

Dear Husband and Children Three: We hope you will be cheerful and happy while you are in the mountains. This precious opportunity of being all together as you now are may never come to you again. . . . Lay aside your work, let the writings go. Go over into the park and see all that you can. Get all the pleasure you can out of this little season. I sometimes fear we do not appreciate these precious opportunities and privileges until they pass, and it is too late. . . . [Cf: 3MR296.03] p. 1, Para. 1, [1878MS].

Mary has never had a childhood any more than Willie has had a boyhood. The few days you now have together, improve. Roam about, camp out, . . . go to places that you have not seen, rest as you go, and enjoy everything. Then come back to your work fresh and vigorous. [Cf: 3MR296.04] p. 2, Para. 1, [1878MS].

Emma, dear child--may God bless our daughter Emma; and may this little season, when you can be with sister and brother and father, be full of pleasure, and devoid of one dark chapter. . . . [Cf: 3MR296.05] p. 2, Para. 2, [1878MS].

Roam all around. Climb the mountain steeps. Ride horseback. Find something new each day to see and enjoy. . . . Do not spend any anxious thoughts on me. You see how well I will appear after the camp meetings are over. . . . [Cf: 3MR297.01] p. 2, Para. 3, [1878MS].

I know you will all please God . . . by seeking to build up your strength, and laying in a good stock of vitality that you can draw upon in time of need.--Letter 1, 1878, pp. 1-4. (To "Dear Husband and Children Three," vacationing in the Rocky Mountains, Aug. 24, 1878.) [Cf: 3MR297.02] p. 2, Para. 4, [1878MS].

Another year of my life is in the past. This past year has been one of conflicts, of anxiety, of much care and wearisome labor; yet I look back upon it as one of deep experience. I see many places where I have felt that the deep waters were going over my head, that circumstances would master me when light has shone amid the darkness and sweet comfort and peace has taken the place of sadness and discouragement. Yesterday was my birthday. We were in Plano. After two o'clock a.m., we rode to Dallas in what is here called a hack, but is a lumber wagon. We had two mules hitched before it, looking like two father rabbits, and we drove eighteen miles to Dallas. Stopped at Brother Miller's and warmed, then came three miles farther to Sister Cole's. So much for the anniversary of my fifty-first birthday.--Letter 57, 1878, p. 1. (To "Dear Children," November 27, 1878.) [Cf: 4MR38.02] p. 2, Para. 5, [1878MS].

Since our last conversation with you my mind has been drawn to you instinctively. . . . You are the child of my dear sister. I have a few thoughts I wish to present for your consideration. [Cf: 4MR232.02] p. 2, Para. 6, [1878MS].

Be careful of your associates. . . . In choosing your friends, you should place your standard as high as possible. The tone of your morals is estimated by the associates you choose. You should avoid contracting an intimate friendship with those whose example you would not choose to imitate. The influence and tendency of such friendship is to assimilate

you to their ideas and their views, and unless there is a continual counteracting influence, all unrealized by you their spirit and habit have become yours. [Cf: 4MR232.03] p. 2, Para. 7, [1878MS].

There may be those who have naturally a good intellect and a good cultivated understanding, who have so misapplied and abused these precious gifts of heaven that their standard is low and their habits dissipated. This was the character of one employed in the Office. I knew him only by the name of Guss. I learn he died without repentance and without God. How much his associates are accountable for their influence, which they might have exerted and did not, over this sad case, must be left for the judgment to unfold, when every man's work will stand for just what it is. There will be no glossing over of wrongs and sins. Right will stand out, clear and prominent, as right; fidelity and true integrity will not be called narrowness or meanness. Lawlessness and unfaithfulness will not be termed liberality, toleration and benevolence. Neglect and unfaithfulness will be neglect and unfaithfulness. God's estimate will be placed upon character. [Cf: 4MR232.04] p. 3, Para. 1, [1878MS].

If your most intimate associates are persons of moral worth, you may gain advantage in mingling in their society. Intelligence with moral worth in your associates will have no deleterious influence upon you, but will insensibly invigorate your powers of mind and your morals. If you are found in the society of those whose minds are cast in an inferior mold, and whose opportunities of mental and moral culture have been narrow and low, you will, in the minds of others, lose their respect and your mind will gradually come to sympathize with the imbecility and barrenness with which it is constantly brought in contact. . . . [Cf: 4MR233.01] p. 3, Para. 2, [1878MS].

I will not weary you with a long letter which you may wish I had never written, but I would say, . . . in no case neglect your present opportunities and privileges. Choose for your associates those who hold religion and its practical influence in high respect. Keep the future life constantly in view. . . . [Cf: 4MR233.02] p. 3, Para. 3, [1878MS].

If you rightly improve your privileges you will have reason to rejoice, at the close of your probation, that your most intimate associates were persons whom God loved. . . . [Cf: 4MR233.03] p. 3, Para. 4, [1878MS].

Frank, I have been troubled by dreams on your account. I know that you will make decisions at once, decisions for time and eternity. You will not be long in deciding whether you will be the servant of Christ or the servant of Satan. May God help you to choose rightly. . . . [Cf: 4MR233.04] p. 3, Para. 5, [1878MS].

Sinners are continually crying, "You are narrow, so narrow." "Liberalism," cry the lawless; "Bring not your claims of law upon us." "The religion of Christ," says another, "is too hard. I cannot be a Christian; it involves too much." . . . [Cf: 4MR234.01] p. 3, Para. 6, [1878MS].

Jesus was sinless and had no dread of the consequences of sin. With this exception His condition was as yours. You have not a difficulty

that did not press with equal weight upon Him, not a sorrow that His heart has not experienced. His feelings could be hurt with neglect, with indifference of professed friends, as easily as yours. Is your path thorny? Christ's was so in a tenfold sense. Are you distressed? So was He. How well fitted was Christ to be an example! [Cf: 4MR234.02] p. 3, Para. 7, [1878MS].

Jesus was thirty years old before He entered His public ministry. The period of His childhood and youth was one of comparative obscurity, but of the highest importance. He was in this obscurity laying the foundation of a sound constitution and vigorous mind. He "grew, and waxed strong in spirit" (Luke 1:80). It is not as a man bending under the pressure of age that Jesus is revealed to us traversing the hills of Judea. He was in the strength of His manhood. Jesus once stood in age just where you now stand. Your circumstances, your cogitations at this period of your life, Jesus has had. He cannot overlook you at this critical period. He sees your dangers. He is acquainted with your temptations. He invites you to follow His example. [Cf: 4MR234.03] p. 4, Para. 1, [1878MS].

The character of Christ was one of unexampled excellence, embracing everything pure, true, lovely, and of good report. We have no knowledge of His ever visiting a party of pleasure or a dance hall, and yet He was the perfection of grace and courtly bearing. Christ was no novice; He was distinguished for the high intellectual powers He possessed even in the morning of His life. His youth was not wasted in indolence, neither was it wasted in sensual pleasure, self-indulgence, or frittered away in things of no profit. Not one of his hours from childhood to manhood was misspent, none were misappropriated. [Cf: 4MR234.04] p. 4, Para. 2, [1878MS].

The inspired record says of Him: "Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52). As he grew in years He grew in knowledge. He lived temperately; his precious hours were not wasted in dissipating pleasures. He had a truly healthy body and true powers of mind. His physical and mental powers could be expanded and developed as yours or any other youth's. The Word of God was His study, as it should be yours. [Cf: 4MR235.01] p. 4, Para. 3, [1878MS].

Take Jesus as your standard. Imitate His life. Fall in love with His character. Walk as Christ walked. A new spring will be given to your intellectual faculties, a larger scope to your thoughts, when you bring your powers into vigorous contact with eternal things, which are intrinsically grand and great. [Cf: 4MR235.02] p. 4, Para. 4, [1878MS].

Thoughts of God and of heaven are ennobling. There is no limit to the height you may reach. . . . Vital religion is of such a character that it will widen the scope and stimulate the movements of the human understanding. There is nothing belittling in the pure religion of Christ. The gospel received will bow down the loftiness of human understanding and lay the haughtiness of men low, that God alone may be exalted. But in this it does not dwarf the intellect and cripple the energies. It transforms the man, renewing his heart, changing his character, and not cramping the intellect. [Cf: 4MR235.03] p. 4, Para. 5, [1878MS].

True religion unfolds and calls out the mental energies. Conviction and repentance of sin, renunciation of self, and trust in the merits of the blood of Christ cannot be experienced without the individual being made more thoughtful, more intellectual, than he was before. No one will become mentally imbecile by having his attention directed to God. Connection with God is connection with all true wisdom. [Cf: 4MR236.01] p. 4, Para. 6, [1878MS].

But I expect you will become weary of this long letter. Indeed, I had no thought of writing this long letter when I commenced, but I have gone on and on as my thoughts have pressed upon me until you see them on paper. [Cf: 4MR236.02] p. 5, Para. 1, [1878MS].

Frank, will you be a Christian now? Will you be converted to God? Return from your backsliding and repent before God. You alone can break the chains of Satan that bind you. Come fully on the Lord's side.-- Letter 17, 1878, pp. 1-6. (To F. E. Belden, March 14, 1878.) [Cf: 4MR236.03] p. 5, Para. 2, [1878MS].

Although I miss you very, very much, and love you, yet I feel at present I belong to God to wait for and do His will. I tell you freely it is a great sacrifice to my feelings to have you separated from me as you are, and yet it seems to be that it is as God would have it, and I must be reconciled. It has been hard, so hard. [Cf: 5MR174.05] p. 5, Para. 3, [1878MS].

I wept and prayed and pondered and wept again, and the steady conviction forces itself upon me that it is right as it is. God's work is great. It demands our first attention. Separated as we are, we shall not be influenced by each other but we shall look to God separately and do our work in His fear and to His glory.--Letter 32, 1878, p. 1. (To "Dear Husband," June 24, 1878.) [Cf: 5MR175.01] p. 5, Para. 4, [1878MS].

When I got off the boat, when I walked up through the streets, it seemed to me as though I was still on the boat, and I would step so high that people must have thought I was drunk. . . . [Cf: 5MR177.02] p. 5, Para. 5, [1878MS].

Just at the entrance to the campground was a large tree, and they told us that that tree had been the place of the Indians' burying ground. Here they would lay their dead until they could take them away to some other spot.--Ms 4, 1878, p. 1. (E. G. White visit to Oregon State Prison, undated.) [Cf: 5MR177.03] p. 5, Para. 6, [1878MS].

We have much hope that this camp meeting shall prove a success. We pray much that God will be with us. [Cf: 5MR177.04] p. 5, Para. 7, [1878MS].

I miss James, oh, so much. And I have feelings of indescribable loneliness, but yet I am among kind friends who do all for me that they can.--Letter 29, 1878, p. 1. (To Lucinda Hall, June 19, 1878.) [Cf: 5MR177.05] p. 5, Para. 8, [1878MS].

I am recovering from my sickness and hope to be in good running order by camp meeting time.--Letter 30, 1878, p. 1. (To "Dear Son Edson,"

June 20, 1878.) [Cf: 5MR177.06] p. 5, Para. 9, [1878MS].

I enjoyed looking at the many different kinds of trees in the park but most of all I enjoyed looking at the noble pines. There are medicinal properties in the fragrance of these trees. "Life, life," my husband used to say when riding amongst the pines. "Breathe deep, Ellen; fill your lungs with the fragrant, life-giving atmosphere."--Letter 293, 1904, pp. 5, 6. (To Brother and Sister Belden, October 17, 1904.) [Cf: 5MR177.01] p. 5, Para. 10, [1878MS].

Our people are desirous of showing what a campground can be and should be. I think they will make a success of it. [Cf: 5MR178.01] p. 6, Para. 1, [1878MS].

It is nearly one week now before the camp meeting commences. Next Thursday I shall have my tent upon the ground. . . . I cannot sleep nights. My heart is drawn out in prayer to God for a fitness for the work. He will hear; He will answer. I shall be imbued with His Spirit. I shall be strengthened by His might. I have not a doubt of it. Work! I need not cross the plains to find it. It is heaping up everywhere. The harvest is ripe for the sickle and so few laborers. I have no course to mark out for you, not even a suggestion to make. I leave you with your God. Seek His counsel and all will be well. You need have no fears that my judgment or ideas shall conflict with yours. God will teach us. Trust in Him. But my work must be here on the Coast till I get marching orders.--Letter 31, 1878, pp. 2, 4. (To "Dear Husband," June 20, 1878.) [Cf: 5MR178.02] p. 6, Para. 2, [1878MS].

It has cost considerable labor to take a forest and prepare it for a campground, making it attractive and beautiful; but this has been done here. It is the admiration of all who look upon it. The man owning the ground has promised them the land for five years without cost to them, in consideration of the work done to prepare it. The trees are fir and tower up high like the redwood trees of California, only more beautiful in foliage. Some oak and walnut are interspersed. White pine here reminds me of Maine. The very atmosphere is fragrant with the perfume of these evergreen trees. [Cf: 5MR178.03] p. 6, Para. 3, [1878MS].

One day of our meeting is already in the past and soon the first camp meeting in Oregon will be ended. Will there be souls saved as the result of this effort? May God work for us, is my prayer.--Letter 35, 1878, pp. 2, 3. (To "Dear Husband," June 27, 1878.) [Cf: 5MR178.04] p. 6, Para. 4, [1878MS].

Yesterday by invitation I spoke to the prisoners. . . . I was surprised to see so fine a company of intelligent men. Oh, so sad! So many young men, younger than our own dear boys, so bright and looking as though they might fill any position in society. You would not dream that they were prisoners, only as you looked upon their strange dress. And this was so neat and clean; there was nothing repulsive in their appearance. [Cf: 5MR179.01] p. 6, Para. 5, [1878MS].

The superintendent first ushered us in and then at the sound of the bell the heavy iron bolts were drawn back with a loud noise, and there swarmed from their cells one hundred and fifty prisoners. Then we were locked in with them--the warden, superintendent's wife--a Southern lady--Brother and Sister Carter, Sister Jordan, and myself. The

prisoners sang, led by Brother Carter. There was an organ. The performer was a young man, an excellent musician, a man of promise--yet oh, how sad, a convict! I engaged in prayer and every brow bowed. They sang again and then I addressed them. [Cf: 5MR179.02] p. 6, Para. 6, [1878MS].

They listened with the most profound attention as I spoke from these words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." . . . [Cf: 5MR179.03] p. 6, Para. 7, [1878MS].

The people listened with the most solemn mien, and the tearful eye and quivering lip showed that their hearts, although calloused with sin, felt the words spoken. [Cf: 5MR179.04] p. 7, Para. 1, [1878MS].

Again the heavy bolts were withdrawn, and the prisoners went slowly back to their cells. After all had gone, I was let out. I was introduced to the president and wife. She grasped my hand cordially. Said she: "I would not have lost this opportunity to hear what I have heard for anything. It was all so clear, so simple, and yet so elevating. Women can do far more than men in speaking to these convicts. They can come straight to their hearts." She thanked me for coming and invited me to come again. [Cf: 5MR179.05] p. 7, Para. 2, [1878MS].

I was asked if I wished to view the prison cells, and I answered, No. Were my husband with me I would talk with some of the prisoners and visit the cells, but as I was without my husband I did not wish to do so. [Cf: 5MR180.01] p. 7, Para. 3, [1878MS].

I tried to imagine the youth around me as my boys, and to talk with them from a mother's heart of love and sympathy, with no thought of lowering the standard to meet them in their sinful, lawless state, but to exalt the law and hold the standard of the cross of Christ high, and then show them the path of virtue and obedience. . . . [Cf: 5MR180.02] p. 7, Para. 4, [1878MS].

The church in Salem are begging of me to stay with them and labor at least one month. This is an important place. There are many interests here. But I answer them, "No. I have work to do elsewhere."--Letter 32, 1878, pp. 2-4. (To "Dear Husband," June 24, 1878.) [Cf: 5MR180.03] p. 7, Para. 5, [1878MS].

God has given me a testimony to bear to His people that He has given to no other one and I must bear this testimony which is like fire shut up in my bones. I have given myself to the Lord and I feel like praying much and working also. [Cf: 5MR180.04] p. 7, Para. 6, [1878MS].

I would love to see you before you go to Europe but I do not expect to see you. I have given you to God. You and Mary are very dear to me but you both belong to God. I would not hedge up your way for an instant to gratify my motherly feelings. God gave His dear Son to die for sinful man and shall I let selfish feelings come in? No, no, I never expect to look upon your faces again until I meet you around the great white throne. Not a murmur is in my heart. I feel that God has been good to me. He has honored me in giving me children that He can use in His work to advance His cause. This is the greatest blessing that a mother can

have, to know that her children are striving in every direction to benefit man and glorify God. These words are expressive of my feelings: "Do something, do it soon with all thy might; An angel's wing would droop if long at rest, And God Himself, inactive were no longer blest."--Letter 36, 1878, p. 1. (To "Dear Willie" [W. C. White], June 28, 1878.) [Cf: 5MR180.05] p. 7, Para. 7, [1878MS].

Every berth and every position on deck where people could bunk down was secured in the *Oregon*. . . . From eight hundred to a thousand people sailed on the *Republican* for five dollars and back. We shall have to pay fifteen. We paid twenty-five coming up.--Letter 39, 1878, p. 2. (To "Dear Husband," July 8, 1878.) [Cf: 5MR181.01] p. 7, Para. 8, [1878MS].

Last night I had quite an experience. The captain told me I should have the porthole open in my berth on lower deck. I heard something I cannot describe. I sprang up and said, "What is that, Edith [Donaldson]?" But the words were scarcely spoken when a stream of water rushed into my berth. I called the steward and he set things in order. . . . He closed the porthole, and thus ended the fresh air I was to have in my stateroom. . . . [Cf: 5MR181.02] p. 8, Para. 1, [1878MS].

In the dining saloon, there was a table where the so-called nobility were seated--the wealthy men of Oakland and San Francisco. They partook freely of wine, and as one of these men, about sixty years old, became warmed up with wine he felt and talked and acted as Belshazzar did under the influence of wine. . . . This man called in a loud, boisterous voice, "Steward, bring me more claret." It was brought. He held it up so that all at the table could view it. "Here," said he, "is my Christ, all the Christ I want, gentlemen. This is my Jesus. This is good cheer," and drained the glass, others following his example. . . . [Cf: 5MR182.01] p. 8, Para. 2, [1878MS].

Some laughed as if this were a pleasant joke, while some looked ashamed and disgusted. . . . The word comes that there is a school of whales in sight and I am called to see them. It is quite an interesting spectacle to see these monsters of the deep spouting the water high up from the ocean. This is a little diversity in our monotonous journey. [Cf: 5MR182.02] p. 8, Para. 3, [1878MS].

I love to watch the waves of the mighty ocean rolling up mountain high. I love to think of One who has power to say, "Here shall thy proud waves be stayed." "Hitherto shalt thou come, but no further." Job 38:11.--Letter 40a, 1878, pp. 2, 3. (To "Dear Husband," July 11, 1878.) [Cf: 5MR182.03] p. 8, Para. 4, [1878MS].

I miss you here so much, but the Lord has not left me alone. Today has been a precious day to us in Oregon. The Spirit of the Lord was manifested in a most marked manner in the nine-o'clock social meeting. Many humble, good testimonies were borne and the melting Spirit of God rested upon preachers and people. . . . [Cf: 5MR232.04] p. 8, Para. 5, [1878MS].

The Spirit of the Lord rested upon the congregation. His sweet, melting power was in our midst. How thankful we should be for these heavenly tokens!--Letter 37, 1878. (To "Dear Husband," June 28, 1878.) [Cf: 5MR233.01] p. 8, Para. 6, [1878MS].

Brother Andrews left his aged mother, an only brother . . . and many friends in America, to obey the call of God and enter this new missionary field. He came to you at quite a sacrifice. [Cf: 5MR435.02] p. 8, Para. 7, [1878MS].

Elder Andrews is a conscientious servant of Jesus Christ. . . . We sent you the ablest man in all our ranks. . . . We needed Elder Andrews here. But we thought his great caution, his experience, his God-fearing dignity in the desk, would be just what you needed. We hoped you would accept his counsel, and aid him in every way possible while he was a stranger in a strange country.--Letter 2a, 1878. (To "Dear Brethren in Switzerland," August 29, 1878.) [Cf: 5MR435.03] p. 8, Para. 8, [1878MS].

The news which reached us last night was sad indeed to us all. . . . I knew that God would sustain you under your great loss. . . . God knew what was best for her [J. N. Andrews's daughter, Mary] and for you. . . . You are not a stranger to Jesus and His love. . . . [Cf: 5MR436.02] p. 9, Para. 1, [1878MS].

The Lord loves you, my dear brother. He loves you. . . . A better day is coming, precious to the faithful ones. . . . I was shown you with head bowed down and mourning as you followed Mary to her last home in this world. [Cf: 5MR436.03] p. 9, Para. 2, [1878MS].

Then I saw the Lord look lovingly upon you. I saw the Life-giver come and your wife and children come forth from their graves clothed with immortal splendor. Look at the things which are unseen. . . . May God bless and encourage your heart, is my prayer. Your sympathizing sister, (signed) Ellen G. White.--Letter 71, 1878. (To J. N. Andrews, December 5, 1878.) [Cf: 5MR436.04] p. 9, Para. 3, [1878MS].

Elders and deacons are chosen to have a care for the prosperity of the church; yet these leaders, especially in young churches, should not feel at liberty, on their own judgment and responsibility, to cut off offending members from the church; they are not invested with such authority. Many indulge a zeal like that of Jehu, and rashly venture to make decisions in matters of grave importance, while they themselves have no connection with God. They should humbly and earnestly seek wisdom from the One who has placed them in their position, and should be very modest in assuming responsibilities. They should also lay the matter before the president of their conference; and counsel with him.--Manuscript 1, 1878. (To the church at Ligonier, Indiana, October, 1878.) [Cf: 5MR446.01] p. 9, Para. 4, [1878MS].

Brother V came to us, and we tried to do our duty to him. But when he returned to Switzerland, and when Elder Andrews visited that country, he did not do by Elder Andrews as we had done by him. He did not help Elder Andrews as we had a right to expect he would. He created suspicion and jealousy of Elder Andrews. He did not give the correct translation of his teachings, but made some of his remarks to be regarded with disfavor because they were made stronger than Elder Andrews designed to give them.--Letter 2a, 1878, p. 6. (To "Dear Brethren in Switzerland," August 29, 1878.) [Cf: 6MR113.02] p. 9, Para. 5, [1878MS].

I have felt greatly perplexed to know just what to do in the case of your father. He seems to have mind enough, but is forever studying his own feelings, which eclipses faith. He gets habits and notions, such as wetting his head and hands and feet. All these are innocent, but carried to excess are doing him great injury. . . . The restlessness, wanting to be riding continually, is very difficult to manage. . . . These habits keep his mind centered upon himself. . . . I feel so sorry for poor Father.--Letter 18, 1878, pp. 1, 2. (To W. C. White, March 20, 1878.) [Cf: 6MR304.01] p. 9, Para. 6, [1878MS].

For eight months I have been on a constant strain of anxiety and now I feel the care lifted somewhat. I feel as though I was running down like an old clock but I shall rally again soon.--Letter 65, 1878, p. 1. (To W. C. White, April 2, 1878.) [Cf: 6MR304.02] p. 9, Para. 7, [1878MS].

Why are you thinking Elder Loughborough the man for Old England? . . . I should select others before him. . . . Hurrying Loughborough to Old England is in my mind an oversight in judgment.--Letter 39, 1878, pp. 2, 3. (To James White, July 8, 1878.) [Cf: 6MR304.03] p. 10, Para. 1, [1878MS].

God took six days to make our world when he could have spoken it into existence in one.--Letter 7a, 1878, p. 2. (To W. C. White, undated.) [Cf: 8MR412.01] p. 10, Para. 2, [1878MS].

Sympathy in Sorrow.--We deeply sympathize with you in your great sorrow, but we sorrow not as those who have no hope. . . --Letter 71, 1878, p. 1. (To J.N. Andrews, Dec. 5, 1878.) [Cf: 9MR314.04] p. 10, Para. 3, [1878MS].

We hope [James White, and William C. White and his wife] will be cheerful and happy while you are in the mountains. This precious opportunity of being all together as you now are may never come to you again. Make the most of it. Do not regard this time of recreation as a drudgery or a task. Lay aside your work; let the writings go. Go over into the park and see all that you can. Get all the pleasure you can out of this little season. I sometimes fear we do not appreciate these precious opportunities and privileges until they pass, and it is too late. [Cf: 9MR316.01] p. 10, Para. 4, [1878MS].

Father, our writing can be done in the winter. Lay it aside now. Throw off every burden, and be a carefree boy again. Will and Mary, if they stay in the mountains a few weeks longer, should neither study nor write. They should be made happy for this season, that they may be able to look back to this time as a season of unalloyed pleasure. Willie will soon be plunged into caretaking and burden bearing again. Let him now be as free as the birds of the air. Mary has never had a childhood any more than Willie has had a boyhood. The few days you now have together, improve. Roam about, camp out, fish, hunt, go to places that you have not seen, rest as you go, and enjoy everything. Then come back to your work fresh and vigorous. [Cf: 9MR316.02] p. 10, Para. 5, [1878MS].

Emma, dear child--may God bless our daughter Emma; and may this little season, when you can be with sister and brother and father, be full of pleasure, and devoid of one dark chapter. I should have loved to remain with you, but I am content, because I believe that I am where the Lord

would have me. [Cf: 9MR316.03] p. 10, Para. 6, [1878MS].

Now I entreat you to make the most of the few weeks left you. Let nothing keep you confined to the house. Forget that there is anything to be written. There is enough already written for our people to digest. Then, when new matter does come out, it will come from minds that are fresh, because they have been strengthened and invigorated by rest and change. [Cf: 9MR317.01] p. 10, Para. 7, [1878MS].

Father needs to be a boy again. Roam all around. Climb the mountain steps. Ride horseback. Find something new each day to see and enjoy. This will be for Father's health. Do not spend any anxious thought on me. You will see how well I will appear after the camp meetings are over. God lives, and because He lives, I hope to live also. I am debilitated just now, but this does not discourage me one bit. I shall lean heavily upon the divine arm, and I shall not faint nor fall. And I assure you that you will be gainers, if you will all determine to be free as boys and girls again. Strive to make each other happy. Then angels will look on and smile, and they will write for you a record that you will not be ashamed to read. [Cf: 9MR317.02] p. 10, Para. 8, [1878MS].

Now, Father, you are with your dear children. You may never have this privilege again. I repeat once more, Make the most of it. Do not think that so much writing is necessary. This will keep. Lay all such work aside. I know you will all please God much better by seeking to build up your strength, and laying in a good stock of vitality that you can draw upon in time of need. I should feel sad to see this precious opportunity spoiled by your doing unnecessary things in the line of writing.-- *Letter 1, 1878, pp. 2-4.* (To "Dear Husband and Children Three," Aug. 24, 1878.) [Cf: 9MR317.03] p. 11, Para. 1, [1878MS].

I sent word that I could furnish materials for volume 4 [*Spirit of Prophecy*] but I must have been wild. Father needs a great deal of my time, and should I attempt to write, I must give my whole time to it. Heretofore I have had a copyist who took charge of all the proofs and who furnished a very nice copy. [Cf: 10MR12.01] p. 11, Para. 2, [1878MS].

You well know my deficiency in this respect. It is a great task for me to arrange my matter to be placed in the hands of the printer without any aid in the matter. If I could do as I have done, write and have a competent copyist prepare my writings for the press, I could do considerable. But as it is, I dare not promise copy to get out a form oftener than once in two weeks, even if I can do that.--*Letter 4d, 1878.* (To W. C. and Mary White, Jan. 22, 1878.) [Cf: 10MR12.02] p. 11, Para. 3, [1878MS].

Ellen White's Resolve--There is work enough to do, and let us hide in God and seek to obtain purity of heart, meekness, and lowliness of spirit, and to be refined and sanctified, fit for the Master's use here, and the heavenly home of the blest and holy hereafter. I will not live for self. I will not lose sight of the self-denying, self-sacrificing Redeemer. He pleased not Himself. I shall be glad to hear from you any time and will write as often as I can.--*Letter 32, 1878, p. 5.* (To Edson White, June 24, 1878.) [Cf: 10MR38.01] p. 11, Para. 4, [1878MS].

Cheyenne, Wyoming, August 21, 1878--We are now in the hotel waiting the overland train from California. It is rather warm. We have had no sleep of any account yet. I left one package of "Sunshine Series" for that gentleman who attended to the sprained ankle. The package of hominy is in father's room on the shelf. We feel that we will get through all right. I feel that I am in the way of my duty, although I am very tired, and long for rest. The train comes to take us at half-past three. I hope you will all go over to the park and have a pleasant camping trip. You may never have as good a time again to make this trip.--Letter 45, 1878, p. 1. (Post card to Ellen White's family, who were vacationing at Rollinsville, Colorado.) [Cf: 11MR56.01] p. 11, Para. 5, [1878MS].

Council Bluffs, Iowa, August 22, 1878--We have made the change all right. Glad you were not on board today; hot, almost unendurable. We have a lower berth in drawing-room car. Well situated. Three dollars to Chicago. Cheap enough, I think. I am glad that so many of you are in the cool mountains. Stay there as long as you can. I think Emma would be rather oppressed with her woolen dress. I am glad she is not on board this train. The heat would wilt and exhaust her. At one time today it seemed as though I should faint away, but a cool breeze sprang up and we feel better. I think I am in the way of duty. It is fearfully oppressive, yet God will sustain.--Letter 45, 1878, pp. 1,2. (Post card to James White.) [Cf: 11MR56.02] p. 11, Para. 6, [1878MS].

Chicago (?) , October 23, 1878--We left Battle Creek Wednesday, October 23. Found Brother Armstrong waiting for us. Took a streetcar after walking a quarter of a mile with our baggage. We rode about five miles to the home of Brother Armstrong. We found a cheerful fire in the sitting room. This was our sleeping room. After social conversation we had a season of prayer and retired feeling we were blessed indeed.--Ms. 5, 1878, p. 1. (Diary entry.) [Cf: 11MR57.01] p. 12, Para. 1, [1878MS].

Chicago, October 24, 1878--Thursday morning. Rested well through the night. Awakened with feelings of gratitude for the favors received and the blessings of God with which He has abundantly supplied us. My heart goes out to God in prayer for His guidance and His grace. [Cf: 11MR57.02] p. 12, Para. 2, [1878MS].

We met Elder Butler and Elder Andrews' mother in the Chicago depot. Elder Butler was on his way to Battle Creek. He assisted us in re-checking baggage and in moving baggage to sleeping car. Brother Armstrong's daughter was very attentive, accompanying us to depot and interesting herself in our being properly arranged in the car.--Ms. 5, 1878, p. 1. (Diary entry.) [Cf: 11MR57.03] p. 12, Para. 3, [1878MS].

Between Chicago and Richland, Kansas, October 25, 1878--On the cars. Rested well last night. We had our window open and gave our lungs food. The cars were very hot, and no ventilation was allowed from the ventilator above. This morning there is a great complaint of faintness and languor when no effort is made to give us fresh air. There are thirty who have passed the night in a closed car. Emanations from the bodies and exhalations from the lungs have poisoned the air, yet no windows except mine have been raised to let in the rich blessing heaven has provided in fresh, pure air. Must the health and life of travelers

be imperiled by being left to the control of ignorant porters and one or two sick passengers? We will have air from outside. We will not endanger health and life because of the ignorance of porters. [Cf: 11MR57.04] p. 12, Para. 4, [1878MS].

We changed cars at Kansas City. The porter put us in the wrong car and we were obliged to pay six dollars for our passage over the road. When we arrived at Topeka we met Brother Miller, a stranger to us, but he had a printed notice pinned upon his coat--"Camp Meeting." We made ourselves acquainted and were soon preparing to step on board his carriage. In my great weariness and hurry I left my velvet sacque. The depot was crowded and I overlooked it. I did not discover my loss until we had gone about five miles. At first I was much troubled but I fought with my feelings until I had them under control and the conflict was ended and peace took the place of regret and unhappiness. [Cf: 11MR58.01] p. 12, Para. 5, [1878MS].

We rode twelve miles over the broad prairie. It was keen cold. We became thoroughly chilled, for we had not even a laprobe or buffalo robe to cover our feet and limbs. When we arrived on the ground [at Richland, Kansas] we found a small board tent made for us, furnished with bed, table, and stove, and having floor with carpet on it. We were made very comfortable. We felt thankful in our hearts to our dear friends for this thoughtful care and tenderness of us. A crock was brought with a very fine chrysanthemum in full bloom. We rested and slept well that night.--Ms. 5, 1878, pp. 1, 2. (Diary entry.) [Cf: 11MR58.02] p. 12, Para. 6, [1878MS].

Church Discipline to Be Considered in the Fear of God--Elders and deacons are chosen to have a care for the prosperity of the church; yet these leaders, especially in young churches, should not feel at liberty, on their own judgment and responsibility, to cut off offending members from the church; they are not invested with such authority. Many indulge a zeal like that of Jehu and rashly venture to make decisions in matters of grave importance, while they themselves have no connection with God. They should humbly and earnestly seek wisdom from the One who has placed them in their position, and should be very modest in assuming responsibilities. They should also lay the matter before the president of their conference and counsel with him. At some appointed time the subject should be patiently considered. In the fear of God, with much humility and sorrow for the erring, who are the purchase of the blood of Christ, with earnest, humble prayer the proper officers should deal with the offenders. How different has been the course when, with self-assumed authority and a hard, unfeeling spirit, accusations have been made and souls have been thrust out of the church of Christ. [Cf: 12MR113.01] p. 13, Para. 1, [1878MS].

The matter should be thoroughly investigated before any action is taken. Let such questions as the following be carefully considered: What is the charge brought against the erring? Has the law of God been willfully transgressed? Has the offender been dishonest in his dealing with his brethren or the world? Has he been guilty of licentious conduct? Has he been untruthful? Has he practiced deception? Has he been severe, overbearing, and abusive in his family, with his neighbors, his brethren, or worldlings? Has he shown a spirit of penuriousness, selfishness, covetousness, doubt, faultfinding, or talebearing? Has he talked of the faults of his brethren, magnifying

their wrongs, and cherished a spirit of bitterness toward them, thus endangering the prosperity and unity of the church? [Cf: 12MR113.02] p. 13, Para. 2, [1878MS].

All these points require careful consideration, but the next question is, What course has been pursued toward the erring? Has the Bible rule been followed to the letter? Read before the church the rules given them by their Captain, and let the question be asked, Have they obeyed orders like faithful soldiers in the army? To go contrary to the positive orders of the Captain of our salvation is deserving of severest censure by those whom God has placed in authority. [Cf: 12MR114.01] p. 13, Para. 3, [1878MS].

Those who constitute the active element in the church at Ligonier are the ones who should see their wrongs and be willing to confess them, or they should be disconnected from the church. Their spirits are strong and uncontrollable; if checked lightly today, they will rise in triumph tomorrow if they have a chance. They will gather about them those who cannot see and understand their spirit and who will oppose any influence that would check their movements. [Cf: 12MR114.02] p. 13, Para. 4, [1878MS].

There is always danger and trouble in any church which is composed mostly of family connections. This is the curse of the Ligonier church. Relatives who are unconsecrated sympathize with one another and thus a sinful harmony exists among them. Jesus is united to His people by a love far greater and more enduring than ever bound together the hearts of human kindred. This love, so deep, so unchanging, is a continual assurance of His faithfulness to support the weak, confirm the wavering, comfort the feeble-minded, and bind up the bruises of the soul. Oh, wondrous love, that should lead the Saviour to yield up His honor, His glory, His royal throne and royal court, and for our sakes become poor, that we through His poverty might be made rich! [Cf: 12MR114.03] p. 13, Para. 5, [1878MS].

In order to secure us to Himself and ensure our eternal salvation He gave all that He had--His riches, His glory, and His own precious life. For us He endured the agony of the Garden of Gethsemane, when the mysterious cup trembled in His hand and His anguished soul cried out, "Father, if it be possible, let this cup pass from Me." From His pale, quivering lips came this anguished prayer, and then the words of submission, "O My Father, if this cup may not pass away from Me except I drink it, Thy will be done." An angel from heaven strengthened the royal Sufferer to tread His blood-stained path to Calvary, and to drink the cup of suffering to its very dregs. Oh, why was all this suffering, this ignominy, and torturing agony? It was that by this sacrifice of Himself His love might stand revealed, that He might woo men from the ways of sin. After man has cost so much, will He leave him now? Oh no, no! He is faithful that has promised; His arms are outstretched to clasp the repentant, believing ones to His heart of love, with all the tenderness of divine affection. In Jesus we have an enduring, unchanging friend, and though all earthly prospects should fail and every earthly friend prove treacherous, yet He is faithful still. [Cf: 12MR115.01] p. 14, Para. 1, [1878MS].

His servants are as dear to Him as the apple of the eye. In trial, in want, in perplexity and distress, we are not alone; at every step, in

tones of assurance, He bids us, "Follow Me." "I will never leave nor forsake thee." But this blessed assurance is given only on condition of our obedience and faithfulness to Him. [Cf: 12MR115.02] p. 14, Para. 2, [1878MS].

In view of the infinite price paid for man's redemption, how dare any professing the name of Christ treat with indifference one of His little ones? How carefully should brethren and sisters in the church guard every word and action, lest they hurt the oil and the wine! How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ! How faithfully and earnestly should they labor to lift up the desponding and the discouraged! How tenderly should they treat those who are trying to obey the truth and have no encouragement at home, who have constantly to breathe the atmosphere of unbelief and darkness! [Cf: 12MR116.01] p. 14, Para. 3, [1878MS].

In what contrast to the course of our Exemplar has been that pursued by Sister A and those connected with her. The reason is, they have not the spirit of Christ. He does not dwell in them. Satan will in every conceivable manner obstruct the path of all who try to follow the Saviour, and when Christ's professed friends allow themselves to tear down, to discourage and destroy, they show that they are not of Christ, but of Satan, for his works they do.--Ms 1, 1878, pp. 3-8. (To the Church at Ligonier, Indiana, n.d.) [Cf: 12MR116.02] p. 14, Para. 4, [1878MS].

(Written December 26, 1878, from Denison, Texas, to "Dear Family at Battle Creek--Willie, Mary, Aunt Mary, Edith, Addie and May, and Brother and Sister Sawyer.")--I suppose you will be interested to know how we spent Christmas. The day before Christmas, we went to town, and it was tediously cold. I suffered with cold. I never remember of its being much colder in Michigan. But Brother Moore's people were living in a tent and were very uncomfortable. We were determined he should not live thus, and we commenced to bring about a change. We moved them into Sister Bahler's old house, which was very open but better than a tent, for several nights. We had divided our bedding with them to keep them from suffering. [Cf: 14MR318.01] p. 14, Para. 5, [1878MS].

