [1877MS].

But if the father exhibits a want of self-control before his children, how can he teach them to govern their wrong propensities? If he displays anger or injustice, or evidence that he is the slave of any evil habit, he loses half his influence over them. Children have keen perceptions, and draw sharp conclusions; precept must be followed by example to have much weight with them. If the father indulges in the use of any hurtful stimulant, or falls into any other degrading habit, how can he maintain his moral dignity before the watchful eyes of his children? If indulgence in the use of tobacco must be made an exception in his case, the sons may feel justified in taking the same license. And they may not only use tobacco because father does, but may gradually glide into the habit of taking intoxicating liquor on the plea that it is no worse to use wine or beer than tobacco. Thus, through the influence of the father's example, the son sets his feet in the path of the drunkard. [Cf: ST 12-20-77 para. 11] p. 39, Para. 3, [1877MS].

The dangers of youth are many. There are innumerable temptations to gratify appetite in this land of plenty. Young men in our cities are brought face to face with this sort of temptation every day. They fall under deceptive allurements to gratify appetite, without the thought that they are endangering health. The young frequently receive the impression that happiness is to be found in freedom from restraint, and in the enjoyment of forbidden pleasures and self-gratification. This enjoyment is purchased at the expense of the physical, mental, and moral health, and turns to bitterness at last. [Cf: ST 12-20-77 para. 12] p. 39, Para. 4, [1877MS].

How important, then, that fathers look well after the habits of their sons, and their associates. And first of all he should see that no perverted appetite holds him in bondage, lessening his influence with his sons, and sealing his lips on the subject of self-indulgence in regard to hurtful stimulants. [Cf: ST 12-20-77 para. 13] p. 40, Para. 1, [1877MS].

Man can do much more for God and his fellow-man if he is in the vigor of health than if he is suffering from disease and pain. Tobacco-using, liquor-drinking, and wrong habits of diet, induce disease and pain which incapacitate man for the use he might be in the world. Nature, being outraged, makes her voice heard, sometimes in no gentle tones of remonstrance, in fierce pains and extreme debility. For every indulgence of unnatural appetite the physical health suffers, the brain loses its clearness to act and discriminate. The father, above all others, should have a clear, active mind, quick perceptions, calm judgment, physical strength to support him in his arduous duties, and most of all the help of God to order his acts aright. He should therefore be entirely temperate, walking in the fear of God, and the admonition of his law, mindful of all the small courtesies and kindnesses of life, the support and strength of his wife, a perfect

pattern for his sons to follow, a counselor and authority for his daughters. He should stand forth in the moral dignity of a man free from the slavery of evil habits and appetites, qualified for the sacred responsibilities of educating his children for the higher life.--Mrs. E.G. White, in *Health Reformer*. [Cf: ST 12-20-77 para. 14] p. 40, Para. 2, [1877MS].

The human mind is susceptible of the highest cultivation. A life devoted to God should not be a life of ignorance. Many speak against education because Jesus chose uneducated fishermen to preach his gospel. They assert that he showed preference for the uneducated. Many learned and honorable men believed his teaching. Had these fearlessly obeyed the convictions of their consciences, they would have followed him. Their abilities would have been accepted, and employed in the service of Christ, had they offered them. But they had not moral power, in face of the frowning priests and jealous rulers, to confess Christ, and venture their reputation in connection with the humble Galilean. [Cf: RH 06-21-77 para. 1] p. 40, Para. 3, [1877MS].

He who knew the hearts of all, understood this. If the educated and noble would not do the work they were qualified to do, Christ would select men who would be obedient and faithful in doing his will. He chose humble men and connected them with himself, that he might educate them to carry forward the great work on earth when he should leave it. [Cf: RH 06-21-77 para. 2] p. 40, Para. 4, [1877MS].

Christ was the light of the world. He was the fountain of all knowledge. He was able to qualify the unlearned fishermen to receive the high commission he would give them. The lessons of truth given these lowly men were of mighty significance. They were to move the world. It seemed but a simple thing for Jesus to connect these humble persons with himself; but it was an event productive of tremendous results. Their words and their works were to revolutionize the world. [Cf: RH 06-21-77 para. 3] p. 40, Para. 5, [1877MS].

Jesus did not despise education. The highest culture of the mind, if sanctified through the love and the fear of God, receives his fullest approval. The humble men chosen by Christ were with him three years, subject to the refining influence of the Majesty of Heaven. Christ was the greatest educator the world ever knew. [Cf: RH 06-21-77 para. 4] p. 41, Para. 1, [1877MS].

God will accept the youth with their talent, and their wealth of affection, if they will consecrate themselves to him. They may reach to the highest point of intellectual greatness; and if balanced by religious principle they can carry forward the work which Christ came from Heaven to accomplish, and in thus doing be co-workers with the Master. [Cf: RH 06-21-77 para. 5] p. 41, Para. 2, [1877MS].

The students at our College have valuable privileges, not only of obtaining a knowledge of the sciences, but also of learning how to cultivate and practice virtues which will give them symmetrical characters. They are God's responsible moral agents. The talents of wealth, station, and intellect, are given of God in trust to man for his wise improvement. These varied trusts he has distributed proportionately to the known powers and capacities of his servants, to every one his work. [Cf: RH 06-21-77 para. 6] p. 41, Para. 3,

[1877MS].

The Giver expects returns corresponding to the gifts. The humblest gift is not to be despised or left inactive. The little rivulet does not say, I will not flow along my narrow channel because I am not a mighty river. The spires of grass do not refuse to grow because they are not forest trees. The lamp does not refuse to give its little light because it is not a star. The moon and stars do not refuse to shine because they have not the brilliant light of the sun. Every person has his own peculiar sphere and vocation. Those who make the most of their God given opportunities will return to the Giver, in their improvement, an interest proportionate to the intrusted capital. [Cf: RH 06-21-77 para. 7] p. 41, Para. 4, [1877MS].

The Lord does not reward the great amount of labor. He does not regard the greatness of the work so much as the fidelity with which it is done. The *good* and *faithful* servants are rewarded. As we cultivate the powers God has given us here, we shall increase in knowledge and perception, and be enabled to comprehend and value the immortal life. Those who have abused their God given privileges in this life, and have been content with their ignorance, having their minds completely occupied with subjects of trivial value to themselves or others, will not comprehend personal responsibility, subdue evil tendencies, and strengthen high resolves for a purer, higher, holier life. [Cf: RH 06-21-77 para. 8] p. 41, Para. 5, [1877MS].

The youth should be learners for the next world. Perseverance in the acquisition of knowledge, controlled by the fear and love of God, will give them an increased power for good in this life, and those who have made the most of their privileges to reach the highest attainments here, will take these valuable acquisitions with them into the future life. They have sought and obtained that which is imperishable. The capability to appreciate the glories that "eye hath not seen, nor ear heard," will be proportionate to the attainments reached in the cultivation of the faculties in this life. [Cf: RH 06-21-77 para. 9] p. 42, Para. 1, [1877MS].

Those who will empty their hearts of vanity and rubbish, through the grace of God may purify the chambers of the mind, and make it a storehouse of knowledge, purity, and truth. And it will be continually reaching beyond the narrow boundaries of worldly thought, into the vastness of the Infinite. The justice and mercy of God will be unfolded to the moral perceptions. The grievous character of sin, with its results, will be discerned. The character of God, his love manifested in giving his Son to die for the world, and the beauty of holiness, are exalted themes for contemplation. These will strengthen the intellect, and bring man into close communion with the Infinite One. By Mrs. E. G. White. [Cf: RH 06-21-77 para. 10] p. 42, Para. 2, [1877MS].

Kokomo, Ind., Aug. 14.--This meeting has been one of the largest and most successful ever held by our people in this State. Twenty-six tents were on the ground, and three hundred of the brethren and sisters were assembled together. The camp was well located in a beech grove, quite open on the ground, but canopied by interlacing branches that formed a natural roof of leaves, so dense that during a slight shower, scarcely a drop of rain sifted through, and not a parasol or umbrella was raised while the sun was shining. The weather was generally favorable,

excepting on the Sabbath, when a heavy rain storm interrupted the sermon of Eld. S. H. Lane, in the forenoon, and broke up the meeting for the time. In the afternoon, the people assembled under the large tent, and we spoke to them on the subject of Peter's ladder of sanctification, making temperance a prominent point in the discourse. We had the very best attention throughout. The tent was crowded, quite a large representation being from the city of Kokomo. [Cf: RH 08-23-77 para. 1] p. 42, Para. 3, [1877MS].

As we looked upon the people assembled in camp, and then remembered the first campmeeting we ever attended in Indiana, we could not forbear saying, "What hath the Lord wrought?" It was a very small company that were then gathered together, not numbering more than fifty believers; and the appearance was not at all encouraging for missionary labor in that field. But we were now rejoiced to see over three hundred believers encamped upon the ground; and we have not met at any of our campmeetings a more intelligent, earnest, and truth-loving people than in Indiana. Many of them are persons of education and influence. [Cf: RH 08-23-77 para. 2] p. 42, Para. 4, [1877MS].

The truth has been handled successfully here, demonstrating what can be done, through divine help, by earnest and persistent effort. The refining influence that the truth has upon the life and character of those who receive it, was exemplified very strongly here. While speaking, we asked those to arise who had been addicted to the use of tobacco, but had entirely discontinued its use because of the light they had received through the truth. In response, between thirty-five and forty arose to their feet, ten or twelve of whom were women. We then invited those to rise who had been told by physicians that it would be fatal for them to stop the use of tobacco, because they had become so accustomed to its false stimulus that they would not be able to live without it. In reply, eight persons, whose countenances indicated health of mind and body, arose to their feet. [Cf: RH 08-23-77 para. 3] p. 43, Para. 1, [1877MS].

How wonderful is the sanctifying influence which this truth has upon the human life, making stanch temperance men of those who have indulged in tobacco, wine, and other fashionable dissipation. We here saw young men giving their hearts to God and becoming acquainted with the truths revealed in his Word. Many young men in this Conference will be workers in the cause of God. We formed a pleasant acquaintance with Dr. Hill and his wife. The latter has been an active worker in the Woman's Christian Temperance Union of Rochester. They have both accepted the truth, and were at the campmeeting--the first one which he had attended for eighteen years. [Cf: RH 08-23-77 para. 4] p. 43, Para. 2, [1877MS].

The Conference meetings were excellent. Brethren and sisters were prompt in occupying the time. There was no necessity for urging faithfulness in bearing testimony. Frequently from two to four were on their feet at the same time. There was no shade of complaining, but nearly all expressed gratitude and joy that they had been privileged to hear and accept the truth. The testimonies were brief, full of life, and cheerful hope, and edifying to all who heard them. The influence of the Spirit of God was present, and the tearful eyes, and broken utterances of many indicated its softening effect upon their hearts. [Cf: RH 08-23-77 para. 5] p. 43, Para. 3, [1877MS].

The editor of the Kokomo Dispatch was on the ground upon the Sabbath. He afterward issued notices to the effect that we were to address the people on the subject of Christian Temperance, at the camp ground on Sunday afternoon. The day was pleasant, and the ground free from dust, because of the rain on the preceding day. Eld. Waggoner spoke with great freedom in the forenoon to a good congregation, on the subject of the Sabbath. Three excursion trains poured their living freight upon the grounds. The people here are very enthusiastic on the Temperance question. At 2:30 P.M. we spoke to about 8,000 people on the subject of Temperance, taken from a moral and Christian standpoint. We were blessed with remarkable clearness and liberty, and were heard with the best attention from the large audience present. [Cf: RH 08-23-77 para. 6] p. 43, Para. 4, [1877MS].

We left the beaten track of the popular lecturer, and traced the origin of the prevailing intemperance to the home, the family board, and the indulgence of appetite in the child. Stimulating food creates a desire for still stronger stimulants. The boy whose taste is thus vitiated, and who is not taught self-control, is the drunkard, or tobacco slave of later years. The subject was taken up upon this wide basis; and the duty of parents was pointed out in training their children to right views of life and its responsibilities, and in laying the foundation for their upright Christian characters. The great work of Temperance Reform, to be thoroughly successful, must begin in the home. [Cf: RH 08-23-77 para. 7] p. 44, Para. 1, [1877MS].

In the evening Eld. Waggoner spoke upon the Signs of the Times, to a large and attentive audience. Many remarked that this discourse, and his sermon upon the Sabbath, had awakened new thoughts in their minds, and that they were determined to investigate these subjects. [Cf: RH 08-23-77 para. 8] p. 44, Para. 2, [1877MS].

On Monday the meetings were of deep interest. We were suffering from congestion of the lungs, as the result of a severe cold, and feared the exercise of speaking would be injurious, but while addressing the people upon the trials and difficulties endured by the apostles in establishing the Christian Church, our weariness, and pain were forgotten, and the Spirit of the Lord rested upon us, and upon many of our hearers. After speaking one hour and a half, we invited sinners and backsliders--all those who had not the evidence that they were connected with Heaven--to come forward and join their prayers with those of God's people. Fifty responded to the invitation, fifteen of whom there made their first start in the Christian life. An unusual solemnity rested upon the congregation, while persuasive appeals were being made to seek salvation. The seasons of prayer were earnest. The Saviour of sinners seemed to be in our midst, compassionately inviting: "If any man thirst, let him come unto me and drink." [Cf: RH 08-23-77 para. 9] p. 44, Para. 3, [1877MS].

Those who came forward were given opportunity to speak if they desired to do so. Many bore testimonies that they were for the first time seeking the Saviour. Two young ladies, who were sisters, lifted the cross, and expressed a determination to commence a new life. It was indeed an interesting sight. Christ says, "There is more joy in the presence of the angels over one sinner that repenteth, than over ninety and nine just persons, who need no repentance." With quivering lips and

tearful eyes many confessed their backslidings, and their firm resolve to return to the Lord, that he might return unto them, and heal all their backslidings. An appointment was then made for those who were seeking the Saviour to meet in one of the tents for special labor in their behalf. This meeting was one of the best of its kind that we ever witnessed. The seekers all sought the Lord for themselves, presenting their petitions to the pitying, sin-pardoning Saviour. [Cf: RH 08-23-77 para. 10] p. 44, Para. 4, [1877MS].

A most interesting feature of this meeting was the case of a daughter of Bro. and sister Hill, a mute of sixteen years of age. She united with the supplicating ones, and prayed by signs; it was a most solemn and impressive sight. Fifteen were baptized, among them Dr. and Mrs. Hill, and their mute daughter. Quite a number in addition will be baptized upon their return home. Tuesday morning Bro. Bartlett was ordained to the ministry. The meeting upon the occasion was a very precious season. The Lord placed his signet upon the work, and blessed Bro. Bartlett, and Brn. Waggoner and Lane, who officiated at his ordination. Mrs. Ellen G. White. [Cf: RH 08-23-77 para. 11] p. 45, Para. 1, [1877MS].

On Thursday, August 23, our little company, consisting of Eld. Smith, my sick husband and myself, accompanied by sister Ings, left Battle Creek for the campmeeting at Groveland, Mass. This movement of ours required considerable faith. To judge from appearances, it looked like presumption for my husband and myself to attempt the journey. I had been, and was still suffering much from a severe cold, taken while on the Indiana campground, and had been under treatment at our Sanitarium, being much of the time a great sufferer. [Cf: RH 09-06-77 para. 1] p. 45, Para. 2, [1877MS].

My husband had been laboring incessantly to advance the interests of the cause of God in the various departments of the work centering in Battle Creek. His friends were astonished at the amount of labor he was accomplishing. Sabbath morning, August 18, he spoke in our house of worship. In the afternoon his mind was closely and critically exercised for four consecutive hours, while he listened to the reading of manuscript for Spirit of Prophecy, Vol. 3. The matter was intensely interesting, and calculated to stir the soul to its very depths, being a relation of the trial, crucifixion, resurrection and ascension of Christ. Before we were aware of it he was very weary. He commenced labor on Sunday at five o'clock in the morning, and continued working until twelve at night. In this time he accomplished a great amount of business. [Cf: RH 09-06-77 para. 2] p. 45, Para. 3, [1877MS].

The next morning at about half-past six he was attacked by giddiness, and was threatened with paralysis. We greatly feared this dreaded calamity; but the Lord was merciful, and spared us the affliction. However, his attack was followed by utter physical and mental prostration; and now indeed it seemed impossible for us to attend the Eastern campmeetings, or for me to attend them, and leave my husband depressed in spirits, and in feeble health. [Cf: RH 09-06-77 para. 3] p. 45, Para. 4, [1877MS].