We then went to the city and purchased for them flour, white and graham; sugar, a bone of meat, butter out of the question. We laid out \$10 for clothing to make them comfortable, and necessary furniture to get along. I will tell you everything they had for breakfast--a few corn gems and a little beef suet fat. Not a chair; a straw bed and a comfortable laid over it. The children had an old rug and blanket laid under them. Sister Moore had no shoes, no comfortable clothing. He had no pants fit to be seen. [Cf: 14MR318.02] p. 15, Para. 1, [1878MS].

Christmas morning we all took breakfast together--James Cornell; Florence and Clara, their two girls; Brother and Sister Moore and their three children; Sister Bahler and Etta, a girl living with them; and Sister Daniells, our cook, Father, and myself. We had a quarter of venison cooked, and stuffing. It was as tender as a chicken. We all enjoyed it very much. There is plenty of venison in market. [Cf: 14MR318.03] p. 15, Para. 2, [1878MS].

I have not seen in years so much poverty as I have seen since I have come to Texas. Brother Moore has had poor health, and he has nothing--

not a cent to get provisions with. We must help that family or they must suffer for the very necessities of life. I have put those flannel sheets [that] you sent me, on his bed. He is now unable to work because of pleurisy. I gave each of the Cornell girls a dress, which they needed very much. I cannot see want and misery and enjoy the comforts of life. [Cf: 14MR319.01] p. 15, Para. 3, [1878MS].

James Cornell earns but little now. He has much suffering with rheumatism. Roxanna has been almost dead with asthma, but she is recovering now from a long siege of distressing illness. [Cf: 14MR319.02] p. 15, Para. 4, [1878MS].

You cannot tell how I have worked early and late to get off the testimonies, and there is just as much to come yet, unwritten. Very important matter I am writing in regard to the sanitarium and college and office. I have great freedom in writing. [Cf: 14MR319.03] p. 15, Para. 5, [1878MS].

Father is very kind, cheerful, and happy. His labor of preparing matter has been very taxing to him, but he has kept exercising, chopping wood and bringing it in, walking to [the] post office and back, one mile and a half in going and coming. He has physical exercise, aplenty of it; cares mostly for his own team. You see what a change has taken place with him. [Cf: 14MR319.04] p. 15, Para. 6, [1878MS].

I am astonished at myself that I can do so much. I do not give credit to the climate, for I fail to see the especial advantages Texas has over Michigan except in so much fearful sickness, which is a disadvantage. [Cf: 14MR319.05] p. 15, Para. 7, [1878MS].

We have a nice, plastered house; a fire all day, and yet for several nights our wash bowl has been frozen over, and the mug containing my teeth was frozen in so solid [they] had to be melted out. Last night the ground was covered with snow, but I do not dislike this cool, bracing air at all. [Cf: 14MR320.01] p. 15, Para. 8, [1878MS].

We have been to [the] depot three days in succession for Brother Huey and our copyist. I would like to know how long you think to keep me without my copyist. I shall write some loud letters soon if you do not send us help. You can have no better copy than you have had unless you provide me help. [Cf: 14MR320.02] p. 16, Para. 1, [1878MS].

We are getting along very well here; now have a good wagon and horses, not bought but using them. We enjoy every pleasant day when not driven by writing, in riding out. The roads are sandy and excellent. [Cf: 14MR320.03] p. 16, Para. 2, [1878MS].

Father has just finished the first two chapters upon the *Spirit of Prophecy, EI No. I, for Signs*. We feel deeply the necessity of our people being aroused to sense their duty. We must keep so near to God as to maintain our simplicity and our humility. We must guard ourselves on the right hand and on the left, that Satan shall not have any advantage. We can have the Spirit and sanctifying power of the truth in our hearts if we will watch and pray and rely fully on the merits of the blood of the Lamb of God, who taketh away the sins of the world. [Cf: 14MR320.04] p. 16, Para. 3, [1878MS].

We may realize the special blessing of God if we will only believe and pray with living faith. We are too cold, too faithless. We expect too little. Let us draw [near] to God with full assurance of faith, and not be discouraged. We, every one, have an individual work before us, a personal effort to make for our own salvation and the salvation of our fellow men. We can do nothing in the great plan of salvation without a living connection with God. We should not rest without the evidence that our ways please God. We have no time to lose. We must be in earnest in this matter; the work of overcoming is not child's play but a reality. [Cf: 14MR320.05] p. 16, Para. 4, [1878MS].

We think of you all with the tenderest feelings. We received an excellent letter from Brother Smouse and will write him ere long. I hope he will write often. I like the spirit of his letter. [Cf: 14MR321.01] p. 16, Para. 5, [1878MS].

We are retired here; no visitors, nothing to call our attention from our work. We are all working all the time, that is, I am. Father cannot confine himself closely. [Cf: 14MR321.02] p. 16, Para. 6, [1878MS].

Tell my good sisters in Battle Creek, I would be pleased to have them write often. [Cf: 14MR321.03] p. 16, Para. 7, [1878MS].

Much love to you all. Be of good cheer, and live at the feet of Jesus. [Cf: 14MR321.04] p. 16, Para. 8, [1878MS].

Daughter Mary, you write that you wrote my sister to send part of that dress goods to Lizzie Tenney. That is my husband's sister, not my twin sister whose name is Lizzie Bangs. You should have found out Mary Foss' address and then written to her for an answer, and not let the matter rest. I fear they have not gotten the box and may never get it. Do write again.--Letter 63, 1878. [Cf: 14MR321.05] p. 16, Para. 9, [1878MS].

Worth of a Soul--Our ministers must feel the peril as well as the worth of souls. Never can the worth of a soul be estimated, except through the cross and in measuring eternity. A sinner saved from death is to save other souls from death.--Letter 37, 1878, p. 4. (Written June 28, 1878, from Salem, Oregon, to James White.) [Cf: 15MR132.01] p. 17, Para. 1, [1878MS].

The Evils of Pharisaism--In every age of the world there have been some who professed Christ while they were pursuing an erroneous course of seclusion or of Pharisaical preeminence. But they have not blessed their fellow men. They have found no excuse in the life of Christ for this self-righteous bigotry, for His character was genial and beneficent. He would have been excluded from every monastic order on earth because of overstepping their prescribed rules. [Cf: 15MR132.02] p. 17, Para. 2, [1878MS].

In every church and denomination are to be found erratics who would have blamed him for His liberal mercies; they would have accused Him of worldly conformity in attending a wedding feast; and would have censured him severely, and criticized his conduct unmercifully for permitting His friends to make a supper in honor of Himself and His disciples. But on these very occasions, by His precious teachings and

by His generous conduct, He was enshrining Himself in the hearts of those whom He honored with His presence. He was thus giving them an opportunity to become acquainted with Himself, so that they might have a knowledge of His character, and might see the marked contrast which His life and teachings presented to that of the Pharisees who were spies upon His track, condemning every move He made which was not in harmony with their bigoted, selfish ideas of salvation. [Cf: 15MR132.03] p. 17, Para. 3, [1878MS].

While we may maintain a firm trust in God, receiving light and strength and power from Him, it is our duty to let the light reflected upon us shine forth to others, that the world may see this light in contrast with the darkness of error and superstition. My dear brethren in Switzerland, you have much to learn. There is an icy chilliness, a reserve, like that of the Pharisees, that must be broken down. You are not willing to become learners, but, like the Pharisees, desire to be dictators, teachers. [Cf: 15MR133.01] p. 17, Para. 4, [1878MS].

God sent His Son to give the Pharisees a better understanding of His claims, a more perfect knowledge of the truth, and to show them the best manner in which to help their fellow men. But they refused the divine instruction. They thought Christ was too liberal. His ways did not agree with their ways; and instead of thinking the improvement must be made in their lives, to bring them into harmony with the life of Christ, they wanted to convert Christ to a unison with them. They thought His differing in manner from them would hurt their influence and disannul their teachings. They refused to cooperate with Christ, and thus cast their influence against Him, working out their own purposes, which placed them in irretrievable darkness. [Cf: 15MR133.02] p. 17, Para. 5, [1878MS].

Those with whom God has entrusted His truth must so order their intercourse with the world as to secure to themselves a calm, hallowed peace, as well as a sacred and most thorough knowledge of how to meet men with their prejudices, where they are, and minister to them the light, comfort, and peace found in the acceptance of the truth of God. They should take for example the inspiring, authoritative, and social life of Christ. They must cultivate the same beneficent spirit which He possessed, and must cherish the same broad plans of action in meeting men where they are. [Cf: 15MR133.03] p. 17, Para. 6, [1878MS].

They should have a kind, generous spirit toward the poor, and in a special sense feel that we are God's stewards. They must hold all they have as not their own, but lent them in trust to advance the cause of Christ upon the earth. Like Christ, they should not shun the society of their fellow men, but encourage it, with the purpose of bestowing upon others the heavenly benefits God has given them.--Letter 2a, 1878, pp. 3-4. (Written August 29, 1878, from Ballardvale, Mass., to Brethren in Switzerland.) [Cf: 15MR134.01] p. 18, Para. 1, [1878MS].

Cases to Be Investigated Carefully; Patience and Kindness to Be Shown the Erring--But there is a class in the church who are a living contradiction of the name Christian--a class that have ruled at home with a sharp, dictatorial, unchristian spirit. Their ideas and opinions must bear sway; their hearts are filled with selfishness; they are constantly exalting self and finding fault with others who are better than themselves. They pass censure and harsh judgment upon others,

while their own course appears right in their own eyes. They put their hands to a work which God has not given them, but leave undone the work he has left for them to do, which is to take heed to themselves lest any root of bitterness springing up trouble the church and defile it. [Cf: 15MR134.02] p. 18, Para. 2, [1878MS].

They turn their eyes outward to watch lest the character of others should not be right, when their eyes should be turned inward to scan and criticize their own actions, testing their feelings and motives by the law of God, the only standard of right, and emptying from the heart love of self, envy, evil surmising, jealousy, malice, unkindness, and self-esteem. When they do this, they will not be climbing upon the judgment seat and pronouncing sentence upon others who are in God's sight better than they. The simple reason of all the difficulty is, their religious life is not well built; there is not underlying godliness based on Jesus Christ; and the first gale of temptation sweeps their foundation from under them. This has caused all the difficulties in the church. . . . [Cf: 15MR135.01] p. 18, Para. 3, [1878MS].

At some appointed time the subject should be patiently considered, and in the fear of God, with much humility and sorrow for the erring who are the purchase of the blood of Christ, with earnest, humble prayer, the proper officers should deal with the offenders. How different has been the course when, with self-assumed authority and a hard, unfeeling spirit, accusations have been made, and souls have been thrust out of the church of Christ. [Cf: 15MR135.02] p. 18, Para. 4, [1878MS].

The matter should be thoroughly investigated before any action is taken. Let such questions as the following be carefully considered: What is the charge brought against the erring? Has the law of God been willfully transgressed? Has the offender been dishonest in his dealings with his brethren or the world? Has he been guilty of licentious conduct? Has he been untruthful? Has he practiced deception? Has he been severe, overbearing, and abusive in his family, with his neighbors, his brethren, or worldlings? Has he shown a spirit of penuriousness, selfishness, covetousness, of doubt, fault-finding, or talebearing? Has he talked of the faults of his brethren, magnifying their wrongs and cherishing a spirit of bitterness toward them, thus endangering the prosperity and unity of the church? [Cf: 15MR135.03] p. 18, Para. 5, [1878MS].

All these points require careful consideration, but the next question is, What course has been pursued toward the erring? Has the Bible rule been followed to the letter? Read before the church the rules given them by their Captain, and let the question be asked, Have they obeyed orders like faithful soldiers in the army? To go contrary to the positive orders of the Captain of our salvation is deserving of severest censure by those whom God has placed in authority. . . . [Cf: 15MR136.01] p. 19, Para. 1, [1878MS].

There is always danger and trouble in any church which is composed mostly of family connections. This is the course of the Ligonier church. Relatives who are unconsecrated sympathize with one another, and thus a sinful harmony exists among them. Jesus is united to His people by a love far greater and more enduring than ever bound together the hearts of human kindred; and this love, so deep, so unchanging, is

a continual assurance of His faithfulness to support the weak, confirm the wavering, comfort the feeble-minded, and to bind up the bruises of the soul. Oh, wondrous love, that should lead the Saviour to yield up His honor, His glory, His royal throne and royal court, and for our sakes become poor, that we through His poverty might be made rich! . . . [Cf: 15MR136.02] p. 19, Para. 2, [1878MS].

If a brother is supposed to err, his brethren and sisters should not whisper it among themselves and comment upon it, magnifying supposed errors and faults. Much of this work is done in the Ligonier church, and the result is, the displeasure of God is upon those who do it, and Satan exults that he can weaken and annoy those who might be strong in the Lord. The world sees their weakness, and judges this class and the truth they profess to love, by the fruits manifested in them. [Cf: 15MR136.03] p. 19, Para. 3, [1878MS].

"Lord, who shall abide in thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved" [Ps. 15:1-5]. Here the backbiter is excluded from abiding in the tabernacle of God and dwelling in the holy hill of Zion. He that taketh up a reproach against his neighbor can not receive the approval of God. . . . [Cf: 15MR137.01] p. 19, Para. 4, [1878MS].

There are in the church unconsecrated, unconverted men and women who think more of maintaining their own dignity and their own opinions than they do of the salvation of their fellow creatures, and Satan works upon these to stir up difficulties that consume the time and labor of the minister, and many souls are lost as the result. [Cf: 15MR137.02] p. 19, Para. 5, [1878MS].

The minister also is placed in a most unenviable position; for, though he should decide ever so wisely, his decision must displease someone, and thus a party spirit is strengthened, when, had he refused to leave his work, his influence would have been preserved. [Cf: 15MR137.03] p. 19, Para. 6, [1878MS].

Ministers and lay members of the church displease God when they allow individuals to tell them the errors and faults of their brethren. They should not listen to these reports, but should inquire, "Have you strictly followed the injunction of your Saviour? Have you gone to the offender and told him his faults between you and him alone, and has he refused to hear you? Have you carefully and prayerfully taken two or three others, and labored with him in tenderness, humility, and meekness, your heart throbbing in love for his soul? If the Captain's orders, in the rules given for the erring, have been strictly followed, then an advance step is to be taken. Tell it to the church, and let action be taken in the case according to the Scriptures. Then it is that heaven will ratify the decision made by the church in cutting off the offending member if he does not repent. [Cf: 15MR138.01] p. 20, Para. 1, [1878MS].

If these steps have not been taken, close the ear to their complaints, and thus refuse to take up a reproach against your neighbor. Listening to the reports of evil is taking up a reproach. If there were no brethren and sisters to do this, evil tongues would soon cease, for they would not find so fruitful a field in which to work in backbiting and devouring one another. . . . [Cf: 15MR138.02] p. 20, Para. 2, [1878MS].

Some precious souls that could not justify the unchristian course pursued toward Brother J and others, have been crowded until they have separated from the church. Others have been cut off for no cause except bitter enmity because they did not act in harmony with the wishes and ideas of the leaders. Such a spirit has taken possession of those leaders who have ever been determined to rule, that they have been controlled by Satan rather than by the spirit of Christ. Some who have been deprived of the fellowship of the church were far more worthy of a place in it than are those who with their longer experience have been so overbearing and so anxious to drive out their brethren. [Cf: 15MR138.03] p. 20, Para. 3, [1878MS].

The unreasonable, unchristian course of men and women who had more zeal than knowledge or piety, has displeased and dishonored God. He calls upon them to repent. Some have taken the position that those who use tobacco should be dealt with and turned out of the church at once; but with some who would engage in this work there are greater defilements of the soul-temple than tobacco can make. In all our experience for many years, not a case of this kind has been thus treated. We have borne for years with those in the slavery of habit, and unless there was some other cause for such action, we have not felt at liberty to deal with them or separate them from the church. We have prayed and labored with them, and in many cases have after a time succeeded in winning them fully. Those who did not reform, became lax in other things, and gave up their efforts to overcome, so that offenses of a grievous character occurred that required action on the part of the church. [Cf: 15MR139.01] p. 20, Para. 4, [1878MS].

The responsibility of dealing with the cases last mentioned was not assumed by the resident elder or deacon, or by any member of the church. For months, and sometimes for years, the church waited patiently for wise counselors; and every move was made with the greatest caution. Hasty decisions in such cases show greater zeal than wisdom or spirituality. They reveal a self-sufficient, self-important, bigoted spirit, which will injure, and, if tolerated, ruin any church. . . . [Cf: 15MR139.02] p. 20, Para. 5, [1878MS].

Men and women who had no connection with God themselves felt competent to instruct, reprove, and condemn those far above them in the scale of intelligence and moral worth. . . . It is their lack of the Spirit of God that leads them into their unquiet, censorious, condemning course. . . . [Cf: 15MR139.03] p. 21, Para. 1, [1878MS].

Although aware of the defiling nature and injurious effects of tobacco, the Doctor has indulged in its use for many years. This is a habit which is annoying to him, and which God would have him overcome. In the name of Jesus, the mighty Conqueror, he can triumph over this defiling practice, and at last wear the victor's crown. [Cf: 15MR140.01] p. 21, Para. 2, [1878MS].

Brother J has not submitted, with a good grace, to the treatment he has received; he has been harsh, severe, and unyielding. Human nature would not endure dictation from those whose character and deportment contradicted their profession. The course of these persons was uncourteous and unreasonable. Passion and prejudice bore sway, and the spirit of truth and holiness was driven out. While they were willing that Brother J's money should aid the church, many were not willing that he should have any voice in controlling its affairs. [Cf: 15MR140.02] p. 21, Para. 3, [1878MS].

Those who have been thus forward and officious, need to become acquainted with the dear Saviour; for they know Him not. He is the eternal guardian of justice. He can never be excluded from any transaction in which the rights of His followers are concerned. His hand is ever spread as a buckler over the humblest of His children, and none can harm them without smiting that hand. . . . [Cf: 15MR140.03] p. 21, Para. 4, [1878MS].

Many are partaking of the spirit indulged by Sister Q--a driving, censorious, dictatorial spirit. Oh, I would that it might be banished from the hearts of all who profess the faith! But if this cannot be, then it is necessary, for the salvation of the remaining members, that all who stir up strife be separated from the church. . . . [Cf: 15MR140.04] p. 21, Para. 5, [1878MS].

There may be in the church those who do not honor the cause of God, whose lives and characters reveal the deformity of sin. But we must bear long even with these, remembering how Jesus bears with us; how sinful we have been, and how He loves us still. Christ paid an infinite price to redeem us from ruin and despair, and with hearts filled with gratitude to God, we should manifest toward others the same love, tenderness, and forbearance, that we would have Him exercise toward us as sinful, erring mortals. While we need grace and mercy every moment, and forgiveness daily, how unbecoming for us to be so ready to criticize, censure, and condemn our brethren who are of like passions with ourselves. [Cf: 15MR140.05] p. 21, Para. 6, [1878MS].

The reproof given by our Redeemer condemns all this. Such conduct is the result of self-esteem and self-exaltation; persons strive for the supremacy, and become envious and jealous lest others shall come in and fill a higher place than they themselves occupy. But the teachings of Christ on this point are clear and decided: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We must constantly cherish meekness and humility, if we would possess the spirit of Christ. [Cf: 15MR141.01] p. 21, Para. 7, [1878MS].

The parable of the lost sheep is a forcible illustration of the Saviour's love for the erring. The shepherd leaves the ninety and nine in the shelter of the fold, while he goes out to search for the one lost, perishing sheep; and when it is found, he places it upon his shoulder, and returns with rejoicing. He did not find fault with the straying sheep; he did not say, "Let him go if he will," but he went forth amid frost and sleet and tempest, to save the one that was lost. And he patiently continued his search until the object of his solicitude was found. [Cf: 15MR141.02] p. 22, Para. 1, [1878MS].

Thus are we to treat the erring, wandering one. We should be ready to sacrifice our own ease and comfort when a soul for whom Christ died is in peril. Said Jesus, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." As joy was manifested at the recovery of the one lost sheep, so will exceeding joy and gratitude be manifested by the true servants of Christ when one soul is saved from death. [Cf: 15MR141.03] p. 22, Para. 2, [1878MS].

A reckless disregard for souls has been manifested by the church at Ligonier. Many cherish the spirit of the self-righteous Pharisees, who sought to be first in everything. They loved the uppermost rooms at feasts, and the chief seats in the synagogues; but they shut up the kingdom of heaven against men, neither going in themselves nor permitting others to enter. They for a pretense made long prayers, but secretly devoured widows' houses. They paid tithes of mint and anise and cummin, but neglected the weightier matters of the law--judgment, mercy, and the love of God. They appeared to love the truth and to be very zealous for the cause of God, while their hearts were unsubdued, unsanctified, and unhumbled, open to envy, jealousy, hatred, and malice. [Cf: 15MR142.01] p. 22, Para. 3, [1878MS].

Christ teaches all who believe on His name, that instead of seeking their own glory they must humble themselves to bear the cross and to walk in His footsteps. He would reform others must first reform himself. He must obtain the spirit of his Master, and be willing like Him, to suffer reproach, and to practice self-denial. In comparison with the worth of one soul, the whole world sinks into insignificance. A desire to exercise authority, to lord it over God's heritage, will, if indulged, result in the loss of souls. Those who really love Jesus will seek to conform their own lives to the Pattern, and will labor in His spirit for the salvation of others. [Cf: 15MR142.02] p. 22, Para. 4, [1878MS].

Persons are attracted by sympathy and love, and many may thus be won to the ranks of Christ and reform; but they cannot be forced or driven. Christian forbearance, candor, consideration, and courtesy toward all who do not see the truth as we do, will exert a powerful influence for good. We must learn not to move too fast and require too much of those who are newly converted to the truth. . . . [Cf: 15MR143.01] p. 22, Para. 5, [1878MS].

We profess to be the depositaries of God's law; we claim to have greater light and to aim at a higher standard than any other people upon the earth; therefore we should show greater perfection of character and more earnest devotion. A most solemn message has been entrusted to those who have received the light of truth. Our light should shine forth to brighten the pathway of those who are in darkness. As members of the visible church, and workers in the vineyard of the Lord, all professed Christians should do their utmost to preserve peace, harmony, and love in the church. Mark the prayer of Christ: "That they all may be one, as Thou, Father, art in Me, that they also may be one in us, that the world may believe that Thou hast sent Me." [Cf: 15MR143.02] p. 22, Para. 6, [1878MS].

The unity of the church is the convincing evidence that God has sent

Jesus into the world as its Redeemer. This is an argument which worldlings can neither withstand nor controvert. Therefore Satan is constantly working to prevent this union and harmony, that unbelievers, by witnessing backbiting, dissension, and strife among professed Christians, may become disgusted with religion, and be confirmed in their impenitence. God is dishonored by those who profess the truth while they are at variance and enmity with one another. Satan is the great accuser of the brethren, and all who engage in this work are enlisted in his service. [Cf: 15MR143.03] p. 23, Para. 1, [1878MS].

We profess to have more truth than other denominations, yet if this does not lead to greater consecration, and purer and holier lives, of what benefit is the truth to us? It would be better for us never to have seen the light of truth, than to profess to accept it, and not be sanctified through it. . . . [Cf: 15MR144.01] p. 23, Para. 2, [1878MS].

The worth of a soul cannot be fully estimated by finite minds. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation! No one will then regret his self-denying efforts and persevering labors, his patience, forbearance, and earnest heart-yearnings for souls that might have been lost had he neglected his duty of become weary in well doing.--Manuscript 1, 1878, pp. 4-11, 15-18, 20-25. (Written to the church at Ligonier, Indiana.) [Cf: 15MR144.02] p. 23, Para. 3, [1878MS].

(Written August 29, 1878, from Ballardvale, Massachusetts, to "Dear Brethren in Switzerland.") [Cf: 16MR316.01] p. 23, Para. 4, [1878MS].

For several weeks past I have felt anxious to address you by letter, and do not dare to delay longer. Although in the midst of interesting meetings, I feel so exercised that I am constrained to write you. The Lord was pleased to come very near me while I was in Oregon. I had a very marked experience. I was brought into a sacred nearness to God. He revealed to me many things. I was shown missionary fields, and that the angel of mercy was flying swiftly with the light of truth to these new fields in Europe. I was shown that many more in Switzerland might have been brought to believe the truth, but those who first accepted the Sabbath have themselves been hindrances to the onward movement of the truth among them. [Cf: 16MR316.02] p. 23, Para. 5, [1878MS].

God has sent you two of his ministers in Brethren Bourdeau and Andrews. These are men of marked experience and conscientiousness. Especially is this the case with Brother Andrews. But you have not cooperated with them as God would have you. You had your peculiar ideas, and because our American brethren did not meet your ideas in some particulars, you were jealous of them, and have not assisted them in many instances when you might have done so. The more extensive experience of these men in the workings of the cause of God demanded your respect and a willingness on your part to be instructed by them. You are responsible for making their work very much harder than it would otherwise have been. Unfortunately, Elder Bourdeau became unbalanced, which greatly injured his influence. This has been felt by you. [Cf: 16MR316.03] p. 23, Para. 6, [1878MS].

You have not been willing to be led. You have not comprehended the wants of the cause in all its bearings. Your views have been very

limited. Many of you have been conceited and self-righteous, and your own course has hedged up the way for the advancement of the precious cause of present truth. [Cf: 16MR317.01] p. 24, Para. 1, [1878MS].

God put it into the hearts of the American brethren to give of their means to spread the truth in Europe. Brother Andrews left his aged mother, an only brother (his brother he will not meet again until he meets him around the great white throne), and many friends in America, to obey the call of God and enter this new missionary field. He came to you at quite a sacrifice. You have received him with distrust, with doubt and jealousy. You have not taken him into your hearts as a true servant of Jesus Christ. In this you have grieved your Saviour. You have slighted Jesus in the person of His saints. [Cf: 16MR317.02] p. 24, Para. 2, [1878MS].

I was shown that a very much greater work might have been done had you been humble and teachable, and had you heartily cooperated with those who have been sent to you. You have failed to do this ignorantly. Nevertheless, had you stood in the light you would have recognized the voice of Jesus in His servants whom He has sent to you. This slight and distrust and withdrawal of sympathy have been as though manifested toward the Master Himself. [Cf: 16MR317.03] p. 24, Para. 3, [1878MS].

Brother Ademar Vuilleumier was cherished in America as one of the servants of Jesus Christ, but he has not responded to the efforts made in his behalf. He added to the difficulties of Brother Andrews' work by not correctly interpreting his words. He thus made Brother A's remarks appear objectionable. Had Brother V possessed the true missionary spirit, he might have made Brother A's work much easier. [Cf: 16MR317.04] p. 24, Para. 4, [1878MS].

There are others, whom I have never seen, who have not cooperated with Brother A but have rather made the brethren afraid of him. This is a bad work which will stand against you in the day of God unless you repent of this great sin and put it away. You have spiritual pride. Your ideas are narrow, and you will always be a hindrance to the advancement of the cause of present truth unless you assume a different attitude. [Cf: 16MR318.01] p. 24, Para. 5, [1878MS].

Jesus is our example in all things. His influence was broad and extended. No teacher ever placed such signal honor upon man as did our Lord and Master. He was known as a "friend of publicans and sinners." He mingled with all classes of society that all might partake of the blessings He came to bestow. He was found in the synagogues and in the marketplaces. He shared the social life of His countrymen, gladdening with His presence the households of all who invited Him. But He never urged His way uninvited. He was active to relieve every species of human misery that was brought to Him in faith for relief; but He did not bestow healing power indiscriminately where there was manifested an independence and selfish exclusiveness that would give no expression to their sorrows nor ask for the help so much needed. All who came unto Him in faith He was ready and willing to relieve. Sorrow fled at His presence; injustice and oppression withered beneath His rebukes; and death and hell, the cruel spoilers of our sinful race, humbled themselves before Him and obeyed His commands. [Cf: 16MR318.02] p. 24, Para. 6, [1878MS].

In every age of the world there have been some who professed Christ while they were pursuing an erroneous course of seclusion or of Pharisaical preeminence. But they have not blessed their fellow men. They have found no excuse in the life of Christ for this self-righteous bigotry, for His character was genial and beneficent. He would have been excluded from every monastic order on earth because of overstepping their prescribed rules. In every church and denomination are to be found erratics who would have blamed Him for His liberal mercies. They would have found fault with Him because He ate with publicans and sinners. [Cf: 16MR318.03] p. 25, Para. 1, [1878MS].

They would have accused Him of worldly conformity in attending a wedding feast, and would have censured Him severely and criticized His conduct unmercifully for permitting His friends to make a supper in honor of Himself and His disciples. But on these very occasions, by His precious teachings and by His generous conduct, He was enshrining Himself in the hearts of those whom He honored with His presence. He was thus giving them an opportunity to become acquainted with Himself so that they might have a knowledge of His character, and might see the marked contrast which His life and teachings presented to that of the Pharisees who were spies upon His track, condemning every move He made which was not in harmony with their bigoted, selfish, ideas of salvation. [Cf: 16MR319.01] p. 25, Para. 2, [1878MS].

While we may maintain a firm trust in God, receiving light and strength and power from Him, it is our duty to let the light reflected upon us shine forth to others, that the world may see this light in contrast with the darkness of error and superstition. My dear brethren in Switzerland, you have much to learn. There is an icy chilliness, a reserve, like that of the Pharisees, that must be broken down. You are not willing to become learners, but, like the Pharisees, desire to be dictators, teachers. [Cf: 16MR319.02] p. 25, Para. 3, [1878MS].

God sent His Son to give the Pharisees a better understanding of His claims, a more perfect knowledge of the truth, and to show them the best manner in which to help their fellow men. But they refused the divine instruction. They thought Christ was too liberal. His ways did not agree with their ways; and instead of thinking the improvement must be made in their lives, to bring them into harmony with the life of Christ, they wanted to convert Christ to a unison with them. They thought His differing in manner from them would hurt their influence and disannul their teachings. They refused to cooperate with Christ, and thus cast their influence against Him, working out their own purposes, which placed them in irretrievable darkness. [Cf: 16MR320.01] p. 25, Para. 4, [1878MS].

Those with whom God has entrusted His truth must so order their intercourse with the world as to secure to themselves a calm, hallowed peace, as well as a sacred and most thorough knowledge of how to meet men with their prejudices, where they are, and minister to them light, comfort, and peace found in the acceptance of the truth of God. They should take for [their] example the inspiring, authoritative, and social life of Christ. They must cultivate the same beneficent spirit which He possessed, and must cherish the same broad plans of action in meeting men where they are. They should have a kind, generous spirit toward the poor, and in a special sense feel that we are God's stewards. They must hold all they have as not their own but lent them

in trust to advance the cause of Christ upon the earth. Like Christ, they should not shun the society of their fellow men, but encourage it, with the purpose of bestowing upon others the heavenly benefits God has given them. [Cf: 16MR320.02] p. 25, Para. 5, [1878MS].

Our adorable Redeemer left the royal courts of heaven because He saw that men needed His presence upon the earth, and that they could not come to a correct knowledge of the truth without it. He brought divine power and infinite knowledge to man. But "wonder O heavens, and be astonished O earth!" Men refused to accept the light brought to them from heaven by Jesus Christ, choosing their own ways, their own defective knowledge. And when the Majesty of heaven came to the earth as a teacher, the Jews wanted to instruct Him, and were filled with envy, jealousy, and madness because He would not accept their traditions and the manner of their teachings. Had they received the Messenger of heaven, what a vastly different history would now be recorded of them! They made their own history. The hearts of men are perverse. [Cf: 16MR321.01] p. 26, Para. 1, [1878MS].

The life of Christ is a life well worthy of study. And the strong, noble character of many who have followed His example are worthy of imitation. But of many of the race of mankind it may be said that their lives have been almost entirely useless. They have striven to have their own way, and carry out their own purposes. They have lived for self, and died without having laid up for them a jeweled crown. [Cf: 16MR321.02] p. 26, Para. 2, [1878MS].

How many, even in Switzerland, have stood directly in the way of the work God sent His servants to perform! How much greater work might have been accomplished with their cooperation than without it! Those who have hindered the work are responsible for it. You may inquire, How have we hindered? By your envy, your jealousy, your distrust, your unwillingness to take hold and move when God was saying, Go forward; but your standing still and doing so little when you should have been the most earnest, interested workers with the servants whom God had sent you from America. Your American brethren have given liberally of their means to sustain the missionary work in Europe. God is grieved with you for your willingness to let them do this while you neglect to do what you might do were you consecrated to God and not wrapped up in your own selfish ideas and plans. [Cf: 16MR321.03] p. 26, Para. 3, [1878MS].

Many of you have hindered the work of God in your own country, as the Pharisees hindered the advancement of the kingdom of Christ when He was in their midst. I saw God looking upon you with displeasure. There might have been an army of Sabbathkeepers in your own country, had you received God's messengers as you should and given them your sympathy, your confidence, and your love. You have not deserved their labors in your midst. You know but little of the discouragements, sadness, and grief you have brought to the hearts of Brethren Andrews and Bourdeau, but especially to that of Brother Andrews, who was placed at a disadvantage because he did not understand your language. [Cf: 16MR322.01] p. 26, Para. 4, [1878MS].

You sent Brother Ertzenberger to us as a child of God, to be qualified to enter the missionary field in Europe. We took him in, a stranger, and spared no means to educate him in the English language. We all

tried to be his instructors. We took no advantage of his ignorance of our language and our customs, but we labored in our work for God to qualify him for his work. He was humble, hopeful, and God was with him. He returned to you, and there were those who felt jealous that he was bringing too much of American knowledge with him. You thought him lifted up. His testimony was not accepted, and he became very much discouraged. Satan finally succeeded in overcoming him with temptations, and he was lost to the cause of God for years. But the eye of infinite compassion was upon him; and God in mercy let him see the fearful position he was in, and said, "Return unto Me, and I will return unto thee, and heal all thy backslidings." And yet this dear brother should walk carefully and tremblingly before God. Just so long as he will cling to the arm of infinite power he will be shielded; but if he trusts to himself, he will surely fail. [Cf: 16MR322.02] p. 26, Para. 5, [1878MS].

Brother Ademar Vuilleumier came to us, and we tried to do our duty to him. But when he returned to Switzerland, and when Elder Andrews visited that country, he did not do by Elder A as we had done by him. He did not help Elder A as we had a right to expect he would. He created suspicion and jealousy of Elder A. He did not give the correct translation of his teachings, but made some of his remarks to be regarded with disfavor because they were made stronger than Elder A designed them to be. [Cf: 16MR323.01] p. 27, Para. 1, [1878MS].

If our brethren in Switzerland had received Elder Andrews and cared for him as the American brethren had cared for those who came to us from Switzerland, Elder A need not have suffered one-twentieth part as much as he has in that new field. You have failed greatly in your duty. You have disregarded the counsel and advice he has given you because he loved you and which I have been shown was for your interest to follow; but refusing to do this, you have been the losers. [Cf: 16MR323.02] p. 27, Para. 2, [1878MS].

Elder Andrews is a conscientious servant of Jesus Christ, and your neglect of him was neglect of the Master who sent him. You might have instructed Elder A in some things, might have aided him with your sympathy, your love and cooperation; yet God did not send these men to be taught of you in regard to the best manner of managing His work. You should have been willing to be taught by Brother A, as one having a more mature experience in the cause of God. But instead of this, he was allowed, by you, to be placed in the most unpleasant positions, a stranger in a foreign country. You failed greatly in your efforts to make his mission a success. You did not faithfully do all in your power to cause him to feel as little as possible the marked change from the habits and customs of American to European life. God looks upon all these things. He calls upon you in Switzerland to be as self-denying, as teachable and self-sacrificing, to sustain the work among you as the people of America have been to get the truth before you. [Cf: 16MR323.03] p. 27, Para. 3, [1878MS].

Calls came to us from Europe for help. We sent you the ablest man in all our ranks; but you have not appreciated the sacrifice we made in thus doing. We needed Elder Andrews here. But we thought his great caution, his experience, his God-fearing dignity in the desk, would be just what you needed. We hoped you would accept his counsel, and aid him in every way possible while he was a stranger in a strange country.

But he has had to make his way himself, while you have stood by to question and cast doubts in reference to his suggestions and plans, when you were unprepared to take hold yourselves and move the car of truth onward. [Cf: 16MR324.01] p. 27, Para. 4, [1878MS].

Your means have been supplied by the American brethren; but it is not for your best good to let it remain thus. Many of you can do much if you have a willing mind. You are losing much by standing back and casting hindrances in the way of God's servants. You manifest a spirit of independence to carry out your own way and follow your own plans. Many of us hold back the arm of infinite power when Jesus stands ready to help us in all our wants, because we are desirous of being helped in our own way rather than in God's way. God chooses instruments to do His work of mercy in the salvation of man; but infinite mercy waits for the consent of human hearts, and the help of human hands, to make the work wholly beneficial to them. If those professing to be Christ's followers will not exercise the power and ability God has given them, the work which might have been accomplished will remain undone. [Cf: 16MR324.02] p. 27, Para. 5, [1878MS].

Jesus might have spoken the word at the grave of Lazarus, and the stone would have rolled away. He could bid the mountains depart and the hills remove, and they would obey His voice. But He stands before the sepulcher as one of the weakest of all that company, and says to His disciples, "Take ye away the stone." He does not propose to exhibit His divine power unless the feeblest, the most helpless and afflicted, shall show their interest and faith by their works, and thus prepare the way. As the mighty Lifegiver is about to perform His crowning miracle, the faith of the afflicted ones fails them. Objections are urged, and hindrances are presented. Their limited faith and short vision suggest impossibilities. They dread the revolting sight of decay which will meet their eyes. "Too late," says unbelief. "He has been dead four days, and the body is corrupted." [Cf: 16MR325.01] p. 28, Para. 1, [1878MS].

The stone is not moved by feeble humanity, but still bars the way to Christ's work. A word from Christ could cast it into the depths of the sea, but He waits for man, finite man, to prepare His way. Jesus reasons with them, and again requests them to submit their wills to His will, and let Him help them in His own way. "Take ye away the stone," is the requirement which Christ has made, and which must be obeyed before Christ shall work for them. [Cf: 16MR325.02] p. 28, Para. 2, [1878MS].

The stone is finally rolled away. Now man has done all that was required of him, and the way is prepared for Christ to do His work. The Prince of life calls for the kingdom of death to give up its captive and permit this new subject to return to life. He commands, the dead obeys His voice, and Lazarus awakes to full consciousness. [Cf: 16MR326.01] p. 28, Para. 3, [1878MS].

Now, again, human hands can do something. Jesus bids them loose the bands, unwind the sheet which is wrapped about Lazarus' body, and let the ransomed-from-the-grave go. This request is quickly obeyed, and Lazarus is one among them again, free from every taint of disease. [Cf: 16MR326.02] p. 28, Para. 4, [1878MS].