On Wednesday we had a special season of prayer that the blessing of God might rest upon him, and restore him to health. We also asked for wisdom that we might know our duty in regard to attending the

campmeetings. The Lord had many times strengthened our faith to go forth and work for him under discouragements and infirmities; and at such times he had wonderfully preserved and upheld us. But our friends pleaded that we ought to rest, and that it appeared inconsistent and unreasonable for us to attempt such a journey, and to incur the fatigue and exposure of camp life. We, ourselves, tried to think that the cause of God would go forward the same if we were set aside, and had no part to act in it. God would raise up others to do his work. [Cf: RH 09-06-77 para. 4] p. 45, Para. 5, [1877MS].

I could not, however, find rest and freedom in the thought of remaining absent from the field of labor. It seemed to me that Satan was striving to hedge up my way, to prevent me from bearing my testimony, and from doing the work God had given me to do. I had about decided to go alone, and do my part, trusting in God to give me the needful strength, when we received a letter from Bro. Haskell, in which he thanked God that Bro. and sister White would attend the New England campmeeting. Eld. Canright had written that he could not be present, as he would be unable to leave the interest in Danvers, and also that none of the company could be spared from the tent. Eld. Haskell stated in his letter that all preparations had been made for a large meeting at Groveland; and it was decided to have it, with the help of God, even if he had to carry it through alone; and that when once he had made this decision the bitterness of death was past. [Cf: RH 09-06-77 para. 5] p. 46, Para. 1, [1877MS].

This statement of the situation brought a burden upon me, and I was more than ever convinced that it was my duty, sick though I was, to go forward in faith to the work, trusting God to give me strength. We again took the matter to the Lord in prayer. We knew the mighty Healer could restore both my husband and myself to health, if it was for his glory to do so. It seemed hard to move out, weary, sick, and discouraged. At times I felt that God would make the journey a blessing to us both, if we went trusting in him. The thought would frequently arise in my mind, Where is your faith? God has promised, "As thy days, so shall thy strength be." [Cf: RH 09-06-77 para. 6] p. 46, Para. 2, [1877MS].

I sought to encourage my husband; he thought that if I felt able to undergo the fatigue, and to labor in camp, it would be best for me to go; but he could not endure the thought of accompanying me, in his state of feebleness, unable to labor, his mind clouded with despondency, and himself a subject of pity to his brethren. He had sat up but very little since his sudden attack, and seemed to grow no stronger. We sought the Lord again and again, hoping that there would be a rift in the cloud, but no special light came. [Cf: RH 09-06-77 para. 7] p. 46, Para. 3, [1877MS].

About an hour before we stepped on board the train, my husband and myself had a special season of prayer. We then both decided to walk out by faith without evidence, and to venture all on the promise of God. Upon taking our seats in the car we felt that we were in the path of duty. We rested in traveling, and slept well at night. [Cf: RH 09-06-77 para. 8] p. 46, Para. 4, [1877MS].

About eight o'clock on Friday evening we reached Boston. There was no train that night to take us out to Groveland, but we took the first

train in the morning. When we arrived at the campground, and stepped from the car, the rain was literally pouring. We found our brethren waiting for us at the station, which was just outside the camp, and they protected us with umbrellas till we were safe in the tent. Elder Haskell had labored constantly up to this time, and excellent meetings were reported. There were 47 tents on the ground, besides three large tents, the one for the congregation being 80 by 125 feet in dimensions. [Cf: RH 09-06-77 para. 9] p. 46, Para. 5, [1877MS].

The meetings on the Sabbath were of the deepest interest. The church was revived, and strengthened, while sinners and backsliders were aroused to a sense of their danger. [Cf: RH 09-06-77 para. 10] p. 47, Para. 1, [1877MS].

Sunday morning the weather was still cloudy, but before it was time for the people to assemble the sun shone forth. Boats and trains poured their living freight upon the ground, as was the case last year. Elder Smith spoke in the morning upon the Eastern question. The subject was of special interest, and the people listened with the most earnest attention. It seemed to be just what they wanted to hear. In the afternoon it was difficult for me to make my way to the desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was fully seated, the seats having comfortable backs. These were all filled, yet thousands stood about the tent, making a living wall several feet deep. [Cf: RH 09-06-77 para. 11] p. 47, Para. 2, [1877MS].

My lungs and throat pained me very much, yet I believed God would help me upon that important occasion. My text was, "To him that overcometh," etc. Rev. 3:21. The Lord gave me great freedom in addressing that immense crowd upon the subject of Christian Temperance. I labored to show that temperance must be lived out in our homes; that our children must be trained to temperate habits from the cradle, in order for them to be firm of principle, correct in their morals, and able, not only to withstand all temptations to intemperance themselves, but to wield a powerful influence over others in favor of the right. In their ignorance or carelessness, parents give their children the first lessons in intemperance. At the table, loaded with injurious condiments, rich food, and spiced knickknacks, the child acquires a taste for that which is hurtful to him, which tends to irritate the tender coats of the stomach, inflame the blood, and strengthen the animal passions. The appetite soon craves something stronger, and tobacco is used to gratify that craving. This indulgence only increasing the unnatural longing for stimulants, liquor drinking is soon resorted to, and drunkenness follows. This is the course of the great highway to intemperance. [Cf: RH 09-06-77 para. 12] p. 47, Para. 3, [1877MS].

While speaking my weariness and painful throat and lungs were forgotten, as I realized that I was speaking to a people that did not regard my words as idle tales. The discourse occupied over an hour, with the very best attention throughout. There were many more attentive listeners than we had on a similar occasion at the same place last year, because of the greater number of comfortable seats, which accommodated a third more than those of last year. As the closing hymn was being sung, the officers of the Temperance Reform Club of Haverhill solicited me, as on last year, to speak before their association on the

following evening. Having an appointment to speak at Danvers I was obliged to decline the invitation. They then desired me to speak one week from the following Monday, but as we expected to attend the Eastern campmeetings, we could not comply with this request. [Cf: RH 09-06-77 para. 13] p. 47, Para. 4, [1877MS].

Monday morning we had a season of prayer in our tent in behalf of my husband. We presented his case to the great Physician. It was a precious season; the peace of Heaven rested upon us. These words came forcibly to my mind, "This is the victory that overcometh the world, even our faith." We all felt the blessing of God resting upon us. We then assembled in the mammoth tent, and my husband, in his feebleness, was able to meet with us, and spoke for a short time, precious words from a heart softened, and aglow with a deep sense of the mercy and goodness of God. He spoke to the point of bringing the believers in the truth to realize their privilege of receiving assurance of the grace of God in their hearts; that the great truths we believe should sanctify the life, and ennoble the character, and have a saving influence upon the world. The tearful eyes, and sympathizing looks of the people showed that their hearts were touched and melted by his remarks. [Cf: RH 09-06-77 para. 14] p. 48, Para. 1, [1877MS].

We then took up the work where we had left it on the Sabbath, and the morning was spent in special labor for sinners and backsliders, of whom 200 came forward for prayers, ranging in years from the child of ten to gray-headed men and women. More than a score of souls among them were setting their feet in the way of life for the first time. In the afternoon thirty-eight persons were baptized, quite a number delaying baptism until they returned to their homes. [Cf: RH 09-06-77 para. 15] p. 48, Para. 2, [1877MS].

The Danvers Tent.--Monday evening I stood in the stand of the Danvers tent. A large congregation was before me; I never stood in the presence of a more intelligent looking people; they were evidently of the best class of society. The tent was full, and about 200 persons stood outside the canvas, unable to find room inside. I went into the stand with great weariness and trembling. My throat and lungs were very painful, and in a state of congestion; but I had found comfort in pleading with God for help in this emergency. I knew that if any degree of success attended my labors, it would be through the strength of One mightier than I. Committing myself to God, I commenced to speak from the words of Christ in answer to the question of the learned scribe as to which was the great commandment in the law: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind," etc. Matt. 22:37-39. [Cf: RH 09-06-77 para. 16] p. 48, Para. 3, [1877MS].

The blessing of God rested upon me, and my pain and feebleness were forgotten. Before me were a people whom I might not meet again until the Judgment; and the desire for their salvation led me to speak earnestly, and in the fear of God, that I might be free from their blood. Great freedom attended my effort, which occupied one hour and ten minutes. Jesus was my helper and his name shall have all the glory. The audience was very attentive, I had the pleasure of speaking with quite a number who had lately embraced the truth. There is a growing interest in Danvers. The community is stirred, and many have received the light, and have been led into the path of holiness and obedience.

May the good work progress, and sinners continue to yield their hearts to God. [Cf: RH 09-06-77 para. 17] p. 48, Para. 4, [1877MS].

We returned to Groveland on Tuesday to find the camp breaking up, tents being struck, our brethren saying farewell, and ready to step on board the cars to return to their homes. This has been one of the best campmeetings I have attended. Before leaving the ground Elders Canright, Haskell, my husband, sister Ings, and myself sought a retired place in the grove, and united in prayer for the blessing of health and the grace of God to rest more abundantly upon my husband. We all deeply felt the need of my husband's help, when so many urgent calls for preaching were coming in from every direction. This season of prayer was a very precious one; and the sweet peace and joy that settled upon us was our assurance that God heard our petitions. [Cf: RH 09-06-77 para. 18] p. 49, Para. 1, [1877MS].

In the afternoon we started for South Lancaster, to rest at the home of Eld. Haskell. He took us there in his carriage, by easy stage across the country. We preferred this way of traveling, thinking it would benefit our health. We are now resting at the good, quiet home of Eld. Haskell, enjoying the peace of God, and rejoicing that we have been so wonderfully sustained on our journey, and in our work. Mrs. E. G. White. [Cf: RH 09-06-77 para. 19] p. 49, Para. 2, [1877MS].

At this season of the year, particular attention should be given to the best manner of dressing ourselves and our children to secure physical health. This is necessary in obedience to the exhortation of the apostle to present to God our bodies holy and acceptable in his sight. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Cf: The Health Reformer 01-01-77 para. 01] p. 49, Para. 3, [1877MS].

It is not possible to render to God acceptable service while we are suffering under disease. Children need the daily lesson that life and health are not to be trifled with. These are blessings not to be abused. The mind should not be dwarfed to meet the common standard. We should strive to fulfill our mission according to the will of God, in blessing others and glorifying his name. Our Redeemer has bought us with a dear price. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [Cf: The Health Reformer 01-01-77 para. 02] p. 49, Para. 4, [1877MS].

In order to fulfill the claims that God has upon us, we should study his will more earnestly, and the approval of the worldless. Many professed Christians are so absorbed in their efforts to gratify their children by dressing them in a manner to keep pace with fashion, that they have but little time or thought to devote to the inward adorning, or to the matter of dressing in a manner to meet the approval of God. [Cf: The Health Reformer 01-01-77 para. 03] p. 50, Para. 1, [1877MS].

Christian parents have grave responsibilities resting upon them in training their children. They should impress them with a high sense of

their obligations to God, and the bearing that their dressing and eating will have upon their lives. A careful consideration would reveal to parents the fact that much of the fatigue and labor, under which they are wearing and growing old, are not burdens that God has bound upon them, but which they have brought upon themselves by doing the very things the word of God has told them not to do. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [Cf: The Health Reformer 01-01-77 para. 04] p. 50, Para. 2, [1877MS].

But few parents are educating their children by precept and example to form lovely characters and secure the inner beauty, the meekness and lowliness of Christ. [Cf: The Health Reformer 01-01-77 para. 05] p. 50, Para. 3, [1877MS].

Many lives have been sacrificed in conforming to the demands of fashion. And few sense the fearful responsibility this incurs. When hoops were in fashion, we were pained to listen to the arguments of many professed Christian women for the necessity of wearing them for the health. They could walk better and work better. Little girls were seen imitating their mothers in fastening upon their little forms something to distend their dresses like hoops. The mothers argued their healthfulness, why should not they wear them? Children conformed to this fashion. The hoops distended the skirts that they could not fall naturally about the form and give warmth to the body. The extremities were chilled. Thousands of innocent victims were sacrificed to the hoop fashion. [Cf: The Health Reformer 01-01-77 para. 06] p. 50, Para. 4, [1877MS].

True dress reform regulates every article of dress worn upon the person. In order to equalize the circulation of the blood, the clothing should be equally distributed upon the person, that equal warmth may be preserved in all parts of the body. The limbs, being remote from the vital organs, should have special attention. The extremities should be guarded from cold and chilliness by a bountiful amount of clothing. It is impossible for women or children to have health when their limbs and feet are habitually cold. If there is too little blood in the limbs, there will be a superabundance of blood in other portions of the body. There are usually worn over the chest, where there is naturally the greatest amount of heat, from four to six coverings. Over the lower part of the waist there are, in addition to these coverings, bands, plaits, overskirts lapped and puffed. All these extra coverings induce heat. The lower limbs are only furnished with two thicknesses of light material, while the feet are covered with thin flannel stockings, and cloth shoes. With the present style of woman's dress it is impossible to preserve an equal circulation of the blood. The limbs being insufficiently clad, the blood is not induced to the extremities. Our Creator has formed the limbs with large veins and vessels to contain a large proportion of blood, that the limbs may be sufficiently nourished and proportionately warm with other portions of the body. But fashion robs the limbs of coverings, and the life current is chilled from its natural channel and thrown back upon its internal organs. The many coverings over the chest and lungs induce the blood to these parts, and the animal heat thus retained weakens and debilitates these delicate

organs, causing congestion and inflammation. The head, lungs, heart, liver, and kidneys have too much blood, while the limbs have not enough for warmth and proper development. The result is, the blood-vessels in the limbs contract because they are not filled and cannot contain the due proportion of blood which nature designed they should, and they are always chilly. Because this chilliness is habitual, it is not noticed by children who are thus unhealthfully dressed. These children, who are disciplined to conform to fashion, are not well proportioned. Their slender, fleshless limbs testify to the abuse they have suffered. Fashion has robbed their limbs of their natural plumpness. [Cf: The Health Reformer 01-01-77 para. 07] p. 50, Para. 5, [1877MS].

The limbs of our children should be thoroughly and sensibly clad with as many coverings as other portions of the body. First should be the long under-drawers reaching to the ankle. Next the warm flannel stocking reaching to the knee, fastened by elastics to the waist. Over these should be the warmly lined pants made tapering, or gathered in a band at the bottom, and fastened about the ankle. Warm boots with thick soles should cover the feet. The limbs and feet of little girls should be as warmly and thoroughly clad as those of the boys, that they may exercise in the open air without running the risk of taking cold. [Cf: The Health Reformer 01-01-77 para. 08] p. 51, Para. 1, [1877MS].

I would appeal to parents to devote less time to ornamenting their children's clothing, which only fosters in them a spirit of vanity, and to so instruct them that they may secure good constitutions. And then they can dismiss doctors with their drugs, and see their children enjoy good health, sound morals, and standing independent for a sensible, healthful dress in defiance of the fashions of our times. [Cf: The Health Reformer 01-01-77 para. 09] p. 51, Para. 2, [1877MS].

Indifference and ignorance in regard to the laws which govern our being are sins so common that we have learned to look upon them with undue tolerance. But when we reflect that we are under obligation to God to care for the soul's habitation, that in order to properly fulfill the duties he has assigned us we should preserve ourselves in the best possible condition of health, then we begin to realize that attention to our physical health is a sacred duty which we owe to our Creator. If we pursue a course that weakens our strength, either physically or mentally, we cannot render perfect service to God; we fall short of the duties required of us by him, and thus rob him of his due. [Cf: The Health Reformer 02-01-77 para. 01] p. 51, Para. 3, [1877MS].

The violation of nature's laws results in disease; and the greater share of the ills of life might be avoided by conforming the habits to those divinely appointed rules. Women especially are the victims of various maladies which might be lessened, if not entirely prevented, by right habits of life. Half their sufferings may be attributed to their manner of dress, and the insane desire to conform to the fashions of the world, introduced as a system of speculation and profit, or for other and baser reasons. Every Christian woman should dress neatly, simply, and healthfully, whether the world approve or disapprove. This cannot be done in adopting the present style of dress. The full back skirts are burdensome, create undue heat in that portion of the body which they cover, and, together with the ridiculous fashion of pinning or tying back the outer drapery, impede the movements of the limbs,

make it an impossibility to walk easily or naturally, or to engage with any degree of comfort in any active exercise or useful labor. [Cf: The Health Reformer 02-01-77 para. 02] p. 52, Para. 1, [1877MS].

The beauty of simplicity is lost and the graceful fall of the drapery broken up by manifold puffs, ruffles, plaits, and sashes. [Cf: The Health Reformer 02-01-77 para. 03] p. 52, Para. 2, [1877MS].

Time and money are thus expended, not to add to the convenience and healthfulness of the dress, but to render it ungraceful, untidy, cumbersome, and injurious; and all this is for the express purpose of conforming to a senseless fashion. The useless trimming and arranging of these dresses take a vast amount of time. This may not seem of so much consequence to the wealthier class, who hire all their sewing done, but to those of limited means it is a serious consideration. Yet, nevertheless, most of them endeavor as far as possible to meet the demands of fashion, and impose upon themselves a rigorous task in forming with their own hands the useless trimming and appendages thought necessary to complete a "stylish" costume. The purse is pinched, things needed for the comfort of the home are dispensed with, time which should be given to the family is wasted, poverty creeps in with extravagance and neglect; and wretchedness follows this blind, unreasoning effort to keep pace with the fashionable world. Happiness, health, and often life itself, are sacrificed on the altar of fashion. [Cf: The Health Reformer 02-01-77 para. 04] p. 52, Para. 3, [1877MS].

Even those who profess to be reformers in the matter of dress have imbibed narrow views of the subject and fail to consider it in the broadest and fullest sense. Many conceive of dress reform as consisting alone in a shortening of the dress to escape the floor by several inches, and, having effected this, they flatter themselves that they have done all that is necessary. Although the shortening of the skirts is well enough so far as it goes, yet their dress may still be unhealthful in many respects. The lungs may be compressed by tight-fitting bands, waists or corsets, which hinder the free flow of blood through the system. It is essential to health that the chest should have room to fully expand, so that the lungs may be enabled to take full inspirations of air. Many who have died of consumption might have lived their allotted term of life had they dressed in accordance with the laws of their being. The strength of the system is, in a great degree, dependent upon the amount of pure fresh air breathed. If the lungs are restricted, the quantity of oxygen received into them is also limited, the blood becomes vitiated, and disease follows. Confinement in-doors and consequent deprivation of the invigorating sunlight and the exhilaration of exercise in the pure open air, complete the ruin begun by wrong habits of dress; feebleness and premature death are the result. [Cf: The Health Reformer 02-01-77 para. 05] p. 52, Para. 4, [1877MS].

The dangers resulting from a compression of the waist are not realized by the majority of women, though many able pens have treated upon the subject. Many claim that tight lacing is now nearly or quite abandoned, and such may think these remarks are uncalled-for; but it is true today that the corsets and dresses of most women are worn too tight for the proper action of the vital organs. The lungs, heart, and liver are burdened in their work. Every article of clothing upon the person should be worn so loose that, in raising the arms, the clothing will be

correspondingly lifted by the action. [Cf: The Health Reformer 02-01-77 para. 06] p. 53, Para. 1, [1877MS].

This brings us to another error in the dress of women at the present day: The under clothing is usually sustained by the hips alone. This heavy weight, pressing upon the bowels, drags them downward, and causes weakness of the stomach and a sense of lassitude which leads the sufferer to incline forward; this tends to farther cramp the lungs and prevent their proper action. The blood becomes impure, the pores of the skin fail in their office, sallowness and disease set in, beauty and health are gone. Ladies may resort to cosmetics to restore the tint of the complexion, but they cannot thus bring back the glow of healthful feelings to the heart. That which darkens and dinges the skin also clouds the spirits and destroys the cheerfulness and peace of the mind. Every woman who values health should avoid hanging any weight upon the hips. The shoulders should be made to sustain the weight of every article of clothing worn upon the person. This will relieve the bowels from undue pressure, and prevent that weakness of the stomach and bowels which is prevailing to an alarming extent. [Cf: The Health Reformer 02-01-77 para. 07] p. 53, Para. 2, [1877MS].

Every wrong habit which injures the health of the body, reacts in effect upon the mind. Many care-worn, nervous, anxious women are so because they cheat themselves of the pure air that makes pure blood, and the freedom of motion which sends that blood coursing through the veins and gives life, health, and energy. Women, of all persons, need strength of mind and body to grapple with the ills and anxieties of life; but most of them are so weak and nerveless that they are conquered and crushed by them instead. [Cf: The Health Reformer 02-01-77 para. 08] p. 53, Para. 3, [1877MS].

Thousands of women are to-day suffering from a painful relaxation of the system for want of vigorous physical exercise. They are rusting out their lives in inaction. Their present style of dress proves a hindrance to the free use of their limbs, and they gradually, almost unconsciously, give up healthful exercise, and surrender to a life of inactivity: Many of the women of the present time are only able to arrange their dresses, put them on and carry them about with their burden of over-skirts, puffing, plaiting, ruffling, trimming, bows, and buttons. After the dressing, ornamenting, and frizzling are accomplished, they feel wholly unable to go out in the open air and engage in exercise that would expand their lungs and give elasticity to their limbs; besides, such exercise would be likely to spoil their fine dresses. Therefore they indulge in sedentary habits at the expense of health, happiness, and even life. They are abject slaves to the tyrant, fashion. They deform the human form divine by the many inventions decreed by this monster. [Cf: The Health Reformer 02-01-77 para. 09] p. 53, Para. 4, [1877MS].

Jesus requires of none of his followers the sort of slavery that fashion demands. He would free them from this self-imposed thralldom. He pities them as he sees them sacrificing health and the best interests of life upon this unholy altar. He invites them: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." He presents his yoke in contrast with the galling one they have placed upon their own necks, and says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your

souls. For my yoke is easy, and my burden is light." Here is the secret of content and peace and happiness: obedience of the laws of nature and of God. The true Christian, possessing the meekness and lowliness of Christ, is content with plain, convenient, healthful garments, and seeks to live a life of usefulness and conform his habits to the example of Jesus. Such a one will find the truest happiness, the reward of well-doing. Such a one will be lifted above the slavery of an artificial life into the freedom and grace of Christ-like simplicity. [Cf: The Health Reformer 02-01-77 para. 10] p. 54, Para. 1, [1877MS].

But what account can those who follow the fashions and follies of the present day render to God for the use they have made of the time and abilities given them for wise improvement? Their minds, instead of being developed and strengthened by proper cultivation, have been dwarfed and crippled by being devoted almost entirely to the arrangement of the dress in accordance with the demands of fashion. This is the crying evil of our sex, and lies at the bottom of many of the failures and miseries of life. Many women who profess to be followers of Jesus Christ are servants to the fashions of the world, and delight to adopt new inventions in styles, constantly appearing out in new costumes and new deformities of dress. [Cf: The Health Reformer 02-01-77 para. 11] p. 54, Para. 2, [1877MS].

It would be well if a pledge of temperance in dress could be presented for our women to sign and to observe. The intoxicating influence of extravagance and display in dress has so degrading an effect upon the minds of many women that such a measure would seem justifiable and reasonable. Thousands are unfitted for the every-day duties of domestic life because of this mania for dress. Their children, who are a precious trust to them from God, are neglected, and grow up without proper care and attention, obtaining too often an education in vice. Prayer in the closet is abandoned, the Word of God is left unread, and there is no time nor aptitude for religious meditation. Said Christ, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Those who are attracted to Christ and who live for the future immortal life, will not be slaves of fashion. [Cf: The Health Reformer 02-01-77 para. 12] p. 54, Para. 3, [1877MS].

The Christian mother, to a very great extent, has it within her power to secure to her children good constitutions, sound morals, and correct views of the duties and responsibilities of life. Thousands of mothers are to-day ignorant of the laws of health and morality, and utterly reckless in the management of their children. Thousands are ruined for life and rendered worthless to society through neglect of proper training in early youth. A failure of health prevents the cultivation and development of the mental faculties, the talents lie dormant in consequence, and the world loses the benefit of them. A knowledge of, and obedience to, the laws of nature would have preserved the healthful action of body and mind and given to humanity the blessing of many a life now wasted in uselessness. Through the inefficiency of parents, much good is lost to the world, and God is robbed of the glory he should receive through the proper direction of youthful talent and energy. [Cf: The Health Reformer 03-01-77 para. 01] p. 54, Para. 4, [1877MS].

Mothers are not thoroughly qualified to discipline and educate the minds of the young, unless they have that knowledge of God by which

they can conscientiously train their children for the highest usefulness in this life and for the future, immortal life. In the education of her children, the mother needs the wisdom which God alone can give her. She also needs health and its accompaniment of calm nerves, clear judgment, and sound reasoning powers. She will then have decision as well as gentleness, firmness as well as love, and will be able to hold the reins of guidance with a firm yet patient hand. She should cultivate that quiet dignity and independence of character which is necessary to her sacred life-work, and the proper conducting of her household. The customs and habits of the world in regard to the training of children should not turn a Christian mother from her course. In no case should she sacrifice her ideas of right because she sees many mothers yielding their scruples in order to gratify the inclinations of their children for questionable amusements, idleness, or a style of dress calculated to foster vanity and injure the health. [Cf: The Health Reformer 03-01-77 para. 02] p. 55, Para. 1, [1877MS].

Indulgence of wrong desires and gratification of the animal passions are the order of the day in this age of the world. Youth is surrounded with the fascinations of pleasure and the seductive temptations of sin. For these reasons a great and important responsibility rests upon the Christian mother. It is hers, in a measure, to rectify the growing evils of the world by rearing her children in such a manner that they will take a firm stand for the right and cast their influence on the side of virtue. But the mother who submits her God-given womanhood to the slavery of fashion wastes, in useless labor and frivolity, time and energy which should be devoted to her sacred calling. She cannot feel a sense of her solemn responsibility to God and humanity. Satan has invented manifold temptations to divert the minds of mothers from their most important work. The matter of dress holds the larger share of women in the veriest bondage. The study of fashion-plates is pursued with untiring zeal, and is followed up by an endless round of cutting, fitting, stitching, ruffling, pointing, and plaiting, to arrange for vain display. All this costs time, money, and concentration of mind, for which no equivalent is returned. The mental powers are dwarfed for want of proper cultivation, and wretchedly abused by being almost wholly bent upon the object of preparing raiment for the body, while their children are on the way to ruin. [Cf: The Health Reformer 03-01-77 para. 03] p. 55, Para. 2, [1877MS].

Many mothers are much more concerned as to the dress and adornment of their children than they are for their behavior and the proper direction of their minds. They will spend precious time in ruffling and trimming the garments of their little ones, while those who are to wear them are running in the streets, subject to the influence of vile associates and breathing in the atmosphere of vice. The hours that should be devoted to prayerful communion with them and a careful superintendence of their employments and amusements are worse than wasted in ornamenting the little suits which will serve to add the evil of vanity to the faults already acquired. A mother who prizes the approval of God and who is controlled by heavenly influences will not dare to waste her precious time, strength, and money, in arranging her own and her children's dress to meet the claims of custom. Fashion-loving mothers are daily giving their children lessons in devotion to dress, which they will never unlearn in afterlife. They are sowing seeds in those tender minds which will ere long bear fruit. "Sad will the harvest be!" "Whatsoever a man soweth, that shall he also reap."

[Cf: The Health Reformer 03-01-77 para. 04] p. 55, Para. 3, [1877MS].

It is the mother's duty constantly to educate her mind and heart for the grave duties devolving upon her, that she may successfully meet her increasing family cares. She should study the peculiarities in the temperaments of her children, and vary her discipline to suit their different dispositions; thus she will be able to mold their minds in the right shape. The usual management of children at the present time tends to weaken their moral power. They are allowed to be idle, and their active young minds, seeking employment, stumble into evil ways. They are not taught self-denial and prompt obedience, therefore they grow up selfish and incapable of taking up the earnest work of life. The example of most parents is demoralizing to the children, who naturally look to them for a pattern. If the parents are swept into the strong current of the world and follow its practices regardless of right or wrong, time or expense, certainly no better can be expected of their children. The lessons of precept and example given by parents to their children should tend to fit their characters for the higher, immortal life. They are thus qualified also for the greatest usefulness in this world. God has placed us here not to live for our own amusement, but to do good, to bless humanity, to prepare for Heaven. Every violation of moral obligation, with its burden of result, must be met and accounted for hereafter. [Cf: The Health Reformer 03-01-77 para. 05] p. 56, Para. 1, [1877MS].

Especially are the mother's moments priceless; her work will be tested in the solemn day of accounts. Then it will be found that many of the failures and crimes of men and women have resulted from the ignorance and gross neglect of those whose duty it was to guide their childish feet in the right way. Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the staunch principles and integrity that were the mainspring of their usefulness and success to the careful religious training of a praying Christian mother. [Cf: The Health Reformer 03-01-77 para. 06] p. 56, Para. 2, [1877MS].

Only one lease of life is granted us here; and the inquiry with every one should be: How can I invest my life that it may yield the greatest profit? Life is valuable only as we improve it for the benefit of our fellow-creatures and the glory of God. Careful cultivation of the abilities with which the Creator has endowed us will qualify us for elevated usefulness here and a higher life in the world to come. [Cf: The Health Reformer 04-01-77 para. 01] p. 56, Para. 3, [1877MS].

That time is spent to the very best account which is directed to the establishment and preservation of sound physical and mental health. The precious boon of health is too often illy appreciated by its possessor until the treasure is carelessly lost by transgression of nature's laws, and suffering and disease take its place. Riches cannot purchase health. Inspiration cites us to the case of a woman who had been afflicted for many years, and had spent all her living upon physicians, yet was made worse rather than better by their treatment. And had not the compassionate Saviour taken pity upon her and released her from her infirmity, she would soon have died. This case finds its parallel today in many who expend large sums in medical attendance, in the vain hope of inducing a return of their lost health. [Cf: The Health Reformer 04-01-77 para. 02] p. 57, Para. 1, [1877MS].

It is easy matter to lose the health; but it is difficult to regain it. One of the most fruitful sources of shattered constitutions among men is a devotion to the getting of money, an inordinate desire for wealth. They narrow their lives to the single pursuit of money, sacrifice rest, sleep, and the comforts of life to this one object. Their naturally good constitutions are broken down, disease sets in as a consequence of the abuse of their physical powers, and death closes the scene of a perverted life. Not a dollar of his wealth can that man take with him who has obtained it at such a terrible price. Money, palaces, and rich apparel avail him nothing now; his life-work is worse than useless. [Cf: The Health Reformer 04-01-77 para. 03] p. 57, Para. 2, [1877MS].

We cannot afford to dwarf or cripple a single function of the mind or body by overwork or abuse of any part of the living machinery. So sure as we do this we must suffer the consequences. Our first duty to God and our fellow-beings is in self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. In order to purify and refine our characters, we need the grace given us of Christ that will enable us to see and correct our deficiencies, and improve that which is excellent in our characters. This work, wrought for ourselves in the strength and name of Jesus, will be of more benefit to our fellow-creatures than any sermon we might preach them. The example of a well-balanced, well-ordered life is of inestimable value. [Cf: The Health Reformer 04-01-77 para. 04] p. 57, Para. 3, [1877MS].

Intemperance is at the foundation of the larger share of the ills of life. It annually destroys tens of thousands. We do not speak of intemperance as limited only to the use of intoxicating liquors, but give it a broader meaning, including the hurtful indulgence of any appetite or passion. Thousands to-day are suffering the torture of physical pain, and wishing again and again that they never had been born. God did not design this condition of things; but it was brought about through the gross violation of nature's laws. If the appetites and passions were under the control of sanctified reason, society would present a widely different aspect. Many things that are usually made articles of diet are unfit for food, and the taste for them is not natural, but has been cultivated. Stimulating food creates a desire for still stronger stimulants. Indigestible food throws the entire system out of order, and unnatural cravings and inordinate appetites are the results. "Touch not, taste not, handle not," is a motto that should be carried farther than the mere use of spirituous liquors. True temperance teaches us to abstain entirely from that which is injurious, and to use judiciously only healthful and nutritious articles of food. [Cf: The Health Reformer 04-01-77 para. 05] p. 57, Para. 4, [1877MS].

The first steps in intemperance are usually taken in early youth. Stimulating food is given to the child, which excites unnatural cravings of the stomach. These false appetites are pandered to as they develop. The taste continually becomes more perverted; stronger stimulants are craved and are indulged in till soon the slave of appetite throws aside all restraint. The evil commenced early in life, and could have been prevented by the parents. We witness wonderful struggles in our country to put down intemperance. But it is found a

hard matter to overpower and chain the strong, full-grown lion. If half the efforts that are put forth to stay this giant evil were directed toward enlightening parents as to their responsibility in forming the habits and characters of their children a thousand-fold more good might result, than from the present course of only combating the full-grown evil. The unnatural appetite for spirituous liquors is created at home, in many cases at the very tables of those who are most zealous to lead out in the temperance campaigns. We bid all workers in the good cause God speed; but we invite them to look deeper into the causes of the evil they war against, and go more thoroughly and consistently into reform. [Cf: The Health Reformer 04-01-77 para. 06] p. 58, Para. 1, [1877MS].