It is upon similar conditions that Jesus still performs His mighty works for man. There is much for human hands and human faith to do before those who are bound in death-like slumber, in carnal security, shall be reached by the voice of the Son of God, and those who hear shall live. [Cf: 16MR326.03] p. 28, Para. 5, [1878MS].

Jesus has stood in your midst in Switzerland, in assemblies and congregations, ready to speak the life-giving word and make the spiritually dead alive by His power; but He has been hindered in this work by your questionings and doubts. Your jealousies, your suggestions, many of them have been prompted by a disposition to have your own way and will. You entreated the Lord to send you help. He heard your cry and came to your relief by sending His servants. And He has been waiting for you to roll away the stone of unbelief from the door of your own hearts before He can do His work. [Cf: 16MR326.04] p. 28, Para. 6, [1878MS].

Christ's followers in Switzerland are far behind the providence of God. If they will only have faith in His providence and in His power to save, He will work mightily in their behalf. In many cities, as of old, Jesus is waiting to carry forward His work of dispelling darkness by the light of truth. But His own professed followers stand in the way. Their unbelief and numerous plans and projects of their own hold back the arm of infinite power. If they would humble their own proud hearts, and submit their wills and ways to the will of God, they would see sinners converted and the believing strengthened by a more correct knowledge of the whole truth. [Cf: 16MR326.05] p. 28, Para. 7, [1878MS].

It is not money alone, nor talent, nor learning, nor opportunities, which the church needs so much as simple, earnest, confiding faith. Possessing this, and working in faith and love wherever they can find anything to do, the followers of Christ may fulfill His great commission to speed the gospel to all nations. Neither the arguments of most able men who are wise in this world, the opposition of the skeptic, the bold revilings of the scoffer, nor the cold, carnal security of the world, will be able to stand before the truth presented in meekness and in the power of Christ. The toil and sacrifice of a united, consecrated church, laboring in faith and love, will advance the truth and have a transforming power upon the world. [Cf: 16MR327.01] p. 29, Para. 1, [1878MS].

The cause in Switzerland might be self-sustaining today if all had moved wisely, making their temporal interest second to that of Christ's kingdom. He was rich, yet for our sakes He became poor, that we through His poverty might be made rich. He now appeals to your hearts, "What hast thou done for Me?" "I gave My life for thee, My precious blood I shed, That thou might'st ransomed be, And quickened from the dead. I gave, I gave My life for thee; What hast thou done for Me?"--Letter 2a, 1878. [Cf: 16MR327.02] p. 29, Para. 2, [1878MS].

(Written March 14, 1878, from Healdsburg, California, to F. E. Belden, Ellen White's nephew.) Since our last conversation with you my mind has been drawn to you instinctively. I have earnest hope that you will not allow the present opportunity to slip, of making a determined effort to recover yourself from the snare of the devil. You are the child of my dear sister. I have a few thoughts I wish to present for your

consideration. [Cf: 20MR70.01] p. 29, Para. 3, [1878MS].

Be careful of your associates. If you had been more circumspect in this, you would not now be where you are. Your associates may not be expected to be free from imperfections or sin. But in choosing your friends, you should place your standard as high as possible. The tone of your morals is estimated by the associates you choose. You should avoid contracting an intimate friendship with those whose example you would not choose to imitate. The influence and tendency of such friendship is to assimilate you to their ideas and their views, and unless there is a continual counteracting influence, all unrealized by you their spirit and habits have become yours. [Cf: 20MR70.02] p. 29, Para. 4, [1878MS].

There may be those who have naturally a good intellect and a good, cultivated understanding, who have so misapplied and abused these precious gifts of heaven that their standard is low and their habits dissipated. This was the character of one employed in the Office. I knew him only by the name of Gus. I learn he died without repentance and without God. How much his associates are accountable for their influence which they might have exerted and did not, over this sad case, must be left for the judgment to unfold, when every man's work will stand for just what it is. There will be no glossing over of wrongs and sins. Right will stand out, clear and prominent, as right; fidelity and true integrity will not be called narrowness or meanness. Lawlessness and unfaithfulness will not be termed liberality, toleration, and benevolence. Neglect and unfaithfulness will be neglect and unfaithfulness. God's estimate will be placed upon character. [Cf: 20MR70.03] p. 29, Para. 5, [1878MS].

If your most intimate associates are persons of moral worth, you may gain advantage in mingling in their society. Intelligence with moral worth in your associates will have no deleterious influence upon you, but will insensibly invigorate your powers of mind and your morals. If you are found in the society of those whose minds are cast in an inferior mold, and whose opportunities of mental and moral culture have been narrow and low, you will, in the minds of others, lose their respect, and your mind will gradually come to sympathize with the imbecility and barrenness with which it is constantly brought in contact. [Cf: 20MR70.04] p. 30, Para. 1, [1878MS].

Will you please send me the last two letters I have written you. I will not weary you with a long letter which you may wish I had never written, but I would say, before I close, in no case neglect your present opportunities and privileges. Choose for your associates those who hold religion and its practical influence in high respect. Keep the future life constantly in view. Let not your associations put these thoughts out of your mind. Nothing will more effectually banish serious impressions than intercourse with the vain, careless, and irreligious. Whatever intellectual greatness such persons may attain, if they treat religion with levity or even with indifference, they should not be your chosen friends. The more engaging their manners in other respects, the more should you dread their influence as companions, because they would throw around you an irreligious, godless, irreverent influence and yet combine it with so many attractions that it is positively dangerous to morals. If you rightly improve your privileges, you will have reason to rejoice, at the close of your probation, that your most intimate

associates were persons whom God loved, persons of exemplary piety. Should you choose associates of an opposite character, there will come a period when on your side there will be unavailing regrets. [Cf: 20MR71.01] p. 30, Para. 2, [1878MS].

Frank, I have been troubled by dreams on your account. I know that you will make decisions at once, decisions for time and eternity. You will not be long in deciding whether you will be the servant of Christ or the servant of Satan. May God help you to choose rightly. The loss of a soul is of more consequence than the loss of a world. You need religion. Religion comprises practice as well as faith; the regulations of the life as well as the rectification of the heart. No man can be a correct citizen without true piety--the strictest integrity combined with the purest devotion. [Cf: 20MR71.02] p. 30, Para. 3, [1878MS].

Sinners are continually crying, "You are narrow, so narrow." "Liberalism," cry the lawless; "bring not your claims of law upon us." "The religion of Christ," says another, "is too hard. I cannot be a Christian; it involves too much." [Cf: 20MR71.03] p. 30, Para. 4, [1878MS].

I present before you the great Exemplar. "Great is the mystery of godliness" (I Tim. 3:16). To explain the doctrine of regeneration is impossible. Finite minds cannot soar high enough to understand its depths, and yet it is felt, although inexpressible and unexplainable in all its particulars. Jesus identified His interest with suffering humanity, and yet He is man's judge. He was a child once, and had a child's experience, a child's trials, a child's temptations. As really did He meet and resist the temptations of Satan as any of the children of humanity. In this sense alone could He be a perfect example for man. He subjected Himself to humanity to become acquainted with all the temptations wherewith man is beset. He took upon Him the infirmities and bore the sorrows of the sons of Adam. [Cf: 20MR71.04] p. 30, Para. 5, [1878MS].

He was "made like unto His brethren" (Heb. 2:17). He felt both joy and grief as they feel. His body was susceptible to weariness, as yours. His mind, like yours, could be harassed and perplexed. If you have hardships, so had He. If you have conflicts, so had He. If you need encouragement, so did He. Satan could tempt Him. His enemies could annoy Him. The ruling powers could torture His body; the soldiers could crucify Him; and they can do no more to us. Jesus was exposed to hardships, to conflict and temptation, as a man. He became the Captain of our Salvation through suffering. He could bear His burden better than we, for He bore it without complaint, without impatience, without unbelief, without repining; but this is no evidence He felt it less than any of the suffering sons of Adam. [Cf: 20MR72.01] p. 31, Para. 1, [1878MS].

Jesus was sinless and had no dread of the consequences of sin. With this exception His condition was as yours. You have not a difficulty that did not press with equal weight upon Him, not a sorrow that His heart has not experienced. His feelings could be hurt with neglect, with indifference of professed friends, as easily as yours. Is your path thorny? Christ's was so in a tenfold sense. Are you distressed? So was He. How well fitted was Christ to be an example! [Cf: 20MR72.02] p. 31, Para. 2, [1878MS].

Jesus was thirty years old before He entered His public ministry. The period of His childhood and youth was one of comparative obscurity, but of the highest importance. He was in this obscurity laying the foundation of a sound constitution and vigorous mind. He "grew, and waxed strong in spirit" (Luke 1:80). It is not as a man bending under the pressure of age that Jesus is revealed to us traversing the hills of Judea. He was in the strength of His manhood. Jesus once stood in age just where you now stand. Your circumstances, your cogitations at this period of your life, Jesus has had. He cannot overlook you at this critical period. He sees your dangers. He is acquainted with your temptations. He invites you to follow His example. [Cf: 20MR72.03] p. 31, Para. 3, [1878MS].

The character of Christ was one of unexampled excellence, embracing everything pure, true, lovely, and of good report. We have no knowledge of His ever visiting a party of pleasure or a dance hall, and yet He was the perfection of grace and courtly bearing. Christ was no novice; He was distinguished for the high intellectual powers He possessed even in the morning of His life. [Cf: 20MR72.04] p. 31, Para. 4, [1878MS].

His youth was not wasted in indolence, neither was it wasted in sensual pleasure, self-indulgence, or frittered away in things of no profit. Not one of His hours from childhood to manhood was misspent; none were misappropriated. [Cf: 20MR73.01] p. 31, Para. 5, [1878MS].

The inspired record says of Him: "Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52). As He grew in years He grew in knowledge. He lived temperately; His precious hours were not wasted in dissipating pleasures. He had a truly healthy body and true powers of mind. His physical and mental powers could be expanded and developed as yours or any other youth's. The Word of God was His study, as it should be yours. [Cf: 20MR73.02] p. 31, Para. 6, [1878MS].

Take Jesus as your standard. Imitate His life. Fall in love with His character. Walk as Christ walked. A new spring will be given to your intellectual faculties, a larger scope to your thoughts, when you bring your powers into vigorous contact with eternal things, which are intrinsically grand and great. [Cf: 20MR73.03] p. 32, Para. 1, [1878MS].

Thoughts of God and of heaven are ennobling. There is no limit to the height you may reach, for it will be like swimming in waters where there is no bottom. Vital religion is of such a character that it will widen the scope and stimulate the movements of the human understanding. There is nothing belittling in the pure religion of Christ. The gospel received will bow down the loftiness of human understanding and lay the haughtiness of man low, that God alone may be exalted. But in this it does not dwarf the intellect and cripple the energies. It transforms the man, renewing his heart, changing his character, and not cramping the intellect. [Cf: 20MR73.04] p. 32, Para. 2, [1878MS].

True religion unfolds and calls out the mental energies. Conviction and repentance of sin, renunciation of self, and trust in the merits of the blood of Christ cannot be experienced without the individual being made more thoughtful, more intellectual, than he was before. No one

will become mentally imbecile by having his attention directed to God. Connection with God is connection with all true wisdom. [Cf: 20MR73.05] p. 32, Para. 3, [1878MS].

But I expect you will become weary of this long letter. Indeed, I had no thought of writing this long letter when I commenced, but I have gone on and on as my thoughts have pressed upon me until you see them on paper. [Cf: 20MR73.06] p. 32, Para. 4, [1878MS].

Frank, will you be a Christian now? Will you be converted to God? Return from your backsliding, and repent before God. You alone can break the chains of Satan that bind you. Come fully on the Lord's side. [Cf: 20MR74.01] p. 32, Para. 5, [1878MS].

I have written in great haste. After reading this letter, return with the other two. Some ideas I wish to preserve.--Letter 17, 1878. [Cf: 20MR74.02] p. 32, Para. 6, [1878MS].

(Written June 27 and 28, 1878, from the campground at Salem, Oregon, to James White. At this time Salem was the largest city in the Northwest, with a population of about 6,000.) Your card came yesterday. Glad to learn that you were as well as could be expected. I am in some respects improving in health. The meeting opened this morning at six o'clock. We did not get upon the ground till the ten o'clock meeting. Elder Loughborough spoke from these words: "What think ye, that He will not come to the feast?" John 11:56. I was not present. In the afternoon I addressed the people with freedom. [Cf: 21MR241.01] p. 32, Para. 7, [1878MS].

I have had the pleasure of meeting Brother Maxson and wife, and Sister Wood, their daughter. Brother Maxson is a very pleasant-appearing old man. His wife does not bear so pleasing an appearance, but they say she is a very good-hearted woman. This looks like a small meeting indeed, compared with our camp meetings [in the] East. But the people here think it is a big thing. [Cf: 21MR241.02] p. 32, Para. 8, [1878MS].

I see and feel that although Brother Van Horn is an excellent man he lacks the qualifications for a successful laborer. He is slow and dull. He is, I think, affected with heart difficulty. At any rate, there should be a man to connect with him who is energetic and thorough in financial ability. He does not discern good opportunities and seize them, making the most of the situation. I tell you there is a serious lack. If anything is accomplished here in Oregon in the future, some man must come here who is quick to see and understand the wants of the cause. [Cf: 21MR241.03] p. 33, Para. 1, [1878MS].

No one has made a word of complaint of Brother Van Horn, but I see his deficiencies. Someone must connect with him of altogether a different organization. There is one universal testimony, that Brother Van Horn is a good man. His discourses, they say, are pure and elevated; as a speaker he cannot be excelled. But I see great need of qualifications that he has not, and never will have. [Cf: 21MR241.04] p. 33, Para. 2, [1878MS].

Brother Waggoner was highly esteemed on this coast and should not have left. If Brother Jones could have the right starting in, he would make a promising young man, but here again I fear he will not commence right

and be balanced by experienced laborers. Brother Jones is young and needs to be molded. He is a conscientious young man; he feels deeply and is sensitive. All these peculiarities are good, but need to be balanced aright. There is no one here to teach him--no one that he can look to for education or example. I wish he could attend college this winter, and next summer I think he could start in with better understanding and better courage. There is not much here to give a young man courage unless he has a superabundance of it naturally. [Cf: 21MR241.05] p. 33, Para. 3, [1878MS].

Oregon is a good field, but the men who labor here must possess not only ability but indomitable courage to meet a godless element existing in the ministry and in society, and to press their way through all discouragements and moral darkness and depravity. If Brother Jones could be instructed as some young men are being instructed at Battle Creek, it would be the making of him, I think. [Cf: 21MR242.01] p. 33, Para. 4, [1878MS].

Everything on the ground is fitted up in nice order. It has cost considerable labor to take a forest and prepare it for a campground, making it attractive and beautiful, but this has been done here. It is the admiration of all who look upon it. The man owning the ground has promised them the land for five years without cost to them, in consideration of the work done to prepare it. The trees are fir and tower up high like the redwood trees of California, only more beautiful in foliage. Some oak and walnut are interspersed. White pine here reminds me of Maine. The very atmosphere is fragrant with the perfume of these evergreen trees. [Cf: 21MR242.02] p. 33, Para. 5, [1878MS].

June 28. One day of our meeting is already in the past and soon the first camp meeting in Oregon will be ended. Will there be souls saved as the result of this effort? May God work for us, is my prayer. God only can turn the hearts and transform the affections and character. Shall we see of His salvation here? We are hoping and praying that this may be the case. [Cf: 21MR242.03] p. 33, Para. 6, [1878MS].

I feel the necessity of deeper piety and more earnest faith among our people. Because there are revivalists who labor for excitement and move the people by impulse this is no excuse for our ministers having the theory of the truth without the deep moving of the Spirit of God. [Cf: 21MR242.04] p. 34, Para. 1, [1878MS].

Jesus connected His disciples with Himself in His ministry that they might be educated to carry forward the work where He should leave it. They were not only to be conversant with the Scriptures but to do the works that He had done, in His name. They were to witness His life of daily self-denial and self-sacrifice, His life of prayer and of doing good that He might be the Light of the world. His followers are to pursue the very same course. Close connection with Jesus Christ alone will give our ministers a fitness for the great work which must be done in warning the world and in winning souls from deceptive errors to the truth which involves a cross. [Cf: 21MR242.05] p. 34, Para. 2, [1878MS].

There are some excellent souls here who love the truth and whose eyes are open to see the deceptions that exist in the popular ministry. The ambition with many in the ministry is to please the people who are

lovers of pleasure more than lovers of God. The Congregationalist minister went into the desk about six weeks since and took from his pocket a yellow-covered novel and read several pages in regard to the mermaids of the sea, and after extolling Victor Hugo as a writer far ahead of our American writers, he opened his Bible, read a few words, made a few remarks, and closed. The people generally seemed well pleased with this effort, but not all. This dish of pleasing fables suited the appetite of a pleasure-loving people who see no attraction in truth which requires practical godliness. [Cf: 21MR242.06] p. 34, Para. 3, [1878MS].

Another minister seeks to please his congregation, and tells them [that] young people must have pleasure; it is no harm to go to the theater and attend parties of pleasure and to dance, for Jesus attended a wedding feast. All this is in keeping with the theory that you are not saved by good works but by Christ and Christ alone. The ministers tell the congregations they cannot keep the law; no man ever kept it or ever can keep it. What a theory! The wise and good God presents to His people a law that is to govern their actions which it is impossible for them to observe! What a character to give our heavenly Father, who so loved man that in order to save him He did not withhold His only Son, but gave Him up for us all! How much more, says the inspired apostle, will He not with Him freely give us all things? [Cf: 21MR243.01] p. 34, Para. 4, [1878MS].

It is a marvel to me that God will bear with the perversity of the children of men so long, bearing with their disobedience and yet suffering them to live, abusing His mercies, bearing false witness against Him in most wicked statements. But God's ways are not as our ways, and we will not marvel at His loving forbearance and tender pity and infinite compassion, for He has given an unmistakable evidence that this is just like His character--slow to anger, showing mercy unto thousands of those who love Him and keep His commandments. [Cf: 21MR243.02] p. 34, Para. 5, [1878MS].

I am thankful indeed for the sweet peace I enjoy this morning. I rested well last night and feel to rest my soul upon God this morning. He will not leave me nor forsake me. He will be to me a very present help in time of need. I think of you much and pray for you and then do not worry but believe that you have good care--much better than I can give you. [Cf: 21MR243.03] p. 34, Para. 6, [1878MS].

Souls are perishing in their sins on every side. My soul is drawn out after them. I long to arouse them from their stupor of death. Oh, how many have never yet been warned, never heard the truth, while expostulations and warnings and prayers fall upon the ears of others who pay no heed but reject privileges and opportunities which would be for their salvation if they would profit by them. They seem ice-bound. But our own hearts must be warmed with the divine fire. Our own Christian efforts and our Christian example must be earnest and powerful. The obligations resting upon us are not small. Our sense of dependence will drive us closer to God, and our sense of duty to be performed will summon us to effort, combined with our earnest prayers--works, faith, and continual prayer. [Cf: 21MR243.04] p. 35, Para. 1, [1878MS].

Power! Power! Our great cry is for power without measure! It awaits

us. We have only to draw, to take God at His word, to act faith, to stand firmly upon the promises, to wrestle for the endowment of the grace of God. Learning is not essential, genius is not necessary, eloquence may be lacking, but the prayer of the lowly and contrite heart God hears, and when He hears no obstacles on earth can hinder. The power of God will make us effectual.--Letter 35, 1878. [Cf: 21MR244.01] p. 35, Para. 2, [1878MS].

The character of the people before the flood as given by the unerring pen of inspiration is explicit. And God said, "My Spirit shall not always strive with man for that he also is flesh. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." Here the faithful historian with an inspired pen draws the portrait of Noah's day, when we are told that the heart of man was deceitful above all things and desperately wicked. [Cf: ST 01-03-78 para. 01] p. 35, Para. 3, [1878MS].

The nature of man unrenewed by grace is not changed in our day from what it was in Noah's time. Christ has said a similar state of things would be prior to his second coming as existed before the flood. In the days of Noah men followed the imagination of their own hearts, and the result was unrestrained crime and wickedness. The same state of things will exist in this age of the world. But will not some of the learned, the honored of the world, accept the message of warning in these last days? Will the world as a majority perish in the general impending ruin? How was it in Noah's day? as it was then Christ has said it should be. Of that vast population there was only eight persons who believed the message of Noah and obeyed God's word. In the world today the majority choose the broad road to death because the way of life is too narrow for them to walk in with their dishonesty, avarice, pride and iniquity. Now, as in the days of Noah, the overwhelming majority are opposed to the saving truth and are fascinated with lying fables. [Cf: ST 01-03-78 para. 02] p. 35, Para. 4, [1878MS].

Many now are convicted, and God's Spirit is striving with them, but they will not heed the invitations of mercy. Men who make high profession of wisdom and of godliness transgress the law of God without compunctions of conscience. One marked feature of Noah's day was the intense worldliness of the inhabitants. They were eating and drinking, planting and building, marrying and giving in marriage, not that these things were of themselves sins, but they were, although lawful in themselves, carried to a high degree of intemperance. The appetite was indulged at the expense of health and reason. This constant indulgence of their sinful desires corrupted them and defiled the earth under them. The same evils intensified exist in our world today. Men are blind to reason and the result of indulging perverted appetite. The world is the god of nine-tenths of professed Christians. The indulgence of appetite is carried to the greatest excess. Tobacco, wine, liquor and opium are added to the list of a feverish stimulating diet. [Cf: ST 01-03-78 para. 03] p. 35, Para. 5, [1878MS].

Professed followers of Christ are today eating and drinking with the

drunken while their names stand in honored church records. The gratification of perverted appetite leads directly to the indulgence of unholy passions. Many feel under no moral obligation to curb the appetite or the base passions. They are slaves to perverted appetite. They are not living for the future life. They are rushing on as did the inhabitants of the world in Noah's day, living for this present existing world regardless that their deeds of the present every day life casts its shadow forward in the future, and the retribution will be in accordance with their works. They are as disobedient today in reference to God's laws as they were in Noah's time. While in the world they will not keep separate from its pollutions but will be of the world, notwithstanding God has expressly forbidden this union with the world. [Cf: ST 01-03-78 para. 04] p. 36, Para. 1, [1878MS].

As in Noah's day, philosophers and men of science see nature's laws but cannot carry their wisdom higher and see beyond these laws nature's Lawgiver. Wise worldly men seek to practically reason out or theorize in regard to nature without taking the God of nature into the account. Many will resist God's warnings and array themselves against his law because their sinful life cannot harmonize with the pure principles of God's moral government. They consider it too hard work to reform their lives, therefore they endeavor to make the law of God meet their low standard of morals. It was God's purpose in sending Noah to warn the world that the people should see their sins and awaken to a sense of their crimes and great wickedness and be alarmed and fear and repent that God might pardon and save them. [Cf: ST 01-03-78 para. 05] p. 36, Para. 2, [1878MS].

As the time of Christ's second appearing draws near, the Lord sends his servants with a warning message to the world to prepare for that great event. As the world have been living in transgression of the law of God, in mercy he sends a message of warning to arouse their attention and hold before them the law of God as a mirror into which they can look and discover the defects in their moral character. If they will at once make earnest efforts to remedy these defects, by repentance toward God and faith toward our Lord Jesus Christ, they will be pardoned through the merits of his blood, for this is the only hope of the transgressor of the law of God. But as in the days of Noah, there is with the majority a total disbelief of the testimony God has in mercy sent to warn the world of her coming destruction. [Cf: ST 01-03-78 para. 06] p. 36, Para. 3, [1878MS].

When Noah proclaimed the solemn message, yet an hundred and twenty years the judgments of God in a flood of water should destroy the world and its inhabitants, men would not receive it, so it is at the present time. Those who warn the transgressors of law to repent and turn to their allegiance for the Lawgiver is coming to punish the disobedient, will plead and entreat and warn the majority in vain. Peter describes the attitude of the world in reference to the last message: "There shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of

judgment and perdition of ungodly men. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." [Cf: ST 01-03-78 para. 07] p. 36, Para. 4, [1878MS].

The men of Noah's time, in their philosophy and worldly wisdom, thought God could not destroy the world with a flood, for the waters of the ocean could not be sufficient for this. But God made the philosophy and science of men foolishness when the time had fully come to execute his word. The inspired pen describes the earth as standing out of the water and in the water. God had his weapons concealed in the bowels of the earth to compass her destruction. And when the great men and the wise men had reasoned before the world of the impossibility of its destruction by water, and the fears of the people were quieted, and all regarded Noah's prophecy as the veriest delusion, and looked upon Noah as a crazy fanatic, God's time had come. He hid Noah and his family in the ark, and the rain began to descend, slowly at first; the jeers and scoffings did not cease for a time, but soon the waters from heaven united with the waters of the great deep; the waters under the earth burst through the earth's surface, and the windows of heaven were opened, and man with all his philosophy and so-called science, finds that he had not been able in his worldly wisdom to comprehend God. He found too late that his wisdom was foolishness; that the Lawgiver is greater than the laws of nature. The hand of omnipotence is at no loss for ways and means to accomplish his purposes. He could reach into the bowels of the earth and call forth his weapons, waters there concealed, to aid in the destruction of the corrupt inhabitants of the old world. But let us all bear in mind that those who perished in that awful judgment had an offer of escape. [Cf: ST 01-03-78 para. 08] p. 37, Para. 1, [1878MS].

The faithful Noah had spoken to them the words of God, assuring them if they would repent of their sins and believe the testimony of warning they might find a shelter in the ark and be saved from the destructive storm that was soon coming. As it was in the days of Noah so shall it be also in the days of the Son of man. Water will never destroy the earth again, but the weapons of God are concealed in the bowels of the earth which he will draw forth to unite with the fire from heaven to accomplish his purpose in the destruction of all those who would not receive the message of warning and purify their souls in obeying the truth and being obedient to the laws of God. The voice of warning is now being heard inviting the people to escape and find refuge, not in the ark but in Jesus Christ. How will the warning be treated? Christ tells us just as it was received in the days of Noah. Thousands will deride the message of mercy and salvation, and turn aside, one to his merchandise, another to his farm, and give little or no attention to these things. They will be occupied with eating, drinking, and dressing, planting and building as in the days of Noah, as though no sound of alarm had ever saluted their ears. [Cf: ST 01-03-78 para. 09] p. 37, Para. 2, [1878MS].

The same reasoning will be heard today from worldly-wise men, from the unfaithful watchmen in the pulpits, "My Lord delayeth his coming, all things remain as they were from the beginning. You have no need to be alarmed, there is to be a thousand years of temporal millennium before Christ will come. All the world will be converted. Peace, peace; you should pay no regard to these fanatics, who are only alarmists." The world generally will despise prophecy and abuse those who speak to them the words of God, rebuking their sins and calling them to repentance. Paul writes: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof. What a picture is here drawn by the apostle in regard to the days, just prior to the coming of the Son of man." The millennial glory that is predicted by the false shepherds of today does not harmonize with the words of the inspired apostle. The question is asked, When the Son of man cometh shall he find faith on the earth? [Cf: ST 01-03-78 para. 10] p. 37, Para. 3, [1878MS].

The deceived shepherds, deceiving their flocks in their turn, are the ones whose voices are heard prophesying the conversion of the world crying peace, and safety. The inspired apostle assures us we may look for wickedness to be continually increasing as the end approaches. The description given by Timothy of the sins to be found among those who have a form of godliness is sufficient to place the students of the Bible on their guard that they be not deceived in regard to the true state of things in our world by the siren songs of the sleepy shepherds crying peace and safety when destruction is just ready to burst upon the world. While Satan is working to quiet the fears and consciences of men, he is making his last master stroke to retain his power over a world which he sees is about to pass from his grasp--He has come down in great power working with all deceivableness of unrighteousness in them that perish. His lying wonders will deceive many. [Cf: ST 01-03-78 para. 11] p. 38, Para. 1, [1878MS].

Philosophers and men of science will endeavor by their reasoning to show that the world cannot be destroyed by fire. They will plead that it is inconsistent with the laws of nature. But the God of nature, the maker and controller of nature, can use the works of his own hands to serve his purpose. Those who would be loyal to the God of heaven will not allow that interpretation of prophecy which will do away the force of the lesson God designed the prophecy should convey. As the contemporaries of Noah laughed to scorn that which they termed fear and superstition in the preacher of righteousness, so will the solemn messages of warning be ridiculed in our day. By Mrs. E. G. White. [Cf: ST 01-03-78 para. 12] p. 38, Para. 2, [1878MS].

The hearts of the disciples were troubled at the words of their Master who had said that all his faithful followers would be offended because of him that same night. In their affection and care for their Saviour it seemed to them a hard saying. Peter especially was grieved that Jesus should not accept his assurance of fidelity under all circumstances. But the Saviour knew the test that awaited his little flock, so soon to be left without a shepherd. He knew the agony that

awaited him in the garden, that on the morrow he was to pass through the mockeries of a trial in the judgment hall, to be followed by his crucifixion. He knew that no sleep would refresh his weary frame until he closed his eyes in death. [Cf: ST 01-17-78 para. 01] p. 38, Para. 3, [1878MS].

But his loving heart was drawn out in sympathy for his disciples who were to endure a fearful trial in his betrayal and death upon the cross. The grief of the Son of God was not for himself but that his disciples were to be left without his presence to comfort and strengthen them. It had been impossible for them to comprehend the terrible scenes they were now entering upon, and their very ignorance of what was before them, notwithstanding his statements in regard to the future, moved the Saviour's compassionate heart. He read the peculiar character of each disciple, knowing who were in greatest danger of being overcome by temptation. But this knowledge did not bring one word of harshness or rebuke from his lips; their very weakness bound his companions to his heart in bonds of sympathy and love. His great anxiety was to shield his followers from suffering and from the abandonment of unbelief. He addressed them in these words:-- [Cf: ST 01-17-78 para. 02] p. 38, Para. 4, [1878MS].

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." Doubting, questioning Thomas feels called upon to express his discouragement and unbelief: "Lord, we know not whither thou goest; and how can we know the way?" Jesus mildly and patiently instructed his doubting disciples in the way of life:-- [Cf: ST 01-17-78 para. 03] p. 38, Para. 5, [1878MS].

"I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." Jesus would have him understand that the Father had been revealed in the Son--in his teachings that reflected the wisdom of Heaven, and in his works that showed the power of Omnipotence. [Cf: ST 01-17-78 para. 04] p. 39, Para. 1, [1878MS].

Philip perceiving but dimly the meaning of his Lord said to him, "Lord, show us the Father and it sufficeth us." Philip, and also the other disciples were filled with apprehension and doubt, and they desired that Jesus should give them a last convincing proof of his divinity by showing them the Father. Christ appeared in the disguise of humanity as a servant. But those who were partakers of his divine nature had eyes to perceive his divinity, the glory of which had upon special occasions, flashed through his human disguise, revealing indeed the Father. Sad indeed was it that one of his disciples who had been his companion, and witnessed his mighty works, had so failed to discern the character of his Saviour as to ask him for another sign. Jesus looked upon him with mild reproach:-- [Cf: ST 01-17-78 para. 05] p. 39, Para. 2, [1878MS].

"Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou

then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me or else believe me for the very work's sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." [Cf: ST 01-17-78 para. 06] p. 39, Para. 3, [1878MS].

All that men were able to witness of God had been revealed to them in Christ, and had their spiritual perception been what it should have been they would have discerned in him the Father. Jesus, now about to remove his powerful presence from his disciples, promised that they should do greater works even than he had done. He was soon to stand by his Father's side as the Advocate of men, to plead in their behalf, and he promised to do whatsoever they should ask in his name, that the Father might be glorified in the Son. "If ye shall ask anything in my name, I will do it." Precious promise to the needy and sorrowful. When the Spirit was afterward poured out upon the disciples wonderful results followed through the gifts which Christ had just promised them. He continued: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me. Because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you." [Cf: ST 01-17-78 para. 07] p. 39, Para. 4, [1878MS].

Jesus had been the teacher and counselor of his disciples, their pitying friend. Now, when about to leave them, he assured them that he would in no case forsake them, but would be clothed with power, and would become their Friend and Advocate in the presence of the Father, to present any petition they might offer in the name of his Son. He promised them a comforter when his personal presence was taken from them. The disciples did not comprehend at the time, the full meaning of their Master's words; but afterward, in their religious experience, they cherished the precious promise and presented their petitions to the Father in the name of Jesus. [Cf: ST 01-17-78 para. 08] p. 39, Para. 5, [1878MS].

That promise given by Jesus to his disciples was for the benefit of all who should comply with the conditions of Christ to the end of time. God is omnipotent, and man may be strong to accomplish his purpose while he has the promise of divine help in every emergency. God's power is hidden from the unbelieving; his ways and purposes are not understood by them. "The world knoweth him not." But mighty victories are gained through the prayers of the obedient children of God, presented in the name of Jesus. The secret of the success of the people of God is connection with him in prayer, and humble obedience of his requirements. Jesus urged upon his disciples the necessity of obeying the commandments he had given them if they would abide in his love. The comfort promised to his followers was on this condition. [Cf: ST 01-17-78 para. 09] p. 40, Para. 1, [1878MS].

God's blessing was never withheld from his obedient people. The wrath of God was brought upon the Jews by their disobedience of his law. Many persons contrast the freedom found in Christ with what they regard as the severe requirements of the law of God. Their words and example say to the world, Christ is so lenient and forgiving that we need not be particular to keep to the strict letter of the law. They slide away from their allegiance in a loose reckless manner, doing the works of Satan, while professing to love the Lord. Yet Jesus positively declared in his last conversation with his disciples, that those who love him will keep his commandments. In the Old Testament entire obedience is required in order to secure blessings, and entire obedience is also required in the New Testament as the conditions of receiving the approval of God. Obedience of the divine requirements is the demonstration of our faith, and the test of our love and discipleship. Professing theories, and observing forms will not answer the requirements of God. The vital principle of love is kept active through obedience. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [Cf: ST 01-17-78 para. 10] p. 40, Para. 2, [1878MS].

All through his ministry Jesus impressed upon his followers the necessity of obeying the law, and his own life was a demonstration of its principles, and now, as his time of agony and trial approaches, his mind, instead of dwelling upon himself, turns to his disciples, and he seeks to impress upon them the lesson of obedience. The Savior when about to leave his disciples promises to manifest himself to those who love him and keep his commandments: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [Cf: ST 01-17-78 para. 11] p. 40, Para. 3, [1878MS].

"Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" [Cf: ST 01-17-78 para. 12] p. 40, Para. 4, [1878MS].

The Savior patiently explains his former words: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Here is the mystery of godliness: Christ revealed by his Spirit to those who love him. When he should pass from the world he would be unknown by those who love the world and obey not the requirements of God. But the highest form of truth was presented to the disciples in the fact that the Savior would be discovered by those who love and walk in the light, while he is hidden from those who do not accept the light. Every step in the life of faith and consecration is additional knowledge of the world's Redeemer. Though no longer personally with his disciples, Jesus takes the hand of the faithful and becomes their Guide through all the dangers and trials of life's journey. Jesus continued:-- [Cf: ST 01-17-78 para. 13] p. 40, Para. 5, [1878MS].

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye

would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe." The Savior encouraged his disciples with the assurance that when he was no longer with them his Spirit would refresh their memories, so that the words which he had spoken to them would be imprinted on their hearts, to be afterward given to all nations, tongues and kindred on earth. The Savior settled his peace upon his disciples as a legacy, and exhorted them not to be overwhelmed with anguish, for they should enjoy that peace which is a mystery to the world. [Cf: ST 01-17-78 para. 14] p. 41, Para. 1, [1878MS].

He led their minds from the great loss they would soon sustain, to the advantages they would gain by his leaving them. He told them that the Father was greater than himself, that he would stand by the Father's side as the friend of his followers, to speak in their behalf. He is acquainted with human nature and the tendencies of the human heart, and promises to unite his petition with theirs, that the comforter, the spirit of truth might abide with them and shine forth in their lives and works, winning many to Christ. This promise has been the comfort and stay of millions who have since followed Jesus in humble obedience. [Cf: ST 01-17-78 para. 15] p. 41, Para. 2, [1878MS].

Through the strength of Jesus men may be made strong; through his love they may become lovely in character. He would have his followers understand that they cannot go to the people of the world for sympathy and comfort in their religious difficulties and trials; because the spirit of the truth is not discerned by them. [Cf: ST 01-17-78 para. 16] p. 41, Para. 3, [1878MS].

Our Savior had one more work to do in evidence of his own complete obedience to the Father. It was to die for the world. Said he: "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence." His hour was fast approaching; and he with his disciples passed on his way to Gethsemane. Many times had he traveled these paths on messages of love and mercy; and he had lately passed that way in triumph hailed by the glad acclamations of thousands as Him that cometh in the name of the Lord. By Mrs. E. G. White. [Cf: ST 01-17-78 para. 17] p. 41, Para. 4, [1878MS].

Mount Olivet had been our Saviour's favorite resort for retirement and prayer after his day's work of teaching was done. At the foot of the mount was the garden named Gethsemane, and to this he now made his way. It was night, but the moon was shining brightly and revealed to Jesus a flourishing grapevine. He uses this as a symbol of his union with his followers:-- [Cf: ST 01-24-78 para. 01] p. 41, Para. 5, [1878MS].

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you." As the Father had life in himself so had the Son. The branches of a vine detached from its parent stalk, withers and dies, is lifeless and fruitless. "Every branch in me that beareth not fruit, he taketh away." The Jewish nation was a fruitless branch, and was therefore to be separated from the

living vine, which was Christ Jesus, and the Gentiles were to be engrafted upon the stalk to become a living branch, partaker of the life that nourished the true vine. The branch was to be pruned and purged that it might be more fruitful. [Cf: ST 01-24-78 para. 02] p. 41, Para. 6, [1878MS].

Jesus in view of his removal from his disciples is filled with anguish; yet he knows that this separation will cause them to be more firmly connected with the living vine, and yield a rich harvest of fruit. He exhorts them: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love." When the sinner has repented of his sins, and is united to Christ, as the branch is engrafted on the vine, a deep and earnest love pervades his being which death cannot quench. The nature of the man is changed and he is a partaker of the divine nature. He loves the things which Christ loves, and hates that which He hates. His desires are in harmony with the will of God. He treasures up the words of Christ, and they abide in him. The lifegiving principle of the Saviour is communicated to the Christian. Just so the little rod, leafless, and apparently lifeless is engrafted into the living vine, and fiber by fiber, vein by vein, drinks life and strength from it till it becomes a flourishing branch of the parent stalk. [Cf: ST 01-24-78 para. 03] p. 42, Para. 1, [1878MS].