Parents should so conduct themselves that their lives will be a daily lesson of self-control and forbearance to their household. The father and mother should unite in disciplining their children; each should bear a share of the responsibility, acknowledging themselves under solemn obligations to God to train up their offspring in such a way as to secure to them, as far as possible, good physical health, and well-developed characters. Upon the mother, however, will come the heavier burden, especially in the first few years of her children's lives. It is her duty to control and direct the developing minds of her tender charge as well as to watch over their health. The father should aid her with his sympathy and counsel, and share her burdens whenever it is possible to do so. [Cf: The Health Reformer 04-01-77 para. 07] p. 58, Para. 2, [1877MS].

Parents should not lightly regard the work of training their children, nor neglect it upon any account. They should employ much time in careful study of the laws which regulate our being. They should make it their first object to become intelligent in regard to the proper manner of dealing with their children, that they may secure to them sound minds in sound bodies. Especially should they spread their tables upon all occasions with unstimulating yet nourishing food. There are but few who carry out the correct principles of health reform in the furnishing of their tables. They are controlled by custom, to a very great extent, instead of sound reason and the claims of God. Many who profess to be followers of Christ are sadly neglectful of home duties; they do not perceive the sacred importance of the trust which God has placed in their hands to so mold the characters of their children that they will have the moral stamina to resist the many temptations that ensnare the feet of youth. [Cf: The Health Reformer 04-01-77 para. 08] p. 58, Para. 3, [1877MS].

We urge that the principles of temperance be carried into all the details of home-life that the example of the parents should be a lesson of temperance; that self-denial and self-control should be taught to the children and enforced upon them, so far as consistent from babyhood. And first it is important that the little ones be taught that they eat to live, not live to eat; that appetite must be held in abeyance to the will; and that the will must be governed by calm, intelligent reason. Much parental anxiety and grief might be saved if children were taught from their cradles that their wills were not to be made law, and their whims continually indulged. It is not so difficult as is generally supposed to teach the little child to stifle its outbursts of temper and subdue its fits of passion. [Cf: The Health Reformer 04-01-77 para. 09] p. 59, Para. 1, [1877MS].

Few parents begin early enough to teach their children obedience. The child is usually allowed to get two or three years the start of its parents, who forbear to discipline it, thinking it is too young to learn to obey. But all this time self is growing strong in the little being, and every day makes it a harder task for the parent to gain control of the child. At a very early age children can comprehend what is plainly and simply told them; and by kind and judicious management can be taught to obey. I have frequently seen children who were denied something that they wanted throw themselves upon the floor in a pet, kicking and screaming, while the injudicious mother alternately coaxed and scolded in the hope of restoring her child to good nature. This treatment only fosters the child's passion. The next time it goes over the same ground with increased willfulness, confident of gaining the day as before. Thus the rod is spared and the child is spoiled. [Cf: The Health Reformer 04-01-77 para. 10] p. 59, Para. 2, [1877MS].

The mother should not allow her child to gain an advantage over her in a single instance. And, in order to maintain this authority, it is not necessary to resort to harsh measures; as firm, steady hand and a kindness which convinces the child of your love will accomplish the purpose. But let selfishness, anger, and self-will have its course for the first three years of a child's life, and it will be hard to bring it to submit to wholesome discipline. Its disposition has become soured; it delights in having its own way; parental control is distasteful. These evil tendencies grow with its growth, until in manhood supreme selfishness and a lack of self-control place him at the mercy of the evils that run riot in our land. [Cf: The Health Reformer 04-01-77 para. 11] p. 59, Para. 3, [1877MS].

One who fills the sacred office of father or mother assumes the responsibility of teacher. Upon no account should the marriage relation be entered upon until the parties have a knowledge of the duties of a practical domestic life. The wife should have culture of mind and manners that she may be qualified to rightly train the children that may be given her. It should be the mother's aim to educate her precious charge to take a position in society to elevate the sinking standard of humanity; and for this reason there should be no more children in the family than can be properly cared for and educated. For the sake of their children, if for no other reason, mothers should cultivate their intellects, for they bear a greater responsibility in their work than does the king upon his throne. Few mothers feel the weight of the trust that is given them, or realize the efficiency they can attain for their peculiar work through patient, thorough effort in self-culture. [Cf: The Health Reformer 05-01-77 para. 01] p. 59, Para. 4, [1877MS].

And first, the mother needs to strictly discipline and cultivate all the faculties and affections of the mind and heart, that she may not have a distorted or one-sided character, and leave the marks of her deficiency or eccentricity upon her offspring. Many mothers need be roused to see the positive necessity of a change in their purposes and characters in order to perform acceptably the duties they have voluntarily assumed by entering upon the married life. The channel of woman's usefulness can be widened and her influence extended to an almost unlimited degree if she will give proper attention to these matters, which affect the destiny of the human race. [Cf: The Health Reformer 05-01-77 para. 02] p. 60, Para. 1, [1877MS].

The mother needs the most perfect self-control; and in order to secure this she should take all precautions against any physical or mental disorder. Her life should be ordered according to the laws of God and of health. As the diet materially affects the mind and disposition, she should be very careful in that particular, eating that which is nourishing but not stimulating, that her nerves may be calm and her temper equable. She will then find it easier to exercise patience in dealing with the varying tendencies of her children, and to hold the reins of government firmly yet affectionately. Children should virtually be trained in a home school from the cradle to maturity. And, as in the case of any well-regulated school, the teachers themselves gain important knowledge, the mother, especially, who is the principal teacher in the home, should there learn the most valuable lessons of her life. [Cf: The Health Reformer 05-01-77 para. 03] p. 60, Para. 2, [1877MS].

Well may the mother inquire with deep anxiety, as she looks upon the children given to her care, What is the great aim and object of their education? Is it to fit them for life and its duties, to qualify them to take an honorable position in the world, to do good, to benefit their fellow-beings, to gain eventually the reward of the righteous? If so, then the first lesson to be taught them is self-control; for no undisciplined, headstrong person can hope for success in this world or reward in the next. Children should be taught that they must not have their own way, but that the will of their parents must guide them. One of the most important lessons in this connection is the control of appetite. They should learn to eat at regular periods, and to allow nothing to pass their lips between these stated meals, which should be served twice or at most three times a day. [Cf: The Health Reformer 05-01-77 para. 04] p. 60, Para. 3, [1877MS].

For more than twelve years we have taken only two meals each day, of plain, unstimulating food. During that time, we have had almost constantly the care of children, varying in age from three to thirteen years. We worked gradually and carefully to change their habit of eating three times a day to two; we also worked cautiously to change their diet from stimulating food, as meat, rich gravies, pies, cakes, butter, spices, etc., to simple, wholesome fruits, vegetables, and grains. The consequence has been that our children have not been troubled with the various maladies to which children are more or less subject. They occasionally take cold by reason of carelessness, but this seldom makes them sick. [Cf: The Health Reformer 05-01-77 para. 05] p. 60, Para. 4, [1877MS].

We have, as an occasional experiment, changed the number of their daily meals from two to three; but the result was not good. In the morning their breath was offensive; and after testing the matter for a few weeks, we were thoroughly convinced that the children were better upon two meals a day than upon three; and we therefore returned to our former system, with marked improvement in the health of the children as a result. If tempted with the sight of food prepared for others, they incline to think they are hungry, but usually they do not miss or think about the third meal. Children reared in this way are much more easily controlled than those who are indulged in eating everything their appetite craves, and at all times. They are usually cheerful, contented, and healthy. Even the most stubborn, passionate, and

wayward, have become submissive, patient, and possessed of self-control by persistently following up this order of diet, united with a firm but kind management in regard to other matters. [Cf: The Health Reformer 05-01-77 para. 06] p. 61, Para. 1, [1877MS].

Parents will have much to answer for in the day of accounts because of their wicked indulgence of their children. Many gratify every unreasonable wish, because it is easier to be rid of their importunity in this way than in any other. A child should be so trained that a refusal would be received in the right spirit, and accepted as final. Children are generally untaught in regard to the importance of when, how, and what they should eat. They are permitted to indulge their tastes freely, to eat at all hours, to help themselves to fruit when it tempts their eyes, and this, with the pie, cake, bread and butter, and sweetmeats eaten almost constantly, makes them gormands and dyspeptics. The digestive organs, like a mill which is continually kept running, become enfeebled, vital force is called from the brain to aid the stomach in its overwork, and thus the mental powers are weakened. The unnatural stimulation and wear of the vital forces make them nervous, impatient of restraint, self-willed, and irritable. They can scarcely be trusted out of their parents' sight. In many cases the moral powers seem deadened, and it is difficult to arouse them to a sense of the shame and grievous nature of sin; they slip easily into habits of prevarication, deceit, and often open lying. [Cf: The Health Reformer 05-01-77 para. 07] p. 61, Para. 2, [1877MS].

Parents deplore these things in their children, but do not realize that it is their own bad management which has brought about the evil. They have not seen the necessity of restraining the appetites and passions of their children, and they have grown and strengthened with their years. Mothers prepare with their own hands and place before their children food which has a tendency to injure them physically and mentally. Unwholesome diet makes a poor quality of blood. The appetite continually indulged is constantly craving something more stimulating; with the weakening of the moral powers bad associates are made, and the young man who has thus gone from bad to worse finds in the saloon that which meets the unnatural wants of his appetite. It then becomes a lion that can be tamed by no common means. Shame vanishes and manhood is sacrificed to an insatiate desire. [Cf: The Health Reformer 05-01-77 para. 08] p. 61, Para. 3, [1877MS].

There is a general mourning that intemperance prevails to such a fearful extent; but we fasten the primal cause upon fathers and mothers who have provided upon their tables the means by which the appetites of their children are educated for exciting stimulants. They themselves have sown in their children the seeds of intemperance, and it is *their* fault if they become drunkards. What account in the day of final Judgment will that father and mother give whose child has become corrupt and dissolute in life through their indulgence of his appetite, and neglect to cultivate the moral attributes of his mind! Parents see that something must be done, for anguish has entered their homes, so they attempt to seize the monster of intemperance and hold it with their feeble strength; but they find it too strong for their feeble hands to conquer. In their ignorance they nourished and strengthened it until it is beyond their control. Could parents realize the great responsibility resting upon them when their children are innocent babes in the home, much sin and misery might be averted; temperance would

then be taught at the fire-side and the table would afford practical lessons repeated every day. Line upon line, precept upon precept, children should be taught the necessity of self-control and self-denial; and then true reform would make rapid progress. [Cf: The Health Reformer 05-01-77 para. 09] p. 61, Para. 4, [1877MS].

Parents may, by earnest, persevering effort, unbiased by the customs of fashionable life, build a moral bulwark about their children that will defend them from the miseries and crimes caused by intemperance. Children should not be left to come up as they will, unduly developing traits that should be nipped in the bud; but they should be disciplined carefully, and educated to take their position upon the side of right, of reform and abstinence. In every crisis they will then have moral independence to breast the storm of opposition sure to assail those who take their stand in favor of true reform. [Cf: The Health Reformer 05-01-77 para. 10] p. 62, Para. 1, [1877MS].

Individual effort on the right side is needed to subdue the growing evil of intemperance. Oh! that we could find words that would melt and burn their way into the heart of every parent in the land! Mothers can do much toward sweeping away the cloud of darkness and iniquity that settles down over the earth like the pall of death. Mothers, can we not do our work better? Can we not labor more faithfully to bring up our children to real usefulness in the world? Let us teach the little ones to help us while their hands are small and their strength is slight. Let us impress upon their minds the fact that labor is noble, that it was ordained to man of Heaven, that it was enjoined upon Adam in Eden, as an essential to the healthy development of mind and body. Let us teach them that innocent pleasure is never half so satisfying as when it follows active industry. If we teach our children to be industrious, half the danger is over; for idleness leads into all manner of temptation to sin. Let us educate our children to be simple in manner without being bold, to be benevolent and self-sacrificing without being extravagant, to be economical without becoming avaricious. And above all, let us teach them the claims which God has upon them, that it is their duty to carry religion into every department of life, that they should love God supremely, and love their neighbor, not neglecting the little courtesies of life which are essential to happiness. [Cf: The Health Reformer 05-01-77 para. 11] p. 62, Para. 2, [1877MS].

How earnestly and perseveringly the artist labors to transfer to canvas a perfect likeness of his model; and how diligently the sculptor hews and chisels out the stone into a counterpart of the copy he is following. So the parents should labor to shape, polish, and refine their children after the pattern given them in Christ Jesus. As the patient artist studies, and works, and forms plans to make the results of his labors more perfect, so should the parent consider time well spent that is occupied in training the children for useful lives, and fitting them for the immortal kingdom. The artist's work is small and unimportant compared with that of the parent. The one deals with lifeless material, from which he fashions forms of beauty; but the other deals with a human being whose life can be shaped for good or ill, to bless humanity or to curse it; to go out in darkness, or to live forever in a future sinless world. [Cf: The Health Reformer 05-01-77 para. 12] p. 62, Para. 3, [1877MS].

The young men of our time, who are coming upon the stage of action,

will give tone to our national character. The elevation or deterioration of the future of society will be determined by the manners and morals of the youth growing up around us. As the youth are educated, and as their characters are molded in their childhood to virtuous habits, self-control, and temperance, so will their influence be upon society. If they are left unenlightened and uncontrolled, and as the result become self-willed, intemperate in appetite and passion, so will be their future influence in molding society. [Cf: The Health Reformer 06-01-77 para. 01] p. 63, Para. 1, [1877MS].

The company which the young now keep, the habits they now form, and the principles they now adopt, are the index to the state of society for years to come. These young men, growing up to years of accountability, will have a voice in our legislative and other deliberative councils. Upon them will devolve the responsibility of enacting laws and executing them. In view of these things, should not parents realize the great responsibility resting upon them so to educate and discipline their children in the formation of character that they may be a blessing to the world? Whatever is good, virtuous, and ennobling, or whatever is bad, vicious, or debasing in the character of man, will leave its impress upon society. The learning, pleasing address, and with which young men may possess, with unsound principles, make their influence upon society more dangerous. If young men make their model an exalted one, having pure morals and firm principles, and if blended with this are affability and true Christian courtesy, there is a refined perfection to the character which will win its way anywhere, and a powerful influence will be wielded in favor of virtue, temperance, and righteousness. Such characters will be of the highest value to society, more precious than gold. Their influence is for time and for eternity. [Cf: The Health Reformer 06-01-77 para. 02] p. 63, Para. 2, [1877MS].

How can mothers who have the care of training their children feel that this is unimportant work? And yet how many mothers are continually sighing for a freedom from family cares, and have a yearning desire for missionary labor. Some feel that time is wasted that is devoted to their children and to household duties. They would not feel thus, did they fully realize the greatness of their work in molding the minds and forming the characters of their children. The queen upon her throne has not a work equal to that of the faithful mother who is bringing up her children in the nurture and admonition of the Lord. Mothers who sense this work will not complain of time hanging heavily upon their hands, neither will they allow the follies of fashionable life to rob their children of the education and discipline they should give them; for in a great measure they hold the future destiny of their children in their hands. The education in childhood has a bearing upon the whole after-life. This is the season when the affections are the most ardent, the heart most impressible. The physical, mental, and moral are susceptible of the highest cultivation and the most marked improvement. [Cf: The Health Reformer 06-01-77 para. 03] p. 63, Para. 3, [1877MS].

Home missionaries are wanted. The parents must be first to become intelligent in regard to the laws of life and health, and feel the necessity of connecting with Heaven that they may have the help of God to combine with their human efforts to be faithful to their God given trust in their home-missionary work in training their children. Here are the developing minds of children, with their varied temperaments

and capabilities, to be studied with the object of strengthening the weak points in their characters and repressing the strong ones, that they may have well-balanced minds and symmetrical characters. We meet everywhere men and women who show the marks of deficient training in their one-sided, inharmonious characters. [Cf: The Health Reformer 06-01-77 para. 04] p. 64, Para. 1, [1877MS].

The mother who cheerfully takes up the duties lying directly in her path will feel that life is to her precious because God has given her a work to perform. In this work she need not necessarily dwarf her mind nor allow her intellect to become enfeebled. [Cf: The Health Reformer 06-01-77 para. 05] p. 64, Para. 2, [1877MS].

If there is any post of duty above another which requires a cultivation of the mind, where the intellectual and physical powers require healthy tone and vigor, it is the training of children. The wife and mother should not sacrifice her strength and allow her powers to lie dormant, leaning wholly upon her husband. Her individuality cannot be merged in his. She should feel that she is her husband's equal, to stand by his side, she faithful at her post of duty and he at his. Her work in the education of her children is in every respect as elevated and ennobling as any post of duty he may be called to fill, even if it is to be the chief magistrate of the nation. The Christian mother's sphere of usefulness should not be narrowed by her domestic life. The salutary influence which she exerts in the home circle she may and will make felt in more wide-spread usefulness in her neighborhood and in the church of God. Home is not a prison to the devoted wife and mother. The mother, in the education of her children, is in a continual school. While teaching her children, she is herself learning daily. The lessons which she gives her children in self-control must be practiced by herself. In dealing with the varied minds and moods of her children, she needs keen perceptive powers or she will be in danger of misjudging and of dealing partially with her children. The law of kindness she should practice in her home life if she would have her children courteous and kind. Thus they have lessons repeated by precept and example, daily. [Cf: The Health Reformer 06-01-77 para. 06] p. 64, Para. 3, [1877MS].

A great and important field of labor is before the mother at home. If Christian mothers will present to society children with integrity of character, with firm principles and sound morals, they will have performed the most important of all missionary labors. Their children, thoroughly educated to take their places in society, are the greatest evidence of Christianity that can be given to the world. The faithful mother will not, cannot, be a devotee of fashion, neither will she be a domestic slave, to humor the whims of her children, and excuse them from labor. She will teach them to share with her domestic duties, that they may have a knowledge of practical life. If the children share the labor with their mother, they will learn to regard useful employment as essential to happiness, ennobling rather than degrading. But if the mother educates her daughters to be indolent while she bears the heavy burdens of domestic life, she is teaching them to look down upon her as their servant, to wait on them and do the things they should do. The mother should ever retain her dignity. If it is for her own interest, and that of her family, to save herself all unnecessary taxation, and to use every means at her command to preserve life, health, and the energies which God has given her; for she will need the vigor of all

her faculties for her great work. A portion of her time should be spent out-of-doors, in physical exercise, that she may be invigorated to do her work in-doors with cheerfulness and thoroughness, being the light and blessing of the home. [Cf: The Health Reformer 06-01-77 para. 07] p. 64, Para. 4, [1877MS].

The time of the Christian mother is too important to be devoted to unnecessary stitching, plaiting, and ruffling for outward display, to meet the demands of fashion. There is a higher work for you, mothers, than this. There is reason for deep solicitude on your part for your children, who have temptations to encounter at every advance step. It is impossible for them to avoid contact with evil associates. As they walk the streets of the city, they will see sights, hear sounds, and be subjected to influences, which are demoralizing, and which, unless they are thoroughly guarded, will imperceptibly but surely corrupt the heart and deform the character. There is no virtue in closing the eyes to these threatening dangers while you are allowing your minds to become infatuated and held in slavery to fashion's claims. Heavy responsibilities devolve upon you, as parents, to make home attractive, and to educate and mold the minds of your children, that they may have decision of character to firmly resist the evil and choose the good; that "your sons may be as plants grown up in their youth; that your daughters may be as corner-stones, polished after the similitude of a palace." This work will ennoble and elevate the mother as well as her children, and will bring valuable returns. [Cf: The Health Reformer 06-01-77 para. 08] p. 65, Para. 1, [1877MS].

The intellects of your children are taking shape, the affections and characters are being molded, but after what pattern? Let the parents remember that they are agents in these transactions. And when they may be sleeping in the grave, their work left behind is enduring, and will bear testimony of them whether it is good or bad. [Cf: The Health Reformer 06-01-77 para. 09] p. 65, Para. 2, [1877MS].

No work can equal that of the Christian mother. She takes up her work with a sense of what it is to bring up her children in the nurture and admonition of the Lord. How often will she feel her burden's weight heavier than she can bear; and then how precious the privilege of taking it all to her sympathizing Saviour in prayer. She may lay her burden at his feet, and find in his presence a strength that will sustain her, and give her cheerfulness, hope, courage, and wisdom in the most trying hours. How sweet to the care-worn mother is the consciousness of such a friend in all her difficulties. If mothers would go to Christ more frequently, and trust him more fully, their burdens would be easier, and they would find rest to their souls. [Cf: The Health Reformer 07-01-77 para. 01] p. 65, Para. 3, [1877MS].

Jesus is a lover of children. The important responsibility of training her children should not rest alone upon the mother. The father should act his part, uniting his efforts with those of the mother. As her children, in their tender years, are mostly under her guidance, the father should encourage and sustain the mother in her work of care by his cheerful looks and kind words. The faithful mother's labor is seldom appreciated. It is frequently the case that the father returns from his business to his home, bringing his cares and perplexities with him. He has no cheerful smile for home, and if he does not find everything for his accommodation, and to meet his ideas, he expresses

his disappointment in a clouded brow and censoring words. He does not take into the account the care the mother must have had with the restless children, to keep everything moving smoothly. Her children must have her time and attention, if they are brought up, as the apostle directs, "in the nurture and admonition of the Lord." [Cf: The Health Reformer 07-01-77 para. 02] p. 66, Para. 1, [1877MS].

The Word of God should be judiciously brought to bear upon the youthful minds, and be their standard of rectitude, correcting their errors, enlightening and guiding their minds, which will be far more effectual in restraining and controlling the impulsive temperament than harsh words, which will provoke to wrath. This training of children to meet the Bible standard will require time, perseverance, and prayer. This should be attended to if some things about the house are neglected. [Cf: The Health Reformer 07-01-77 para. 03] p. 66, Para. 2, [1877MS].

Many times in the day is the cry of, Mother, mother, heard, first from one little troubled voice and then another. In answer to the cry, mother must turn here and there to attend to their demands. One is in trouble, and needs the wise head of the mother to free him from his perplexity. Another is so pleased with some of his devices he must have his mother see them, thinking she will be as pleased as he is. A word of approval will bring sunshine to the heart for hours. Many precious beams of light and gladness can the mother shed here and there among her precious little ones. How closely can she bind these dear ones to her heart, that her presence will be to them the sunniest place in the world. But frequently the patience of the mother is taxed with these numerous little trials, that seem scarcely worth attention. Mischievous hands and restless feet create a great amount of labor and perplexity for the mother. She has to hold fast the reins of self-control, or impatient words will slip from her tongue. She almost forgets herself time and again, but a silent prayer to her pitying Redeemer calms her nerves, and she is enabled to hold the reins of self-control with quiet dignity. She speaks with calm voice, but it has cost her an effort to restrain harsh words and subdue angry feelings, which, if expressed, would have destroyed her influence, which it would have taken time to regain. [Cf: The Health Reformer 07-01-77 para. 04] p. 66, Para. 3, [1877MS].

The perception of children is quick, and they discern patient, loving tones from the impatient, passionate command, which dries up the moisture of love and affection in the hearts of children. The true Christian mother will not drive her children from her presence by her fretfulness and lack of sympathizing love. As the parents wish God to deal with them, so should they deal with their children. Our children are only the younger members of the Lord's family, intrusted to us to educate wisely, to patiently discipline, that they may form Christian characters, and be qualified to bless others in this life, and enjoy the life to come. [Cf: The Health Reformer 07-01-77 para. 05] p. 66, Para. 4, [1877MS].

Many parents do not strive to make a happy home for their children. The pleasantest rooms are closed for visitors. The pleasant face is put on to entertain visitors. Smiles are lavished upon those who do not prize them, while the dear members of the family are pining for smiles and affectionate words. A sunny countenance and cheerful, encouraging

words will brighten the poorest home, and be as a talisman to guard the father and the children from the many temptations that allure them from the love of home to the dram-shop, or scenes of amusement which lead away from purity and morality. [Cf: The Health Reformer 07-01-77 para. 06] p. 67, Para. 1, [1877MS].

But the work of making home happy does not rest upon the mother alone. Fathers have an important part to act. The husband is the house-band of the home treasures, binding by his strong, earnest devoted affection the members of the household, mother and children, together in the strongest bonds of union. If it is for him to encourage, with cheerful words, the efforts of the mother in rearing her children. The mother seldom appreciates her own work, and frequently sets so low an estimate upon her labor that she regards it as domestic drudgery. She goes through the same round day after day, week after week, with no special marked results. She cannot tell, at the close of the day, the many little things she has accomplished. Placed beside her husband's achievement, she feels that she has done nothing worth mentioning. The father frequently comes in with a self-satisfied air, and proudly recounts what he has accomplished through the day. His remarks show that now he must be waited upon by the mother, for she has not done much except take care of the children, cook the meals, and keep the house in order. She has not acted the merchant, bought nor sold; she has not acted the farmer, in tilling the soil; she has not acted the mechanic;--therefore she has done nothing to make her weary. He criticises and censures and dictates as though he was the lord of creation. And this is all the more trying to the wife and mother, because she has become very weary at her post of duty during the day, and yet she cannot see what she has done, and is really disheartened. Could the veil be withdrawn, and father and mother see as God sees the work of the day, and see how his infinite eye compares the work of the one with that of the other, they would be astonished at the heavenly revelation. The father would view his labors in a more modest light, while the mother would have new courage and energy to pursue her labor with wisdom, perseverance, and patience. Now she knows its value. While the father has been dealing with the things which must perish and pass away, the mother has been dealing with developing minds and character, working, not only for time, but for eternity. Her work, if done faithfully in God, will be immortalized. [Cf: The Health Reformer 07-01-77 para. 07] p. 67, Para. 2, [1877MS].

The votaries of fashion will never see or understand the immortal beauty of that Christian mother's work, and will sneer at her old-fashioned notions, and her plain, unadorned dress; while the Majesty of Heaven will write the name of that faithful mother in the book of immortal fame. [Cf: The Health Reformer 07-01-77 para. 08] p. 67, Para. 3, [1877MS].

He who said, "Suffer little children to come unto me, and forbid them not," still invites the mothers to lead up their little ones to be blessed of him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the earnest faith of that praying mother. The first and most urgent duty which the mother owes to the Creator is to train the children which he has given her for the Saviour. "Even a child is known by his doings, whether his work be pure and whether it be right." [Cf: The Health Reformer 08-01-77 para. 01] p. 68, Para. 1, [1877MS].

Infant children are a mirror for the mother, in which she may see reflected her own habits and deportment, and may trace even the tones of her own voice. How careful then should be her language and behavior in the presence of these little learners who take her for an example. If she wishes them to be gentle in manners and tractable, she must cultivate those traits in herself. [Cf: The Health Reformer 08-01-77 para. 02] p. 68, Para. 2, [1877MS].

When children love and repose confidence in their mother, and have become obedient to her, they have been taught the first lessons in becoming Christians. They must be obedient to, and love and trust Jesus as they are obedient to, and love and trust their parents. The love which the parent manifests for the child in right training and in kindness faintly mirrors the love of Jesus for his children. [Cf: The Health Reformer 08-01-77 para. 03] p. 68, Para. 3, [1877MS].

In view of the individual responsibility of mothers, every woman should develop a well-balanced mind and pure character, reflecting only the true, the good, and the beautiful. The wife and mother may bind her husband and children to her heart by an unremitting love, shown in gentle words and courteous deportment, which, as a rule, will be copied by her children. [Cf: The Health Reformer 08-01-77 para. 04] p. 68, Para. 4, [1877MS].

Politeness is cheap, but it has power to soften natures which would grow hard and rough without it. Christian politeness should reign in every household. The cultivation of a uniform courtesy, and a willingness to do by others as we would like them to do by us, would annihilate half the ills of life. The principle inculcated in the injunction, "Be ye kindly affectioned one to another," is the cornerstone of the Christian character. [Cf: The Health Reformer 08-01-77 para. 05] p. 68, Para. 5, [1877MS].

God designed that we should be tolerant of one another, that those of varied temperaments should be associated together, so that by mutual forbearance and consideration of one another's peculiarities, prejudices should be softened, and rough points of character smoothed. Diversities of temperament and character are frequently marked in families; where this is the case there should be a mutual recognition of one another's rights. Thus all the members may be in harmony, and the blending of varied temperaments may be a benefit to all. Christian courtesy is the golden clasp which unites the members of the family in bonds of love, becoming closer and stronger every day. [Cf: The Health Reformer 08-01-77 para. 06] p. 68, Para. 6, [1877MS].

Many a home is made very unhappy by the useless repining of its mistress, who turns with distaste from the simple, homely tasks of her unpretending domestic life. She looks upon the cares and duties of her lot as hardships, and that which, through cheerfulness, might be made not only pleasant and interesting, but profitable, becomes the merest drudgery. She looks upon the slavery of her life with repugnance, and imagines herself a martyr. [Cf: The Health Reformer 08-01-77 para. 07] p. 69, Para. 1, [1877MS].

It is true that the wheels of domestic machinery will not always run smoothly; there is much to try the patience and tax the strength. But

while mothers are not responsible for circumstances over which they have no control, it is useless to deny that circumstances make a great difference with mothers in their life-work. But their condemnation is when circumstances are allowed to rule, and to subvert their principle, when they grow tired and unfaithful to their high trust, and neglect their known duty. [Cf: The Health Reformer 08-01-77 para. 08] p. 69, Para. 2, [1877MS].

The wife and mother who nobly overcomes difficulties, under which others sink for want of patience and fortitude to persevere, not only becomes strong herself in doing her duty, but her experience in overcoming temptations and obstacles qualifies her to be an efficient help to others, both by words and example. Many who do well under favorable circumstances seem to undergo a transformation of character under adversity and trial; they deteriorate in proportion to their troubles. God never designed that we should be the sport of circumstances. [Cf: The Health Reformer 08-01-77 para. 09] p. 69, Para. 3, [1877MS].

Very many husbands and children who find nothing attractive at home, who are continually greeted by scolding and murmuring, seek comfort and amusement away from home, in the dram-shop, or in other forbidden scenes of pleasure. The wife and mother, occupied with her household cares, frequently becomes thoughtless of the little courtesies that make home pleasant to the husband and children, even if she avoids dwelling upon her peculiar vexations and difficulties in their presence. While she is absorbed in preparing something to eat or to wear, the husband and sons go in and come out as strangers. [Cf: The Health Reformer 08-01-77 para. 10] p. 69, Para. 4, [1877MS].

While the mistress of the household may perform her outward duties with exactitude she may be continually crying out against the slavery to which she is doomed, and exaggerate her responsibilities and restrictions by comparing her lot with what she styles the higher life of woman, and cherishing unsanctified longings for an easier position, free from the petty cares and exactions that vex her spirit. She little dreams that in that widely different sphere of action to which she aspires trials full as vexations, though perhaps of a different sort, would certainly beset her. While she is fruitlessly yearning for a different life she is nourishing a sinful discontent, and making her home very unpleasant for her husband and children. [Cf: The Health Reformer 08-01-77 para. 11] p. 69, Para. 5, [1877MS].

The true wife and mother will pursue an entirely opposite course from this. She will perform her duties with dignity and cheerfulness, not considering that it is degrading to do with her own hands whatever is necessary for her to do in a well-ordered household. If she looks to God for her strength and comfort, and in his wisdom and fear seeks to do her daily duty, she will bind her husband to her heart, and see her children coming to maturity, honorable men and women, having moral stamina to follow the example of their mother. [Cf: The Health Reformer 08-01-77 para. 12] p. 69, Para. 6, [1877MS].

There is no chance work in this life; the harvest will determine the character of the seed that has been sown. Mothers may neglect present opportunities, and let their duties and burdens fall upon others, but their responsibility remains the same, and they will reap in bitterness

what they have sown in carelessness and neglect. [Cf: The Health Reformer 08-01-77 para. 13] p. 70, Para. 1, [1877MS].

Mothers, you are developing character. Your compassionate Redeemer is watching you in love and sympathy, ready to hear your prayers, and render you the assistance which you need in your life-work. Love, joy, peace, long-suffering, gentleness, faith, and charity are the elements of the Christian character. These precious graces are the fruits of the Spirit. They are the Christian's crown and shield. The highest day-dreaming and most exalted aspirations can aim at nothing higher. Nothing can give more perfect content and satisfaction. These heavenly attainments are not dependent upon circumstances, nor the will or imperfect judgment of man. The precious Saviour, who understands our heart-struggles and the weakness of our natures, pities, and forgives us our errors, and bestows upon us the graces which we earnestly desire. [Cf: The Health Reformer 08-01-77 para. 14] p. 70, Para. 2, [1877MS].

Jesus knows the burdens of every mother's heart. He is her best friend in every emergency. His everlasting arms support the God-fearing, faithful mother. That Saviour who, when upon earth, had a mother that struggled with poverty and privation, having many anxious cares and perplexities in rearing her children, sympathizes with every Christian mother in her labors, and hears her earnest prayers. That Saviour who went a long journey for the purpose of relieving the anxious heart of a Canaanite woman whose daughter was possessed by a devil, will do as much for the afflicted mother of to-day, in blessing her children, as he did for the supplicant in that case. [Cf: The Health Reformer 08-01-77 para. 15] p. 70, Para. 3, [1877MS].