The condition of this union is plainly specified: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." The commandments of the Father are the commandments of the Son. In this union with Christ, finite man, dependent and worthless, is exalted by a connection with the Infinite, even as the engrafted branch draws nourishment from the vine which results in the production of fruit. The follower of Christ derives from him wisdom, strength and righteousness. Without Christ he cannot be reconciled to God, whose law he has transgressed. Without Christ he is unable to subdue a single sin or overcome the smallest temptation. The soul united to Christ as the branch to the vine is accepted of God through the merits of his Son, and becomes an object of the Father's special care. Christ says, "I am the true vine, my Father is the husbandman." Man, by his union to the Infinite One through Jesus Christ, will be fruitful of good works. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Jesus continues:-- [Cf: ST 01-24-78 para. 04] p. 42, Para. 2, [1878MS].

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you

friends; for all things that I have heard of my Father I have made known unto you." The joy of the Christian is not found in transgression of the law of God, but in obedience of all its precepts. None are in slavery and bondage to the law but those who transgress it. Obedience produces love to God and man--the two great principles of the law of God. This obedience and this love brings fullness of joy to the disciples of Jesus. He still impresses upon them the importance of carrying forward the work which he has begun, and bearing fruit to the glory of God. [Cf: ST 01-24-78 para. 05] p. 42, Para. 3, [1878MS].

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The Saviour instructed his disciples not to expect the commendation of the world. The world hated the Majesty of Heaven before it hated his followers. Those who are of the same spirit with the world enjoy its smiles and approbation; but the humble disciples of Christ will suffer opposition. But this opposition met by the Christian will be of the highest value to him if it drives him to Jesus for sympathy and comfort. Such opposition will develop staunch elements of character and virtues that shine brightest in adversity. Faith, patience and Heavenly-mindedness, with confidence in God are the perfect fruit that blossoms and matures in the shadow of adversity. [Cf: ST 01-24-78 para. 06] p. 43, Para. 1, [1878MS].

Christ the Master was hated and persecuted, and his followers should expect no better portion in this life. In these days the churches that profess the name of Jesus, yet are built up with lifeless forms, and full of popular sins and error, escape the condemnation of the world. But a people that unite to condemn sin, repress iniquity, cherish the truth of Christ and obey the commandments of God must endure the rebuffs and persecutions of the world. [Cf: ST 01-24-78 para. 07] p. 43, Para. 2, [1878MS].

"Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." The Saviour instructed his disciples to look for the opposition of the world. He declared that they should be brought before kings and rulers for his name's sake; and whosoever might destroy the lives of the disciples would be so far deceived by the adversary as to think they were doing God service. Every indignity and cruelty which the ingenuity of man and the zeal of Satan could devise would be visited upon the followers of Christ. But, in all these trials, they were to remember that their Master and Guide had endured like reproach and contumely, and were to press on in his footsteps, keeping the prize of eternal life in view, and striving to win more souls to Christ. [Cf: ST 01-24-78 para. 08] p. 43, Para. 3, [1878MS].

Jesus wished to impress upon his disciples the importance of their position, as those who had accompanied him in his travels, beholding his wonderful works and hearing his words of wisdom. Said he to them:

"And ye also shall bear witness, because ye have been with me from the beginning." These faithful witnesses of Christ were to execute their mission with a wisdom and energy equal to the importance of the truth to which they were to testify. The history of those men and the evidence which they were to record were to be the study of men through all ages. Tremendous results were to be realized from the words of Jesus to his few humble disciples. [Cf: ST 01-24-78 para. 09] p. 43, Para. 4, [1878MS].

They were the chosen repositories of the truth of God. They were witnesses of the Father's acknowledgment of Jesus as the Son of God. At the baptism of Christ they had heard the voice of the Father proclaiming: "This is my beloved Son in whom I am well pleased." On the mount of transfiguration they had beheld the excellent glory clothing the Saviour with the brightness of the sun. They had seen the Heavenly messengers conversing with the Saviour, and heard again the voice of God declare: "This is my beloved Son, hear him." In the temple, only a few hours before, they had again heard the Father exalt and glorify his Son. That which these favored disciples had seen and felt and heard in regard to the Redeemer they were commissioned to testify for the benefit of humanity through all time. And, by living faith, men must lay hold of Christ through the evidence of these chosen witnesses of his divinity, and power unto salvation. [Cf: ST 01-24-78 para. 10] p. 43, Para. 5, [1878MS].

Jesus carefully opened before his disciples the events which would transpire after his death, forewarning them that when persecution should overtake them they might not become discouraged and apostatize from their faith to avert suffering and dishonor. Said he: "I have many things to say to you, but ye cannot bear them now." What tenderness and sympathy these words express! He forbore to crowd their minds with truths that were difficult for them to comprehend. He led them gently on to understand the great subjects with which he wished to entrust them, and which they were to deliver to the world. [Cf: ST 01-24-78 para. 11] p. 44, Para. 1, [1878MS].

Jesus also refrained from wounding their feelings as much as possible. He could have, in a more definite manner, informed them concerning the Jewish service--that sacrificial offerings were no longer accepted by God, and that the light of God's presence no longer blessed the temple. But they were not yet strong enough to hear these things. A fearful test awaited them in the crucifixion of their Lord; and Jesus gently prepared their minds for this event, and for his absence from them. After his resurrection he would more clearly reveal to them his mission to the world and his approaching ascension to his Father. They would then be better able to understand and appreciate these great and solemn facts. [Cf: ST 01-24-78 para. 12] p. 44, Para. 2, [1878MS].

Jesus plainly stated to the disciples that he had left the presence of his Father to come unto the world; that he was about to leave the world and return to the presence of his Father. The disciples thereupon expressed their faith that Jesus had indeed come from God. The Saviour then assured them that the time was approaching when they would be scattered each one seeking his own safety, and their Master would be left alone; yet not alone, for his Father would not forsake his Son. Jesus warned his followers of the future that they might be in some measure prepared for the events that awaited them. He encouraged them

to look to him and trust in him when the opposition of the world like a dark storm met them in the accomplishment of their mission. He fortified their minds with hope, and reliance in his example: Be of good cheer I have overcome the world. [Cf: ST 01-24-78 para. 13] p. 44, Para. 3, [1878MS].

This should be the Christian's consolation. Christ, as man's representative, has overcome the world, the flesh and the devil. So by the Saviour's help may the children of men overcome all the powers of evil. Jesus was about to be separated from his little band of followers. He had but a little time in which to comfort and instruct them, and his farewell counsel was rich in sympathy and truth. Exceeding precious to his disciples were these last moments passed in the presence of their beloved Master. Like a consecrated high priest, Jesus now poured forth the burden of his soul to his Father in such a petition for his church as the angels had never before heard. This prayer was deep and full, broad as the earth, and reaching highest heaven. He presented his humanity before the throne of God. With his human arm he encircled the children of Adam in a firm embrace, and with his strong divine arm he grasped the throne of the Infinite, that he might unite earth to heaven, and finite man with the Infinite God. By Mrs. E. G. White. [Cf: ST 01-24-78 para. 14] p. 44, Para. 4, [1878MS].

[A sermon preached in Battle Creek, Mich., June 19, 1877, and phonographically reported.] [Cf: ST 01-31-78 para. 01] p. 44, Para. 5, [1878MS].

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: ST 01-31-78 para. 02] p. 45, Para. 1, [1878MS].

Here is a promise to us on condition of obedience. If we will come out from the world, and be separate, and touch not the unclean he will receive us. Here are the conditions of our acceptance with God. We have something to do ourselves. Here is a work for us. We are to show our separation from the world. The friendship of the world is enmity with God. It is impossible for us to be friends of the world and yet be in union with Christ. But what does this mean: to be friends of the world? It is to unite hands with them, to enjoy what they enjoy, to love that which they love, to seek for pleasure, to seek for gratification, to follow our own inclinations. We do not in following inclination have our affections upon God; we are loving and serving ourselves. But here is a grand promise: "Come out from among them and be ye separate." Separate from what? The inclinations of the world, their tastes, their habits; the fashions, the pride, and the customs of the world. "Come out from among them, and be ye separate, and touch not the unclean, and I will receive you." In making this move, in showing that we are not in harmony with the world, the promise of God is ours. He does not say *perhaps* I will receive you; but, "I *will* receive you." It is a positive promise. You have a surety that you will be accepted of God. Then in separating from the world you connect yourself with God; you become a member of the royal family; you become sons and daughters of the Lord Almighty; you are children of the heavenly King; adopted into his family, and have a hold from above; united with the infinite God whose arm moves the world. What an exalted privilege is this to be thus favored, thus honored of God; to be called sons and daughters of the

Lord Almighty. It is incomprehensible; but still with all these promises and encouragements there are many who question and hesitate. They are in an undecided position. They seem to think that if they were to become Christians, there would be a mountain of responsibilities to be borne in religious duties and Christian obligations. There is a mountain of responsibility, a lifetime of watchfulness, of battling with their own inclinations, with their own wills, with their own desires, with their own pleasures; and as they look at it, it seems like an impossibility for them to take the step, to decide that they will be children of God, servants of the Most High. [Cf: ST 01-31-78 para. 03] p. 45, Para. 2, [1878MS].

By this I am reminded of an incident I once read, of an aged gentleman who had been broken down by hard labor yet was seeking some employment by which he could obtain means. A nobleman who had a hundred cords of wood to cut, was informed of the wish of the old gentleman. He told him that if he would cut the wood he should have one hundred dollars for the job. But the old gentleman replied, No, he could never do that. It was impossible. He was an old man, and not able to undertake such a job. "Well," said the nobleman, "we will make a different bargain. Can you cut one cord today? if so, I will give one dollar." The bargain was made, and the cord of wood was cut that day. "Now," said the nobleman, "you may cut another cord tomorrow;" and another cord was cut the next day; and thus the whole job was accomplished. In one hundred days the work was completed, and the laborer was in just as good health as when he commenced the work. He could take it cord by cord, but when presented to him in one large job the accomplishment of it seemed impossible. [Cf: ST 01-31-78 para. 04] p. 45, Para. 3, [1878MS].

This well represents the cases of many who are undecided. They have a desire to be Christians, yet the responsibilities of a Christian life seem so great to them that they fear they will make a failure, are almost certain they can never reach the mark if they make the attempt. But when it is taken into consideration that it is not for them to see the end of the Christian's journey; it is not for them to comprehend and accomplish it at once. Only one day at a time with its burdens and responsibilities is presented to us. Yes, dear friends, dear youth, tomorrow is not yours. It is the duties of today that you are to perform. If you resolve to be on the Lord's side, and come out from among the world, and be separate, and choose to be sons and daughters of the Lord Almighty, to leave the ranks of the enemy, the service of sin and of Satan, make up your mind to always do present duty. Take hold of the duties of today, realizing that the Lord has claims upon you, that you are responsible to your Creator; these claims are to be met only a day at a time. In the strength of God take hold believing that you can overcome for that one day. That day must be commenced with watchfulness and prayer. Learn to give your heart's best affections to God. Signify in noble work and in your conversation that you love your heavenly Father. Let him apportion to you your work. [Cf: ST 01-31-78 para. 05] p. 46, Para. 1, [1878MS].

The Christian life is a battle and a march. It is to work for today and not for tomorrow. It is to do the duties of today; it is, when you rise in the morning, to think, now I am wholly dependent upon God, and I will ask him to take care of me; and when I ask him to take care of me today, I believe that he will do so. I will lay my burden of care, and my troubles at the feet of Jesus, and he will gather them up. You

must trust in his love; and if he has given you a small work, take that up, and do it today; and if you have been faithful in doing that little work today, tomorrow you will be capable of bearing a greater responsibility, and of doing a greater work; and he will give you a greater work and responsibility to bear on the morrow. [Cf: ST 01-31-78 para. 06] p. 46, Para. 2, [1878MS].

To every one there is given talents of influence; and how many have an unconscious influence which is daily exerted on those around us. If this influence is saving, if it is gathering with Christ, in the day of final accounts it will tell to our advantage; but if we are exerting an influence which leads souls from God, from the truth, a scattering influence which separates from God, and heaven, we are paving the way, the broad way that leads to death. [Cf: ST 01-31-78 para. 07] p. 46, Para. 3, [1878MS].

There are only two roads; one leads to heaven, the other to death and hell. Every one has a work to do. Every one of us, that have reasoning powers, knows that there is a God. As we look at the heavens above, upon the earth beneath with its stately trees, shrubs and every opening bud and blooming flower we know there is a God, a Creator. The glories of the moon and stars in the firmament, the clouds tinted with gold and silver, and the heavens spanned with the beautiful rainbow, speak to us of the goodness, mercy and love of God. All these things are evidences of his care for us. He loves us, oh! so dearly. That love is incomprehensible. It is as high as the heavens, and as broad as the world. A love that is immeasurable. This love that we can trace in every cloud, in every tree, shrub, and vernal branch, in everything our eyes behold, is seeking a place in our hearts. God is love; and oh! what love he has revealed to us in giving his Son to die for us. How can we be indifferent to the claims God has upon us? How can we devote our God-given time, the hours of probation granted us here in which to prepare for a higher and immortal life, to thinking of ourselves, of our appearance, in allowing pride to take possession of our hearts when we consider the infinite price that has been paid for our redemption? [Cf: ST 01-31-78 para. 08] p. 46, Para. 4, [1878MS].

We want an arm to lean upon in the hours of affliction that can sustain. We want such an arm to rely upon when the earth shall reel to and fro, and be removed as a cottage. We want to know then that God is our father, that our life is hid with Christ in God. Every one of you need this assurance. The students at our school need this assurance. Some will soon return to their homes. How many of them have come to this school without a hope in Christ? How many have given their hearts to him since they have been attending our college? How many are still in a position of indecision, sometimes inclined to be wholly on the Lord's side, and then again draw back for the very reasons I have mentioned, the responsibilities and duties devolving upon the Christian? These seem so great that they hesitate and remain undecided. [Cf: ST 01-31-78 para. 09] p. 47, Para. 1, [1878MS].

But how many of you, should another year roll round from today, will be alive? Many may be snatched away in a few months. Here was one of your number, Brother Morrison, who came here to attend our college and become able to enter the gospel ministry, and a few weeks has ended his career in this life. Only a few weeks and you followed him to his grave in Oakhill cemetery, there to rest until the morning of the

resurrection. [Cf: ST 01-31-78 para. 10] p. 47, Para. 2, [1878MS].

How long is the extent of your life? Who of you have the assurance that you will live until the next term of school? How many of you have any surety of your life? But if you had a lifetime before you, if you knew that you should live your three-score years and ten, what is that little span of life? Is it too much for you to give to God? What do you give to him? What does he require? Does he require you to give anything that is for your interest or happiness to retain? Oh no. What are the claims that God has upon you? It is, my son, or my daughter, give me thine heart. It is to come out from among the world, and to be separate, "and touch not the unclean, and I will receive you." Who is the "I?" It is the great "I AM;" he who holds the worlds in his hands; he who gives you life, and gives you health. "And I will be a father unto you, and ye shall be my sons and daughters." Oh what a relationship is this! How can any feel as though they were making a sacrifice, to be adopted into the family of the King of kings; the Lord who reigns in the heavens; know you not that it is the highest exaltation to become children of God, "sons and daughters of the Lord Almighty?" [Cf: ST 01-31-78 para. 11] p. 47, Para. 3, [1878MS].

Ever since I was eleven years old I have been in the service of this heavenly King. I can speak from experience. He has asked me to give him nothing that was for my best interest to retain. Precious Jesus; precious Saviour; I love him; and I love his service. Oh! that my poor name can be registered in the Lamb's book of life. Let it stand there; let it be honored among the holy angels; let it remain there when this earth shall pass away; and when the King of kings shall come in his majesty, and in his glory, to take his faithful ones to himself, oh, let my name then be among the ransomed. Let it be among the names of those who shall have the crown of glory upon their brows. Let me have a home with the dear Redeemer, and with an immortal tongue, praise him. Upward to God is the soul's adoration. Oh, glorious prospect, to be among the ransomed in the kingdom of glory. [Cf: ST 01-31-78 para. 12] p. 47, Para. 4, [1878MS].

But here we have duties to perform. God has given us our work. There are none of us who should feel because we do not have a great work to do, that there is no special responsibility resting upon us. Dear friends, it is your duty to do the little things right in your pathway, to fulfill your part in the college where you are, and among your associates; and to speak a word for your Master wherever you are; it is to put away vanity; it is to put away frivolity; it is to overcome pride; it is to put away selfishness, and to seek earnestly for the meekness of Christ. [Cf: ST 01-31-78 para. 13] p. 47, Para. 5, [1878MS].

Jesus left his majesty, his glory, and high command, and came to our earth, suffered for our sins, and for our sake became poor. He died that you, through his poverty might be made rich. He was a man of sorrows, and was acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. When such an infinite price has been paid for us, shall we shrink at the thought, that perhaps we shall not devote so much time to personal adornment, to dress and to display? Shall we shrink at the idea that we must devote our time, our hearts, and our holiest affections to God? [Cf: ST 01-31-

78 para. 14] p. 48, Para. 1, [1878MS].

I inquire of you again, what does he ask you to give? He asks you to give to him a sin-polluted soul, that he may wash it with his own blood; that he may cleanse it; that he may refine, elevate, and ennoble it; and at last, that you may enjoy the society of the heavenly angels in the kingdom of glory. You must put away pride and selfishness. Do you hesitate to yield your selfishness? Will it make you happy to retain it? The most unhappy persons in the world are those who are selfish, and filled with pride and vanity. It is these things you are to give up. Let it be the language of your heart, "I will give myself to thee just as I am. I will come just now." But some say, "I am afraid I shall not live a Christian life." And for fear that you will not live a Christian life you are not going to make an effort. [Cf: ST 01-31-78 para. 15] p. 48, Para. 2, [1878MS].

Can you not venture out upon the promises of God? Christ has said not a sparrow falleth to the ground without the notice of your heavenly Father; and even the hairs of your head are numbered. Now, will not he that is able to do this, help you when you ask him to give you grace that you may follow in the path of obedience? Will he not give you that strength, that wisdom, and knowledge that shall lead you to follow in his footsteps? [Cf: ST 01-31-78 para. 16] p. 48, Para. 3, [1878MS].

You are seeking to obtain an education. How many of you who are before me may have it laid upon you to be ambassadors for Christ, called to point souls to the Lamb of God who taketh away the sins of the world? How many of you will bear the burdens, and responsibilities as ministers of the gospel? You must render an account to God for the talents he has given you. Are you going to devote these talents, your ability, to God? If not, your education will only sink you lower at last; because you are gaining more and more knowledge, and you are not putting that knowledge to a good account. You are perverting it. But God is able to do great things for you. He says, "Come out from among them and be ye separate." Come out from among the world; let not your aspirations be for the things of this world; for there is something higher after which you may aspire; there are higher attainments which demand your attention. The things of this world perish, are corruptible, and pass away, but there are things that will never perish, things that are eternal; and for these you may aspire. You cannot be loving the things of this world, and taking hold upon God and heaven at the same time. Are you afraid that if you become Christians, the world will look upon you with derision? Do you fear their taunts and their jeers? Jesus bore it before you; he, "who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." He who created the world, our Redeemer, our Saviour, bore it before you. [Cf: ST 01-31-78 para. 17] p. 48, Para. 4, [1878MS].

But what if you should have all the honor and the applause that the world could give you, what then? Let disease take hold of your mortal frames, can this honor and applause, and the praise of men relieve you of one pang? Can it relieve you of one distress? Can it be of the least advantage to you in healing you of your maladies? It cannot. But what does the Father say? "I will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty." He will connect you with himself, crown you with glory and honor, immortality and eternal life.

This honor, that you can seek for with a surety of obtaining, will never perish. Do you seek gold, the riches of this world? We read that the streets of the city are paved with pure gold, and that the gates of the city are of gold set with pearls. The riches obtained here may be consumed. There are many ways in which you may be robbed of your earthly treasure. Christ says: "Lay up for yourselves treasures in heaven." There no thief shall approach; no moth or rust shall corrupt. Thus, if you lay up your treasures there, you will have an imperishable treasure which you can be in no danger of losing. [Cf: ST 01-31-78 para. 18] p. 49, Para. 1, [1878MS].

And now I would say to these, my friends, I have the deepest interest that you should give your hearts to God; that you may be strong in the cause of serving him. You need him for your friend, he will be a friend, indeed. You may come to your earthly friends with burdens; they may sympathize with you, but cannot relieve you; but here is a friend to whom you may come with your troubles and trials who is always ready not only to sympathize with you, but to bear your burdens. He knows all the difficulties of the way, for he has passed through them; and he is touched with the feelings of your infirmities. This great High Priest, who is in the heavens, is pleading in you behalf. He loves you; and when you come to him with your griefs, your sorrows, and your troubles he will listen to you. He will hear your prayers, and answer your petitions. When you pour out your heart before him, then his great heart of love is opened to you, and he will be touched with your griefs and your sorrows. And now I would inquire of the young here tonight, How many want Christ as their Saviour, and their Redeemer? How many want to make a decided move to live for God? How many of the youth who have attended our school, or any here who have backslidden from God, want to renew their covenant with him, want to yield their pride, and to get rid of their selfishness? How many will come to their Saviour this very evening? "Behold I stand at the door," says Christ, "and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Gracious invitation! Jesus is at the door seeking admittance. Will you open to him? Will you let him take possession of your heart? Will you give him your affections? [Cf: ST 01-31-78 para. 19] p. 49, Para. 2, [1878MS].

Now, I wish to say to the youths, and to any who want to start to serve God; here at this very meeting say: I will give myself to God; I will leave the paths of sin, and I will try to be a Christian. Let those who have backslidden, and have not the evidence that they are the children of God, come forward, and we will unite with you in presenting your cases before God in prayer. We want the deep movings of the Spirit of God. We want you to take Jesus with you as you go to your homes. We want you to have a knowledge of Christ, and come to him. We want you to give your hearts to the Lord, and serve and obey him. By Mrs. E. G. White. [Cf: ST 01-31-78 para. 20] p. 49, Para. 3, [1878MS].

[June 26, 1877. Mrs. White gave the following address, which was reported by a student.] [Cf: ST 02-07-78 para. 01] p. 50, Para. 1, [1878MS].

Our Saviour, frequently, when he was giving his lessons of instruction to his disciples, took them without inclosed walls and led them by the lakeside and in the groves; and here he gave them illustrations by the objects in nature; and with these he bound up the sacred lessons of

instruction which were to be immortalized in their minds. As they would look upon the shrubs and the flowers, the rocks and barren soil, the mountains and hills, the sower and the reaper; and as they would look upon the flowers in glowing beauty around them, the lessons of instruction given by their divine Lord were repeated to them. When we look upon these lofty trees and upon the lake and the boats that are going out and coming in upon the water we can remember that Christ beckoned for a fisherman's boat, and he entered into Simon's, and asked him to thrust out a little from the land. He there gave important lessons which were to be immortalized and handed down to us; and which were to reach unto the end of the world. As we view the lake today, and the boats upon the waters, these lessons which Christ gave are repeated to us. [Cf: ST 02-07-78 para. 02] p. 50, Para. 2, [1878MS].

Said the Saviour of the world: "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." Who gave to the beautiful flowers their delicate tints and their varied colors? Was it not that God which has given us everything that is lovely and beautiful in our world? Our heavenly Father who has surrounded us with everything that is glorious in nature is a God of love. He is a lover of the beautiful. He says: "Consider the lilies of the field, how they grow." Solomon in all his glory was not arrayed, with his costly robes of gold and silver, in garments which could bear comparison to these flowers of loveliness in their natural simplicity. Solomon is seated upon a throne of ivory, its basement is of gold, the steps are of gold flanked with six golden lions. Everything surrounding him is attractive. All his eye rests upon is magnificent. His eye rests upon expansive gardens, stretching away in the distance, beautiful and adorned with trees and shrubs to resemble the loveliness of paradise. The most rare and expensive birds of the richest plumage have been transported from every clime, and with their varying notes and bright songs, are flitting from bough to bough, while youths, the most lovely, clad in gold and silver dress, are seeking to amuse and divert the mind of the greatest monarch that ever sat upon an earthly throne. Many envied the popularity and abundant glory of Solomon, thinking that of all men he must be the most happy. But amid all that glory of artificial display the man envied is the one to be most pitied. His countenance is dark with despair. All the splendor about him is but to him mockery of the distress and anguish of his thoughts as he reviews his misspent life in seeking for happiness through indulgence and selfish gratification of every desire. He wails out his disappointment in these words: "All is vanity and vexation of spirit." We may learn the lesson in the sad life of Solomon that riches and high intellectual attainments will not be sufficient for a happy life. Learning, and ability, and outward display without the sanctifying power of true godliness, will not bring contentment, peace, and happiness. [Cf: ST 02-07-78 para. 03] p. 50, Para. 3, [1878MS].

You have your youthful strength, your strong, ardent, impetuous temperaments which if guided aright will make you men and women of influence. If you bring your talents early as a consecrated offering to God he will accept you. If connected with the source of all purity, nobility and holiness, your lives will represent the spotless purity of this lily, diffusing a fragrance grateful and pleasant to all with whom you associate. [Cf: ST 02-07-78 para. 04] p. 50, Para. 4, [1878MS].

Dear youth, cultivate natural simplicity. Consider and learn from the flowers of the field the lesson Christ has sought to impress upon your mind and heart. You may devote the golden hours of your probation in studying your outward appearance. You may neglect the most essential work of your life in failing to secure the inward adorning, even the ornament of a meek and quiet spirit which is in the sight of God of great price. You may devote time, money and much thought to outward display, and after all your anxious care, you will not bear comparison to one of these flowers for attractive loveliness in their natural simplicity. [Cf: ST 02-07-78 para. 05] p. 51, Para. 1, [1878MS].

Here is the pure and lovely lily growing among the filth of ponds and lakes, striking down its curiously channeled stem, and gathering to itself only those properties that shall develop into this pure, fragrant lily. Every one admires this emblem of purity. Your lives, dear students, may resemble this lily. [Cf: ST 02-07-78 para. 06] p. 51, Para. 2, [1878MS].

As Christ offered his prayer to his Father he uttered these words. "I pray not that thou shouldst take them out of the world but keep them from the evil." The world is a land of emptiness: It is a world good and beautiful of itself but man has become so sensual and depraved so embittered against God that the earth itself groans under the weight of accumulated guilt, you must cultivate firm principle in the midst of surrounding infidelity, hypocrisy, pride, and profligacy. You must be Bible students and carry Bible rules into your every day life. In no case allow knavery deception and dishonesty to beguile you from your simplicity. Be it your constant study how you will best attain and cherish that which God values, the ornament of purity and meekness, that the world will be better for your having lived in it. Like the pure lily you need faith's penetrating root descending beneath the outward things which do appear to gather spiritual strength to invigorate and give purity and goodness to the life. The study of the Bible, the hours of secret communion with God, meditation upon heavenly themes will develop into purity of character resembling the spotless lily. The life of God in the soul is Christ in you a well of water springing up into everlasting life. This springing up into life will refresh all who connect with you. If your character is such that God can approve, it will be a complete Christian character filled with grace that is not assumed, but that has a natural growth. If your affections are obedient unto Christ your motives pure, there will be in your life, in your every day deportment, lessons of instruction to all around you. You will be living epistles known and read of all men. Your connection with God will lift you above every thing that has a debasing tendency, your pure and uncorrupted life will be ever pointing your schoolmates and old associates upward to God and heaven saying to them you must seek peace and purity and happiness from above. Jesus is the source of your comfort strength and fortitude, amid vexation, trials and grievous temptations. The leaves of some trees and flowers seem naturally to gather dust which adheres to them, and mars their color and beauty. This is the case with many youths they do not see the necessity of vigilant watchfulness and earnest prayer to keep themselves pure, and their Christian character is always dingy. They need to wash their robes of character and make them white in the blood of the Lamb. [Cf: ST 02-07-78 para. 07] p. 51, Para. 3, [1878MS].

Young men and young women while you are attending school you may be

gathering to yourselves only those things which shall tend to the perfection of character, or you may gather to yourselves the habits, customs and practices of the world; love the things which they love, which shall have a corrupting influence upon the life and character, and you will forfeit your right to eternal life. Which shall it be? Our heavenly Father, the Giver of life, would draw us from the artificial to the natural simplicities. "Consider," says Christ, "the lilies of the field, how they grow;" and again he says, "If God so clothed the grass of the field which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" If our heavenly Father has taken such special care for that which has to be cut down and cast into the oven, then how much greater is his care, his love and his attention for those who are formed in his image! [Cf: ST 02-07-78 para. 08] p. 51, Para. 4, [1878MS].

Young men and young women you may make any thing of yourselves that you please. You may attain to excellence and perfection of character; you may go through this world without being stained and blackened with the sins that taint and corrupt it; and when you are brought in contact with the evil of this world, you may escape them if you choose. Christ will be to you a special help in every time of need. But in order for you to develop characters which Heaven shall approve; it is necessary that you connect with God. Will you consider these lilies which I hold in my hand, emblem of purity and loveliness? Here in this flower is an expression of the love of God. Satan is never at rest; he is an interested spectator of all your actions. He will present before the inexperienced youth, things which on the surface appear attractive, to allure them from their integrity, and corrupt their morals. Christ's voice is heard saying to them, Consider the lilies of the field, learn from them the value of natural simplicity. God speaks to you through his created works. Will you listen to his voice? Will you become acquainted with God in nature? [Cf: ST 02-07-78 para. 09] p. 52, Para. 1, [1878MS].

We can discern his love to us in giving us all these things in nature. We can see it in the lovely flowers in the valleys and on the surface of the lake. Anywhere, everywhere, we may read expressions of God's love in the opening buds and blooming flowers. As God has given us these things of beauty and purity how much more will he delight to give us an eternal inheritance. He wants you to come into that position where he may grant you the gift of immortality. He has given you the gift of his Son, the greatest gift that Heaven could bestow; and now if you connect with God, if you connect with heaven, you may, in the name and strength of Jesus develop symmetrical characters; characters that are spotless as the pure lily that opens its blossom on the bosom of the lake. I invite you to take hold of heaven's blessings and then you can have a right hold upon the earth. I invite you to look up through nature to nature's God. Let these things teach you the love of God, and the care that he has for those formed in his image. (*Concluded next week.*) By Mrs. E. G. White. p. 52, Para. 2, [1878MS].

[Cf: ST 02-07-78 para. 10] p. 52, Para. 3, [1878MS].

Jesus had said to the Pharisees: "This is your condemnation, that light has come into the world; and men choose darkness rather than light." In every age of the world, the majority have rejected the light that has shone forth to illuminate the darkness of error. According to

the unbelief and prejudice with which men, in spite of convincing evidence, oppose the truth, is the intensity of their hatred of those who cherish it. In proportion to the light given will be the condemnation of those who reject it. Said Jesus:-- [Cf: ST 02-07-78 para. 01] p. 52, Para. 4, [1878MS].

"If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father." The friends of Christ's truth will ever be persecuted by a time-serving generation. They will be termed enthusiasts and fanatics by the enemies of reform. The burning truths of God's word, condemning sin, and admonishing to righteousness are not palatable to the wrongdoer. Every true follower of Christ should have the spirit of a martyr, being ready to sacrifice any and everything rather than forfeit the favor of God. [Cf: ST 02-07-78 para. 02] p. 52, Para. 5, [1878MS].

The life of Christ was the embodiment of purity; and for this very reason he was hated. His righteousness stood forth in such marked contrast with that of the Pharisees that he was a continual reproach to them. Jesus said to his disciples: "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." [Cf: ST 02-07-78 para. 03] p. 53, Para. 1, [1878MS].

Many in this age may say that if they had lived when Christ was upon earth they would not have insulted and rejected him, but would have gladly accepted of his salvation. Yet those very persons doubt the power of the Saviour, and hesitate to believe his truth. The evidences that Jesus of Nazareth is the Saviour of men have increased with every successive generation, and yet millions refuse to believe on him, and accept the relief he offers their guilty souls. Jesus comes to those who are groaning under affliction, and offers to bear their grief, but they turn from him and hug their cankering cares to their hearts. He comes to those who are disappointed, whose hopes of this world have been crushed, and promises to give them peace and happiness if they will put their trust in him; but they shut their hearts against his sympathy and refuse to be comforted. Sad indeed will be the fate of those who reject the Redeemer notwithstanding the accumulated evidence in his favor. [Cf: ST 02-07-78 para. 04] p. 53, Para. 2, [1878MS].

The sin of the Jews was very great; but those in our day who have before them the history of Christ upon earth, and his rejection by the Jews sin in a far greater degree. They have the testimony of the followers of Jesus through the period of nearly two thousand years. They have far greater light than had the Jews. All other errors are trifling compared with the sin of rejecting Christ. To turn from him is to reject infinite truth, love and righteousness, and to close the door of the heart to all heavenly illumination, and to welcome darkness and despair. To accept him is light, peace and joy. E. G. W. [Cf: ST 02-07-78 para. 05] p. 53, Para. 3, [1878MS].

[Reported by a student.] [Cf: ST 02-14-78 para. 01] p. 53, Para. 4, [1878MS].

We would say to the students who are soon to return to their homes, we hope they will make continual advancement in the knowledge of God, and in his fear. An education that is obtained merely in book knowledge is a very deficient education. An education in the things of God, a correct knowledge of God, combined with all the knowledge that you may obtain from books will give you symmetrical characters. As the students return to their homes, we hope they will carry Jesus with them; and that they will have the fear of God before them. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Here is a principle which reaches deep beneath the surface, taking hold of the thoughts and actions of the entire man. He is required to be constantly guarded, a faithful sentinel over the citadel of the soul, prepared to meet and resist every thought and action which will dishonor his heavenly Father. A compliance with this injunction of the apostle will bind and hold in restraint every unlawful passion, and will make self-control an absolute necessity to the Christian. Economy, industry, energy, and everything which will strengthen and develop noble qualities and powers will be cultivated. The Divine power combined with human effort will give to all perfect and entire victory. Every believing mind will be filled with conscious power. The language of the soul will be: I can do all things through Christ which strengtheneth me. Such youth, and only such, can stand before the world with symmetrical characters. [Cf: ST 02-14-78 para. 02] p. 53, Para. 5, [1878MS].

Solomon prayed to God for wisdom. The Lord said, because he had not asked for temporal riches or for worldly honor, he should have not only the blessing of wisdom, but riches and honor also. One who has heavenly wisdom is prepared to make a right use of the talents and means which God has given him. All the talents and ability he may possess will not lead him to forget the Giver. There is danger of some of these dear youth being self-deceived, as was the young man who came to Jesus, and in all self-confidence inquired: "Good Master what shall I do to inherit eternal life?" Said the Searcher of all hearts: If thou wilt enter into life keep the commandments. Exultingly the young man replied: All these have I kept from my youth up, what lack I yet? How earnestly, and with what elation of soul he said this. But Jesus looked pityingly upon this deceived young man and said: "Yet lackest thou one thing; sell all that thou hast, and distribute to the poor, and come follow me, and thou shalt have treasure in heaven." This practical test unfolded to the deceived young man his supreme selfishness. His deficiency of character spoiled all his virtues. It was a fatal deficiency, for he turned away from Christ, from the heavenly inducement, rather than to comply with the conditions. [Cf: ST 02-14-78 para. 03] p. 54, Para. 1, [1878MS].

We have hope that when you shall return to your homes and mingle in society, and are surrounded with temptations, when you shall meet with difficulties and obstacles, when self-denial is called for, when self-sacrifice is required, that you will be connected with God, and maintain a Christian fidelity of character; that you will be like the pure lily, only gathering to yourselves the good and refusing the bad. You can all do this if you will. Every one of you may have moral power; every one of you may have grace and strength to become victors on your own account, in the name of the One who has conquered for you, and has ascended up on high to represent your case to the Father. Man's

representative pleads in heaven in our behalf; and we want that the youth who have given their hearts to God will so live that Christ can freely present their cases before the Father. We hope that those who have just entered the school of Christ will continue to be learners. "If ye then be risen with Christ seek those things which are above where Christ sitteth at the right hand of God." There are many who cease to be learners in Christ's school after they have received the ordinance of baptism. They appear more like graduates. "Except ye be converted and become as little children ye shall not enter the kingdom of heaven." How natural for many to love to teach, but who will not be taught. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Who so easily taught as a child; who so willing and ready to believe? God looks with love upon the confiding simplicity of children. Duties in our homes, in the college, and in the church, may be regarded as drudgery; but in proportion as these duties are blended with the love of God they are made cheerful and pleasant. The simple faith and trusting confidence of the child is necessary to be possessed by the learner in the school of Christ. [Cf: ST 02-14-78 para. 04] p. 54, Para. 2, [1878MS].

After the baptism of Christ he bowed upon Jordan's banks, and heaven never listened to such a prayer as he then and there uttered. And in answer to that prayer, the light and glory of God flashed forth from his throne and descended as a dove and rested upon him. Immediately from the Infinite One came a voice, saying: "This is my beloved Son." Here, heaven was opened to man; earth was connected with heaven through our representative, and finite man with the Infinite God. Heaven was opened to you, dear youth; and you need not to feel that the heavens above you are brass. God testified to his Son in his own voice that he accepted him; and in accepting the representative of the race he signifies to man that he will accept him through his Son if we comply with the conditions laid down in his word. The steps requisite in conversion are repentance, faith and baptism. And then after these steps are taken, the life of prayer is essential to maintain the Christian life, and to seek those things which are above where Christ sitteth, you cannot stop at baptism and feel that you have graduated. Your Christian life is only entered upon, the formation of Christian character is yet before you, you have just entered the school of Christ, and need to continue to learn of him. [Cf: ST 02-14-78 para. 05] p. 54, Para. 3, [1878MS].

You are to continue to be instructed in the school of Christ, having the heart open to receive the heavenly knowledge that will be imparted unto you; and thus you will grow in grace and the knowledge of the truth. There is a final examination that is to take place in reference to your probationary time in this world which is of vital interest to every one of us. There will in that day be no indifferent spectators. Every one will have a part to act, and will have intense interest to pass that ordeal with heavenly honors. All will have an opportunity to educate themselves while in this world, that they may be fitted to stand the grand review which must shortly take place. If you make efforts in one term at our college, and through negligence on your part fail to stand the examining test, you may console yourselves with the hope to redeem your failure in the following term. But if in the vital interest of your soul's salvation you neglect to learn the lessons necessary to stand the test of the great examination to come, there will be no second privilege and opportunity granted. It is now or never

that you must perfect Christian character. There will be no following term that you may enter the school of Christ to redeem abused privileges and lost opportunities. It is of the highest importance that in the great examination to come you can stand in the merits of your heavenly Redeemer by having gained the victory in his name. [Cf: ST 02-14-78 para. 06] p. 55, Para. 1, [1878MS].