He who gave back to the widow her only son, as he was being carried to the burial, is touched to-day by the woe of the bereaved mother. He who gave back to Mary and Martha their buried brother, who wept tears of sympathy at the grave of Lazarus, who pardoned Mary Magdalene, who remembered his mother, when he was hanging in agony upon the cross, who appeared to the weeping women after his resurrection, and made them his messengers to preach a risen Saviour saying, "Go tell my disciples that I go to my Father and to your Father, to my God and to your God," is woman's best friend to-day, and ready to aid her in her need if she will trust him. [Cf: The Health Reformer 08-01-77 para. 16] p. 70, Para. 4, [1877MS].

If Jesus is woman's friend and helper, the husband, and father of her children, should never feel it beneath his dignity to encourage and sympathize with the mother in her cares, and assist in bearing her burdens. He should feel the sin and littleness of adding to her trials by bitter words. He should be liberal-minded and generous toward her, not watching with a critic's eye every little neglect on her part, or failure to meet his peculiar ideas. [Cf: The Health Reformer 08-01-77 para. 17] p. 70, Para. 5, [1877MS].

Christ respected and honored woman. There is not an instance in his entire life wherein by word or act he gave the least encouragement to speak or think disparagingly of woman, or gave the impression that she was not to be respected and honored equally with man. The Majesty of Heaven is not a stranger to the troubles that perplex the mother, or the burdens that weigh upon her aching heart. [Cf: The Health Reformer

08-01-77 para. 18] p. 71, Para. 1, [1877MS].

In order to be a good wife and mother it is not necessary that the woman's nature should be utterly merged into that of her husband. Every individual being has a life distinct from all others, an experience differing essentially from theirs. God does not want our individuality lost in another's; he desires that we shall possess our own characters, softened and sanctified by his sweet grace. [Cf: The Health Reformer 08-01-77 para. 19] p. 71, Para. 2, [1877MS].

He wants to hear our words fresh from our own hearts, and not another's. He wants our yearning desires and earnest cries to ascend to him, marked by our own individuality. All do not pass through the same exercises of mind, and God calls for no second-hand experience. Our compassionate Redeemer reaches his helping hand to us just where we are. Though Jesus has ascended to Heaven he has not lost his sympathy for you, mother, but looks with tender love upon those whom he came to redeem. [Cf: The Health Reformer 08-01-77 para. 20] p. 71, Para. 3, [1877MS].

While we have dwelt upon the importance of the mother's work and mission, we would not lightly pass over the duty and responsibility of the husband and father in the training of his children. His efforts should be in harmony with those of the God-fearing mother. He should manifest his love and respect for her as the woman he has chosen and the mother of his children. [Cf: The Health Reformer 09-01-77 para. 01] p. 71, Para. 4, [1877MS].

Many husbands do not sufficiently understand and appreciate the cares and perplexities which their wives endure, generally confined all day to an unceasing round of household duties. They frequently come to their homes with clouded brows, bringing no sunshine to the family circle. If the meals are not on time, the tired wife, who is frequently housekeeper, nurse, cook, and housemaid, all in one, is greeted with fault-finding. The exacting husband may condescend to take the worrying child from the weary arms of its mother that her arrangements for the family meal may be hastened; but if the child is restless, and frets in the arms of its father, he will seldom feel it his duty to act the nurse, and seek to quiet and soothe it. He does not pause to consider how many hours the mother has endured the little one's fretfulness, but calls out impatiently, "Here, mother, take your child." Is it not *his* child as well as hers? Is he not under a natural obligation to patiently bear his part of the burden of rearing his children? [Cf: The Health Reformer 09-01-77 para. 02] p. 71, Para. 5, [1877MS].

In most families there are children of various ages, some of whom need not only the attention and wise discipline of the mother, but also the sterner, yet affectionate, influence of the father. Few fathers consider this matter in its due importance. They fall into neglect of their own duty, and thus heap grievous burdens upon the mother, at the same time feeling at liberty to criticise and condemn her actions according to their judgment. Under this heavy sense of responsibility and censure, the poor wife and mother often feels guilty and remorseful for that which she has done innocently or ignorantly, and frequently when she has done the very best thing possible under the circumstances. Yet when her wearisome efforts should be appreciated and approved, and her heart made glad, she is obliged to walk under a cloud of sorrow and

condemnation, because her husband, while ignoring his own duty, expects her to fulfill both her own and his to his satisfaction, regardless of preventing circumstances. [Cf: The Health Reformer 09-01-77 para. 03] p. 71, Para. 6, [1877MS].

He feels that his wife belongs to him, and is subject to his order and dictation, and liable to fall under his disapprobation. Who gives him this right of dictation and condemnation? Does the law of God, which commands him to love God with all his heart, and his neighbor as himself? Does he find it among the injunctions of the apostles, who exhort: "Husbands, love your wives, and be not bitter against them"? No, there is no moral or religious defense for such an unjust authority. [Cf: The Health Reformer 09-01-77 para. 04] p. 72, Para. 1, [1877MS].

Domestic duties are sacred and important, yet they are often attended by a weary monotony. The countless cares and perplexities become irritating, without the variety of change and cheerful relaxation, which the husband and father frequently has it in his power to grant her if he chose, or rather if he thought it necessary or desirable to do so. The life of a mother in the humbler walks of life is one of unceasing self-sacrifice, made harder if the husband fails to appreciate the difficulties of her position, and to give her his support. [Cf: The Health Reformer 09-01-77 para. 05] p. 72, Para. 2, [1877MS].

But to return to the father who has so unconcernedly resigned the fretful child to its mother. How is his time employed while she is doing the double duty of preparing the meal and quieting the child? Frequently he may be seen, his feet elevated to a level with his head, reading a newspaper and smoking a cigar. Tobacco, then, is his solace. There are his children, of various ages, and of restless, nervous temperament, transmitted to them by the tobacco or liquor-using father. But, after giving those children their stamp of character by his own morbid appetite and selfish indulgence, he shirks the responsibility of training them, and of correcting the faults which they have received as a legacy from him. [Cf: The Health Reformer 09-01-77 para. 06] p. 72, Para. 3, [1877MS].

Fathers should unbend from their false dignity, deny themselves some slight self-gratification in time and leisure, in order to mingle with the children, sympathizing with them in their little troubles, binding them to their hearts by the strong bonds of love, and establishing such an influence over their expanding minds that their counsel will be regarded as sacred. [Cf: The Health Reformer 09-01-77 para. 07] p. 72, Para. 4, [1877MS].

The average father wastes many golden opportunities to attract and bind his children to him. Upon returning home from his business he should find it a pleasant change to spend some time with his children. He may take them into the garden, and show them the opening buds, and the varied tints of the blooming flowers. Through such mediums he may give them the most important lessons concerning the Creator, by opening before them the great book of nature, where the love of God is expressed in every tree, and flower, and blade of grass. He may impress upon their minds the fact that if God cares so much for the trees and flowers, he will care much more for the creatures formed in his image.

He may lead them early to understand that God wants children to be lovely, not with artificial adornment, but with beauty of character, the charms of kindness and affection, which will make their hearts bound with joy and happiness. [Cf: The Health Reformer 09-01-77 para. 08] p. 72, Para. 5, [1877MS].

Parents may do much to connect their children with God by encouraging them to love the things of nature which he has given them, and to recognize the hand of the Giver in all they receive. The soil of the heart may thus early be prepared for casting in the precious seeds of truth, which in due time will spring up and bear a rich harvest. Fathers, the golden hours which you might spend in getting a thorough knowledge of the temperament and character of your children, and the best method of dealing with their young minds, are too precious to be squandered in the pernicious habit of smoking, or in lounging about the dram-shop. [Cf: The Health Reformer 09-01-77 para. 09] p. 73, Para. 1, [1877MS].

The indulgence of this poisonous stimulant disqualifies the father to bring up his children in the nurture and admonition of the Lord. The directions given by God to the children of Israel were that the fathers should teach their children the statutes and precepts of his law, when they rose up, and when they sat down, when they went out, and when they came in. [Cf: The Health Reformer 09-01-77 para. 10] p. 73, Para. 2, [1877MS].

This commandment of God is too little heeded; for Satan, through his temptations, has chained many fathers in the slavery of gross habits, and hurtful appetites. Their physical, mental, and moral powers are so paralyzed by these means that it is impossible for them to do their duty toward their families. Their minds are so besotted by the stupefying influences of tobacco or liquor that they do not realize their responsibility to train their children so that they may have moral power to resist temptation, to control appetite, to stand for the right, not to be influenced to evil, but to wield a strong influence for good. [Cf: The Health Reformer 09-01-77 para. 11] p. 73, Para. 3, [1877MS].

Parents by a sinful indulgence of perverted appetite often place themselves in a condition of nervous excitability or exhaustion, where they are unable to discriminate between right and wrong, to manage their children wisely, and to judge correctly their motives and actions. They are in danger of magnifying little matters to mountains in their minds, while they pass lightly over grave sins. The father who has become a slave to abnormal appetite, who has sacrificed his God-given manhood to become a tobacco inebriate, cannot teach his children to control appetite and passion. It is impossible for him to thus educate them either by precept or example. How can the father whose mouth is filled with tobacco, whose breath poisons the atmosphere of home, teach his sons lessons of temperance and self-control? With what dignity can he exhort them to shun the wine-cup, when he himself has fallen beneath the tempter's power, and is bound by an appetite that has no foundation in nature? He is in no condition to rouse moral courage and independence in the young. [Cf: The Health Reformer 09-01-77 para. 12] p. 73, Para. 4, [1877MS].

When we approach the youth who are acquiring the habit of using

tobacco, and tell them of its pernicious influence upon the system, they frequently fortify themselves by citing the example of their fathers, or that of certain Christian ministers, or good and pious members of the church. They say, "If it does them no harm, it certainly cannot injure me." What an account will professed Christian men have to render to God for their intemperance! Their example strengthens the temptations of Satan to pervert the senses of the young by the use of artificial stimulants; it seems to them not a very bad thing to do what respectable church-members are in the habit of doing. But it is only a step from tobacco-using to liquor-drinking; in fact, the two vices [Cf: The Health Reformer 09-01-77 para. 13] p. 74, Para. 1, [1877MS].

Thousands learn to be drunkards from such influences as these. Too often the lesson has been unconsciously taught them by their own fathers. A radical change must be made in the heads of families before much progress can be made in ridding society of the monster of intemperance. [Cf: The Health Reformer 09-01-77 para. 14] p. 74, Para. 2, [1877MS].

If tobacco is what it is often claimed to be, a nerve-quieter, instead of a nerve-paralyzer; if it is such a solace to men that they require it just before eating, just after eating, and most of the time between; if it is so great a comforter that large amounts should be expended upon it, and many hours of precious time devoted to indulging in its use,--then why should not women use it? Would it not be as beneficial to them as to their fathers, husbands, and brothers? Women have cares and perplexities to soothe, and, viewed from the standpoint of the tobacco inebriate, they are sustaining great loss, and practicing a useless self-denial, in refraining from the luxury which affords their husbands and sons so much comfort and strength. [Cf: The Health Reformer 09-01-77 para. 15] p. 74, Para. 3, [1877MS].

If men cannot maintain their energy and spirits without this stimulus, what martyrdom do women constantly practice in letting it alone! The very fact that women do live, and bear the heaviest burdens of mind and body without its aid, and that the best men conscientiously refrain from using it, is evidence that tobacco-using is a necessity to no one, but simply a habit which enslaves its victim in a terrible bondage. [Cf: The Health Reformer 09-01-77 para. 16] p. 74, Para. 4, [1877MS].

God forbid that woman should degrade herself to the use of a filthy and besotting narcotic. How disgusting is the picture which one may draw in the mind, of a woman whose breath is poisoned by tobacco. One shudders to think of little children twining their arms about her neck, and pressing their fresh, pure lips to that mother's lips, stained and polluted by the offensive fluid and odor of tobacco. Yet the picture is only more revolting because the reality is more rare than that of the father, the lord of the household, defiling himself with the disgusting weed. No wonder we see children turn from the kiss of the father whom they love, and if they kiss him seek not his lips, but his cheek or forehead, where their pure lips will not be contaminated. [Cf: The Health Reformer 09-01-77 para. 17] p. 74, Para. 5, [1877MS].

We are happy to have the privilege of meeting our friends by the lake side in this beautiful grove. Our merciful Heavenly Father has brought us once more in safety across the plains from the Pacific coast, and in return we would render him the tribute of our grateful hearts. [Cf: The

Health Reformer 10-01-77 para. 01] p. 74, Para. 6, [1877MS].

Our Saviour often preferred the fields, the groves, and the lake-sides for his temples. People flocked to these places in great crowds to listen to the words of truth which fell from his divine lips. He had special reasons for choosing these natural sanctuaries; the familiar objects of nature were thus presented to the eyes of his hearers, and he used those objects to simplify his teachings, binding his truths firmly upon the minds of the people by the lessons drawn from nature to illustrate his meaning. [Cf: The Health Reformer 10-01-77 para. 02] p. 75, Para. 1, [1877MS].

Upon one occasion, early in the morning, the disciples, who were fishing, discerned their Master walking upon the beach. They immediately pulled for the shore where they could converse with him from their boats. But Jesus could not long remain hidden from the multitude who sought him unceasingly. His fame as the wonderful Healer of disease had spread far and near; and as he stood upon the beach, the people hurried thither, bringing their sick friends to lay before him, and implore him to heal them. His great heart of love was filled with divine pity for the objects of distress appealing to him for help. [Cf: The Health Reformer 10-01-77 para. 03] p. 75, Para. 2, [1877MS].

Whatever way he might turn, there lay the suffering and dying, supplicating his mercy, and pleading for the blessing of peace and health which they believed he could give them. Some of the sufferers feared they would be overlooked among the many who were urging their cases before the great Physician. Though they despaired of gaining his personal attention, yet they would not leave his presence, believing that if they could even approach near enough to touch him, that touch would bring healing to them. Eagerly the wasted hands of the sick were stretched out amid the crowd to touch the dress or person of Christ, and as many as reached him received in their suffering bodies an answer to the touch of faith. [Cf: The Health Reformer 10-01-77 para. 04] p. 75, Para. 3, [1877MS].

The dreary and disconsolate, whose minds had been imprisoned in the sepulcher of despair, were attracted to the presence of Jesus. Those who were mourning over the disappointed hopes of the present, and trembling in contemplation of a starless future, came to Christ, the Light of the world, as their only hope. With tender compassion he bent over the forms of the suffering, the despondent, and the dying. His lips pronounced the glad words, "Son, be of good cheer; thy sins are forgiven thee." Hope took the place of gloom and despair in the hearts of those whom Jesus blessed; health and joy animated their countenances; the lips that had but lately uttered only words of grief and doubt, now shouted the praise of God. [Cf: The Health Reformer 10-01-77 para. 05] p. 75, Para. 4, [1877MS].

Disease fled from the touch of the Deliverer, and perfect health and soundness took the place of suffering and decay. Every applicant to Christ was relieved; not one mourner was left in pain; every desponding soul was tranquilized by his words of hope and forgiving love. Then the great Teacher commenced his lessons of instruction to the awe-struck, wondering crowd. But he was so jostled by the multitude, who were all eager to get within hearing of his voice, that he was finally crowded down to the brink of the lake, and had no place to set his feet. He

therefore turned and beckoned to Peter, who was in his boat near the land. The disciple drew near, and the Saviour stepped into the open boat, and bade Peter thrust out a little from the shore. [Cf: The Health Reformer 10-01-77 para. 06] p. 75, Para. 5, [1877MS].

The Majesty of Heaven took his position, not upon David's throne, but on the seat of a fisherman's swaying boat. And here the great Teacher taught his precious truths to the multitude, binding up those sacred lessons with illustrations drawn from the occupations of men, and the familiar objects of nature around them. This gave the stamp of reality to his instruction. The illustrations there presented to the listening multitude were to be repeated through all the ages. The truths thus represented were to be immortalized, and imprinted on the hearts of millions who were to come. [Cf: The Health Reformer 10-01-77 para. 07] p. 76, Para. 1, [1877MS].

It was in the clear light of morning, and the illustrations employed by the great Teacher were impressive, though simple. He made use of the lofty trees, the cultivated soil, the barren rocks, the flowers of beauty struggling through the clefts, the everlasting hills, the glowing flowers of the valley, the birds, caroling their songs in the leafy branches, the spotless lily, resting in purity upon the bosom of the water. All these objects, that made up the living scene around them, were made the medium by which his lessons were impressed upon the minds of his hearers. They were thus brought home to the hearts of all, meeting the capacity of all who heard, and leading them gently up from the contemplation of the Creator's works in nature to nature's God. [Cf: The Health Reformer 10-01-77 para. 08] p. 76, Para. 2, [1877MS].