We have been having an exhibition of talent here today, but the grand review of character is to take place by and by. Jesus would have us learn in his school that we may become intellectual Christians. He would have us learn of him that we may grow in grace and the knowledge of the truth, that we may be qualified to talk intelligently upon the things of God, repeating the lessons of the cross of Christ. We have heard speeches from the stand today from you which have done credit to both students and teachers. We are anxious that those who are learning in the school of Christ should have willing hearts and ready tongues, that they may speak the praise of God, and tell, in their language and deportment, the advancement they have made in the divine life. You want to make your mark high, and progress every day. Every day you want to obtain knowledge how to successfully control self. You want to obtain knowledge how to gain new victories. The Christian warfare is a battle and a march. Take Christ with you in everything you do; take him with you at your homes, and wherever you go; and if Jesus is with you, if you have his presence and his love, you have a heavenly companion, a heavenly guest. [Cf: ST 02-14-78 para. 07] p. 55, Para. 2, [1878MS].

Think not that the Christian's life is one that takes away from you all pleasure. It opens to us fountains of pleasures that it is impossible for us to measure. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." Take away from me everything that this world can give, but do not take away my connection with Heaven. I love my Saviour; and I want every one of these youth to love him. I want you to prepare for the final examination, when every man shall be judged according to the deeds done in the body. Who will be acquitted in that day? To whom will it be said: "Well done, good and faithful servant?" Who in that day will hear the words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" How many who are present on this occasion will listen to those words which are richer than any music that ever fell upon human ear? And who, then, will have the crown of glory placed upon their brow? Who will bear in their hand the palm branch of victory, and the harp of gold? [Cf: ST 02-14-78 para. 08] p. 55, Para. 3, [1878MS].

We want you to swell the triumph of "Worthy, worthy, worthy is the Lamb that was slain, and that lives again, a triumphant conqueror." We want to see every one of you with your laurels of honor that you shall cast at the feet of your Redeemer; and then touch your golden harps, and fill all heaven with the melodious strains, and songs of praise to the Lamb. Talk not to me of the pleasures of earth. I have my eye fixed upon the immortal inheritance, and it has eclipsed all that is beautiful, all that is lovely, and all that is attractive in this world. I want heaven. I must have the eternal weight of glory. Will you strive with me to obtain heaven? Will you triumph with me in that day when God makes up his jewels? God grant that we may all be there; that every one of us may tread those streets that are paved with gold; that

we may enter the pearly gates of the holy city, and that we may go no more out forever. By Mrs. E. G. White. [Cf: ST 02-14-78 para. 09] p. 56, Para. 1, [1878MS].

Jesus spent the entire night in prayer, and in the morning, while returning again from Bethany, he passed a fig orchard. He was hungry, "And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it." [Cf: ST 02-21-78 para. 01] p. 56, Para. 2, [1878MS].

It was not the season for ripe figs, except in certain localities; and on the elevated height of Olivet it might truly be said, "the time of figs was not yet." It is the nature of the fig tree that before the leaves open the growing fruit appears; so it would follow that upon a tree covered with leaves one would expect to find well matured figs. The tree which Jesus saw was beautiful to look upon, but upon a thorough searching of its branches, he found that its appearance was deceitful, for it bore "nothing but leaves." In order to teach his disciples an impressive lesson, he used the fig tree as a symbol, and invested it with moral qualities and made it the medium by which to teach a divine truth. [Cf: ST 02-21-78 para. 02] p. 56, Para. 3, [1878MS].

The Jews stood forth distinct from all other nations, professing perfect allegiance to the God of heaven. They had been specially favored by him, and they claimed a greater piety than any other people, while in reality they were sinful, corrupted by the love of the world and the greed of gain. Boasting of their godliness and knowledge, yet full of hypocrisy and cruelty, and ignorant of the requirements of God, they were like the barren fig tree that spread its pretentious branches aloft, luxuriant in appearance, and beautiful to the eye, but upon which Jesus found "nothing but leaves." [Cf: ST 02-21-78 para. 03] p. 56, Para. 4, [1878MS].

The preceding day had been one of the highest importance, embracing the triumphal entrance of Christ into Jerusalem, and closing with the cleansing of the temple by the dispersion of the traffickers from its sacred precincts, and Christ's healing of the sick. The sentence pronounced and executed upon the fig tree was the last symbolic action relating to the future destruction of Jerusalem. As Christ on the mount overlooked the doomed city, his tender sympathetic tears flowed, and he uttered the yearning cry of a broken heart because of rejected love. He looked upon Jerusalem with suffering tenderness, and spoke these words with a voice of inexpressible sorrow, "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not! Behold your house [no longer the house of the most high God] is left unto you desolate." [Cf: ST 02-21-78 para. 04] p. 56, Para. 5, [1878MS].

The Jewish religion with its magnificent display of temple, sacred altars, sacrificial pomp, mitred priests and impressive ceremonies, were but a superficial covering under which pride, oppression and iniquity held sway. The leaves were abundant and beautiful, but the

tree bore no goodly fruit. The next morning as they passed by the same orchard, the disciples saw that the fig tree which Jesus cursed was withered and blasted from root to branch. Jesus presented to his disciples the true condition of the Jews in this striking figure of the barren fig tree; and, as the tree withered beneath the Saviour's blighting curse, and stood forth sear and blasted, dried up by the roots, so should all pretentious hypocrites be brought low. [Cf: ST 02-21-78 para. 05] p. 57, Para. 1, [1878MS].

The other trees in the fig orchard were also destitute of fruit; but their boughs were leafless, therefore they raised no expectations and caused no disappointment. These leafless trees represented the Gentiles, who made no boasts of superior piety. In them the words of the scripture finds an application, "the time of figs was not yet." But while the Jews in proud self-confidence stood forth assuming superiority to all others, the Gentiles were in a measure feeling their want and weakness, and longing for a better day, a clearer and more certain light to guide their wandering footsteps. [Cf: ST 02-21-78 para. 06] p. 57, Para. 2, [1878MS].

The Jews had listened to the voice of God, as he proclaimed his law from Sinai, and God had selected them, and claimed them as his people; but they had not made the most of their opportunities. He brought them forth out of the land of Egypt, and delivered them from the oppression of the Egyptians; and when the children of Israel were camped before the Red sea, and the army of Pharaoh pursued them, he divided the waters and they passed through on dry land; While their enemies that followed after them, perished. And so they passed through Jordan at the taking of Jericho, when God miraculously opened the path for them through the waters, and how mightily he wrought for them at the city! They could never have repayed God for the blessings which he had given them had they done their best in his service; but there was an utter failure on their part. And when the very best gift that Heaven could give, was sent to them, the gift of Jesus Christ, they would not accept it. Pride and ambition, love of applause and display, had so hardened their hearts, and blinded their minds that they could not discern Jesus Christ in the Man of Nazareth. [Cf: ST 02-21-78 para. 07] p. 57, Para. 3, [1878MS].

The Jewish nation were outwardly religious, priding themselves upon their sacred temple, the pomp of priests and the imposing ceremonies of the morning and evening services, gorgeous synagogues and sacrificial offerings. Here were abundant leaves, beautiful and bright, to cover the hollow hypocrisy, malice, and oppression at the heart of all this vain display. The Jews were privileged with the presence of Christ manifested in the flesh. This inestimable blessing which God bestowed upon them should have called forth their devout acknowledgments. But in blind prejudice they refused the mercies offered them by Jesus. His love was lavished upon them in vain, and they regarded not his wondrous works. Sorrow fled at his approach; infirmity and deformity were healed; injustice and oppression shrunk ashamed from his rebuke; while death and the grave humbled themselves in his presence and obeyed his commands. Yet the people of his choice rejected him and his mighty miracles with scorn. The majesty of Heaven came unto his own, and his own received him not. [Cf: ST 02-21-78 para. 08] p. 57, Para. 4, [1878MS].

The judgment pronounced upon the barren fig tree not only symbolizes the sentence passed upon the Jews, but is also applicable to the professed Christians of our time, who have become formal, selfish, boasting and hypocritical. [Cf: ST 02-21-78 para. 09] p. 58, Para. 1, [1878MS].

The irrevocable sentence passed upon the Jewish nation, and its consequent downfall and ruin was symbolized by the doom of the barren fig tree. It is not always easy to detect the sincere, genuine Christian from the counterfeit. But when brought to the test like the barren fig tree they are found diverse in character although the external appearance may deceive the eye. False and true devotion bear so close a resemblance to each other that it may be difficult for human wisdom to distinguish the difference between them. But the eye of the Infinite looks beneath the external and discerns the pretenders from the real, unmask the hypocrite and discovers the difference between the cumberers of the ground and the fruit bearers. Fruit bearing Christians who are making the most of their God-given opportunities and privileges, will imitate the example of Christ in good works and unselfish deeds. [Cf: ST 02-21-78 para. 10] p. 58, Para. 2, [1878MS].

The mass of professors are symbolized by the apparently flourishing fig tree making pretensions to godliness but blessing no one by their precious fruits. The pen of inspiration pictures before us this class. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." [Cf: ST 02-21-78 para. 11] p. 58, Para. 3, [1878MS].

Just such a state of things exists in our day. There are many who make proud boasts of godliness, answering the description of the apostle, having a form of godliness but denying the power thereof in their fruitless lives. Christ's search for fruit in them reveals nothing but leaves. Pride, display, vain glory, selfishness and oppression are concealed beneath the green foliage. Everything has been done for them that the Majesty of heaven in his wisdom can do, but like the Jews they pervert and abuse their sacred privileges, and are satisfied to be fruitless cumberers of the ground, no better than worldlings as far as good works are concerned. But the worldlings are in a more favorable condition before God because they make no pretension to true godliness. They are not hypocritical pretenders. They do not put on the outer foliage to screen and mask their utter absence of the sanctifying grace of God. It is sad to acknowledge that the daily lives of many who profess to be followers of Christ deny in their unsanctified words and actions the very religion they profess. The jewel of truth and integrity is not in them; therefore, they have not Christ formed in them the hope of glory. They have no connection with God. We are not required to exclude ourselves from the active duties of life and sever all connection or intercourse with the world in order to be Christians; for in thus doing we shall not follow the example of Christ. He was in the world and yet not of the world. He was a worker for the good of those in the world. He left the glory that he had with his Father and clothed his divinity with humanity, and humbled himself to meet the

necessities of man to become personally acquainted with the temptations and frailties of man, that he might know how to succor those who should be tempted. [Cf: ST 02-21-78 para. 12] p. 58, Para. 4, [1878MS].

Christ in his sermon on the Mount represented the lives of Christians as the salt of the earth. Without the preserving, sanctifying influence of the Christian's words and actions the world would be altogether corrupt, and fit for the immediate sentence of justice that was pronounced upon the fruitless fig tree. True faith will have connected with it a working power. The Pharisees excluded themselves from the world exalted their own piety above every other people, and the world was no better for their living in it. But, and if the salt have lost its savor wherewith shall it be salted. Christ rebuked this exclusiveness in stating the true position of the Christian in the world: "Ye are the light of the world, a city that is set on a hill cannot be hid, neither do men light a candle and put in under a bushel but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." It is the good works of the Christian that contain the precious influence to preserve the world. It is good works which stand in marked contrast with the degenerate polluting influence of the world that it reveals the true enormity of sin. The moral power of good works is ever pointing the sinner upward to God and to heaven. It is not words and profession that the world need now as much as the savor of good works. Christians should have power to press back the moral darkness that threatens to enshroud the world like the pall of death. This they may do if they are connected with God. In the strength of the Lord we may do much in becoming channels of light. Jesus comes to each of us expecting fruit. Shall we disappoint his earnest search and will he find in our lives nothing but leaves? I earnestly plead with all professors of godliness to learn a lesson from the parable of the barren fig tree. Let the fruit appear in your lives in deeds of mercy to your fellow man, and in humble sincere devotion to God, showing the mark of distinction between you and the world by the fruit you bear unto righteousness. Said Christ, It is my Father's good pleasure that ye bear much fruit. [Cf: ST 02-21-78 para. 13] p. 59, Para. 1, [1878MS].

It is not enough for us to be merely in the attitude of waiting for our Lord, leaving sinners to be unwarned and unprepared for that great event. Christ requires of us to be vigilant workers while waiting for his appearing. Working and waiting is the attitude he would find us in. A life of quiet prayerful meditation is not all that Jesus expects of us. He expects fruit, exemplifying in our lives the virtues of true godliness, not only being good but doing good. The soul must be consecrated by its surrender to God in perfect obedience to his requirements, keeping all of his commandments. [Cf: ST 02-21-78 para. 14] p. 59, Para. 2, [1878MS].

The fruits which grow upon the Christian tree will be seen in letting the light of truth which God has caused to shine upon us sanctify our lives and thus shine forth in works of righteousness, having a saving influence upon the world. The fruit Jesus is searching to find in his professed followers is the graces of his spirit developed in our lives in unselfish acts of mercy, and disinterested benevolence, and love for those he came to the world to save. In this way we can best testify that we are working the works of Christ, and that we have the spirit of

our divine Lord who went about doing good. The responsibilities of each Christian is proportionate to the talents entrusted. Christ's true followers will be fruit bearing trees. Very many professed Christians act as though they were in the world to do nothing but to please themselves. They do not consider that Jesus, their pattern, pleased not himself, that self-denial and self-sacrifice characterized his life, and it must characterize their lives, or they will in the day of God be found wanting. [Cf: ST 02-21-78 para. 15] p. 59, Para. 3, [1878MS].

In the doom of the fig trees, Christ demonstrated how hateful in his eyes are hypocrisy and hollow pretense. Ever pitiful to the truly penitent, ever ready to receive them and to heal their maladies, he thus evidenced that the open sinner is in a more favorable condition before God than professing Christians who bear no fruit to his glory. By Mrs. E. G. White. [Cf: ST 02-21-78 para. 16] p. 60, Para. 1, [1878MS].

We are in receipt of a number of letters from different individuals, who are believers in our faith, asking advice upon the matter of keeping the Sabbath. In their cases, the injunction of the fourth commandment apparently conflicts with their ideas of duty or necessity in other respects. One sister in particular is in much anxiety of mind as to her duty. She is the support of her aged parents, and could easily maintain them in comfort if she pursued her work upon the Sabbath. She therefore asks if the fifth commandment is not as binding upon her as the fourth, and that if, in keeping the latter, she should fall short, in her estimation, of the requirements of the fifth commandment, would she not be justified in disregarding the fourth? We deeply sympathize with these tried ones in their perplexity and distress, and have endeavored to write a few words of encouragement and advice to them and others who are suffering under similar trials. [Cf: ST 02-28-78 para. 01] p. 60, Para. 2, [1878MS].

We would say to all who are thus anxious in regard to their duty, Upon no consideration are you excusable in violating the fourth commandment. It is no violation of the Sabbath to perform works of necessity, as ministering to the sick or aged, and relieving distress. Such works are in perfect harmony with the Sabbath law. Our great Exemplar was ever active upon the Sabbath, when the necessities of the sick and suffering came before him. The Pharisees, because of this, accused him of Sabbath-breaking, as do many ministers today who are in opposition to the law of God. But we say, Let God be true, and every man a liar who dares make this charge against the Saviour. [Cf: ST 02-28-78 para. 02] p. 60, Para. 3, [1878MS].

Jesus answered the accusation of the Jews thus, "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." He had already declared to them that he had kept his Father's commandments. When he was accused of Sabbath-breaking in the matter of healing the withered hand, he turned upon his accusers with the question, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" In summing up his answer to the questioning of the Pharisees he said, "Wherefore it is lawful to do well on the Sabbath days." Here Christ justified his work as in perfect harmony with the Sabbath law. Ministers who profess to be ambassadors of Christ, yet assert that he did not regard the Sabbath day, and thus endeavor to justify themselves in disregarding it, make the same

accusation against Christ as did the Pharisees. They certainly select poor company in those caviling Jews who persecuted the Redeemer. [Cf: ST 02-28-78 para. 03] p. 60, Para. 4, [1878MS].

It may not be convenient for you and many others to keep the Sabbath day holy by refraining from worldly business; but God has not left this matter to our choice; we are not at liberty to mold our principles according to our circumstances. His requirements are positive; they are, Thou shalt, and Thou shalt not; "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. [Cf: ST 02-28-78 para. 04] p. 60, Para. 5, [1878MS].

The fifth commandment is sacred; but if you should transgress any of the first four precepts of the decalogue, wherein is revealed the duty of man to his Creator, you would not be in a favorable position for the sacred observance of the last six commandments which specify the duties of man to his fellow man. To break any one of the commandments which specify the duty of man to God is to violate the principles of the entire law. The pen of inspiration records that he who offends in one point is guilty of offense in all. Thus, should the Sabbath of the fourth commandment be disregarded, and man prove recreant to the claims of God upon him, will this disobedience prepare him to fulfill the requirements of the law which specifies his duty to his earthly parents? Will his heart be fitted through transgression of a plain precept of Jehovah upon the first table of stone, to keep the first precept on the second table. We are required, by this commandment, to honor our parents, and we are unnatural children if we do not obey this precept. But if love and reverence are due our earthly parents how much more is reverence and love due our heavenly Parent. [Cf: ST 02-28-78 para. 05] p. 61, Para. 1, [1878MS].

We take the position that the fifth commandment is binding upon the son and daughter, although they may be old and gray-headed. However high or humble their station in life they will never rise above or fall below their obligation to obey the fifth precept of the decalogue, that commands them to honor their father and mother. Solomon, the wisest and most exalted monarch that ever sat upon an earthly throne, has given us an example of filial love and reverence. He was surrounded by his courtly train, consisting of the wisest sages and counselors, yet, when visited by his mother, he laid aside all the customary ceremonies attending the approach of a subject to an oriental monarch. The mighty king, in the presence of his mother, was only her son. His royalty was laid aside, as he rose from his throne and bowed before her. He then seated her on his throne, at his right hand. [Cf: ST 02-28-78 para. 06] p. 61, Para. 2, [1878MS].

Those who have been taught to obey and honor their earthly parents will the more readily yield to the claims of their heavenly Parent, and honor the Creator of man and of the world. The fifth commandment is the only one of the six to which a promise is annexed: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." This carries us forward to the period when the saints shall possess the kingdom under the whole heavens, in the renewed earth. [Cf: ST 02-28-78 para. 07] p. 61, Para. 3, [1878MS].

Special blessings are also promised to those who honor and keep holy

the day which God has sanctified and blessed; and, in giving us the ten commandments, our wise and merciful Father has not enjoined their observance upon us, and yet made it necessary that, in keeping one, we should break another of those holy precepts. If the requirements of parents from their children involves their breaking the law of God, there should be no question in regard to duty. God's claims are imperative. The son or daughter should respectfully say to the parent, I love and honor you, my earthly parents; but I love and fear God more. His commands must be obeyed at any cost to myself. In thus standing true to principle the child does not dishonor his parents in the Bible sense. The purity and firmness of his principles may be the means of bringing unbelieving parents to realize the high claims which God has upon them. Should this be the case will he not have shown in the fullest sense that he has attained the Bible standard of honoring his parents? [Cf: ST 02-28-78 para. 08] p. 61, Para. 4, [1878MS].

Should he fail in bringing the parents he loves to acknowledge the claims of the fourth commandment, still the child has met the requirements of God if he has faithfully done his duty, in meekness and love, to his parents; if he has shown them the utmost respect, caring for them in temporal things, as well as spiritual, yet remained firm in his adherence to the commands of God, notwithstanding their opposition. There is no more effectual way of proving our obedience to the fifth commandment, than that of manifesting our reverence for all God's holy laws. [Cf: ST 02-28-78 para. 09] p. 62, Para. 1, [1878MS].

Sacrilegious minds and hearts have thought they were mighty enough to change the times and laws of Jehovah; but, safe in the archives of heaven, in the ark of God, are the original commandments, written upon the two tables of stone. No potentate of earth has power to draw forth those tables from their sacred hiding place beneath the mercy seat. The fourth precept of the decalogue remains unchanged, holding the same claims upon man, as when the ten commandments were thundered, amid smoke and flame, from the holy mount. [Cf: ST 02-28-78 para. 10] p. 62, Para. 2, [1878MS].

We observe the equity of God's requirements in the fourth commandment: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." The Sovereign of heaven and earth gives us six days for our own use, and reserves only one for himself, and upon that he places his blessing, and sanctifies it. He requires man to sacredly observe that day, not using it for his own worldly advantage or pleasure. It is the tribute God requires men to render him for the benefits he has given them. [Cf: ST 02-28-78 para. 11] p. 62, Para. 3, [1878MS].

We should spend a portion of the Sabbath in religious meditation, and in considering the blessings and wonders of God in his created works, manifested alike amid the rugged mountain scenery, where mountain top rises above mountain top, where terrible ravines, and rocks broken apart by the earthquakes, and the lightnings, bear the unmistakable marks of One who has trodden the mountains in his anger; and in the softer aspect of nature, where the lofty trees, the babbling brooks, the green grass and tinted flowers express the love of the Infinite God. When we behold rugged mountains, the lesson of Sinai should be repeated to us, and we should contemplate that scene when Jehovah spake his law in the hearing of all the vast army of Israel. [Cf: ST 02-28-78

para. 12] p. 62, Para. 4, [1878MS].

The foundation of the Sabbath was laid in Eden, and it is to be perpetuated through all time and eternity. The sin of Adam caused his expulsion from Eden. Fearful indeed was the curse pronounced upon the transgressor of the law of God. While we deplore the sin and fall of Adam, let us beware of following his example of disobedience. Thank God that the Sabbath institution was not included in the blessings lost with Eden. That sacred institution does not rest upon vain speculation; the authority and evidence sustaining it are strong and irresistible; Infidelity may assail it, yet it remains incontrovertible. [Cf: ST 02-28-78 para. 13] p. 62, Para. 5, [1878MS].

God in mercy has sent light and messages of warning to the world in reference to his law which has been trampled upon. There is a people who reverence and fear God, and who respond to his messages of warning, who repent of their transgression of the law of God, and, through faith in the merits of Christ, receive pardon for their transgression. God, through his prophet commends, and gives precious promises to those who keep the Sabbath of the Lord: "And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in." [Cf: ST 02-28-78 para. 14] p. 62, Para. 6, [1878MS].

The prophet here refers to the breach made in the law of God, by the breaking down of the Sabbath of the fourth commandment. This precept has been made waste by the man of sin; and the professed Christian world has accepted a day which he has substituted for the sanctified Sabbath of the Lord. Shall we be of the number who are repairing the breach made in the law of God? or shall we be of the number who receive the mark of the beast, by observing the human institution rather than the divine, thus nourishing the child of papacy? [Cf: ST 02-28-78 para. 15] p. 63, Para. 1, [1878MS].

We do not write thus because we suppose you ignorant of the evidences of the Sabbath, and the binding claims of the entire law of God; but we desire to refresh your minds, that you may become established in the present truth. [Cf: ST 02-28-78 para. 16] p. 63, Para. 2, [1878MS].

Those who have accepted unpopular truth have always been obliged to make great sacrifices. Persecution has fallen heavily upon some. We have the lives of the apostles as our ensamples; but above all we have the life of Christ our great Exemplar presented before us. The beloved disciple tells us he was banished to the isle of Patmos, "For the word of God, for the testimony of Jesus Christ." While on that desolate island, to his unspeakable joy, his dear Master and Lord stood before him, the very one with whom he had walked and talked when they were together in the world, upon whose bosom he had learned, whose great heart of love had beat beneath the pressure of his head, whose sufferings he had witnessed, and whose visage had been marred more than the sons of men. [Cf: ST 02-28-78 para. 17] p. 63, Para. 3, [1878MS].

The Saviour was revealed to John, not in his humiliation, but in his majesty, as he now is, and as he will be revealed when he shall come in his glory. John saw not a Saviour on the cross, not a man of sorrows, but the glorified Son of God, clothed in a garment of light, and girded

with a golden girdle. His eyes were like a flame of fire, his feet like brass when it gleams in a furnace. The sound of his voice was like the sound of many waters; and his countenance shone like the sun in its noonday splendor. [Cf: ST 02-28-78 para. 18] p. 63, Para. 4, [1878MS].

The world may not appreciate our faith; they may laugh and sneer at our peculiarities of belief; we may be derided for not following the customs of the world. The word of God declares that the world knows us not, because it knew him not. But when Christ comes to earth again he will appear glorious as John saw him to be; and we have the precious promise that "we shall be like him, for we shall see him as he is." We must look away from the difficulties of our present position, and fasten our eyes on the glories of our heavenly home, taking courage at the prospect of that bright future when we shall see Christ as he is, and be made like unto him. [Cf: ST 02-28-78 para. 19] p. 63, Para. 5, [1878MS].

John found in his solitude and exile that the Lord had not forgotten him. From this we may learn that God is a shield and helper in every emergency, to those who believe and trust in him. When surrounded by difficulties, dangers, and discouragements, we must not yield faith and principle, but cherish every precious ray of light granted us, and be true to our God given responsibilities. [Cf: ST 02-28-78 para. 20] p. 63, Para. 6, [1878MS].

You who are perplexed and afflicted, look up and be encouraged. Commit your ways in faith to the sympathizing Redeemer. He has identified his interests with yours, and is afflicted in your affliction. He will help you bear your burdens. Never give up the Sabbath. Hold fast the sanctified day, and the promises which God has attached to its observance. Is it reasonable to suppose that God would make you more prosperous in transgressing his law than in rendering cheerful obedience to it? How easily could his hand hedge up the way which Satan now presents to you in such a flattering light. God promises his Israel that if they will keep his statutes and his laws he will bless them in their houses, in their fields and in all their undertakings; but if they disobey his holy statutes his curse will fall upon them. May God help you to understand that he who feeds and cares for the ravens will not forget his children. By Mrs. E. G. White. [Cf: ST 02-28-78 para. 21] p. 64, Para. 1, [1878MS].

When the children of Israel left Rephidim they pursued their journey, winding up a narrow opening through the bold granite rocks of the desert mountains. They gradually ascended higher and higher, until there opened before them a wide extended plain, enclosed by granite ridges and mountain peaks towering toward the heavens. Horeb's range stood before them in somber majesty, its rocky crags towering aloft directed the eyes of the travelers heavenward. Awful, silent grandeur reigned over all. What a contrast was this scene to the busy activity of Egypt! Here there was nothing to distract the mind, nothing to speak to the senses but the stern granite pinnacles pointing toward heaven. God had commanded Moses to bring his people to this place of natural solitude and sublimity, that they might hear his voice, and receive the statute book of heaven. [Cf: ST 03-07-78 para. 01] p. 64, Para. 2, [1878MS].

Fifty days previous to this the pillar of fire had lighted the path

through the Red Sea that God had miraculously opened before the marching multitudes of his people. They had since then made their way slowly onward through the desert; and God, by his miraculous power, had wrought for them in their necessity. When they were parched with thirst they had murmured against God, forgetful of what he had done for them; but God did not forget them, he gave them water from the flinty rock, and rained down bread from heaven to satisfy their hunger; and, through his providence, taught them lessons of faith in his power. [Cf: ST 03-07-78 para. 02] p. 64, Para. 3, [1878MS].

The whole congregation of Israel now encamped in the plain, in full view of Mount Horeb. Then followed the days of preparation for the great scene which was to make a most vivid impression upon their minds. The Lord gave Moses express directions in regard to this preparation which must be made by his people. "And the Lord said unto Moses, go unto the people and sanctify them today and tomorrow; and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people, upon Mount Sinai." The people were required to refrain from worldly care, and to cultivate devotional thoughts to put away their sins, to be free from all personal uncleanness, and to cherish an abiding sense of the holiness of God whose voice they were soon to hear. [Cf: ST 03-07-78 para. 03] p. 64, Para. 4, [1878MS].

God commanded Moses to put bounds around the mount, that no man or beast should touch it, for God was to sanctify the mount by his presence, and the contact of sinful man with that divine presence would result in the instant death of the former. The people moved about, making these solemn preparations with subdued deportment, and hushed voices, while their eyes were instinctively drawn toward the rugged heights of Mount Horeb. They obeyed the directions of Moses with alacrity, waiting to hear the words of God spoken through him, telling them what next they should do. [Cf: ST 03-07-78 para. 04] p. 64, Para. 5, [1878MS].

The camp was now alive with subdued excitement and expectancy. At length the trumpet is lifted to the lips of Moses, and the word peals forth, Let all the people come now and meet with God! The trumpeters, who have been waiting for this signal, take up the sound and repeat the command all along the line, wakening the resounding echoes of the mountains. The people obey the summons, and hurry from their tents with pale and anxious faces. They gather around the mount, and stand with bated breath, in solemn awe. Every murmur is hushed until the stillness is painful. Suddenly the mighty pealing of a trumpet is heard from the mount, followed by terrific thunder and lightning, while an earthquake shakes the mountain from base to summit, and, from the black and terrible cloud hanging over it like a pall, issues smoke and fiery flames. [Cf: ST 03-07-78 para. 05] p. 65, Para. 1, [1878MS].

The deafening thunder reverberates from mountain top to mountain top, and seems to roll with awful power down the sides of Mount Horeb, and resound throughout the earth. It appears to the people that the mountain will be shattered into fragments and fall upon and cover them. The Hebrews fall prostrate to hide from their eyes the mystery and grandeur of the mount as it groans and trembles under the footsteps of the God of heaven. Wives cling to their husbands and children to their parents in terror, many begging to be removed from the fearful scene.

Long concealed sins were there confessed in broken utterances, and repentance and humility softened the hearts and subdued the spirits of the most hardened and reckless. [Cf: ST 03-07-78 para. 06] p. 65, Para. 2, [1878MS].

The Lord now calls to Moses. He answers to the call. Then the Lord bids him come up to him into the mount. The eyes of all are turned toward their leader. Will he dare to go? Moses did not hesitate to obey, but with calm and trustful faith, passed up the quivering mountain with slow and solemn steps, amid smoke and flame, and is lost to the sight of the astonished people, while the mount remained shrouded in darkness, and volumes of thunder rolled down its quaking sides. At length Moses descends the mount. [Cf: ST 03-07-78 para. 07] p. 65, Para. 3, [1878MS].

The scene increases in awful grandeur as God speaks forth his holy law. At length the people instinctively retreat from the mount leaving Moses standing alone. The majesty and terror of this scene brings vividly before our minds the solemn events of the judgment, when the Prince of heaven shall come the second time, and the loud voice of the trumpet shall resound from one end of the earth to the other, penetrate the prison house of death, and break the sleep of the dead, who shall come forward to receive according to the deeds done in the body. [Cf: ST 03-07-78 para. 08] p. 65, Para. 4, [1878MS].

The Hebrews in terror cried to Moses, "Speak thou with us, and let not the Lord speak to us lest we die." They did not discern their Advocate with the Father, standing between him and sinful man, and claiming the erring people of Israel as the purchase of his own blood. They did not recognize in the voice that caused them such terror the voice of the angel that had conducted their travels from Egypt to Sinai. [Cf: ST 03-07-78 para. 09] p. 65, Para. 5, [1878MS].

Many can only discern in Sinai's God a Sovereign, Legislator, and Judge; but he has also given us there a true portrayal of his character as a loving as well as a just Father in this record, "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." [Cf: ST 03-07-78 para. 10] p. 65, Para. 6, [1878MS].

The Sovereign of the world has made known, in the ten commandments, the principles that should govern mankind. He requires the implicit obedience of his subjects, and if they refuse this, they are disloyal to the God of heaven. Two mighty principles are declared in those ten precepts. On the first table of stone were inscribed the four precepts showing the duty of man to God; and on the second table were the six showing the duty of man to his fellow man. Christ, who spoke the law, declared that all the law and the prophets hang upon the two chief commandments that illustrate those two great principles. They contain in brief the whole duty of man, to love God supremely and to love his neighbor as himself. [Cf: ST 03-07-78 para. 11] p. 66, Para. 1, [1878MS].

The law of the ten commandments, given in awful grandeur from Sinai, can never be repealed while the heavens and the earth remain. All enlightened law and government had its origin in those ten words of the Almighty. Those who speak slightly of the moral code are blinded by sin, and are on the side of the great rebel, who has ever been at war with the law of God which is the foundation of his government in heaven and on earth. When God issues a proclamation that men are guiltless if they cease to love him, to reverence his name, and to keep holy his Sabbath--then, and not till then will the law of God be abrogated. [Cf: ST 03-07-78 para. 12] p. 66, Para. 2, [1878MS].

God requires of his subjects obedience, not to nine-tenths of the law, but to every one of the ten precepts. They are like the links of a chain; if one is broken the chain is of no value. The violation of one commandment makes us commandment breakers; and we must yield willing obedience to all the precepts of Jehovah if we would be true commandment-keepers, for "He that offendeth in one part is guilty of all." [Cf: ST 03-07-78 para. 13] p. 66, Para. 3, [1878MS].

Those who profess to be ministers of God, yet teach the people that God's holy law has no longer any claims upon them, are working directly against Christ. They say to the sinner, You are no longer under the terror of Sinai, and the bondage of the law; only come to Jesus, and believe in him and you will be saved. But how can these teachers define sin to their hearers? The apostle Paul gives us this definition, "Sin is the transgression of the law. What shall we say then, is the law sin? Nay, I had not known sin but by the law, for I had not known lust, except the law had said, Thou shalt not covet. For without the law sin was dead; for I was alive without the law once; but when the commandment came sin revived and I died, wherefore the law is holy, and the commandment holy, and just, and good." [Cf: ST 03-07-78 para. 14] p. 66, Para. 4, [1878MS].

David exclaims, "The law of the Lord is perfect converting the soul." David had transgressed the law, and the law held him a prisoner until he repented of his sin, and was pardoned through faith in the virtue of the promised Redeemer. There is no power in the law to remove a single defect, nor to save the sinner from the consequence of his transgression. But when the sinner is convicted by the light of the law, then he has a work to do: Repentance toward God because of transgression of his law, and faith toward our Lord Jesus Christ, the sinners substitute and surety. Then pardon and free salvation may be his. But Jesus Christ will never save any one who has a knowledge of the law of God, yet lives in transgression of it. [Cf: ST 03-07-78 para. 15] p. 66, Para. 5, [1878MS].

Christ came to earth to maintain and exalt the divine law, by himself suffering the penalty of sin, and to thereby evidence that God will in no wise clear the guilty. Many claim that the law of God is done away with; but Christ said: "Until heaven and earth pass away, not one jot or tittle shall pass from the law till all be fulfilled." The ceremonial law of sacrificial offerings, pointing to Christ, ceased at the death of Christ, but his mission to earth was to vindicate the supreme law of God, not to annul it. If this latter could have been done, the Son of God need not have died to redeem sinful man. But because the law of God was as changeless as his character, it was necessary in order to preserve the authority of the universal

Sovereign, and at the same time save man from the consequences of his transgression, that Jesus Christ should die, a sinless offering for a sinful world. The death of Christ therefore testifies to the immutability of God's law. [Cf: ST 03-07-78 para. 16] p. 67, Para. 1, [1878MS].

Many accept nine of the commandments, but are troubled about the fourth. They see no fault in the first, which commands that we should have no gods before the Infinite One, neither in the second, which prohibits image worship, nor in the third which provides against the profanation of God's name. But the fourth seems difficult for them to comprehend; and they inquire why the world at large, and the churches do not observe the seventh day, and especially why the ministers do not teach its observance from their pulpits. [Cf: ST 03-07-78 para. 17] p. 67, Para. 2, [1878MS].

Ministers decide to accept a papal institution in the place of the day which God sanctified and blessed, rather than to be singular from the world, and incur the inconveniences resulting from such a reform. But their disloyalty does not excuse others in showing disrespect to the God of heaven, by trampling upon the sanctity of the day he has set apart for man to observe. [Cf: ST 03-07-78 para. 18] p. 67, Para. 3, [1878MS].

The fourth commandment is the only one that defines who is the living God. It points us back to creation, and to Eden: "For in six days the Lord made the heavens and the earth, and rested on the seventh day; wherefore the Lord blessed and sanctified the seventh day." Thus this precept bears the signet or seal of the Creator. The fourth commandment occupies a central position in those regulations which define man's duty to God, and to his fellow men. It is the golden link which unites finite man to the Infinite God. What authority has man to flout or object to this prominent precept more than to any one of the other nine? [Cf: ST 03-07-78 para. 19] p. 67, Para. 4, [1878MS].

The specific rules for the government of the social and religious life of the Hebrews, were given to Moses for the Israelites, and embraced the principles of the ten commandments. But those commandments themselves spoken by the voice of God in hearing of all the people, and engraven on the two tables of stone, were given for the benefit of all mankind, and were to endure through all time. Because the transgression of the fourth commandment is so general, does not lessen the sin of the transgressor. God holds man responsible for the observance of every one of his precepts. [Cf: ST 03-07-78 para. 20] p. 67, Para. 5, [1878MS].

Because the professed teachers of the people declare that the Sabbath law is no longer binding upon man, shall we lay aside our Bibles to accept their statement? Shall we trust our souls to the ministers? Can they answer for us in the day of God? When Christ announced that he was the Anointed One, if the Jews had searched the Scriptures for themselves, to ascertain if his words were true, they would not have been wrapped in error and bigotry. But they believed what the priests and rulers told them, that Christ was an impostor, and darkness closed about them. We do not wish to place ourselves in a position similar to that of the unbelieving Jews. We would follow the injunction of our Saviour: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." [Cf: ST 03-07-78 para.

21] p. 67, Para. 6, [1878MS].

The transgressor of the divine law will be in a fearful position in the day of God. No tears or prayers, or reformation can justify him before the Almighty. There is but one name given under heaven and among men that can save the sinner from the condemnation of the law. The name of Jesus is efficacious to the sinner during his probation. Jesus never broke the law of his Father; he honored and magnified it, and bore its curse for us. Repentance toward God, and simple faith in the blood of Christ, and obedience to the law of God will save the sinner; for Christ will then impute to him his righteous character. But the blood of Christ will never atone for a sin unrepented and unconfessed. [Cf: ST 03-07-78 para. 22] p. 68, Para. 1, [1878MS].

Oh that the people would seek wisdom for themselves, and consider the great truths of God's word! Their eternal interests are involved in these matters, and none can afford to make a mistake. All our difficulties and questioning doubts will depart, if we but accept Christ as our teacher, and learn wisdom of him. By Mrs. E. G. White. [Cf: ST 03-07-78 para. 23] p. 68, Para. 2, [1878MS].

When the Jews rejected Christ they rejected the foundation of their faith. And, on the other hand, the Christian world of today who claim faith in Christ, but reject the law of God are making a mistake similar to that of the deceived Jews. Those who profess to cling to Christ, centering their hopes on him, while they pour contempt upon the moral law, and the prophecies, are in no safer position than were the unbelieving Jews. They cannot understandingly call sinners to repentance, for they are unable to properly explain what they are to repent of. The sinner, upon being exhorted to forsake his sins, has a right to ask, What is sin? Those who respect the law of God can answer, Sin is the transgression of the law. In confirmation of this the apostle Paul says, I had not known sin but by the law. [Cf: ST 03-14-78 para. 01] p. 68, Para. 3, [1878MS].

Those only who acknowledge the binding claim of the moral law can explain the nature of the atonement. Christ came to mediate between God and man, to make man one with God by bringing him into allegiance to his law. There was no power in the law to pardon its transgressor. Jesus alone could pay the sinner's debt. But the fact that Jesus has paid the indebtedness of the repentant sinner does not give him license to continue in transgression of the law of God; but he must henceforth live in obedience to that law. [Cf: ST 03-14-78 para. 02] p. 68, Para. 4, [1878MS].

The law of God existed before the creation of man or else Adam could not have sinned. After the transgression of Adam the principles of the law were not changed, but were definitely arranged and expressed to meet man in his fallen condition. Christ, in counsel with his Father, instituted the system of sacrificial offerings: that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the Son of God. [Cf: ST 03-14-78 para. 03] p. 68, Para. 5, [1878MS].

The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he

was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. Through the blood of this victim, man looked forward by faith to the blood of Christ which would atone for the sins of the world. [Cf: ST 03-14-78 para. 04] p. 68, Para. 6, [1878MS].

If Adam had not transgressed the law of God, the ceremonial law would never have been instituted. The gospel of good news was first given to Adam in the declaration made to him that the seed of the woman should bruise the serpent's head; and it was handed down through successive generations to Noah, Abraham, and Moses. The knowledge of God's law, and the plan of salvation were imparted to Adam and Eve by Christ himself. They carefully treasured the important lesson, and transmitted it by word of mouth, to their children, and children's children. Thus the knowledge of God's law was preserved. [Cf: ST 03-14-78 para. 05] p. 69, Para. 1, [1878MS].

Men lived nearly a thousand years in those days, and angels visited them with instruction directly from Christ. The worship of God through sacrificial offerings was established, and those who feared God acknowledged their sins before him, and looked forward with gratitude and holy trust to the coming of the Day Star, which should guide the fallen sons of Adam to heaven, through repentance toward God and faith toward our Lord and Saviour Jesus Christ. Thus the gospel was preached in every sacrifice; and the works of the believers continually revealed their faith in a coming Saviour. Jesus said to the Jews: "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" [Cf: ST 03-14-78 para. 06] p. 69, Para. 2, [1878MS].

It was impossible, however, for Adam, by his example and precepts to stay the tide of woe which his transgression had brought upon men. Unbelief crept into the hearts of men. The children of Adam present the earliest example of the two different courses pursued by men with regard to the claims of God. Abel saw Christ figured in the sacrificial offerings. Cain was an unbeliever in regard to the necessity of sacrifices; he refused to discern that Christ was typified by the slain lamb; the blood of beasts appeared to him without virtue. The gospel was preached to Cain as well as to his brother; but it was to him a savor of death unto death, because he would not recognize, in the blood of the sacrificial Lamb, Jesus Christ the only provision made for man's salvation. [Cf: ST 03-14-78 para. 07] p. 69, Para. 3, [1878MS].

Our Saviour, in his life and death, fulfilled all the prophecies pointing to himself, and was the substance of all the types and shadows signified. He kept the moral law, and exalted it by answering its claims as man's representative. Those of Israel who turned to the Lord, and accepted Christ as the reality shadowed forth by the typical sacrifices, discerned the end of that which was to be abolished. The obscurity covering the Jewish system as a vail, was to them as the vail which covered the glory upon the face of Moses. The glory upon the face of Moses was the reflection of that light which Christ came into the world to bring for the benefit of man. [Cf: ST 03-14-78 para. 08] p. 69, Para. 4, [1878MS].

While Moses was shut in the mount with God, the plan of salvation, dating from the fall of Adam, was revealed to him in a most forcible manner. He then knew that the very angel who was conducting the travels of the children of Israel was to be revealed in the flesh. God's dear Son, who was one with the Father, was to make all men one with God who would believe on, and trust in him. Moses saw the true significance of the sacrificial offerings. Christ taught the gospel plan to Moses, and the glory of the gospel, through Christ, illuminated the countenance of Moses so that the people could not look upon it. [Cf: ST 03-14-78 para. 09] p. 69, Para. 5, [1878MS].

Moses himself was unconscious of the beaming glory reflected upon his face, and knew not why the children of Israel fled from him when he approached them. He called them to him, but they dared not look upon that glorified face. When Moses learned that the people could not look upon his face, because of its glory, he covered it with a vail. [Cf: ST 03-14-78 para. 10] p. 70, Para. 1, [1878MS].

The glory upon the face of Moses was exceedingly painful to the children of Israel because of their transgression of God's holy law. This is an illustration of the feelings of those who violate the law of God. They desire to remove from its penetrating light which is a terror to the transgressor, while it seems holy, just, and good to the loyal. Those only who have a just regard for the law of God can rightly estimate the atonement of Christ which was made necessary by the violation of the Father's law. [Cf: ST 03-14-78 para. 11] p. 70, Para. 2, [1878MS].

Those who cherish the view that there was no Saviour in the old dispensation, have as dark a vail over their understanding as did the Jews who rejected Christ. The Jews acknowledged their faith in a Messiah to come in the offering of sacrifices which typified Christ. Yet when Jesus appeared, fulfilling all the prophecies regarding the promised Messiah, and doing works that marked him as the divine son of God; they rejected him, and refused to accept the plainest evidence of his true character. The Christian church, on the other hand, who profess the utmost faith in Christ, in despising the Jewish system virtually deny Christ, who was the originator of the entire Jewish economy. By Mrs. E. G. White. [Cf: ST 03-14-78 para. 12] p. 70, Para. 3, [1878MS].

"Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not." The scribes and Pharisees claimed to be invested with divine authority similar to that of Moses. They assumed to take his place as expounders of the law and judges of the people. As such they claimed all deference and obedience from the people. But Jesus admonished his hearers to observe and do that which the priests taught according to the law, but not to follow their example, for they neglected the duties which they taught others to observe. [Cf: ST 03-21-78 para. 01] p. 70, Para. 4, [1878MS].

The Saviour made it plain to all that he held no personal grievance against the scribes and Pharisees, notwithstanding their abuse of him; but he openly condemned their characters and acts as directly opposed to their teachings, and therefore not to be imitated. Said he, "They

bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." The Pharisees enjoined a multitude of minute regulations having their foundation in tradition, and unreasonably restraining personal liberty of action. [Cf: ST 03-21-78 para. 02] p. 70, Para. 5, [1878MS].

God forbade the eating of unclean beasts, not to exercise an arbitrary authority, but to preserve the life and health of his people. In order for them to retain their faculties of mind and body, it was necessary that their blood should be kept pure, by eating simple, healthful food. He therefore specified the animals least objectionable for food. The leading Jews who delighted in teaching and in administering the law, carried the prohibitions of God to unreasonable lengths, making life a burden of ceremonies and restrictions. They carried the regulations of eating and drinking so far that the mind was kept on a continual strain in discriminating between what was considered clean and unclean, and in following out the multitude of injunctions imposed by the priests. All the water was strained lest the presence of the smallest speck or insect might render it unclean, and therefore unfit to use. They were in constant fear of infringing upon customs and traditions which were taught to them as portions of the law. [Cf: ST 03-21-78 para. 03] p. 70, Para. 6, [1878MS].

The Pharisees by their endless round of forms, fastened the minds of the people upon external services to the neglect of true religion. They failed to connect the thought of Christ with their ceremonies, and, having forsaken the fountain of living water, hewed out for themselves broken cisterns that could hold no water. [Cf: ST 03-21-78 para. 04] p. 71, Para. 1, [1878MS].

The priests, scribes and rulers not only rejected Christ themselves but took the most unfair means to prejudice the people against him, deceiving them by false reports and gross misrepresentations. Said Jesus: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." These words, condemning this sin of the Pharisees, are applicable to all who follow their example. In all ages of the world truth has been unpopular; its doctrines are not congenial to the natural mind. The cold professor, the bigot and hypocrite are not willing to accept that which searches the heart, and reproves the life. Some ministers turn the ears of the people from truth unto fables, stopping at nothing that will help to carry out their purpose. They even stoop to pervert the words and malign the characters of those who receive and love the precious truths of God, and labor to bring others to a knowledge of them. [Cf: ST 03-21-78 para. 05] p. 71, Para. 2, [1878MS].

The Saviour pronounced a woe on those who, imitating the great rebel, compass all difficulties to make one proselyte. Said he, "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Those whom he addressed would resort to any species of deception in order to gain influence with the people, and prevent them from believing and obeying the truth. The Saviour declared of them: "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not

in the truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." These cutting words were applied to those who made the highest pretensions to godliness, and who regarded all other nations as contemptible in the sight of God. [Cf: ST 03-21-78 para. 06] p. 71, Para. 3, [1878MS].

Just such zealous adversaries of the truth are met in our day. They leave no means untried to subvert the minds and consciences of men. They originate falsehoods, and find plenty ready to believe them. They have taken step after step away from the light into darkness, until the light has become darkness to them. They possess a determined zeal, which savors of honesty, and appears to many as such. They are willing to make great sacrifices and endure rebuffs for the sake of attaining their object, returning again and again to the same point, seeking to turn souls away from the divine truth unto superstitions and fables. These pious pretenders come as angels of light, professing deep experience in the things of God, while they are doing the work of Satan. Those whom they succeed in gaining become even worse than themselves; such is the downward road to ruin. Jesus says of this latter class, "Ye make him twofold more the child of hell than yourselves." [Cf: ST 03-21-78 para. 07] p. 71, Para. 4, [1878MS].

The Saviour continued: "Woe unto you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind; for whether is greater, the gold or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it he is guilty. Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift?" The priests interpreted the requirements of God to meet their false and narrow standard. They presumed to make nice distinctions between the comparative guilt of various sins, passing over some lightly, assigning as an excuse that the end justified the means, while errors of perhaps less consequence were treated as unpardonable. These blind guides so confused the minds of their followers in regard to sin and the proper standard of holiness, that they were destined to eventually perish with their leaders. [Cf: ST 03-21-78 para. 08] p. 71, Para. 5, [1878MS].

The Pharisees took upon themselves the responsibility of deciding concerning the burdens and duties of others according to the judgment of their own carnal minds. They accepted money from persons in return for excusing them from their vows, and in some cases, crimes of an aggravated character were passed over in consideration of large sums of money paid to the authorities by the transgressor. At the same time these hypocritical priests were exact in the matter of sacrifices and ceremonies, as if it were possible for cold forms to blot out the unrepented sins of their daily lives. [Cf: ST 03-21-78 para. 09] p. 72, Para. 1, [1878MS].

The Lord said unto Samuel, "Hath the Lord as great delight in burnt offerings and in sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." No outward service, even in that which is required by God can be a substitute for an obedient life. The Creator desires heart service of his creatures. [Cf: ST 03-21-78 para. 10] p. 72, Para. 2, [1878MS].

God has said through Hosea, "For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant; there have they dealt treacherously against me." The many sacrifices of the Jews and the flowing of blood to atone for sins for which they felt no true repentance was ever repugnant to God. He spoke through Micah saying, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doeth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" [Cf: ST 03-21-78 para. 11] p. 72, Para. 3, [1878MS].

Costly gifts and a semblance of holiness cannot win the favor of God. He requires for his mercies a contrite spirit, a heart open to the light of truth, love and compassion for our fellow men and a spirit refusing to be bribed through avarice or self-love. The priests and rulers were destitute for these essentials to God's favor, and their most precious gifts and gorgeous ceremonies were an abomination in his eyes. [Cf: ST 03-21-78 para. 12] p. 72, Para. 4, [1878MS].

The Pharisees built expensive monuments to the dead prophets, pretending to deplore the sins of their fathers in rejecting, persecuting and slaying the chosen servants of God. At the same time they were burning with rage against the greatest prophet the world had ever seen, simply because he revealed and reproved their sins. They not only manifested the same spirit of hatred which had actuated their fathers, but were doing tenfold worse than they in opposing and plotting against the divine Son of God. [Cf: ST 03-21-78 para. 13] p. 72, Para. 5, [1878MS].

These men whom Jesus exposed in so unsparing a manner should be a warning to those who reject the light of truth. They had gone step by step into darkness, rejecting the evidences that Jesus was the true Messiah, until the obscurity of their minds was so great that they called righteousness sin and sin righteousness. They evinced the same malice that actuated Satan against Christ in heaven, and for the same reason, because of the superior goodness of the Son of God. They were indeed the children of Satan. They condemned the acts of their forefathers in persecuting the prophets, and assumed to be the representatives of those holy men of God who died for their faith; they built the tombs of the prophets and garnished their sepulchers, and said one to another, If we had lived in those days we should not have been partakers with those who shed the blood of God's servants, yet at the same time they were planning to destroy the Son of God, and would not have hesitated to imbrue their hands in his blood if they had not feared the people. [Cf: ST 03-21-78 para. 14] p. 72, Para. 6, [1878MS].

The condition of the Pharisees should be a lesson to the Christian world of the present day. It should open their eyes to the power of Satan to deceive human minds when they once turn from the precious light of truth, and yield to the control of the enemy. Many who make exalted professions today are following in the track of the Pharisees. They zealously cherish the memory of the prophets, even as the

Pharisees were zealous in building and decorating their tombs. They declare that, had they lived in the days when Christ was upon the earth, they would have gladly received his teachings and obeyed them. But if these very persons had been placed in a similar position with the Jews, they would have done no better than they who crucified the Saviour. [Cf: ST 03-21-78 para. 15] p. 73, Para. 1, [1878MS].

Unpopular truth is no more acceptable to Pharisaical, self-righteous hearts today than when Christ walked the earth, a man among men. [Cf: ST 03-21-78 para. 16] p. 73, Para. 2, [1878MS].

If Christians were to be tested now as were the Jews at the first advent of Christ, few would accept him wrapped in his garment of humanity, living a life of humiliation and poverty. The Christian world can accept Messiah as a King at the right hand of God in heaven, but their hearts reject a Saviour of humility and self-sacrifice; they shrink from the cross of Christ, even as did the haughty Pharisees. Few indeed imitate the example of Jesus, and follow his teachings in their daily lives. He has exhorted his disciples to follow in his footsteps. Many are in as great blindness concerning the plan of salvation as were the Pharisees, who professed obedience to God while they rejected Him who came to work out their salvation, that their efforts to gain a righteous character should have virtue with God through the sinner's Advocate and substitute. [Cf: ST 03-21-78 para. 17] p. 73, Para. 3, [1878MS].

If man sacrifices righteous principles and truth because he can thus avoid persecution and trial in this life, he may obtain the friendship of the world, but will lose the favor of God. He barter his eternal welfare for trifling considerations. But he that obeys the requirements of Christ, neither looking nor planning for his own convenience, preferring even to sacrifice his temporal life rather than turn from the light of truth will secure the reward of the future immortal life. Jesus has said, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." By Mrs. E. G. White. p. 73, Para. 4, [1878MS].

[Cf: ST 03-21-78 para. 18] p. 73, Para. 5, [1878MS].

We who profess to keep the commandments of God, are not beyond the temptations of Satan. The history of the Jews was written for our benefit, upon whom the ends of the world are come, that we should not murmur as they did; that we should not be filled with ambition and pride as they were; that we should avoid their example of wrong doing, and not fall as they fell. In the sacred word of God the history of Israel is spread out before us for our instruction. Are we making the most of the information given us, or are we merely following in the footsteps of the Pharisees, merely pretending to be connected with God, bearing the leaves of the profession, but not the fruit. We have the truth of God, the most precious, sacred truth that was ever given to the world; the truth that was likened to a golden chain, being let down, link after link, from heaven to earth for us to grasp. Yet, we may profess to grasp the golden links of truth, and still not be sanctified by it. Like the pretentious fig tree, we may be covered with leaves but be destitute of fruit. While we know that the truth we hold is as firm as the everlasting hills, how many of us are ready to settle down upon the theory of that truth, without having evidence that Christ

is in them, and they in Christ? How many are content to pass on from day to day without experiencing its sanctifying influence upon the heart, which leads to good works. Christ said, "Sanctify them through thy truth; thy word is truth." It is the sanctification through the truth that makes us the beloved of God. [Cf: ST 05-09-78 para. 01] p. 73, Para. 6, [1878MS].

We should not only take hold of the truth, but let it take hold of us; and thus have the truth in us and we in the truth. And if this is the case, our lives and characters will reveal the fact that the truth is accomplishing something for us; that it is sanctifying us, and is giving us a moral fitness for the society of heavenly angels in the kingdom of glory. The truth we hold is from heaven; and when that religion finds a lodgement in the heart, it commences its work of refining and purifying; for the religion of Jesus Christ never makes a man rough or rude; it never makes him careless, or hardhearted; but the truth of heavenly origin, that which comes from God, elevates and sanctifies a man; it makes courteous, kind, affectionate, and pure; it takes away his hard heart, his selfishness and love of the world, and it purifies him from pride and ungodly ambition. E. G W. [Cf: ST 05-09-78 para. 02] p. 74, Para. 1, [1878MS].

Parents should encourage their children to confide in them and unburden to them their heart griefs, their daily little annoyances and trials. If they do this, the parents can learn to sympathize with their children, and pray for them and with them, that God would shield and guide them. They should point them to their never-failing Friend and Counselor, who will be touched with the feelings of their infirmities. He was tempted in all points like as we are, yet without sin. [Cf: ST 06-06-78 para. 01] p. 74, Para. 2, [1878MS].

Satan tempts children to be reserved to their parents, and choose their young and inexperienced companions as their confidants; such as cannot help them, or give them good advice. They indulge in unprofitable conversation upon the acts and doings of others, which wither noble, devotional thoughts and feelings, and drive good and holy desires from the heart, and leave it cold and destitute of true love for God. [Cf: ST 06-06-78 para. 02] p. 74, Para. 3, [1878MS].

Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their children as well as they? The mother who has watched every turn of the mind from infancy, and is acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father? [Cf: ST 06-06-78 para. 03] p. 74, Para. 4, [1878MS].

Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. This should be one of the principal studies of their lives, How can I make my parents happy? Children who have not

been disciplined and received right instruction, have but little sense of their obligations to their parents. It is often the case that the more their parents do for them the more ungrateful they are, and the less they respect them. Children that have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives, and they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them. Much sin results from idleness. Active hands and minds do not find time to heed every temptation the enemy suggests; but idle hands and brains are all ready for Satan to control, and parents should teach their children that idleness is sin. [Cf: ST 06-06-78 para. 04] p. 74, Para. 5, [1878MS].

Many parents think that if they gratify the wishes of their children, and let them follow their own inclinations, they will gain their love. What a mistaken idea! What an error! Children thus disciplined, grow up unrestrained in their desires, unyielding in their dispositions, selfish, exacting, and overbearing, and are a curse to themselves and everybody around them. Parents, to a great extent, hold the future happiness of their children in their own hands. Upon them rests the important work of forming their children's character. The instructions they give them in childhood will follow them all through their lives. Parents can sow the seed which will spring up and bear fruit either for good or evil. E. G. W. [Cf: ST 06-06-78 para. 05] p. 75, Para. 1, [1878MS].

We left San Francisco June 10, in the steamer *Oregon* for Portland. I had been overworked, and was much worn, and flattered myself that I should rest on board the steamer. But the wind blew very strong directly against us, I remained on deck after nearly all had abandoned it because of seasickness, I enjoyed the sight of the billows running mountain high, blue and green, and the dashing spray reflecting all the colors of the rainbow. I could not become weary of looking upon that grand scene; and I reflected how easily all on board might be engulfed in the angry waters. [Cf: ST 07-18-78 para. 01] p. 75, Para. 2, [1878MS].

As I looked upon the white-capped, roaring billows, I was reminded of that scene in the life of Christ, when the disciples, in obedience to the command of their Master, went in their boats to the farther side of the sea. A terrible tempest broke upon them, their vessels would not obey their will, and they were driven hither and thither until they laid down their oars in despair. They expected to perish there; but, while the tempest and the billows talked with death, Christ, whom they had left upon the other side, appeared to them, walking calmly upon the boisterous, white-capped waves. They had been bewildered by the uselessness of their efforts, and the apparent hopelessness of their case, and had given all up for lost. When they saw Jesus before them upon the water it increased their terror, they interpreted it as a sure precursor of their immediate death. They cried out in great fear. But, instead of his appearance heralding the presence of death, he came as the messenger of life. His voice was heard above the roar of the elements: "It is I; be not afraid." How quickly the scene now changed

from the horror of despair to the joy of faith and hope in the presence of the beloved Master! The disciples felt no more anxiety nor dread of death, for Christ was with them. [Cf: ST 07-18-78 para. 02] p. 75, Para. 3, [1878MS].

I remained on deck until dark, and then went into the cabin, where the pitching of the boat made me very sick. This was on Monday, and I was unable to sit up from that time until Thursday morning, taking but once during that time a little beef tea and cracker. We had a strong head wind against us all the way from San Francisco, and we were all rejoiced when, on Thursday morning, we passed the bar, and entered the smooth river, leaving the restless billows behind us. There were but two or three passengers on board who were not seasick. [Cf: ST 07-18-78 para. 03] p. 75, Para. 4, [1878MS].

Captain Connor of the steamer *Oregon* was courteous and attentive, doing all in his power to make our voyage pleasant. The stewardess was obliging, ever busy hurrying from stateroom to stateroom with food to tempt the appetites of those too sick to go to the dining room table. We felt thankful to see so much attention given on this boat to those suffering from seasickness, who needed care so much. [Cf: ST 07-18-78 para. 04] p. 75, Para. 5, [1878MS].

All on board made most of the last day upon the water. They had then all recovered their health and appetite, and seemed not much the worse for their seasickness. [Cf: ST 07-18-78 para. 05] p. 76, Para. 1, [1878MS].

There were several ministers on board who, like ourselves, were going to Oregon to hold meetings, by request. Among them was Elder Brown, with his family, who has been speaking in San Francisco and Santa Rosa. I had distributed some of our publications among the passengers. In the evening I was lying in my stateroom, the door of which opened upon the upper deck. I heard the elder stating to a company gathered about him that it was impossible for any man to keep the law of God; that man never did keep it, and never can keep it. Said he, "No man will get to heaven by keeping the law. Mrs. White is all law, law; she believes that we must be saved by the law, and no one can be saved unless they keep the law. Now *I* believe in Christ. He is *my* Saviour, Christ alone can save us, and without him we cannot be saved." [Cf: ST 07-18-78 para. 06] p. 76, Para. 2, [1878MS].

I felt the injustice of the charge made against me, and could not permit such a statement, made before quite a gathering of people, to remain uncorrected. I accordingly said, "That is a false statement. Mrs. White has never occupied that position. I will speak for myself and for our people. We have always taken the position that there was no power in the law to save a single transgressor of that law. The law convicts and condemns the sinner, but it is not in its province to pardon the least or greatest sin. If we sin we have an Advocate with the Father, Jesus Christ the righteous. The sinner gets into trouble with the Father through transgression of his law. Christ, the sinner's Advocate, pleads in his behalf. The law cannot release the sinner from the consequence of his transgression, but Christ himself pays the penalty the sinner has incurred by his disobedience. [Cf: ST 07-18-78 para. 07] p. 76, Para. 3, [1878MS].

"The apostle Paul inquires, 'Shall we continue in sin that grace may abound? God forbid.' Shall we presume upon the mercy of Christ by living in transgression of the law of God? Paul declares to the elders of the church, 'I kept back nothing that was profitable unto you, but have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ.' Repentance toward God because of his law transgressed, and faith toward our Lord Jesus Christ, as the sinner's Advocate. Said Paul, 'What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet.' Again Paul sums up the matter: 'Wherefore the law is holy, and the commandment holy and just and good.' [Cf: ST 07-18-78 para. 08] p. 76, Para. 4, [1878MS].

"Christ did not come to excuse sin, nor to justify a sinner while he continued to transgress that law for which the Son of God was to give his life to vindicate and exalt. Had it been possible for the law to be repealed, Christ would have had no need to come to our earth, and to die, the just for the unjust. God could have taken the sinner back into favor by annulling the law. But this could not be. The law holds the transgressor in bondage, but the obedient are free. The law cannot cleanse from sin, it condemns the sinner. The sinner may stand justified before God only through repentance toward him, and faith in the merits of Jesus Christ. The law is a great mirror by means of which the sinner may discern the defects in his moral character. But the mirror cannot remove those defects. The gospel points to Christ as the only one able to remove the stains of sin by his blood. Though the law has no pardoning power, it is the only means by which to explain to the sinner what sin really is. By the law is the knowledge of sin. Without the law, Paul tells us sin is dead. [Cf: ST 07-18-78 para. 09] p. 76, Para. 5, [1878MS].

"It is folly to bid the sinner come to Christ before being convicted of his sin by being brought before the mirror of the law of God. What is the sinner to be converted from? The transgression of God's law to obedience of it. But if he is told that he cannot keep the law of God, and that if he should attempt it he would be brought into bondage, to what is he then converted,--transgression of the law to a continuance in that transgression? This is absurd. Yet professed ministers of Christ tell the sinner that he is guiltless while disloyal to the law of God. Such conversions are not ratified in heaven. [Cf: ST 07-18-78 para. 10] p. 77, Para. 1, [1878MS].

"Our Christ was the Saviour of the ancient worthies as much as he is our Saviour. They looked forward by faith, to a Saviour to come. Adam was saved by the gospel as virtually as we are saved today. Abraham was saved by faith in Christ as the Lamb of God who taketh away the sins of the world. Moses was saved by the merits of Christ, who was the angel that led the armies of Israel in all their travels through the wilderness. God commanded, 'Provoke him not, for he will not pardon your transgressions, for my name is in him,' All who have died in faith, from righteous Abel unto our day are saved by the merits of Jesus Christ. [Cf: ST 07-18-78 para. 11] p. 77, Para. 2, [1878MS].

"Jesus said: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord,

have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity.' How many there are who cry Christ, Christ, only believe on Christ, when they do not the works of Christ. Such are represented by the class mentioned by our Saviour as workers of iniquity. They transgress the law of God, and by precept and example teach others to do likewise. Nominal profession of faith in Christ will not save a soul; neither will nominal observance of the law. The law of God must be obeyed from the heart; its principles must be carried out in the life; and faith in Jesus Christ as the world's Redeemer must be manifested in the life and character, or there is no true conversion. [Cf: ST 07-18-78 para. 12] p. 77, Para. 3, [1878MS].

"The law of God is changeless in its character as the eternal throne. The types and shadows reached to the antitype and substance, Jesus Christ. At his death they ceased to have any force or significance. But the law of the ten commandments, instituted in Eden, when the foundation of the world was laid, when the morning stars sang together, and the sons of God shouted for joy, was to be as enduring as the heavens and the earth. Christ pronounced his benediction upon all who keep sacred the law of God: 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' [Cf: ST 07-18-78 para. 13] p. 77, Para. 4, [1878MS].

"Elder Brown, please never again make the misstatement that we do not rely on Jesus Christ for salvation, but trust in the law to be saved. We have never written one word to that effect, nor taught such a theory in any manner. We believe that no sinner can be saved in his sins (and sin is the transgression of the law), while you teach that the sinner may be saved while knowingly transgressing the law of God." [Cf: ST 07-18-78 para. 14] p. 77, Para. 5, [1878MS].

"Well," said Elder Brown, in a low voice, to those collected about him, "I know all about them." I felt called upon to reply to this, and said. "Sir, if you know all about the position that we, as a people, occupy, you must also know that you have misrepresented us. We have never intimated, either in sermons preached by our ministers, or in the thousands of pages of our printed matter scattered all over the world, that there is any power in the law to save the sinner. On the contrary, it has been repeated again and again by our speakers and writers that the law has no power to redeem the transgressor from the consequences of his sin. We will speak at our approaching campmeeting in Salem. Please come up, and learn what we really do believe, for it is evident that you are not acquainted with us or our faith." [Cf: ST 07-18-78 para. 15] p. 78, Para. 1, [1878MS].

I will here state that Elder Brown, while in San Francisco, said that he had known Mrs. White in the East--knew all about her, leaving an impression on the minds of those whom he addressed unfavorable to me and my work. I have no knowledge of ever having seen this man or of having a moment's conversation with him, previous to the voyage on the Oregon. I have no evidence that he ever heard me speak, or that he has ever read my writings, or acquainted himself with my mission. The truth undoubtedly is he is entirely ignorant concerning Mrs. White and her labors. Many have thus professed to be thoroughly acquainted with me

whom I have never seen nor spoken with. They have gathered up the hearsays, and evil reports floating from false and slanderous tongues, and deal them out as facts which they know to be true. [Cf: ST 07-18-78 para. 16] p. 78, Para. 2, [1878MS].

I was astonished at the position taken by Elder Brown on the question of the law. It seemed incredible that one who professed to be a Bible student, and teacher, should affirm that no man ever kept the law of God, or could keep it. This is the fearful position taken by many ministers, in order to get rid of the Sabbath of the fourth commandment. Such teachers throw a very unfavorable light upon the character of our heavenly Father, when they represent him as giving men a code of laws which is the foundation of all civilized national and domestic government, yet which it is impossible that men ever have or ever can obey. Such sentiments expressed by public teachers lead men, not only to disregard the divine law, but to trample upon it as an arbitrary requirement which they are justified in rebelling against. The teachers of such pernicious doctrines will not be in an enviable position when they shall meet the great Lawgiver over his broken law. [Cf: ST 07-18-78 para. 17] p. 78, Para. 3, [1878MS].

Wherein would man be happier even in this life if he should have perfect liberty to break the ten precepts of the Father's law? God, in his great love for man gave him that law by which to order his conduct, that he should be restricted to doing those things which would tend, to increase his real happiness, and that of his fellow creatures even in this life. The principles of the commandments, carried out in the daily life ennoble and sanctify the heart and mind and give one a moral fitness through Jesus Christ, for the society of holy angels. Our all wise heavenly Father knew what rules were required to guard man from sin and to regulate his life, leading him to practice such virtues as would make him a fit subject for heaven. [Cf: ST 07-18-78 para. 18] p. 78, Para. 4, [1878MS].

Christ said, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Christ should be our example in all things. He came from the realms of glory, not to show man a way by which he could be saved in transgression of the law, by which transgression Adam fell. But he took upon himself human nature, passed triumphantly over the ground where Adam stumbled, and redeemed that failure by his own perfect obedience of the law, and resistance to the temptations of Satan, which had compassed the fall of Adam. Christ in his own life has given us a proof that man can keep the law of God, and, through his merits be a final overcomer. [Cf: ST 07-18-78 para. 19] p. 79, Para. 1, [1878MS].

In his sermon on the mount Christ said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Christ here shows the object of his mission: To show man by his example, that he could be entirely obedient to the moral law, and regulate his life by its precepts. That law was exalted and made honorable by Jesus Christ. [Cf: ST 07-18-78 para. 20]

p. 79, Para. 2, [1878MS].

Should the pope of Rome and all the inhabitants of the earth unite their intellect for the purpose, they would not abolish the smallest claim of the law spoken from Sinai. God has specified his will toward man in his ten precepts. It is as perpetual and unchangeable as his character. The law says to every transgressor, Thou shalt surely die. But Christ says to every soul that repents toward God for his transgression of the law, and turns in penitence to his Saviour, Thou shalt as surely be saved as that Christ died for the salvation of men. [Cf: ST 07-18-78 para. 21] p. 79, Para. 3, [1878MS].

What solemn words were those that fell from the lips of the divine Teacher, who came to make honorable the law of his Father: "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Ministers and people should comprehend the full significance of these words. Those who by word or action, or interpretation of Scripture, lessen, or explain away the sacred claims and dignity of God's holy law shall have no place in the kingdom of heaven. Christ would here have us understand that our righteousness must include, not only the observance of the letter of the law, but also the spirit and principle of it. The letter of the law specifies how we must walk in order to please God; the spirit of the law points to Jesus Christ as the atoning sacrifice, through whose merits the sinner can fulfill the requirements of the law, Christ said, "I and my Father are one." There is therefore perfect harmony between the law and the gospel. E. G. White. [Cf: ST 07-18-78 para. 22] p. 79, Para. 4, [1878MS].

My visit to Oregon was of special interest to me. I here met, after a separation of four years, my dear friends, Brother and Sister Van Horn, whom we claim as our children. It was a most precious season to me, especially did my motherly heart go out in sympathy and love for Adelia Van Horn, and her two children whom I had never before seen. Separation had not estranged our hearts; our love and confidence had never been broken. Every moment of my stay with those dear children was precious to me. The labors of our brother and sister have not been in vain in the Lord. They have labored amid much discouragement, and deprivation of the society of familiar friends, and the sacrifice of many comforts, to do what they could for the Lord in the distant field of their labors. Sister Van Horn and her sister, Frances Jones, have suffered from ill health, and at times it was feared that both would lose their lives. But many prayers have ascended to heaven from their house, pleading that the great Healer would remove disease from them and give them health and freedom in him; and the Lord has brought them through their sore afflictions that they may glorify his name. Both sisters are now in much better health, for which we praise God. [Cf: ST 07-25-78 para. 01] p. 79, Para. 5, [1878MS].

Elder Van Horn is a missionary in the true sense of the word, and a man of excellent ability and deep spirituality. His wife is equally talented and self-sacrificing. Their devotion to the cause of present truth has led to the sound conversion of many souls. Brother Van Horn, with characteristic modesty, has not furnished as full and favorable reports of his work as he might justly have done. I was accordingly somewhat surprised, and very much pleased to find the cause of God in so prosperous a condition in Oregon. Through the untiring efforts of

these faithful missionaries a company of Sabbath-keepers has been raised up on the North Pacific coast which does honor to the cause. As a class they are persons of intelligence and rare moral worth. My association with them was very pleasant. I felt my heart linked with theirs in Christian sympathy and fellowship. [Cf: ST 07-25-78 para. 02] p. 80, Para. 1, [1878MS].

I felt it my privilege to rest upon the first Sabbath after my arrival in Salem. Tuesday evening, June 18, I met for the first time in this State a goodly number of Sabbath-keepers, who possess true moral worth. My heart was softened by the spirit of God. I gave my testimony for Jesus, and for the sweet privilege that was ours of trusting in his love, and of claiming his power to unite with our efforts to save sinners from perdition. If we would see the work of God prosper we must have Christ dwelling in us; in short we must work the works of Christ. Wherever we might look the whitening harvest appeared; and the laborers are so few. I felt my heart filled with the peace of God, and drawn out in love for his dear people with whom I was worshiping for the first time. [Cf: ST 07-25-78 para. 03] p. 80, Para. 2, [1878MS].

On Sunday, June 23, I spoke by invitation, in the Methodist church of Salem, on the subject of Temperance. The attendance was unusually good, and I had freedom in treating this, my favorite subject. I was requested to speak again in the same place on the Sunday following the campmeeting, but was prevented by hoarseness. On the next Tuesday evening, however, I again spoke in the church. Many invitations were tendered me to speak upon Temperance in various cities and towns of Oregon, but the state of my health forbade my complying with these requests. Constant speaking, and the change of climate, had brought a temporary but severe hoarseness upon me. [Cf: ST 07-25-78 para. 04] p. 80, Para. 3, [1878MS].

The campmeeting was a season of profitable labor for God, and strengthened the church to go on in their warfare for the truth. I had freedom in speaking, though suffering almost constantly from hoarseness. I felt glad to meet with his people, who deeply appreciated my labors among them. During my stay in Oregon, I visited the prison in Salem, and by invitation spoke to the convicts in the prison chapel. Next week I will give an account of this visit, and my discourse on that occasion. E. G. White [Cf: ST 07-25-78 para. 05] p. 80, Para. 4, [1878MS].

Sunday, June 23, by invitation, I visited the prison, in Salem, Oregon, in company with Brother and Sister Carter, and Sister Jordan, who took me there in her carriage. The superintendent and warden of the prison were introduced to me. When the time arrived for service we were conducted to the chapel, a room made cheerful by an abundance of light, and pure fresh air. At a signal from a bell, two men opened the great iron gates by means of a lever, and the prisoners came flocking from their cells into the chapel. The doors were securely closed behind them, and for the first time in my life, I was immured in prison walls. [Cf: ST 08-01-78 para. 01] p. 80, Para. 5, [1878MS].

I had anticipated seeing a set of repulsive looking men. In this I was disappointed; many of them seemed to be intelligent, and some appeared to be men of ability. They were dressed in the coarse, but neat striped prison uniform, their hair smooth, and boots brushed. As I looked upon

the varied physiognomies before me, I thought: To each of these men has been committed peculiar gifts or talents for use, and not for abuse. All before me, from those who had occupied conspicuous and important positions in the world, and in the church, even those who had been most lowly and obscure, have been entrusted with some talents, whether of wealth, station, influence, kindly sympathies or affections, they were given from the heavenly treasury, and were to have been used for the glory of God, and the benefit of the world. [Cf: ST 08-01-78 para. 02] p. 81, Para. 1, [1878MS].

The men before me had despised the gifts of heaven, and had abused, and misapplied them. Some of the convicts manifested a forced unnatural cheerfulness. But many, especially the older men, looked exceedingly sad and melancholy. Before me were youths of tender years, and the hardened, gray-haired sinner, all under the bondage of the law, because they had transgressed its statutes. As I looked upon young men of eighteen to twenty and thirty years of age, I thought of their unhappy mothers, and of the grief and remorse which was their bitter portion. Had they done their duty by their children? Had they not indulged them in their own will and way, and neglected to teach them the statutes of God, and his claims upon them? Many of those mothers' hearts had been broken by the ungodly course pursued by their children. [Cf: ST 08-01-78 para. 03] p. 81, Para. 2, [1878MS].

When all the company were assembled, Brother Carter read the hymn. All had books, and joined heartily in singing. One, who seemed to be an accomplished musician, played the organ. I then opened the meeting by prayer, and again all joined in singing. I spoke from the words of John: "Behold, what manner of love the father hath bestowed upon us that we should be called the sons of God; therefore, the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like him; for we shall see him as he is." [Cf: ST 08-01-78 para. 04] p. 81, Para. 3, [1878MS].

I exalted before them the infinite sacrifice that the father made, in giving his beloved Son for fallen men, that they might through obedience be transformed, and become the acknowledged sons of God. The church and the world are called upon to behold and admire a love which thus expressed is beyond human comprehension, and even amazed the angels of heaven. This love was so deep, so broad, and so high, that it filled the holy angels with amazement, and language in which to describe it, failing the inspired apostle, he calls upon the church and the world to behold it--to make it the theme of contemplation, and of admiration. [Cf: ST 08-01-78 para. 05] p. 81, Para. 4, [1878MS].