The buds and blooming flowers of this bouquet which I hold, God has touched with varied delicate tints, most beautiful to the eye. The artistic skill of earth can produce nothing that will compare with the natural beauties given us by the great Master-Artist. As we look upon the lofty trees waving with fresh, green foliage, and the earth covered with its green velvet carpet, and the flowers and shrubs springing from the earth, we should remember that all these beauties of nature have been used by Christ in teaching his grand lessons of truth. As we look upon the fields of waving grain, and listen to the merry songsters in their leafy homes, and view the boats upon the water of the lake, we should remember the words of Christ upon the lakeside, in the groves, and on the mountains; and the lessons there taught by him should be repeated to us by the similar objects of nature which surrounds us. Such scenes should be sacredly regarded by us, and should bring joy and gladness to our hearts. [Cf: The Health Reformer 10-01-77 para. 09] p. 76, Para. 3, [1877MS].

All Heaven is interested in the happiness of man. God is represented as a present help in our necessities. Christ identified himself with man; he understands his every infirmity and weakness. He is a sympathizing friend in all our afflictions, and will be our refuge when we are assailed by fierce temptation. [Cf: The Health Reformer 10-01-77 para. 10] p. 76, Para. 4, [1877MS].

Love of Christ cannot exist in the heart without a corresponding love for our fellowmen. Love to God and to our neighbor are the ruling principles of the true Christian's life. The redeeming love of Christ should awaken all the affection and self-sacrificing devotion of the

human heart. [Cf: The Health Reformer 10-01-77 para. 11] p. 76, Para. 5, [1877MS].

Let the thought encourage us that Christ pities the erring, and desires to comfort the despondent, and encourage the weak. He is fully acquainted with the peculiar trials of every life. He never misjudges our motives, nor places a wrong estimate upon our character. Men may do us injustice, we may suffer by calumny and suspicion, but the Saviour knows our inmost thought, and cannot judge our actions wrongly. We may tell him all our griefs and perplexities, and he will never abuse our confidence, nor turn a deaf ear to our complaints. [Cf: The Health Reformer 10-01-77 para. 12] p. 77, Para. 1, [1877MS].

In one of his most impressive lessons, Christ says, "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature?" The great Teacher is here leading our minds to understand the parental care and love which God has for his children. He directs them to observe the birds flitting from tree to tree, or skimming upon the bosom of the lake, without a flutter of distrust or fear. God's eye is upon these little creatures; he provides them food; he answers all their simple wants. Jesus inquires, "Are ye not much better than they?" Then why despond, or look into the future with sadness and foreboding? [Cf: The Health Reformer 10-01-77 para. 13] p. 77, Para. 2, [1877MS].

It is not the thought and anxiety of man that provides for his wants, and that causes him to grow in youth and to develop strength; but God is silently doing his work for man, adding to his stature as he progresses to maturity, and opening his mind to knowledge. [Cf: The Health Reformer 10-01-77 para. 14] p. 77, Para. 3, [1877MS].

Again he says, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." [Cf: The Health Reformer 10-01-77 para. 15] p. 77, Para. 4, [1877MS].

If God cares for and preserves the little birds, will he not have far greater love and care for the creatures formed in his image? [Cf: The Health Reformer 10-01-77 para. 16] p. 77, Para. 5, [1877MS].

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." The courtly robes of the greatest king that ever sat upon an earthly throne, could not compare, in their artificial splendor, with the spotless beauty of the lilies fashioned by the divine hand. This is an example of the estimate which the Creator of all that is beautiful, places upon the artificial in comparison with the natural. [Cf: The Health Reformer 10-01-77 para. 17] p. 77, Para. 6, [1877MS].

God has given us these things of beauty as an expression of his love, that we may obtain correct views of his character. We are not to worship the things of nature, but in them we are to read the love of God. Nature is an open book, from the study of which we may gain a

knowledge of the Creator, and be attracted to him by the things of use and beauty which he has provided with such a lavish hand to make us happy. [Cf: The Health Reformer 10-01-77 para. 18] p. 77, Para. 7, [1877MS].

Much unnecessary care and anxiety is felt in regard to our future, concerning what we shall eat and drink, and wherewithal we shall be clothed. The labor and worry of needless display in apparel causes much fatigue and unhappiness, and shortens our lives. Our Saviour would not only have us discern the love of God displayed in the beautiful flowers about us, but he would have us learn from them lessons of simplicity, and of perfect faith and confidence in our Heavenly Father. [Cf: The Health Reformer 10-01-77 para. 19] p. 78, Para. 1, [1877MS].

If God cares to make these inanimate things so beautiful, that will be cut down and perish in a day, how much more careful will he be to supply the needs of his obedient children, whose lives may be as enduring as eternity. How readily will he give them the adornment of his grace, the strength of wisdom, the ornament of a meek and quiet spirit. The love of God to man is incomprehensible, broad as the world, high as heaven, and as enduring as eternity. [Cf: The Health Reformer 10-01-77 para. 20] p. 78, Para. 2, [1877MS].

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." Notwithstanding that the love of God speaks to us through the lofty trees, the lovely flowers, the babbling brooks, and all the innumerable objects in nature, and in manifold blessings that brighten our lives, many turn from these expressions of God's love, which should make them cheerful and trusting, and brood over scenes of darkness, permitting their minds to dwell upon the idea that God is a stern judge of terrible exactitude. [Cf: The Health Reformer 10-01-77 para. 21] p. 78, Para. 3, [1877MS].

The truth is that our Heavenly Father pities and loves his children. The repentant erring ones are warmly welcomed to his favor. Peter apostatized from Christ, although he had been greatly favored by being brought in close connection with him. He had witnessed his transfiguration, and had frequently seen his divine power flashing through the disguise of humanity. [Cf: The Health Reformer 10-01-77 para. 22] p. 78, Para. 4, [1877MS].

The story of Peter's apostasy and its results illustrates the manner of God's dealing with men. Peter himself leaves the fullest record of his own apostasy. This was for the warning of others, that they might avoid falling into a like sin. He knew many who should come after him would feel secure in their own strength, and the honesty of their good intentions and resolves; yet the hour of temptation would find them unarmed by watchfulness and prayer, and they would fall as he had done, because they had not made God their strength. [Cf: The Health Reformer 10-01-77 para. 23] p. 78, Para. 5, [1877MS].

But notwithstanding the degradation of their Godlike manhood to assimilate with the heartless and debased, notwithstanding they may have fallen a prey to appetite and passion, led by despicable persons whom in their secret hearts they despise; yet the disciple would teach

that if they arouse to a sense of their condition, face about and leave their evil habits, calling upon God to help them to resist temptation, he will never turn from them nor reject their petition, but will comfort and sustain them by his forgiving love. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [Cf: The Health Reformer 10-01-77 para. 24] p. 78, Para. 6, [1877MS].

God gave, in his Son, the best gift that he could bestow upon man. Christ, the Majesty of Heaven, consented to leave the heavenly courts, and lay aside his robes of royalty, to come to a world all stained and marred by the curse, to take man's nature, and to reach to the very depths of human misery and woe, that by his own example of perfect character he might elevate and ennoble fallen man. [Cf: The Health Reformer 10-01-77 para. 25] p. 79, Para. 1, [1877MS].

He brings his divine power to unite with man's human efforts, that in Christ's glorious name the creature of earth may be a victor on his own account. He takes the sins of man upon himself, and imputes his righteousness to all who will lay hold of his merits by faith. The Redeemer of the world encircles the fallen race with his strong human arm, while with his divine arm he grasps the throne of the Infinite. [Cf: The Health Reformer 10-01-77 para. 26] p. 79, Para. 2, [1877MS].

It is manifesting great ingratitude toward God to dwell upon the dark side of affairs, and let the shadows of despair shut from our souls the Sun of Righteousness. Sorrow comes and goes; it is the lot of man; we should not seek to magnify it, but rather dwell upon that which is bright and pleasant. When winter spreads its icy covering over the earth, we do not let our gladness freeze up with the flowers and brooks, and continually mourn because of the dismal days, and the chilling winds. On the other hand, we reach forward in imagination to the coming summer, with its warmth, and life, and beauty. Meanwhile we enjoy all the sunshine that comes to us, and find much comfort, in spite of the cold and snow, while we are waiting for nature to put on her fresh, bright garments of rejoicing. [Cf: The Health Reformer 10-01-77 para. 27] p. 79, Para. 3, [1877MS].

Just now a cloud has shut from our sight the bright rays of the sun, and we are left in the shadow. Should we fret and repine because of this, and forget everything else that is bright and lovely around us? No; we should forget the *cloud*, and remember that the sun is not blotted out, but has only veiled its face for a moment, to shine forth again in greater apparent brightness, and to be prized and enjoyed more highly than if it had never been hidden. [Cf: The Health Reformer 10-01-77 para. 28] p. 79, Para. 4, [1877MS].

It is God's will that we should be cheerful. He would have us open our hearts to the sunbeams of heaven; he would have our spirits mellowed by his love and goodness, apparent in our own lives, and in the things of nature surrounding us. Those who are brought in contact with us are affected for good or evil by our words and actions. We are unconsciously diffusing the fragrance of our character upon the moral atmosphere surrounding us, or we are poisoning that atmosphere by thoughts, words, and deeds which have a deleterious influence upon those with whom we associate. "No man liveth to himself." [Cf: The Health Reformer 10-01-77 para. 29] p. 79, Para. 5, [1877MS].

It is selfish to devote our precious time to mourning over disappointed hopes, indulging a useless grief that clouds the family circle. We should be cheerful, if only for the benefit of those who depend more or less upon us for happiness. We should be careful lest our unconscious influence unbalance others, and turn them from the work which God designed that they should do. [Cf: The Health Reformer 10-01-77 para. 30] p. 79, Para. 6, [1877MS].

It is our duty to make the best of everything, and to cultivate a habit of looking at the bright side of things. Let the cloud that shadows us pass over, while we wait patiently till the clear blue sky again appears, and the blessed sunshine is revealed. [Cf: The Health Reformer 10-01-77 para. 31] p. 80, Para. 1, [1877MS].

Many persons take a melancholy pleasure in feeling and talking as if the chief object of those with whom they are associated is to make them miserable. The sufferings of most such persons are self-created; they view everything from a false standpoint, and all things are perverted to their eyes. This is a terrible form of selfishness. Let us all forget self as much as possible, cultivate cheerfulness, seek to brighten the lives of others, and we shall then have less desire to complain of our own lot; we shall, in fact, lose sight of our selfish cares and gloom. [Cf: The Health Reformer 10-01-77 para. 32] p. 80, Para. 2, [1877MS].

Those who have borne the greatest sorrows are frequently the ones who carry the greatest comfort to others, bringing sunshine wherever they go. Such ones have been chastened and sweetened by their afflictions; they did not lose confidence in God when trouble assailed them, but clung closer to his protecting love. Such ones are a living proof of the tender care of God, who makes the darkness as well as the light, and chastens us for our good. Christ is the light of the world; in him is no darkness. Precious light! Let us live in that light! Bid adieu to sadness and repining. Rejoice in the Lord always; and again I say, Rejoice. [Cf: The Health Reformer 10-01-77 para. 33] p. 80, Para. 3, [1877MS].

The afflicted may take courage, the desponding may hope, for they have a sympathizing friend in Jesus. All our troubles and griefs we may pour into his sympathizing ears. When we associate together, let it not be to talk darkness and unbelief, to recount the gloomy chapters in our life experience. Let us talk of the love of God that has been manifested to us, that is seen in nature, in the firmament of the heavens, in all the wise arrangements of Providence. Let us search out the rays of sunshine that have brightened our pathway, and linger over their memory with grateful hearts. Let us dwell upon the matchless love of Christ; for in him we have a constant theme of rejoicing. In him is no darkness. He is the Light of life, the chief among ten thousand, and the one altogether lovely. [Cf: The Health Reformer 10-01-77 para. 34] p. 80, Para. 4, [1877MS].

Few fathers are fitted for the responsibility of training their children. They, themselves, need strict discipline that they may learn self-control, forbearance, and sympathy. Until they possess these attributes they are not capable of properly teaching their children. What can we say to awaken the moral sensibilities of fathers, that they

may understand and undertake their duty to their offspring? The subject is of intense interest and importance, having a bearing upon the future welfare of our country. We would solemnly impress upon fathers, as well as mothers, the grave responsibility they have assumed in bringing children into the world. It is a responsibility from which nothing but death can free them. True the chief care and burden rests upon the mother during the first years of her children's lives, yet even then the father should be her stay and counsel, encouraging her to lean upon his large affections, and assisting her as much as possible. [Cf: The Health Reformer 10-01-77 para. 01] p. 80, Para. 5, [1877MS].

The father's duty to his children should be one of his first interests. It should not be set aside for the sake of acquiring a fortune, or of gaining a high position in the world. In fact, those very conditions of affluence and honor frequently separate a man from his family, and cut off his influence from them more than anything else. If the father would have his children develop harmonious characters, and be an honor to him and a blessing to the world, he has a special work to do. God holds him responsible for that work. In the great day of reckoning it will be asked him: Where are the children that I intrusted to your care to educate for me, that their lips might speak my praise, and their lives be as a diadem of beauty in the world, and they live to honor me through all eternity? [Cf: The Health Reformer 10-01-77 para. 02] p. 81, Para. 1, [1877MS].

In some children the moral powers strongly predominate. They have power of will to control their minds and actions. In others the animal passions are almost irresistible. To meet these diverse temperaments, which frequently appear in the same family, fathers, as well as mothers, need patience and wisdom from the divine Helper. There is not so much to be gained by punishing children for their transgressions, as by teaching them the folly and heinousness of their sin, understanding their secret inclinations, and laboring to bend them toward the right. [Cf: The Health Reformer 10-01-77 para. 03] p. 81, Para. 2, [1877MS].

The hours which many fathers spend in smoking should be improved in studying God's plan of government, and gathering lessons from those divine methods. The teachings of Jesus unfold to the father modes of reaching the human heart, and impressing upon it important lessons of truth and right. Jesus used the familiar objects of nature to illustrate and intensify his meaning. He drew lessons from every-day life, the occupations of men, and their dealing with one another. [Cf: The Health Reformer 10-01-77 para. 04] p. 81, Para. 3, [1877MS].

The father should frequently gather his children around him, and lead their minds into channels of moral and religious light. He should study their different tendencies and susceptibilities, and reach them through the plainest avenues. Some may be best influenced through veneration and the fear of God; others through the manifestation of his benevolence and wise providence, calling forth their deep gratitude; others may be more deeply impressed by opening before them the wonders and mysteries of the natural world, with all its delicate harmony and beauty, which speak to their souls of Him who is the Creator of the heavens and the earth, and all the beautiful things therein. [Cf: The Health Reformer 10-01-77 para. 05] p. 81, Para. 4, [1877MS].

Children who are gifted with the talent or love of music may receive

impressions that will be life-long, by the judicious use of those susceptibilities as the medium for religious instruction. They may be taught that if they are not right with God they are like a discord in the divine harmony of creation, like an instrument out of tune, giving forth discordant strains more grievous to God than harsh, inharmonious notes are to their own fine musical ear. [Cf: The Health Reformer 10-01-77 para. 06] p. 81, Para. 5, [1877MS].

Many may be reached best through sacred pictures, illustrating scenes in the life and mission of Christ. By this means truths may be vividly imprinted upon their minds, never to be effaced. The Roman Catholic Church understands this fact, and appeals to the senses of the people through the charm of sculpture and paintings. While we have no sympathy for image worship, which is condemned by the law of God, we hold that it is proper to take advantage of that almost universal love of pictures in the young, to fasten in their minds valuable moral truths, to bind the gospel to their hearts by beautiful imagery illustrating the great moral principles of the Bible. Even so our Saviour illustrated his sacred lessons by the imagery found in God's created works. [Cf: The Health Reformer 10-01-77 para. 07] p. 82, Para. 1, [1877MS].

It will not do to lay down an iron rule by which every member of the family is forced into the same discipline. It is better to exert a milder sway, and, when any special lesson is required, to reach the consciences of the youth through their individual tastes, and marked points of character. While there should be a uniformity in the family discipline, it should be varied to meet the wants of different members of the family. It should be the parents' study not to arouse the combativeness of their children, not to excite them to anger and rebellion, but to interest them, and inspire them with a desire to attain to the highest intelligence and perfection of character. This can be done in a spirit of Christian sympathy and forbearance, the parents realizing the peculiar dangers of their children, and firmly, yet kindly, restraining their propensities to sin. [Cf: The Health Reformer 10-01-77 para. 08] p. 82, Para. 2, [1877MS].