I presented before my hearers the sin of Adam in the transgression of the Father's express commands. God made man upright, perfectly holy and happy; but he lost the favor of God, and destroyed his own happiness by disobedience of the Father's law. The sin of Adam plunged the race in hopeless misery and despair. Every successive generation upon the earth have degenerated physically, mentally, and morally. Sin with its terrible curse corrupted the world, and almost obliterated the image of God in man. But the wonderful, pitying love of God did not leave men in their hopeless, fallen condition to utterly perish. He gave his well beloved Son for their salvation. He who was the brightness of God's glory, and the express image of him took man's, nature, to suffer

affliction, scorn and hatred of the very ones he came to save. Christ entered the world, his divinity clothed in humanity; he passed over the ground where Adam fell; he bore the test which Adam failed to endure; he overcame every temptation of Satan, and thus redeemed Adam's disgraceful failure and fall. [Cf: ST 08-01-78 para. 06] p. 81, Para. 5, [1878MS].

The sons of men gave way to the indulgence of appetite, which set on fire their passions. They became violent, basely corrupt, and hardened. Their thoughts and acts were evil, and God finally visited his wrath upon the children of disobedience, and washed the earth of its moral pollution by a flood. But God acknowledged the few on earth who were righteous. Noah and his family were saved. In the midst of his wrath and retributive justice God remembered mercy, and left not the righteous and faithful to perish with the wicked. [Cf: ST 08-01-78 para. 07] p. 82, Para. 1, [1878MS].

When the earth became peopled again, sin once more spread abroad over the land. Wickedness covered all nations like the pall of death. Satan compassed the ruin of thousands through temptation to indulge appetite. He has ever thus sought to pervert the senses of man, weaken his moral power, and make him the slave of appetite; he then gains control of him, and uses him as his agent in practising crime, and all manner of wickedness. We see, at the present day, great lack of discernment in regard to right and wrong, and an absence of principle. We may trace this lamentable state of things to the general indulgence of perverted appetite, which excites the baser passions, and urges its victim on to excesses of every kind, and finally to crimes of every degree. [Cf: ST 08-01-78 para. 08] p. 82, Para. 2, [1878MS].

Intemperance of any kind will enervate a character originally firm, noble, and independent. His fine sensibilities will be blunted, his conscience will become seared. He will form bad associations, evil communications will corrupt his good manners. One false step leads him to another, which may be fatal, and he becomes the tool of Satan. Men plunge into wild license and reckless dissipation, and call it freedom of action, when they are in veriest bondage to the most cruel tyrant who knows no compassion for the wretched victims he allures to ruin. When the world was filled with iniquity God lifted up his standard against Satan by sending his Son to the world in the likeness of sinful flesh. Christ bridged the gulf that sin had made, which separated earth from heaven, and man from God. [Cf: ST 08-01-78 para. 09] p. 82, Para. 3, [1878MS].

I then referred to the long fast of Christ in the wilderness. The sin of the indulgence of appetite, and its power over human nature can never be fully realized except as that long fast of Christ when contending single-handed with the prince of the power of darkness is studied and understood. Man's salvation was at stake. Would Satan or would the Redeemer of the world come off conqueror! It is impossible for us to conceive with what intense interest angels of God watched the trial of their loved Commander. [Cf: ST 08-01-78 para. 10] p. 82, Para. 4, [1878MS].

Jesus came from heaven to earth, assumed man's nature, and was tempted in all points like as we are that he might know how to succor those who should be tempted. Christ's life is for our example. He shows in his

willing obedience, how man may keep the law of God, and that transgression of the law, and not obedience of it, brings him into bondage. The Saviour was full of compassion and love; he never spurned the truly penitent, however great their guilt; but he severely denounced hypocrisy of every sort, he is acquainted with the sins of men, he knows all their acts, and reads their secret motives; yet he does not turn away from them in their iniquity. He pleads and reasons with the sinner, and, in one sense,--that of having himself borne the weakness of humanity,--he puts himself on a level with him. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool. [Cf: ST 08-01-78 para. 11] p. 82, Para. 5, [1878MS].

Man, who has defaced the image of God in his soul by a corrupt life cannot, by mere human effort, effect a radical change in himself. He must accept the provisions of the gospel; he must be reconciled to God through obedience of his law and faith in Jesus Christ. His life from thenceforth must be governed by a new principle. Through repentance, faith and good works he may develop and perfect a righteous character, and claim through the merits of Christ the privileges of the sons of God. The principles of divine truth received and cherished in the heart will carry us to a height of moral excellence we had not deemed possible for us to reach. "And it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." [Cf: ST 08-01-78 para. 12] p. 83, Para. 1, [1878MS].

Here is a work for man to do. He must face the mirror of God's law, discern the defects in his moral character and put away his sins, washing his robes of character in the blood of the Lamb. Envy, pride, malice, deceit, strife, crime will be cleansed from the heart that is recipient of the love of Christ, and cherishes the hope of being made like him when we shall see him as he is. The religion of Christ refines and dignifies its possessor, whatever his associations or station in life may be. Men who become enlightened Christians rise above the level of their former character into greater mental and moral strength. Those fallen and degraded by sin and crime may become but a little lower than the angels through the merits of the Saviour. [Cf: ST 08-01-78 para. 13] p. 83, Para. 2, [1878MS].

But the influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realizes the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life. Those who overcome in the name of Jesus will stand about the great white throne, with crowns of immortal glory, waving the palm branches of victory. They will be sons of God, children of the heavenly King, their lives running parallel with the life of God. The joy of the Lord will be their joy, and no shadow will ever darken their heavenly home. Said Christ, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." While mercy lingers, I beseech you to make the most of the probationary time left you, in preparing for eternity, that life may not be an utter failure,

and that in the time of solemn scrutiny you may be found with those who are accepted of God, and are called the sons of God. E. G. White. [Cf: ST 08-01-78 para. 14] p. 83, Para. 3, [1878MS].

[The following we extract from private letters received from Sister White since leaving Oakland, July 28, accompanied by her daughter Mrs. Emma White, and Miss Edith Donaldson.] [Cf: ST 08-15-78 para. 01] p. 83, Para. 4, [1878MS].

[She writes under date of July 29:] "We arrived at Sacramento yesterday, and were met by Brother and Sister Wilkinson, who gave us a hearty welcome and took us to their home, where we were kindly entertained during our stay. Last night (Sunday) I spoke according to appointment. The house was well filled with an attentive congregation, and the Lord gave me freedom in speaking to them from his word. On Monday we visited the Capitol, under the guidance of Brother and Sister Wilkinson and spent some time looking through the State library, art collections and cabinets of mineral and metallurgical specimens. We were much interested in what we saw, and would have enjoyed the privilege of remaining longer in the city to farther inspect these valuable collections of the State. But we were obliged to push on the same day, in order to meet my appointment at Reno." [Cf: ST 08-15-78 para. 02] p. 83, Para. 5, [1878MS].

August 1: "We have just passed Ogden, we occupy a splendid car, and are all in good health and spirits. We shall arrive at Cheyenne tomorrow noon, when we change cars for Denver. As we passed over the great American desert in the heat and alkali dust we became very weary of the barren mountainous scenery, though we were furnished with every convenience, and glided swiftly and smoothly over the rails, drawn by our iron steed. My imagination carried me back to the ancient Hebrews, traveling over rocks and arid desert for forty years. The heat, dust and roughness of the way drew complaints and sighs of fatigue from many who trod that weary way. I thought that if we were obliged to travel on foot across the barren desert, often suffering from thirst, heat, and fatigue, very many of us would murmur more than did the Israelites. The peculiar features of mountain scenery on the overland route has often been sketched by pen and pencil. All who are delighted with the grandeur and beauty of nature must feel a thrill of joy as they behold those grand old mountains, beautiful hills, and the wild and rocky canyons. This is especially true with the Christian. He sees in the granite rocks, and the babbling streams the work of God's all-powerful hand. He longs to climb the lofty hills, for it seems that he would then be nearer heaven, though he knows that God hears the prayers of his children in the lowly valley as well on the mountain tops." [Cf: ST 08-15-78 para. 03] p. 84, Para. 1, [1878MS].

[She writes from Rollinsville, Colo., August 8:] "Here we are at the old house by the spring, quite comfortable in our temporary home. We here met my husband and children. I find my husband cheerful and active, walking and working as briskly as ever. I feel grateful to God for restoring him to this degree of health. On the way from Denver to this place we stopped in Boulder City, and beheld with joy our canvas meetinghouse, where Elder Cornell and Brother Olmstead are holding a series of meetings. We found a quiet, blessed retreat in the comfortable home of Sister Dartt. The tent had been loaned to hold temperance meetings in, and, by special invitation, I spoke above an

hour on the subject of temperance to a tent full of attentive hearers. Though wearied by my journey, the Lord helped me to successfully present before the people the necessity of practicing strict temperance in all things of realizing our duty to make every exertion for the welfare of our fellow-men; to overcome our own tendencies to indulge in that which is hurtful to mind and body; and also to do all in our power to help others to so overcome. I presented Christ as the source of all strength. His power combined with human effort can free men from the slavery of vicious habits, and restore them to an honorable position in society, give them enlarged capacities and enlightened views of this life and the life to come. I presented the necessity of educating the children from the cradle up to resist temptation, if we would effect any special reform in society. 'As the twig is bent the tree inclines.' [Cf: ST 08-15-78 para. 04] p. 84, Para. 2, [1878MS].

"At the conclusion of the meeting I was congratulated by some of the principal citizens on my manner of treating the temperance subject. They declared that the only proper way was to treat it from a Christian standpoint, showing the people that they needed the help of God in order to free themselves from the bondage of intemperance. There appeared to be a general satisfaction at the result of the meeting, and a conviction that good would come from it. [Cf: ST 08-15-78 para. 05] p. 84, Para. 3, [1878MS].

"The Methodist minister in Boulder City spoke Saturday night to the effect that Elder Cornell misinterpreted scripture in 'teaching that we are living in the last days. Many of his statements will be reviewed by Elder C. A considerable interest is growing up in that place, which has increased under the recent labors in the tent. We hope to see a good work done there for the truth of God, and sinners brought from darkness to light. [Cf: ST 08-15-78 para. 06] p. 85, Para. 1, [1878MS].

"We long to see the truth triumph here in Colorado, and have much faith in the results of the labors now being carried on here. We were never more free in bearing our testimony than at the present time; and, although not able to respond to half the calls coming from different places, we mean to do all we can, trusting in the power of the God of Israel to sustain us in the work." Mrs. E. G. White. [Cf: ST 08-15-78 para. 07] p. 85, Para. 2, [1878MS].

The tears of Christ on the mount of Olivet, when he was being escorted with triumph and hosannas into Jerusalem just prior to his crucifixion were wrung from a broken heart because his love was spurned, and his mercy despised. He saw just before him, in his coming crucifixion, the consummation of the guilt of Jerusalem. Before him was the sheep gate through which for centuries the victims for sacrifice had been conducted. It was soon to open for the great Antitype, who should be taken by wicked hands and slain for the sins of the world. It rent the heart of Christ to pronounce the doom of the city of his love. His body swayed like a cedar before the tempest. He then uttered in a voice broken by grief, "Oh that thou hadst known, even thou, in this thy day the things that belong unto thy peace." He hesitated, must the irrevocable sentence be pronounced. "But now they are hid from thine eyes." [Cf: ST 08-15-78 para. 01] p. 85, Para. 3, [1878MS].

This sentence of the Saviour and his tears were not alone for Jerusalem that lay before him, its temple flashing in the sunlight, but

for those in all time who slight the proffered mercies of Christ, reject present privileges, the voice of admonition and warning, and continue in disobedience to God. Present unbelief and impenitence are welding the fetters which bind souls in the bondage of doubt and despair. The temple of the soul is desecrated by sin, as the courts of the temple at Jerusalem was desecrated by unholy traffic and confusion. The heart of rebellious man is open to robbers, and has become a den of thieves. He who was purchased at the infinite price of the agony and death of the Son of God becomes like the blighted fig tree, withered to its very roots under the righteous vengeance of a rejected God. [Cf: ST 08-15-78 para. 02] p. 85, Para. 4, [1878MS].

We are not responsible for the sin of the Jews in rejecting Christ, but the solemn period of our responsibility is when light, truth and warnings come directly to us. Christ said to Philip, "Have I been so long with you, and yet hast thou not known me, Philip?" It is not the servants of Christ, the bearers of his message whom we reject; but the Master who delegated them to act for him, and sound his warning. Jesus Christ has been a long time with us in mercies and warnings, and yet we have not known him. Christ says, Ye will not come unto me that ye might have life. When entreaties, tears, and patient efforts are in vain, the terrible doom pronounced over Jerusalem must be pronounced over the sinner. [Cf: ST 08-15-78 para. 03] p. 85, Para. 5, [1878MS].

While mercy lingers, the golden opportunity still remains to repent and be saved through Christ. Has the temple of the soul been desecrated by unholy shrines? While the sun of righteousness still lingers, loath to remove his rays from those who have slighted his blessings, there is still time to repent, and make your peace with God. Christ calls the sinner, In this, thy day, seek those things which will make for your peace both in this life, and the life beyond the grave. He invites you who are stricken with sin to come with your burdens, and he will relieve you. He will cleanse you from the defilement of sin, and give you moral fitness for his kingdom. Despite your indifference or scorn he urges you to accept his love and mercy. E. G. W. [Cf: ST 08-15-78 para. 04] p. 86, Para. 1, [1878MS].

"Who then, is a faithful and wise servant, whom the Lord has made ruler over his household." Matt. 24:45. The Redeemer of the world asks who? and the question should come home to every heart, Lord, is it I? Christ is represented in the text as a man who took a far journey, left his house and gave authority to his servants, and to every man his work. Thus it appears that a work is given to every person, there is no exception, and the faithful performance of this work will bring to its doer the commendation of the Master. To ignore responsibilities makes men slothful servants, and the do-nothing in religious service will receive the condemnation of the Master. [Cf: ST 08-22-78 para. 01] p. 86, Para. 2, [1878MS].

The work of each one corresponds with the ability given him of God. All responsibility does not rest upon the ministers who teach the truth but upon every one who believes the truth. Religion, in this age of the world, is made to connect with the day of rest, and the ordinary church service, but is divorced from the daily business transactions of life. Many professed followers of Christ are content with merely performing their formal religious duties. But when asked, What have you done for Jesus, what self-sacrifice have you made for his dear sake who made the

infinite sacrifice for you, they must answer, Nothing. Christ identified his interests with suffering humanity. He laid aside his high command in heaven, where he was worshiped of the angels, and came to a world seared and marred by the curse of sin, in order to save man. He suffered, and died, the just for the unjust, that fallen man might be partakers of his glory hereafter. But this sacrifice of Christ in man's behalf does not lessen the necessity of man's denying himself, and making sacrifices for God on his own account, and in his own behalf. The life of Christ is for our example; we are to follow in his footsteps. [Cf: ST 08-22-78 para. 02] p. 86, Para. 3, [1878MS].

Some ministers are dangerously misleading the people. They would have them accept the fatal sophistry of Satan that simple belief in Christ is sufficient for their salvation; that good works have nothing to do with it. Christ, by his example and precepts taught an entirely different doctrine. Men must not depend too much upon what the ministers tell them, but must themselves examine the law and the testimony. If religious teachers speak not according to this word, it is because there is no light in them. The word of inspiration shows us that beneficence is essential to the Christian character, and its growth in grace. Our means must be consecrated to God, and we must feel that it is not our own, but given us in trust, to be used in the Master's service. Our labors should be sanctified to God. We must do good, and use our means and influence for the benefit of our fellow creatures. In short, if we would truthfully bear the name of Christian, we must follow the example of Christ, who went about doing good. [Cf: ST 08-22-78 para. 03] p. 86, Para. 4, [1878MS].

He gave his life to elevate and ennoble fallen man, and that he might exalt him to his right hand. We have here the pattern of the purest self-sacrifice for the sake of others. Worldliness, selfishness and pride are foreign to the character of a true Christian. Many professors of religion do nothing for Christ by personal effort. They are contented to have others do what properly belongs to themselves to perform, and, by lending a feeble influence for the workers, feel that they are doing good by proxy. Such persons do not possess that faith that works by love, and purifies the soul. They have no genuine religion, that enters into their daily business, and regulates every action of their lives. A living faith in Christ is demonstrated by good deeds in our families, and our neighborhoods, by thoughtful, and practical consideration of the poor, by visiting and comforting the widows and the fatherless in their affliction, by keeping ourselves unspotted from the world, and by using our means and influence for the advancement of the cause of God. This must not be done grudgingly or murmuringly, but freely and cheerfully as Jesus gave all for us. [Cf: ST 08-22-78 para. 04] p. 87, Para. 1, [1878MS].

Nothing should be withheld from God; he claims the whole heart, talents, and property of those who profess his name. Those who ignore responsibility and their work for God are in a deplorable condition. The angel's record of their lives, as far as usefulness in the cause of God is concerned, presents one mournful blank. Such persons are as trees destitute of fruit, bearing only leaves. They are only cumberers of the ground, darkening with their unproductive boughs the ground that should be occupied by fruit-bearing trees, and excluding the sunshine from those that would be productive but for their shadow. [Cf: ST 08-22-78 para. 05] p. 87, Para. 2, [1878MS].

Conformity to the world is positively forbidden in the word of God. The inspired apostle writes: "Be not conformed to this world." In order to prevent this the opposite course is enjoined upon the true believers: "Be ye transformed by the renewing of your minds." The all-powerful grace of God, uniting with the efforts and will of man, works the transformation in the life and character of man, and brings him into a position where he can prove what is that good, and acceptable, and perfect will of God. One who engages in the work of helping and blessing others is being transformed by the renewing of his mind, being a partaker of the divine nature, having escaped the corruption that is in the world through lust. The apostles are diligent in their injunctions not to love the world, neither the things that are in the world. "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." [Cf: ST 08-22-78 para. 06] p. 87, Para. 3, [1878MS].

Christ was ever severe in his denunciations of hypocritical professors, those who bore no fruit to his glory. He frequently declared that there was more hope for the veriest open sinner than for the pretender. Jesus would cleanse the temple of the soul from the defiling sins of selfishness, pride, envy, and love of the world. He would purify it for his own abode. God calls for workers. All who are his followers must work the works of Christ, deny self, and take up their cross daily. All may wash their robes of character, and make them white in the blood of the Lamb. This white vesture provided by the Lamb of God slain from the foundation of the world represents a life of purity and holiness, distinguished from the life of the worldling. Such a course will leave a bright track heavenward, which attracts all who would leave the vanities of the world for holier joys beyond. We would intreat the idle professor, the fruitless tree to be a fruit bearer, doing their duty to the world. E. G. White. [Cf: ST 08-22-78 para. 07] p. 87, Para. 4, [1878MS].

Number One.--There is but one standard of right in the world, and that is God's standard. We are all virtually under equal obligations to meet that high standard; and God holds us alike responsible to him. Society may set up artificial differences and regulations, but the fixed fact remains the same. Men require women to live up to a standard of purity almost equal with that of the angels, while they erect a standard of quite a different character for themselves. [Cf: ST 08-29-78 para. 01] p. 88, Para. 1, [1878MS].

Young men sit down to wine suppers, freely indulge their appetites for intoxicating drink and for tobacco, become reckless in their deportment, vulgar and turbulent in their conversation, and frequently seek low and debased society, excusing themselves under the plea of custom and the ways of the world. But should young ladies follow such a course of dissipation they would be utterly and forever disgraced in the eyes of the whole world. [Cf: ST 08-29-78 para. 02] p. 88, Para. 2, [1878MS].

But it is urged, "Oh, young men must sow their wild oats." This is a terrible fallacy. It should be borne in mind that "whatsoever a man soweth, that shall he also reap." Young men who have plunged into dissipation are already reaping what they have sown. They do not have

to wait for mature years to come before they realize that they must pay the penalty for every violation of moral law. Every day we see instances of young men who are debilitated in body and mind, whose morals are debased, and who are prematurely dying because they have transgressed Nature's laws, and fallen victims to the temptations which the fashions of the world hold out to them. [Cf: ST 08-29-78 para. 03] p. 88, Para. 3, [1878MS].

The law of Nature is the law of God; and the penalty of its transgression is visited alike upon men and women. It is not customary to hold fathers equally responsible with mothers for the training of their children. How many sermons are preached, and how much is written concerning the mother's responsibility; while the father is apparently relieved from all the burden. We would appeal to fathers, in the hope of arousing them to a sense of their God given responsibility in regard to their children. We would say, Guard yourselves from cherishing any pernicious habit which, by its influence, might have a direct or indirect tendency to weaken the moral susceptibilities of your children. [Cf: ST 08-29-78 para. 04] p. 88, Para. 4, [1878MS].

While the mother may be doing her whole duty in educating her children to purity of life, the father too frequently, by his own example, may be opening the door of temptation to his children. His indulgence in wine and tobacco, and other sinful practices, lessen the hideousness of sin in their eyes. In keeping with this immoral course, is the talk that many fathers indulge in before their children, to the effect that the law of God is no longer binding upon man; that it was only for the government of the Israelites; or that it was abrogated at the death of Christ. Intelligent youth are not long in comprehending that where there is no law there is no transgression. The wholesome fear of breaking the commandments of God, grows weaker and weaker in their minds, until the moral perceptions which have been carefully trained by the mother, grow to be in harmony with the father's sentiments. [Cf: ST 08-29-78 para. 05] p. 88, Para. 5, [1878MS].

If men strictly and conscientiously kept the law of God, there would be no drunkards, no tobacco inebriates, no distress, penury, and crime. Liquor saloons would be closed for want of patronage, and nine-tenths of all misery existing in the world would come to an end. Young men would walk forth with erect and noble forms, free and elastic step, clear eye, and healthy complexions. [Cf: ST 08-29-78 para. 06] p. 89, Para. 1, [1878MS].

When ministers, from their pulpits, make loyalty to the law of God disreputable; when they join with the world in making it unpopular; when these teachers of the people indulge in the social glass, and the defiling narcotic, tobacco, what depth of vice may not be expected from the youth of this generation? The newspaper records of the day, with their annals of crime, murders, and suicides, give the answer, and point out the terrible dangers of the time. [Cf: ST 08-29-78 para. 07] p. 89, Para. 2, [1878MS].

The signs exist today which prophecy predicted would characterize the state of society just prior to the second coming of Christ. You have heard much in regard to the authority and sanctity of the law of the ten commandments. God is the author of that law, which is the foundation of his government in heaven and on earth. All enlightened

nations have based their laws upon this grand foundation of all law; yet the legislators and ministers, who are recognized as the leaders and teachers of the people, live in open violation of the principles inculcated in those holy statutes. [Cf: ST 08-29-78 para. 08] p. 89, Para. 3, [1878MS].

Many ministers preach Christ from the pulpit, and then do not hesitate to benumb their senses by wine tippling, or even indulging in brandy and other liquors. The Christian standard says, "Touch not; taste not; handle not;" and the laws of our physical being repeat the solemn injunction with emphasis. It is the duty of every Christian minister to lay this truth plainly before his people, teaching it both by precept and example. [Cf: ST 08-29-78 para. 09] p. 89, Para. 4, [1878MS].

The Bible nowhere teaches the use of intoxicating wine, either as a beverage or as a symbol of the blood of Christ. We appeal to the natural reason whether the blood of Christ is better represented by the pure juice of the grape in its natural state, or after it has been converted into a fermented and intoxicating wine. We maintain that the former is the only symbol properly representing the sacred blood of Christ, and a symbol established by himself; and we urge that the latter should never be placed upon the Lord's table. [Cf: ST 08-29-78 para. 10] p. 89, Para. 5, [1878MS].

It has been declared by some that Christ favored the moderate use of fermented wine, in witness whereof they refer to his miracle of changing water into wine. But we protest that Christ never made intoxicating wine; such an act would have been contrary to all the teachings and example of his life. He was the Angel who led the children of Israel in the wilderness. He spoke the law from Sinai. He prohibited those who officiated in holy office from using wine; and his reasons for so doing are explicit; viz., that they may have clear judgment to distinguish between the common and the sacred, to do justice to the fatherless and widows, to teach his statutes and laws to Israel, and to accept no bribes. Those who abolish the law of God for the sake of getting rid of the Sabbath, do away with the most solemn restrictions against using liquor. [Cf: ST 08-29-78 para. 11] p. 89, Para. 6, [1878MS].

He who appeared to the wife of Manoah, and told her she should bear a son, and described his character for strength, and charged her to drink no wine or strong drink, for the child should be a Nazarite from his birth; He who appeared to Zacharias, and gave him directions regarding the unborn John, charging him that the child should drink no wine or strong drink, was not one who would make intoxicating wine and give it to the people upon a wedding occasion. The wine which Christ manufactured from water by a miracle of his power, was the pure juice of the grape. And the object of the Saviour, in this miracle, was to bring the perverted taste of the governor of the feast to a healthy condition, by inducing him to acknowledge that this wine was superior in quality to any he had before tasted. [Cf: ST 08-29-78 para. 12] p. 90, Para. 1, [1878MS].

There are those in our day, who, in order to excuse their own sins, follow the example of the Jews, and charge Christ with being a Sabbath-breaker and wine-bibber, notwithstanding he declared that he kept his Father's commandments, and his whole life was an example of temperance

and self-denial. Had he been a winebibber he could not have been a perfect offering, and the virtue of his blood would have been of no avail. But this charge, as well as the former, is best refuted by the character and teachings of Christ himself. [Cf: ST 08-29-78 para. 13] p. 90, Para. 2, [1878MS].

The Christian church is pronounced to be the salt of the earth, the light of the world. Can we apply this to the churches of today, many of whose members are using, not only the defiling narcotic, tobacco, but intoxicating wine, and spirituous liquor, and are placing the wine-cup to their neighbor's lips? The church of Christ should be a school in which the inexperienced youth should be educated to control their appetites, from a moral and religious standpoint. They should there be taught how unsafe it is to tamper with temptation, to dally with sin; that there is no such thing as being a moderate and temperate drinker; that the path of the tippler is ever downward. They should be exhorted to "look not upon the wine when it is red," which "at the last biteth like a serpent, and stingeth like an adder."--Mrs. E. G. White, in *Health Reformer*. [Cf: ST 08-29-78 para. 14] p. 90, Para. 3, [1878MS].

This has been a very important meeting. From the first we have had a large attendance from the outside, a good attentive congregation. Much labor was required. New churches had been raised up since our last campmeeting. Precious souls had accepted the truth, and these all needed meat in due season. All needed to be carried forward to a deeper and more thorough knowledge of practical godliness. The Lord gave me freedom in bearing my testimony. [Cf: ST 09-12-78 para. 01] p. 90, Para. 4, [1878MS].

Sabbath, Brother Goodrich gave a discourse in the morning. In the afternoon I was lifted above my infirmities and had freedom in speaking to the people. An invitation was given for those to come forward who wanted to be Christians, and those who had backslidden from God. Between two and three hundred responded. Fervent and effectual prayers were offered. Those who came forward were then divided in companies occupying four tents. A minister was appointed to each tent to labor for those who had come forward and who needed help. These meetings were a success, precious victories were gained. The evening following the Sabbath, Brother Smith spoke from these words, "Great and marvelous are thy works," &c. [Cf: ST 09-12-78 para. 02] p. 90, Para. 5, [1878MS].

Sunday morning the weather was cloudy with some rain, which prevented so large an attendance from the outside as might otherwise have been expected; but as the prospect brightened for a fair day, the numbers increased rapidly, each train bringing more or less, until in the afternoon the crowd on the ground showed quite a marked contrast to that assembled on any other day during the meeting. [Cf: ST 09-12-78 para. 03] p. 91, Para. 1, [1878MS].

Elder Smith spoke in the morning upon the subject of the sanctuary, showing that the disappointment in the time was not a failure after all. After singing, Brother Farnsworth presented the subject of the Sabbath in the New Testament, showing conclusively that there is no evidence therein for the observance of Sunday. At half past one, Elder Haskell preached. Subject: Who changed the Sabbath. At three o'clock I took the stand, speaking upon the subject of temperance. I spoke one hour, while the people listened with the deepest attention. [Cf: ST 09-

12-78 para. 04] p. 91, Para. 2, [1878MS].

A gentleman from Boston, the guardian of a home for orphan children in that city, desired an opportunity of speaking a few words and taking up a contribution for the benefit of the home for the friendless, which is supported purely by charity. He brought with him four of the children, from eight to twelve years of age, who sung little songs very prettily. The remarks on this occasion were brief, but to the point, and all were interested in the home for the fatherless and motherless. [Cf: ST 09-12-78 para. 05] p. 91, Para. 3, [1878MS].

The meetings had been held with but little intermission from nine o'clock until nearly six. The people upon the ground were more quiet than usual upon such occasions. [Cf: ST 09-12-78 para. 06] p. 91, Para. 4, [1878MS].

Monday morning, meeting at the tent commenced at half-past five. I spoke about thirty minutes upon the necessity of economy in dress and in the expenditure of means. There is danger of becoming reckless and careless in the use of the Lord's money. Young men who engage in tent labor should be careful not to indulge in unnecessary expense. The wants of the cause are many, as tents are entering new fields, and as the missionary work is enlarging. The most rigid economy should be used in this matter without stinginess. It is easier to run up a bill than to settle it. There are many things that would be convenient and enjoyable that are not needful, and that can be dispensed with without actual suffering. It is very easy to multiply expenses for hotel bills and railroad fare that might be avoided, or very much lessened. We have passed over the road to and from California twelve times, and have not expended one dollar for meals at the restaurants or in the attached dining car. We eat our meals from our lunch baskets. After being three days out, the food becomes quite stale, but a little milk or warm gruel supplies our lack. [Cf: ST 09-12-78 para. 07] p. 91, Para. 5, [1878MS].

Our morning meeting was held in the tent. I spoke again about thirty minutes in reference to genuine sanctification, which is nothing less than a daily dying to self, and daily conformity to the will of God. Paul's sanctification was a constant conflict with self. Said he, "I die daily." His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did the will of God, however unpleasant and crucifying to his nature. [Cf: ST 09-12-78 para. 08] p. 91, Para. 6, [1878MS].

The reason many in this age of the world make no greater advancement in the divine life is because they interpret the will of God to be just what they will to do. They do exactly as they desire, and flatter themselves they are conforming to God's will. They please themselves in everything, and therefore have no conflicts with self. Many are successful for a time in the conflict against selfish desires for pleasure and ease. They are sincere and earnest; but grow weary of protracted effort, of daily death, of ceaseless turmoil, and resisting Satan's temptations. Indolence seems inviting, death to self, repulsive; and they close their drowsy eyes and fall under temptation instead of resisting it. The pride of life, fashionable sins, do not seem so very repulsive to them. [Cf: ST 09-12-78 para. 09] p. 92, Para. 1, [1878MS].

There is no compromise in the word of God for those who conform to the world. The Son of God was manifested that he might draw all men unto him. But he came not to lull the world to sleep--not to send peace, but a sword. The followers of Christ must walk in the light of his glorious example, and, at whatever sacrifice of ease or selfish indulgence, at whatever cost of labor or sufferings we must maintain the constant battle with self, exalt the gospel standard, and push forward the triumphs of the cross. [Cf: ST 09-12-78 para. 10] p. 92, Para. 2, [1878MS].

We called on those who desired to be baptized, and who were keeping the Sabbath for the first time, to come forward. Twenty-five responded. These bore excellent testimonies. One gentleman of intelligence said he had seen light upon the Sabbath commandment since these meetings commenced. He stated that he had kept the first day strictly according to the canons of Rome, but he now saw that he had not been keeping the day the Lord had sanctified and blessed. But from this time, as long as God spared his life, he should keep the seventh day specified in the fourth commandment. He also stated that the members of his church had attended these meetings, and were very much interested and stirred in regard to the things they had heard. [Cf: ST 09-12-78 para. 11] p. 92, Para. 3, [1878MS].

We had a good attendance from those residing in the vicinity where our campmeeting was held. The spirit of the meeting is having a moulding influence upon the community. The spirit of the Lord has been in our midst. My testimony has been well received. I have been strengthened and blessed of God. While trying to water others, my own soul has been watered. [Cf: ST 09-12-78 para. 12] p. 92, Para. 4, [1878MS].

We were pleased to meet here our old friends of the cause whose acquaintance we made above thirty years ago. Our much respected Brother Hastings is as deeply interested in the truth today as he was then. We were pleased to meet Sister Temple, and Sister Collins of Dartsmouth, Mass., and Brother and Sister Wilkenson at whose house we had been entertained more than thirty years ago. The pilgrimage of some of these dear ones may close ere long, but if faithful unto the end they will receive a crown of life. [Cf: ST 09-12-78 para. 13] p. 92, Para. 5, [1878MS].

We were interested to meet Brother Kimbal who is a mute and has been a missionary among the mutes. Through his persevering labors, quite a little army have accepted the truth. We meet this faithful brother at our yearly campmeetings surrounded by several of his mute converts. Some one who is interested, who has ears to hear, writes out some portion of the discourse, and he sits surrounded by his mute friends actively preaching to them with his hands. He has freely used his means to advance the missionary work, thus honoring God with his substance. By and by, if faithful, he will receive a precious reward. Twenty-two received baptism. [Cf: ST 09-12-78 para. 14] p. 92, Para. 6, [1878MS].

We hope that the influence of this meeting will continue, that conviction will deepen, and that all who profess the truth will strive for the unity of the faith, and that oneness which Christ prayed might exist among his disciples, and with all those who should believe on their word. An early meeting of Tuesday morning closed the campmeeting

at this place. E. G. W. [Cf: ST 09-12-78 para. 15] p. 93, Para. 1, [1878MS].

Entire abstinence from every pernicious indulgence, and especially from tobacco and intoxicating drink, should be strenuously taught in our homes, both by precept and example. Upon no consideration should wine be placed upon our tables. Our children should grow up to consider it a deadly evil, leading to misery and crime. [Cf: ST 10-17-78 para. 01] p. 93, Para. 2, [1878MS].

The youth of today are the sure index to the future of society; and as we view them, what can we hope for that future? These young men are to take a part in the legislative councils of the nation; they will have a voice in enacting and executing its laws. How important, then, is it that the voice of warning should be raised against the indulgence of perverted appetite in those upon whom such solemn duties will rest. If parents would zealously teach total abstinence, and emphasize the lesson by their own unyielding example, many who are now on the brink of ruin might be saved. [Cf: ST 10-17-78 para. 02] p. 93, Para. 3, [1878MS].

What shall we say of the liquor-sellers, who imperil life, health, and property, with perfect indifference? They are not ignorant of the result of their trade, but they become callous of heart. They listen carelessly to the complaints of famishing, half-clad mothers and children. Satan has no better agents by which to prepare souls for perdition, and he uses them with the most telling effect. The liquor-seller deals out his fiery draughts to men who have lost all control of reason and appetite; he takes their hard-earned money and gives no equivalent for it; he is the worst kind of robber. [Cf: ST 10-17-78 para. 03] p. 93, Para. 4, [1878MS].

We find in the special precepts given by God to the Hebrews, this command: "If an ox gore a man or a woman that they die, then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him." "And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein, the owner of the pit shall make it good, and give money unto the owner of them, and the dead beast shall be his." [Cf: ST 10-17-78 para. 04] p. 93, Para. 5, [1878MS].

The principle embodied in this statute holds good in our time. The liquor-seller compares well with the man who turns a vicious ox loose upon his neighbors. The liquor seller is not ignorant of the effects of the fiery draught which he deals out unhesitatingly to husbands, fathers, youth, and aged men. He knows that it robs them of reason, and in many cases changes them to demons. The liquor-seller makes himself responsible for the violence that is committed under the influence of the liquor he sells. If the drunkard commits murder, under the effect of the maddening draught, the dealer who sold it to him, aware of the tendency of its effect, is in the sight of God equally responsible for the crime with him who did the deed. [Cf: ST 10-17-78 para. 05] p. 93,

Para. 6, [1878MS].

The liquor-dealer digs a pit for his neighbor to fall into. He has seen the consequences of liquor-drinking too often to be ignorant of any one of their various phases. He knows that the hand of the man who drinks at his bar is likely to be raised against his own wife, his helpless children, or his aged father or mother. He knows, in very many instances, that the glass he hands to his customer will make him a raging madman, eager for quarrel, and thirsting for blood. He knows that he is taking bread from the mouths of hungry children, that the pence which fall into his till, and enable him to live extravagantly, have deprived the drunkard's children of clothes, and robbed his family not only of the comforts, but of the very necessities of life. He is deaf to the appeals of weeping wives and mothers, whose hearts are breaking from cruelty and neglect. [Cf: ST 10-17-78 para. 06] p. 94, Para. 1, [1878MS].

Crimes of the darkest dye are daily reported in the newspapers as the direct result of drunkenness. The prisons are filled with criminals who have been brought there by the use of liquor; and the blood of murdered victims cries to Heaven for vengeance, as did the blood of Abel. The laws of the land punish the perpetrator of the deed, but the liquor-seller, who is also morally responsible for it, goes free; no man calls him a murderer; community looks calmly on at his unholy traffic, because justice is fallen in the streets, and equity cannot enter. But God who declared that if a man owned a dangerous ox, and knew it to be so, yet let it loose upon his neighbors, if it caused the death of any man or woman, he should pay the penalty with his own life,--that just and terrible God will let fall the bolts of his wrath on the liquor-vender, who sells violence and death to his fellowmen, in the poisonous cup of the inebriate, who deals him out that which takes away his reason, and makes him a brute. [Cf: ST 10-17-78 para. 07] p. 94, Para. 2, [1878MS].

Oh, if men, formed in the image of God, would let reason hold sway in their minds; if they would remember that cursed is he who putteth the bottle to his neighbor's lips, and that no drunkard shall inherit the kingdom of heaven; if they would count the cost beforehand of creating an appetite which has no foundation in nature,--how much misery, crime, and disease might be spared the children of men! [Cf: ST 10-17-78 para. 08] p. 94, Para. 3, [1878MS].

Parents who freely use wine and liquor leave to their children the legacy of a feeble constitution, mental and moral debility, unnatural appetites, irritable temper, and an inclination to vice. Parents should feel that they are responsible to God, and to society, to bring into existence beings whose physical, mental, and moral characters shall enable them to make a proper use of life, be a blessing to the world, and an honor to their Creator. The indulgence of perverted appetite is the great cause of the deterioration of the human race. The child of the drunkard or the tobacco inebriate usually has the depraved appetites and passions of the father intensified, and at the same time inherits less of his self-control, and strength of mind. Men who are naturally calm and strong-minded not infrequently lose control of themselves while under the influence of liquor, and, though they may not commit crime, still have an inclination to do so, which might result in the act if a fair opportunity offered. Continued dissipation

makes these propensities a second nature. Their children often receive this stamp of character before their birth; for the appetites of the parents are often intensified in the children. Thus unborn generations are afflicted by the use of tobacco and liquor. Intellectual decay is entailed upon them, and their moral perceptions are blunted. Thus the world is being filled with paupers, lunatics, thieves, and murderers. Disease, imbecility, and crime, with private and public corruptions of every sort, are making the world a second Sodom. [Cf: ST 10-17-78 para. 09] p. 94, Para. 4, [1878MS].