The parents, especially the father, should guard against the danger of their children learning to look upon him as a detective, peering into all their actions, watching and criticising them, ready to seize upon and punish them for every misdemeanor. The father's conduct upon all occasions should be such that the children will understand that his efforts to correct them spring from a heart full of love for them. When this point is gained, a great victory has been accomplished. Fathers should have a sense of their children's human want and weakness, and his sympathy and sorrow for the erring ones should be greater than any sorrow they can feel for their own misdeeds. This will be perceived by the corrected child, and will soften the most stubborn heart. [Cf: The Health Reformer 10-01-77 para. 09] p. 82, Para. 3, [1877MS].

The father, as priest and house-band of the family circle, should stand to them as nearly in the place of Christ as possible--a sufferer for those who sin, one who, though guiltless, endures the pains and penalty of his children's wrongs, and, while he inflicts punishment upon them, suffers more deeply under it than they do. [Cf: The Health Reformer 10-01-77 para. 10] p. 82, Para. 4, [1877MS].

But if the father exhibits a want of self-control before his children, how can he teach them to govern their wrong propensities? If he displays anger or injustice, or evidence that he is the slave of any evil habit, he loses half his influence over them. Children have keen perceptions, and draw sharp conclusions; precept must be followed by example to have much weight with them. If the father indulges in the use of any hurtful stimulant, or falls into any other degrading habit, how can he maintain his moral dignity before the watchful eyes of his children? If indulgence in the use of tobacco must be made an exception in his case, the sons may feel justified in taking the same license. And they may not only use tobacco because father does, but may gradually glide into the habit of taking intoxicating liquor on the plea that it is no worse to use wine or beer than tobacco. Thus, through the influence of the father's example, the son sets his feet in the path of the drunkard. [Cf: The Health Reformer 10-01-77 para. 11] p. 82, Para. 5, [1877MS].

The dangers of youth are many. There are innumerable temptations to gratify appetite in this land of plenty. Young men in our cities are brought face to face with this sort of temptation every day. They fall under deceptive allurements to gratify appetite, without the thought that they are endangering health. The young frequently receive the impression that happiness is to be found in freedom from restraint, and in the enjoyment of forbidden pleasures and self-gratification. This enjoyment is purchased at the expense of the physical, mental, and moral health, and turns to bitterness at last. [Cf: The Health Reformer 10-01-77 para. 12] p. 83, Para. 1, [1877MS].

How important, then, that fathers look well after the habits of their sons, and their associates. And first of all he should see that no perverted appetite holds him in bondage, lessening his influence with his sons, and sealing his lips on the subject of self-indulgence in regard to hurtful stimulants. [Cf: The Health Reformer 10-01-77 para. 13] p. 83, Para. 2, [1877MS].

Man can do much more for God and his fellow-man if he is in the vigor of health than if he is suffering from disease and pain. Tobacco-using, liquor-drinking, and wrong habits of diet, induce disease and pain which incapacitate man for the use he might be in the world. Nature, being outraged, makes her voice heard, sometimes in no gentle tones of remonstrance, in fierce pains and extreme debility. For every indulgence of unnatural appetite the physical health suffers, the brain loses its clearness to act and discriminate. The father, above all others, should have a clear, active mind, quick perceptions, calm judgment, physical strength to support him in his arduous duties, and most of all the help of God to order his acts aright. He should therefore be entirely temperate, walking in the fear of God, and the admonition of his law, mindful of all the small courtesies and kindnesses of life, the support and strength of his wife, a perfect pattern for his sons to follow, a counselor and authority for his daughters. He should stand forth in the moral dignity of a man free from the slavery of evil habits and appetites, qualified for the sacred responsibilities of educating his children for the higher life. [Cf: The Health Reformer 10-01-77 para. 14] p. 83, Para. 3, [1877MS].

It may seem strange to some that, while all is stir and activity in the Temperance cause, I should, in discussing that question, enter so

fully into the home life, and the development of character in the child, as it progresses from infancy to maturity. My apology is that the work of temperance reform must begin at home, and with the early training of the child, in order to be thoroughly successful. The moral sensibilities of parents must be roused to appreciate the responsibility incumbent upon them in rearing their children with the strength of character, and integrity of purpose to resist temptation, and to present a firm front against the attacks of popular vice, in all its seductive and dangerous phases. [Cf: The Health Reformer 11-01-77 para. 01] p. 83, Para. 4, [1877MS].

I am thoroughly convinced that to realize a permanent change for the better in the morals of society, the education of the masses must begin with their early lives. The mother must be the first teacher through that stage of life in which the foundation of character is laid. The guidance of the child, in its first years, is almost wholly committed to her. And, as a rule, she has the essential elements to be the best teacher it can possibly have; she has the deep love and sympathy for the child, the earnest desire for his welfare, the skill in his management which no other can possess to so great a degree. If, in her efforts to mold the character of her child, she keeps a firm hold upon God, and seeks by prayer and consecration to follow the divine will, in training the charge he has given to her, she can almost insure for him an honorable and upright future. [Cf: The Health Reformer 11-01-77 para. 02] p. 84, Para. 1, [1877MS].

The habits formed in early youth, the tastes acquired, the powers of mind expanded, the self-control gained, the principles inculcated from the cradle, are almost certain to determine the future of the man or woman. Therefore, I have felt an intense earnestness in bringing before the mother, subjects which it is not fashionable to discuss in connection with the great cause of Temperance, now agitating the public more than ever before, because of the crime and corruption occasioned by intemperance and lax morals, which might have been prevented by the proper training in youth of the present generation. [Cf: The Health Reformer 11-01-77 para. 03] p. 84, Para. 2, [1877MS].

One of the greatest aids in the perfecting of pure and noble characters in the young, and strengthening their capacity to resist temptations to do evil, to indulge appetite or to fall into any debasing excesses, is the possession of sound physical health. The mind and body are intimately connected. If the former is to be firm and well-balanced, the latter should be in the best possible condition. Conscience and right principles of life should be sustained by firm, quiet nerves, a healthful circulation, and the activity and strength of general health. [Cf: The Health Reformer 11-01-77 para. 04] p. 84, Para. 3, [1877MS].

It is of the highest importance that men and women be instructed in the science of human life, and in the best means of preserving and acquiring physical health. Especially is youth the time to lay up a stock of knowledge to be put in daily practice through life. Youth is the time to establish good habits, to correct wrong ones already contracted, to gain and to hold the power of self-control, and to lay the plan, and accustom one's self to the practice of ordering all the acts of life with reference to the will of God, and the welfare of our fellow-creatures. Youth is the sowing time, that determines the harvest

both of this life and the life beyond the grave. [Cf: The Health Reformer 11-01-77 para. 05] p. 84, Para. 4, [1877MS].

The youth of our time should be patiently instructed by both parents and teachers in the laws of physical health, and the means provided by the providence of God for the restoration of that health when once impaired by voluntary or involuntary violation of Nature's laws. Jesus did not ignore the claims of the body. He had respect for the physical condition of man, and went about healing the sick, and restoring their faculties to those suffering from their loss. How incumbent then is it upon us to preserve the natural health with which God has endowed us, and to avoid dwarfing or weakening our powers. [Cf: The Health Reformer 11-01-77 para. 06] p. 84, Para. 5, [1877MS].

Parents should impress upon their children the fact that all their powers are from God; that he has claims upon every faculty; that in sinning against their bodies, by abusing their physical health in any manner, they sin against God, and slight one of his choicest blessings. God gives us health to use in his service; and the greater physical strength we possess, the stronger our powers of endurance, the more we should do for the Master; and instead of abusing and overtaxing our strength, we should sacredly preserve it for his use. [Cf: The Health Reformer 11-01-77 para. 07] p. 85, Para. 1, [1877MS].

The young should be shown that they are not at liberty to do as they please with their lives; that now is their day of trust, and by and by will come their day of reckoning; that God will not hold them guiltless for treating lightly his precious gifts; that the world's Redeemer has paid an infinite price for them, and their lives and talents belong to him; that they will be finally judged according to the faithful or unfaithful stewardship of the capital which God has intrusted to their care. They should be taught that the greater their endowment of means and opportunities, the more heavily does the responsibility of God's work rest upon them, and the more are they required to do. [Cf: The Health Reformer 11-01-77 para. 08] p. 85, Para. 2, [1877MS].

The moral sensibilities of the youth must be aroused to the fact that their physical, mental, and moral powers are not their own, to use for their own selfish gratification, but lent them of God, to use in his service; and that his displeasure is visited upon those who develop and indulge injurious appetites and passions, and debase their God-given powers to their own sinful pleasures. If the youth are thus brought up to feel their responsibility to their Creator, and the important trust given them in their own lives, they will hesitate to plunge into the vortex of dissipation and crime that swallows up so many of the brilliant, promising young men of our age. [Cf: The Health Reformer 11-01-77 para. 09] p. 85, Para. 3, [1877MS].

Let the work of reform begin at home; train up the child to habits of industry, and serious reflection; present life to him as a grave reality; show him his duty to his God, his neighbor, and himself; inculcate moral and religious principles in his mind; give him a suitable education, the means of earning an honest living; let him know you are ever ready to give him tender sympathy and sound advice, to help him if he stumbles, and to encourage him onward; and he will not be likely to go far astray, or miss being a blessing and ornament to the world. [Cf: The Health Reformer 11-01-77 para. 10] p. 85, Para. 4,

[1877MS].

In the Word of God we find a beautiful description of a happy home and the woman who presides over it: "Her children rise up, and call her blessed; her husband also, and he praiseth her." What greater commendation can be desired by the mistress of a home, than that which is here expressed. The apostle recognizes the importance of the family relations, and the powerful influence of the home. In his epistles he enjoins certain rules upon families. He says of the children, "Let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God." [Cf: The Health Reformer 12-01-77 para. 01] p. 85, Para. 5, [1877MS].

Children can be educated to be helpful. They are naturally active and inclined to be busy; and this activity is susceptible of being trained and directed in the right channel. Children may be taught, when young, to lift daily their light burdens, each child having some particular task for the accomplishment of which he is responsible to his parents or guardian. They will thus learn to bear the yoke of duty while young; and the performance of their little tasks will become a pleasure, bringing them a happiness that is only gained by well-doing. They will become accustomed to work and responsibility, and will relish employment, perceiving that life holds for them more important business than that of amusing themselves. [Cf: The Health Reformer 12-01-77 para. 02] p. 86, Para. 1, [1877MS].

In the fulfillment of their apportioned tasks, strength of memory and a right balance of mind may be gained, as well as stability of character and dispatch. The day, with its round of little duties, calls for thought, calculation, and a plan of action. As the children become older, still more can be required of them. It should not be exhaustive labor, nor should their work be so protracted as to fatigue and discourage them; but it should be judiciously selected with reference to the physical development most desirable, and the proper cultivation of the mind and character. [Cf: The Health Reformer 12-01-77 para. 03] p. 86, Para. 2, [1877MS].

Work is good for children; they are happier to be usefully employed a large share of the time; their innocent amusements are enjoyed with a keener zest after the successful completion of their tasks. Labor strengthens both the muscles and the mind. Mothers may make precious little helpers of their children; and, while teaching them to be useful, they may themselves gain knowledge of human nature, and how to deal with these fresh, young beings, and keep their hearts warm and youthful by contact with the little ones. And as their children look to them in confidence and love, so may they look to the dear Saviour for help and guidance. [Cf: The Health Reformer 12-01-77 para. 04] p. 86, Para. 3, [1877MS].

Children that are properly trained, as they advance in years, learn to love that labor which makes the burdens of their friends lighter. This daily employment closes the door to many temptations to which the indolent are exposed. It is to be deeply regretted that the children of the wealthy are not, as a class, educated to useful physical labor. Riches may be considered a misfortune if they lead their possessor to look upon labor as undignified and degrading. [Cf: The Health Reformer 12-01-77 para. 05] p. 86, Para. 4, [1877MS].

The world is full of young men and women who pride themselves upon their ignorance of any useful labor; and they are, almost invariably, frivolous, vain, fond of display, unhappy, unsatisfied, and too often dissipated and unprincipled. Such characters are a blot upon society, and a disgrace to their parents. They fill no place in the world, but are an incubus upon it. [Cf: The Health Reformer 12-01-77 para. 06] p. 86, Para. 5, [1877MS].

Many who consider it necessary for a son to be trained with reference to his own future maintenance seem to consider it entirely optional with herself, whether or not their daughter is educated to be independent and self-supporting. She usually learns little at school which can be put to practical use in earning her daily bread; and receiving no instruction at home in the mysteries of the kitchen and domestic life, she grows up utterly useless, a burden upon her parents. [Cf: The Health Reformer 12-01-77 para. 07] p. 87, Para. 1, [1877MS].

She spends her time in visiting, gossiping, and in other unprofitable ways, having no aim or object in life, but to get as much pleasure out of it as possible. But let fortune change, let riches take wings and fly away, and she finds herself without resources, with no means of supporting herself, no knowledge that she can turn to any account. She has never learned even to wait upon herself, and is wholly unfitted for the stern realities of life. [Cf: The Health Reformer 12-01-77 para. 08] p. 87, Para. 2, [1877MS].

A woman who has been taught to take care of herself, is also fitted to take care of others. She will never be a drug in the family or in society. When fortune frowns, there will be a place for her somewhere, a place where she can earn an honest living, and assist those who are dependent upon her. Woman should be trained to some business whereby she can gain a livelihood if necessary. Passing over other honorable employments, every girl should learn to take charge of the domestic affairs of home, should be a cook, a housekeeper, a seamstress. She should understand all those things which it is necessary that the mistress of a house should know, whether her family are rich or poor. Then, if reverses come, she is prepared for any emergency; she is, in a manner, independent of circumstances. [Cf: The Health Reformer 12-01-77 para. 09] p. 87, Para. 3, [1877MS].

The fashionable waste of time encouraged or tolerated in children, and especially in daughters, lays the foundation for corrupt morals, and an enfeebled body. Fathers and mothers, how are your children coming forth from under your hand? Are you training your daughters aright, laying for them the foundation of virtuous characters, and teaching them that life is not what it is represented to be in novels, but a reality, claiming earnest thought and labor? [Cf: The Health Reformer 12-01-77 para. 10] p. 87, Para. 4, [1877MS].

Girls should be taught that the true charm of womanliness is not alone in beauty of form or feature, nor in the possession of accomplishments; but in a meek and quiet spirit, in patience, generosity, kindness, and a willingness to do and suffer for others. They should be taught to work, to study to some purpose, to live for some object, to trust in God and fear him, and to respect their parents. Then, as they advance in years, they will grow more pure minded, self-reliant, and beloved.

It will be impossible to degrade such a woman. She will escape the temptations and trials that have been the ruin of so many. [Cf: The Health Reformer 12-01-77 para. 11] p. 87, Para. 5, [1877MS].

A serious error lies at the foundation of the fashionable education of girls; it is the idea that they have no individuality of character, and therefore no need of any special training such as is given to boys in order to prepare them for the battle of life. Many are taught from babyhood that it is ladylike to be helpless, and that it is almost a disgrace to engage in household labor. But, when the tenderly reared daughter of wealthy parents meets with misfortune, and is left without means or friends, and unacquainted with any labor that might keep starvation from her door, then it is that she wakes up, when it is too late, to the terrible mistake of her early life, and the criminal blindness of her overfond parents. Hundreds and thousands of delicately reared women are to-day struggling with poverty and want, who might be independent and happy if they had been taught usefulness and industry in early life. [Cf: The Health Reformer 12-01-77 para. 12] p. 87, Para. 6, [1877MS].

It is as essential for our daughters to learn the proper use of time as it is for our sons, and they are equally accountable to God for the manner in which they occupy it. Life is given us for wise improvement of the talents we possess. The greater our opportunities, the greater is our responsibility to the Giver of all good gifts. We are God's property, and must render an account of all our actions to him. How poor will our lives appear in his sight if they are destitute of noble, unselfish actions; if they have been spent in idleness, pleasure-seeking, and frivolity. [Cf: The Health Reformer 12-01-77 para. 13] p. 88, Para. 1, [1877MS].

Adam was placed in glorious Eden as the king of the whole earth; yet there was given him a work to do; the Creator required him to dress and take care of the garden. Thus divine wisdom saw it was best for sinless man to have employment; how much more necessary, then, is it for the fallen race to occupy their time with useful labor, thus shutting the door against many temptations, and guarding against the encroachments of the evil one. [Cf: The Health Reformer 12-01-77 para. 14] p. 88, Para. 2, [1877MS].

Those who have nothing to do are the most miserable of mortals. It is an unsatisfying life that is guided only by inclination and love of pleasure, in which we look in vain for some generous deed, some earnest, active work, that has blessed the world. In looking over the record of each day, we should be able to find a balance to our account above selfish gratification; something accomplished that elevates ourselves, benefits our fellow-creatures, and is acceptable to God. [Cf: The Health Reformer 12-01-77 para. 15] p. 88, Para. 3, [1877MS].