For the sake of that high charity and sympathy for the souls of tempted men for whom Christ died, Christians should come out from the popular customs and evils of the age, and be forever separated from them. But we find in the clergy themselves the most insurmountable obstacle to the promotion of temperance. Many are addicted to the use of the filthy weed, tobacco, which perverts the appetite, and creates the desire for some stronger stimulant. The indifference or disguised opposition of these men, many of whom occupy high and influential positions, is exceedingly damaging to the cause of temperance. [Cf: ST 10-17-78 para. 10] p. 95, Para. 1, [1878MS].

The safety of society, and the progress of reform, depend upon a clear definition and recognition of fundamental truth. The principles of God's law must be kept before the people as everlasting and inexorable as the character of God himself. Law is defined as a rule of action. Civil law represents the supreme power of the State, regulating the actions of men, and restricting them from doing wrong under penalty of punishment. The good of society and the safety of man require that the law be respected. All enlightened law is founded on the law of Jehovah, given on Mount Sinai. To the inebriate, both the law of God and the law of man are meaningless. His senses are benumbed, he cannot comprehend the language of Sinai, and he tries to bring the law down to meet his debased standard rather than elevate himself to meet the exalted standard established by the rules of God's government. [Cf: ST 10-17-78 para. 11] p. 95, Para. 2, [1878MS].

If Christian men would protect their homes from the horrors of vice, let them respect the laws of God. Let them be jealous for the sanctity of the ten precepts given for the government of mankind. Let them thus purify themselves, and decide to obey God at any cost to themselves. Then will they understand the mystery of godliness, and exclaim with David, "How love I thy law. It is my meditation all the day." "Open thou mine eyes, that I may behold wondrous things out of thy law."-- Mrs. E. G. White, in *Health Reformer*. [Cf: ST 10-17-78 para. 12] p. 95, Para. 3, [1878MS].

We are often pained as we see the little moral power possessed by the professed followers of Christ. When tempted on the point of appetite, few will firmly stand the test. Many turn from light and knowledge, and sacrifice principle to indulge their taste. They eat when they have no need of eating, and at irregular periods, because they have no moral strength to resist their inclinations. As the result of this gratification of taste, the abused stomach rebels, suffering follows, and a weary taxation of the friends of the sufferer. [Cf: ST 10-24-78 para. 01] p. 95, Para. 4, [1878MS].

Many indulge appetite at the expense of health and the powers of

intellect, so that they cannot appreciate the plan of salvation. What appreciation can such ones have of the temptation of Christ in the wilderness, and of the victory he gained upon the point of appetite? It is impossible for them to have exalted views of God, and to realize the claims of his law. Many of the professed followers of Christ are forgetful of the great sacrifice made by him on their account. The Majesty of Heaven, in order to bring salvation within their reach, was smitten, bruised, and afflicted. He became a man of sorrows, and acquainted with grief. In the wilderness of temptation he resisted Satan, although the tempter was clothed with the livery of heaven. Christ, although brought to great physical suffering, refused to yield a single point, notwithstanding the most flattering inducements were presented to bribe and influence him to yield his integrity. All this honor, all these riches and glory, said the deceiver, will I give thee if thou wilt only acknowledge my claims. [Cf: ST 10-24-78 para. 02] p. 95, Para. 5, [1878MS].

Could we at this time have entered the heavenly courts, and seen with what intense interest the holy angels watched the conflict of their loved Commander with the fallen foe, we should see greater significance in this long fast of Christ than it is now possible for us, with our darkened senses, to comprehend. Christ, the Commander of Heaven, was emaciated by long fasting; and his human nature fainted when the conflict was ended. The Son of God appeared to be dying from hunger and the effects of his warfare with Satan. But angels lifted his fainting head, served him with nourishing food, and ministered unto him. Never will so severe a test be brought to bear upon man, as that which the Captain of his salvation endured before him. [Cf: ST 10-24-78 para. 03] p. 96, Para. 1, [1878MS].

There was great rejoicing and triumph in the heavenly courts that Satan, who had deceived even the heavenly angels, and drawn a third part of heaven into his rebellion, had been vanquished at every point by the Prince of Life. Hosannas rung through heaven that Christ had repulsed the fallen foe, and resisted every temptation upon the point of appetite, redeeming Adam's disgraceful failure by his own triumph. [Cf: ST 10-24-78 para. 04] p. 96, Para. 2, [1878MS].

Christ has given us an example of temperance in his own life. Where so many professed Christians fail, and are led captive by appetite and inclination, the Saviour was firm. Oh! what salvation would there now be for the race if Christ had been as weak in moral power as man? No wonder that joy filled heaven as the fallen chief left the wilderness of temptation a conquered foe. Christ has power from his Father to give his divine grace and strength to man--making it possible for us, through his name, to overcome. There are but few professed followers of Christ who choose to engage with him in the work of resisting Satan's temptations as he resisted and overcame. [Cf: ST 10-24-78 para. 05] p. 96, Para. 3, [1878MS].

Professed Christians who enjoy gatherings of gaiety, pleasure, and feasting, cannot appreciate the conflict of Christ in the wilderness. This example of their Lord in overcoming Satan is lost to them. This infinite victory which Christ achieved for them in the plan of salvation is meaningless. They have no special interest in the wonderful humiliation of our Saviour, and the anguish and sufferings he endured for sinful man, while Satan was pressing him with his manifold

temptations. That scene of trial in the wilderness was the foundation of the plan of salvation, and gives to fallen man the key whereby he, in Christ's name, may overcome. [Cf: ST 10-24-78 para. 06] p. 96, Para. 4, [1878MS].

Many professed Christians look upon this portion of the life of Christ as they would upon a common warfare between two kings, and as having no special bearing upon their own life and character. Therefore, the manner of warfare, and the wonderful victory gained, have but little interest for them. Their perceptive powers are blunted by Satan's artifices, so that they cannot discern that he who afflicted Christ in the wilderness, determined to rob him of his integrity as the Son of the Infinite, is to be their own adversary to the end of time. Although he failed to overcome Christ, his power over man is not weakened. All are personally exposed to the temptations that Christ overcame; but strength is provided for them in the all-powerful name of the great Conqueror. And all must, for themselves, individually overcome. Many fall under the very same temptations wherewith Satan assailed Christ. [Cf: ST 10-24-78 para. 07] p. 96, Para. 5, [1878MS].

Although Christ gained a priceless victory in behalf of man in overcoming the temptations of Satan in the wilderness, this victory will not benefit man unless he also gains the victory on his own account. [Cf: ST 10-24-78 para. 08] p. 97, Para. 1, [1878MS].

Man now has the advantage over Adam in his warfare with Satan; for he has Adam's experience in disobedience and his consequent fall to warn him to shun his example. Man also has Christ's example in overcoming appetite and the manifold temptations of Satan, and in vanquishing the mighty foe upon every point, and coming off victor in every contest. [Cf: ST 10-24-78 para. 09] p. 97, Para. 2, [1878MS].

If man stumbles and falls under the temptations of Satan, he is without excuse; for he has the disobedience of Adam as a warning, and the life of the world's Redeemer as an example of obedience and self-denial, and the promise of Christ that "to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." [Cf: ST 10-24-78 para. 10] p. 97, Para. 3, [1878MS].

The great trial of Christ in the wilderness on the point of appetite was to leave man an example of self-denial. This long fast was to convict men of the sinfulness of many things in which professed Christians indulge. The victory which Christ gained in the wilderness was to show man the sinfulness of the very things in which he takes such pleasure. The salvation of man was in the balance, and to be decided by the trial of Christ in the wilderness. If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break. Christ's humanity alone could never have endured this test; but his divine power, combined with humanity, gained in behalf of man an infinite victory. Our Representative in this victory raised humanity in the scale of moral value with God. [Cf: ST 10-24-78 para. 11] p. 97, Para. 4, [1878MS].

Every man born into the world with reasoning powers has the

opportunity, to a great extent, of making himself whatever he chooses to be. The blessings of this life and the blessings of the immortal life, are within his reach. He may build up a character of mental and moral worth, gaining new strength at every step in life. He may advance daily in knowledge and wisdom, conscious of new delights as he progresses, adding virtue to virtue, and grace to grace. [Cf: ST 10-24-78 para. 12] p. 97, Para. 5, [1878MS].

His faculties will improve by use, and the more wisdom he gains, the more he will be able to acquire, and his intelligence, knowledge, and virtue will thus continually increase and develop into greater strength and beauty. [Cf: ST 10-24-78 para. 13] p. 97, Para. 6, [1878MS].

On the other hand, he may allow his powers to rust out for want of use, or be perverted through evil habits, lack of self-control or of moral and religious stamina. His course then tends downward; he is disobedient to the laws of God, and to the laws of health. Appetite conquers him; inclination carries him away. It is easier for him to stand still and be dragged backward by the powers of evil, which are always active, than to struggle against them, and go forward. Dissipation, disease, and death follow. This is the history of many lives that might have been useful in the cause of God and humanity. [Cf: ST 10-24-78 para. 14] p. 97, Para. 7, [1878MS].

We are free moral agents. We may obey the law of God, and secure eternal gain and lead others into the path of right, or we may transgress the law of God, and bring the penalty of disobedience upon us. There is glory above us that we may reach; and there is an abyss of wretchedness below, into which we may plunge. It requires less exertion to consent to go backward and downward than to urge our way forward through every obstacle. Thus many go down through inaction, who might be bright and shining lights.--Mrs. E. G. White, *in Health Reformer*. [Cf: ST 10-24-78 para. 15] p. 98, Para. 1, [1878MS].

Number Four.--Man came from the hand of God complete in every faculty of mind and body; in perfect soundness, therefore in perfect health. It took more than two thousand years of indulgence of appetite and lustful passions to create such a state of things in the human organism as materially lessened his vital force. Through successive generations the tendency was more swiftly downward. Indulgence of appetite and passion combined, led to excess and violence; debauchery and abominations of every kind weakened the energies, and brought upon the race diseases of every type, until the vigor and glory of the first generations passed away, and, in the third generation from Adam, man began to show signs of decay. Successive generations after the flood degenerated more rapidly. [Cf: ST 10-31-78 para. 01] p. 98, Para. 2, [1878MS].

All this woe and suffering may be traced to the indulgence of appetite and passion. Luxurious living and the use of wine corrupt the blood, inflame the passions, and produce diseases of every kind. Parents leave maladies as a legacy to their children. As a rule, every intemperate man who rears children transmits his inclinations and evil tendencies to his offspring; and the evil does not end here; he gives to them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son, and from generation to generation, bringing anguish and suffering into the world, which is no less than a repetition of the

fall of man. [Cf: ST 10-31-78 para. 02] p. 98, Para. 3, [1878MS].

The race is groaning under its weight of accumulated woe, because of the sins of former generations. And yet, with scarcely a thought or care, men and women of the present time indulge intemperance by surfeiting and drunkenness, and thereby leave, as a legacy for the next generation, disease, enfeebled intellects, and polluted morals. [Cf: ST 10-31-78 para. 03] p. 98, Para. 4, [1878MS].

The continual transgression of Nature's laws is a continual transgression of the law of God. The present weight of suffering and anguish which we see everywhere, the present deformity, decrepitude, disease, and imbecility now flooding the world, make it, in comparison to what it might be, and what God designed it should be, a lazar-house; and the present generation are feeble in mental, moral, and physical power. All this misery, accumulated from generation to generation, exists because fallen man persists in breaking the law of God. [Cf: ST 10-31-78 para. 04] p. 98, Para. 5, [1878MS].

The effort made to create a taste for the disgusting, filthy poison, tobacco, leads to the desire for stronger stimulants, as liquor, which is taken, on one plea or another, for some imaginary infirmity, or to prevent some possible disease. Thus an unnatural appetite for hurtful and exciting stimulants is created, which strengthens with one's years. The increase of intemperance in this generation is alarming; beverage-loving, liquor drinking men may be seen everywhere. [Cf: ST 10-31-78 para. 05] p. 98, Para. 6, [1878MS].

Intemperance of any kind is the worst sort of selfishness. Those who truly fear God and keep his commandments look upon these things in the light of reason and religion. How can any man or women keep the law of God, and at the same time indulge intemperate appetite, which benumbs the brain, weakens the intellect, and fills the body with disease? Intemperance inflames the passions, and gives loose rein to lust. Reason and conscience are then blinded by the lower passions. [Cf: ST 10-31-78 para. 06] p. 99, Para. 1, [1878MS].

It is not an easy matter to overcome established habits of appetite for narcotics and stimulants. In the name of Christ alone can this great victory be gained. He overcame in behalf of man in the wilderness of temptation, in the long fast of nearly six weeks. He sympathizes with the weakness of fallen man. His love for him was so great that he made an infinite sacrifice that he might reach him in his degradation, and through his divine power elevate him finally to his throne. But it rests with man whether Christ shall accomplish for him that which he has undertaken and is fully able to do. [Cf: ST 10-31-78 para. 07] p. 99, Para. 2, [1878MS].

It is a sacred duty that we owe to God to keep the spirit pure, as a temple for the Holy Ghost. If the heart and mind are devoted to the service of God; if we obey all his commandments, loving him with all the heart, might, mind, and strength, and our neighbor as ourselves, we shall be found loyal and true to the requirements of Heaven. [Cf: ST 10-31-78 para. 08] p. 99, Para. 3, [1878MS].

The apostle says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." He also urges his

brethren to earnest diligence and steady perseverance in their efforts for purity and holiness of life, in these words: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible."--Mrs. E. G. White, in *Health Reformer*. [Cf: ST 10-31-78 para. 09] p. 99, Para. 4, [1878MS].

As the cars bore our company into the city of Denver, we were charmed in beholding one of the beautiful sunsets of Colorado. The sun was passing behind the snow-capped mountains, leaving its softened beams of golden light to tint the heavens. As the blending tints were deepening and extending athwart the skies, with indescribable beauty, it seemed the gates of heaven were ajar to let the gleamings of its glory through. The golden hues were every moment more and more entrancing, as if to invite our imagination to picture the greater glory within. We loved to think that God had let some of the glorious rays of the light abounding in heaven appear to our senses, that our imagination might grasp the more perfect glories still unrevealed. Yet the inspired apostle tells us "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." If this so charms our senses, what must be the fullness of the glory in heaven itself. [Cf: ST 12-12-78 para. 01] p. 99, Para. 5, [1878MS].

We have an infinite God, high above all heavens; and yet he condescends to dwell with him who is of a meek and contrite spirit. It is when we turn our eyes away from this world that we behold the beams of light from heaven. By faith a far more surpassing glory than the world can give dawns upon our senses. Here we see but the faint rays of what will be revealed to those who love God. [Cf: ST 12-12-78 para. 02] p. 99, Para. 6, [1878MS].

Heaven seemed very near. From its golden gates light seemed beaming forth, to bless and comfort, and make joyful the heart of man. As the eye was turned from the dazzling glories of the closing day, we could but reflect that should we see more of heaven by the eye of faith, greater light, more peace and joy would be all along life's pathway. We keep our eyes fixed so closely upon the low land of earth, looking upon the transient and deceptive attractions of worldly things, that in beholding we become changed to the earthly. If the eye of faith were uplifted to see through the veil of the future and discern the tokens of God's love and glory in the promised life beyond, we should be more spiritually minded, and the beauties and joys of heaven would mingle with our daily life. We should be fitting up for the faithful performance of our work in this life, and for the higher life beyond. [Cf: ST 12-12-78 para. 03] p. 100, Para. 1, [1878MS].

The compassion of the infinite God is expressed to man in the blessings he bestows. The greatest, the wisest, and the happiest man that lives upon the earth is he who sees most of God in his created works; who walks most closely with him in his every day life. The man who walks with God will exert an influence that will make the world better for his having lived in it. The beautiful, well-balanced, symmetrical character is developed by individual acts of duty. The character is formed by the conscientious attention to the little things of life, courteous acts of kindness unselfish deeds of charity. Kind words make the life beautiful and noble; for in them is the spirit that

pervades heaven. [Cf: ST 12-12-78 para. 04] p. 100, Para. 2, [1878MS].

A wise improvement of God's gifts and blessings; a diligent cultivation of the little talents given by the Master; a patient continuance in well-doing, even if but little encouragement is received from those around us, will make life in this world a success, and will secure to us the higher immortal life. These things make the world's great men in the sight of God. The world will not know these men, even as they knew not Christ; but they are known and acknowledged of heaven. If the musings and the purposes of man were of a more elevated character, spirituality would not be waxing cold. [Cf: ST 12-12-78 para. 05] p. 100, Para. 3, [1878MS].

The striking figures and pictures God has given in his heavens should thrill our souls and lead our minds to a contemplation of heavenly glories. While engaged in this the mind will have no leisure for worldly imaginings, worldly schemings, lusting for worldly honors or distinction. While in converse with the God of nature, in viewing with sanctified eyes his created glorious things in nature, the yearnings of the heart will be for higher and holier attainments. [Cf: ST 12-12-78 para. 06] p. 100, Para. 4, [1878MS].

The high and lofty One who inhabiteth eternity claims and deserves our highest thoughts and holiest affections. God is the source of all power. From his infinite love flow blessings to every creature formed in his image. Our heavenly Father has hung out glories in the firmament of the heavens, that men may have an expression of his love in the revealing of his wondrous works. God would not have us indifferent to the symbols of the glories of his infinite power in the heavens. David delighted to dwell upon these glories. He composed psalms which the Hebrew singers chanted to the praise of God. "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. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." [Cf: ST 12-12-78 para. 07] p. 100, Para. 5, [1878MS].

Christ finds men clinging to the earth and building their foundation upon the sand. He presents to them subjects in the heavens worthy of thought, and inspires them with desire to take hold on God and build upon the rock for time and for eternity. All the powers of our being, every means of our existence and happiness, all the blessings of the warm sunshine and the refreshing showers, causing vegetation to flourish, every comfort and every blessing of this life, comes from God. He sendeth rain on the just and on the unjust. The treasures of heaven are poured out to all. [Cf: ST 12-12-78 para. 08] p. 101, Para. 1, [1878MS].

Through Jesus Christ comes all these bounties. And how do men receive them? The great mass of mankind take the gift from their heavenly Father's hand but make no acknowledgment to him. They seem to take it for granted that these bounties are their rightful due, and forget that God is the giver. They do not even acknowledge their obligations by

thanking God for his mercies. Indeed they treat no other friend so ill. They sit at the family board, loaded with bounties from his hand, and render no thanks to him. They enjoy the gifts, but despise the giver. [Cf: ST 12-12-78 para. 09] p. 101, Para. 2, [1878MS].

The worst feature of this picture is, many who profess to be followers of Christ pursue the same course as the unbeliever and thankless worldling. They take the gifts of heaven without lifting the heart and voice to God in sincere thanks. God has blessed them with comfortable homes. They lie down to rest in safety because of the guarding care of his ministering angels; but they arise in the morning with scarcely a thought of God. This is unlike the world's Redeemer. Although he owned all things, he never broke bread without lifting his eyes and hands to heaven in thanks to his Father, craving his blessing upon it. Yet finite man, wholly dependent upon God, has no sense of the debt of gratitude he owes. [Cf: ST 12-12-78 para. 10] p. 101, Para. 3, [1878MS].

Many parents professing to be Christians pass the morning without prayer to God or a thought of him. Worldly business is the subject of their thoughts the last thing at night and the first thing in the morning. They do not gather the family about them and read to them from the word of God, which teaches the whole duty of man. They do not make the reading of instructive lessons from the precious book of any importance, or the hour of prayer a sacred privilege. They do not, by the form of prayer, teach the children their dependence upon God, and the necessity of divine aid to help them to overcome temptation through the day, and to draw the mind upward to God and heaven. A prayerless house, a house where Christ is not entreated to come in, there the prince of darkness abides. There are scores of families who profess to love God, that love him a great way off; for they do not invite Jesus into their dwellings. They do not erect the family altar and offer up fervent petitions morning and evening. They do not render to God grateful praise, acknowledging his gifts, and entreating his blessing. How can those who bear the name of Christians rise morning after morning and partake of the bounties God has provided for them and be so ungrateful to the Giver as not to breathe a word of thanks? In such a house a cold and chilling influence prevails. The warming beams of the Sun of Righteousness do not penetrate the darkness of a prayerless house. [Cf: ST 12-12-78 para. 11] p. 101, Para. 4, [1878MS].

Parents should associate in the minds of their children, our heavenly Father with the blessings of life and health and the gifts of his bounties which they daily enjoy. They should not neglect to open to their impressible minds the great book of nature, and teach them lessons of God's love; show them that every bud and blooming flower, formed and tinted by a divine hand, is an expression of the love of God to them. Every spire of grass, every lofty tree, is an evidence of God's love to man. Children may be made acquainted with God in his created works by having their minds directed to the glories of the heavens in the light of the setting sun. His hand has strewed the skies with everlasting gems of light. Worlds are peopled by his power, and yet the humblest creatures of the earth are the objects of his love and care. A contemplation of these things will give to both parents and children more exalted views of the Ruler of the universe. [Cf: ST 12-12-78 para. 12] p. 101, Para. 5, [1878MS].

Christian parents may write upon the tablets of the hearts of their children lessons of the greatness and majesty of God which neither time nor circumstances can efface. The God of such riches and power, who had no need of man to increase his might and glory, gave his only and beloved Son to a life of ignominy and a cruel death, because he loved man whom he had created, and whom he would save from ruin, and bestow on him the gift of everlasting life. Teach the children that the cross of Christ is the instrumentality of God to save perishing man. And he has commanded us, "Love one another as I have loved you." Christ has given us an example in his life, and he commands us to follow in his footsteps. [Cf: ST 12-12-78 para. 13] p. 102, Para. 1, [1878MS].

Those who are absorbed in their own sorrows, who can enjoy only their own blessings, and labor only for their own good, are miserable indeed. As we receive the gifts of God, we should impart to others the blessings Heaven has so richly bestowed upon us. To be happy ourselves we must live to make others happy. Our hearts will be filled with joy and peace when we impart blessings to others. The youth who are faithful in the minor duties of life, who will heed the demands of duty without consulting their own pleasure, and who will speak words of kindness and perform deeds of love to the poor, and carry comfort to the homes of the desolate, will be the ones upon whom the Master will call to make sacrifices to carry the truth to those who are in darkness. These can be intrusted with this work, for they have proved themselves faithful in that which is least. A wise improvement of the talents bestowed will make the faithful doer great in the sight of God. The work of faithfulness must begin at their own door; in their own home must they show an unselfish spirit in all their acts, to those of their own households. [Cf: ST 12-12-78 para. 14] p. 102, Para. 2, [1878MS].

All the glories of God in the heavens, and everything lovely in our world, is to give us a correct knowledge of the character of God the giver. The power, truth, and glory of the gospel are displayed all around us to bring us in harmony and love with our gracious Benefactor. Mrs. E. G. White. [Cf: ST 12-12-78 para. 15] p. 102, Para. 3, [1878MS].

The position of a parent is one of the most responsible on earth, yet it is far too lightly regarded by the majority of the world. The things which are perishable receive their time, labor, and money, while the work which will be enduring as eternity is made a secondary matter. The future of the rising generation is in the hands of parents; for, in a great measure, they hold within their control the destiny of their children both for time and for eternity. The salvation of the young depends almost wholly upon the training they receive in childhood. Christian parents, who believe the sacred truth of God, are required to regulate their own conduct by the sanctifying influence of that truth, and, by precept and example, impress lessons of morality and religion upon their children. Line upon line, precept upon precept they should be taught concerning the precious love of Jesus for man, and the virtue of his atonement. That love should be blended with all their studies and duties. [Cf: ST 12-19-78 para. 01] p. 102, Para. 4, [1878MS].

The love of Jesus won the hearts of children, and when the disciples would send away the mothers with their children, through mistaken zeal to preserve the dignity of their Master, Jesus rebuked them, saying:

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Parents, it is your sacred privilege to bring your children to Jesus, and receive his blessing upon them. Bring your children to the loving Jesus, and then teach them the love and fear of the Lord, which is the beginning of wisdom. Impress upon them the sense of sacred things, and their own responsibility to God, and that no evil passion, selfishness, or pride will be excused by God, or will find entrance into the kingdom of heaven. [Cf: ST 12-19-78 para. 02] p. 102, Para. 5, [1878MS].

Children should be taught that simplicity of dress is to be preferred to gaudy display. They should learn that dress is a small matter in comparison with the acts of their daily life, and the character they are forming for eternity; that beauty of soul, the virtues and graces of a true Christian, are pearls of inestimable price, before which costly apparel and jewels sink into insignificance. They should be guarded against pride in their beauty of form or features. No idle words of praise of these attractions should ever fall upon their ears. Such seeds, dropped into ready soil of the heart, are speedily nourished by Satan, and soon spring forth into vigorous growth, bearing the bitter fruit of vanity, selfishness and folly. [Cf: ST 12-19-78 para. 03] p. 103, Para. 1, [1878MS].

Tell your children how little the Saviour values the vain things of earth; that he has said: "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 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." Thus Christ exalts natural simplicity above artificial adornment, and counts the flowers growing in beauty in the valley as more attractive than all the glory of Solomon upon his throne. The devoted mother will not rob her children of the time that should be spent in their instruction, to waste it in preparing fine clothes for them, and in arraying them with garments that would tend to excite their vanity. She will rather impress upon their minds the fact that purity of heart and beauty of character are the only ornaments necessary for them to wear in order to enter the heavenly courts. [Cf: ST 12-19-78 para. 04] p. 103, Para. 2, [1878MS].

Love of the world is one of the leading temptations of youth, and one that our Saviour repeatedly warned his disciples against. Parents, however, frequently encourage in their children the desire to seek happiness in gratifying the outward senses, and in frequenting scenes of gayety and frivolous amusements. By teaching them to avoid these things, you prepare them to cherish elevated thoughts, fit them to occupy positions of trust and importance in this life, and to receive the reward of the faithful in the future immortal life. [Cf: ST 12-19-78 para. 05] p. 103, Para. 3, [1878MS].

In accepting the truth of God the minds of the young become strengthened to attain to greater intelligence. The dormant energies of the mind are, as it were, electrified, new powers seem to spring into life. The understanding, in striving to comprehend the heights and depths of the plan of salvation, becomes strong and grasping, and the whole being is illuminated by the brightness and glory of the infinite God. What a contrast is such a one with the youth who devotes his time

and energies to the vain pleasures of the day, drifting into dissipation and folly, as surely dwarfing and enfeebling his mind as he is destroying his physical powers. [Cf: ST 12-19-78 para. 06] p. 103, Para. 4, [1878MS].

Children, as a rule, are allowed to gratify their appetite to a decidedly injurious extent. Their tastes are perverted by the use of coffee, tea, rich pastry, condiments, and sweetmeats. These indulgences lay the foundation for various diseases of the body, irritability, nervousness, and mental imbecility. Health, happiness, and life itself is too often sacrificed on the altar of appetite. The mother therefore cannot be too careful of her children in the matter of their eating and drinking. Their food should be simple, healthful, and well prepared; Nothing should pass their lips between meals, and then they should not be allowed to contract the habit of eating to excess. Your hired helpers should understand that they are not at liberty to infringe upon any of your rules in regard to the management of your children. If they fail to comply with this requirement, and secretly indulge your children in that which you have forbidden, discharge them at once. Let nothing interfere with your family government. Remember that hurtful indulgence of appetite renders the physical, mental, and moral faculties weak, and opens the way to temptations of various kinds, into which the victim of perverted appetite drifts almost unconsciously. [Cf: ST 12-19-78 para. 07] p. 103, Para. 5, [1878MS].

If parents seek to obey the word of God, in bringing their children up in the nurture and admonition of the Lord, they find a work before them requiring thought, resolution, and trust in God. Difficulties will arise on every hand which seem almost impossible to be overcome; but the parents must have continual communion with God in their trials and efforts, and have their souls stayed on him. He will not turn a deaf ear to their prayers, but will impart to them wisdom and strength. [Cf: ST 12-19-78 para. 08] p. 104, Para. 1, [1878MS].

Mothers, you have no time for vain display or idle gossip. Your precious moments should be employed in teaching your children the fear of the Lord and self-control, instilling into their minds godly principles, that will become a part of their very nature, and rule their lives; which will make them firm as a rock when temptations assail them, and true to God through weal and woe. Mothers, God will work with your efforts. If you plead the name of Jesus before the Father, that name will not be presented in vain. The Saviour has linked man with God, and earth with heaven. Be patient; work is faith. Believe yourself to be in the presence of Jesus. Anticipate the crown, the robe, the harp, for your dear children, the "Well done, good and faithful servant," the rest, the peace, and joy of heaven, with those loved ones for whom you have prayed and striven on earth. Mrs. E. G. White. [Cf: ST 12-19-78 para. 09] p. 104, Para. 2, [1878MS].

Dear Son: We received your letter in reference to the Oakland church. I am glad you wrote us in regard to the situation of things there. I am sure the building of the meetinghouse in Oakland was none too soon. These were willing hearts among the believers who were poor. They made great sacrifices in order to raise means to invest in the Oakland church. Their zeal and self-sacrifice shall not be in vain. [Cf: ST 12-19-78 para. 10] p. 104, Para. 3, [1878MS].

"That meetinghouse shall not be sold. The building of the house was of God. I hope our brethren and sisters will not murmur as did the children of Israel when brought up facing the Red sea, the Egyptians behind them and impassable mountains shutting them in. It was at this crisis the Lord said to Moses, 'Speak to the children of Israel, that they go forward.' As they obeyed, the Red sea parted before them and they went through it in the path God had prepared for them. [Cf: ST 12-19-78 para. 11] p. 104, Para. 4, [1878MS].

"We say to you in Oakland, believe and do all you can, and you will see the salvation of God. Let all murmurings and questioning doubts cease. Let your complaints be turned to prayer and faith and works. I say that house shall not be sold. I will first sell my house on the corner of Castro and Eleventh streets, and put every dollar of the avails into the church to clear it of debt. Sell our houses? yes, yes indeed, rather than the house that has been dedicated to God. [Cf: ST 12-19-78 para. 12] p. 104, Para. 5, [1878MS].

"Wait, work, and pray. We will exert our influence and do what we can. Every foot of room in that house will be needed yet. Oakland is a missionary field, and always will be. The truth will prevail in Oakland. It may take time, but it will take hold of hearts there. Believe, work, hope, and pray. Cling to God with all your might. [Cf: ST 12-19-78 para. 13] p. 104, Para. 6, [1878MS].

"Let all in the office and in the church at Oakland show a still greater spirit of self-sacrifice than they have manifested, and God will work with your efforts. Lift the burdens willingly, and we will not let the matter rest till we see you free from embarrassment. Help shall come. If we cannot sell our property, we will use our influence to interest others to do all they can. Sell that church? Never, never. I tell you many prayers were offered while it was being erected. You will come out all right. [Cf: ST 12-19-78 para. 14] p. 105, Para. 1, [1878MS].

"Be not faithless, but believing. There are those who have money upon the Pacific coast; let them come up to the help of the Lord and make their offerings to God. Some in California have shown that they had greater confidence in unbelievers than in those whom God has honored by connecting them with his cause. [Cf: ST 12-19-78 para. 15] p. 105, Para. 2, [1878MS].

"These have trusted their money to men of no principle, while the cause of God was wading heavily for the want of means. If any appeal is made to them, they respond by presenting their narrow ideas and selfish views. Too much money, they say, has been expended in buildings and in facilities for the spread of the truth. They are afraid that they shall lose their money if entrusted to the treasury of God, but the Lord has shown his displeasure at their course in suffering losses to occur. They have not saving faith; money is their god. The Lord has entrusted to them means, to use in the advancement of his cause, but their covetous spirit grasps it and will not let it go back to him to whom it belongs. [Cf: ST 12-19-78 para. 16] p. 105, Para. 3, [1878MS].

"Sister Rowland has made most earnest efforts to help when and where she could. May the Lord open ways before her that she may be able to dispose of her property and invest a portion of it in the cause of God.

At the greatest inconvenience to herself, she mortgaged her property and raised two thousand dollars to help in the SIGNS office when it was most needed. This noble act on her part is an expression of her confidence in the work and cause of God. She will not lose her reward. If others would show similar commendable zeal and faith, the cause of truth would not be embarrassed as it now is. [Cf: ST 12-19-78 para. 17] p. 105, Para. 4, [1878MS].

"We hope those who have means trusted out to strangers will see that God's cause may be benefited by its use. It was placed in their hands by the Lord, to test them and prove them, to see if they will render back to the Master his own when he shall call for it. Means were given them, not to hoard or to use for themselves. Those who are murmuring and complaining at the outlay of means in the Publishing House and in the meetinghouse, had better be at work to act their part, lest they shall be found wanting by acting the part of Meroz. God gave commandment, 'Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord, against the mighty.' [Cf: ST 12-19-78 para. 18] p. 105, Para. 5, [1878MS].

"Let not your offerings to advance the cause of God be stinted. If there is any stint and meagre arrangements and inferior works to be seen and felt anywhere, let it be in your own houses and your own dress, and not in the house of God or in the facilities which are needed to push forward the work of God." Mrs. E. G. White. [Cf: ST 12-19-78 para. 19] p. 105, Para. 6, [1878MS].

We have had many fears that students who attend Battle Creek College will fail to receive all the benefit they might, in the way of religious culture, from the families that furnish them rooms. Some families do not enjoy the sweet influences of the religion of Christ, although they are professed Christians. The influence which this class of persons exert over the students is more objectionable than that of those who make no pretensions to godliness. These irreligious, irresponsible formalists may stand forth before the world in pretentious leaves, while, like the barren fig tree, they are wholly destitute of that which alone our Saviour values,--fruit to his glory. The work wrought on the heart by the grace of God, they know nothing about. These persons exert an influence which is detrimental to all with whom they associate. There should be committees, to see that the homes provided for the students are not with mere formalists, who have no burden for the souls of the dear youth. [Cf: RH 02-21-78 para. 1] p. 106, Para. 1, [1878MS].

Very much may be done for those who are deprived of the softening, subduing influences of the home circle. The spirit manifested by many shows that the language of the heart is, "Am I my brother's keeper?" I have no burden or responsibility aside from my own family. I have no special burden or interest for the students who occupy rooms in my house. I would ask these persons if they have burdens and feel responsibilities for their own children. I am sorry to see so little anxiety on the part of some parents that all the influences surrounding their children should be favorable to the formation of Christian character; but those who do have soul-burdens for their own loved ones should not selfishly confine their interest to their own family. Jesus is our example in all things; but he has given us no example of such

selfishness as we see manifested by many who profess to be his followers. If we abide in Christ, and his love abides in us, we shall love those for whom Christ died; for he has commanded his followers to love one another as he has loved them. Do we who profess his name obey this injunction? If we fail in this point we shall in others also. Had Christ studied his own profit, convenience, and pleasure, the world would have been left to perish in its sin and corruption. [Cf: RH 02-21-78 para. 2] p. 106, Para. 2, [1878MS].

A strange indifference in reference to the salvation of souls seems to have taken possession of many professed Christians. Sinners may be perishing all around them, and they have no particular burden in the matter. Will Christ say to these indifferent ones, "Well done, good and faithful servant, enter thou into the joy of thy Lord"? The joy of Christ consists in seeing souls redeemed through the sacrifice he has made for them. [Cf: RH 02-21-78 para. 3] p. 106, Para. 3, [1878MS].

Young men and women who are not under home influences need some one to look after them, and to manifest some interest for them; and those who do this are supplying a great lack, and are as verily doing a work for God and the salvation of souls as the minister in the pulpit. This work of disinterested benevolence in laboring for the good of the youth is no more than God requires of every one of us. How earnestly should the experienced Christian work to prevent the formation of those habits that indelibly mar the character. Let the followers of Christ make the word of God attractive to the youth. Let your own characters, softened and subdued by the beauties of holiness, be a daily, hourly sermon to the youth. Manifest no spirit of grumbling; but win them to holiness of life and obedience to God. Some professors, by their sourness, repel the young. The hearts of youth are now like impressible wax, and you may lead them to admire the Christian character; but in a few years the wax may become granite. [Cf: RH 02-21-78 para. 4] p. 106, Para. 4, [1878MS].

I call upon the professed Christians of Battle Creek as a church and as individuals, take up your God given responsibilities. Walk with God yourselves; and exert an influence over the young which shall preserve them from falling under the manifold temptations made attractive to seduce the young of this generation. Satan is getting the start of God's professed people. They seem to be asleep to the dangers of the young, and the ruin that threatens them. Satan exultingly displays his victories gained over the youth; and those who profess to be soldiers of the cross allow him to take his victims from under the very rooftree, and appear wonderfully reconciled. [Cf: RH 02-21-78 para. 5] p. 107, Para. 1, [1878MS].

The cases of many are looked upon as hopeless by those who did not reach out a helping hand to save them. Some of these might have been saved; and even now, if proper interest was manifested in them, they could be reached. What have any of us that we did not receive? We are debtors to Christ for every ability, every grace, every good thought, and every proper action. Of ourselves we have nothing of which to boast. In lowliness and humility, let us bow at the foot of the cross; and let all our words and acts be such as shall win others to Christ, and not drive them farther from him. [Cf: RH 02-21-78 para. 6] p. 107, Para. 2, [1878MS].

I address you who reside at the great center of the work. You cannot be careless, irreverent formalists all to yourselves. Many witnesses are looking upon you, and many pattern, after your course. An irreligious life not only seals your own condemnation, but ruins others also. You who live where such weighty interests are to be maintained, should be minute men, faithful sentinels, never off guard. One incautious moment spent in selfish case or in self-gratification may give the enemy an advantage which years of hard labor may not recover. Those who choose Battle Creek for their home should be men and women of faith and prayer, true to the interests of those around them. There is no safety only as they walk with God. [Cf: RH 02-21-78 para. 7] p. 107, Para. 3, [1878MS].

There will be diversity of character among the youth who attend the College at Battle Creek. They have been differently educated and trained. Many have been left to follow the bent of their own inexperienced minds. The parents have thought they loved their children, but have proved themselves their worst enemies. They have let evil go unrestrained. They have allowed their children to cherish sin, which is like cherishing and petting a viper, that will not only sting the victim who cherishes it, but all with whom he is connected. [Cf: RH 02-21-78 para. 8] p. 107, Para. 4, [1878MS].

Some of these petted children are among the students who attend our College. Teachers, and all who are interested in the students and would help them, have an unenviable task in seeking to benefit this class of untamed youth. They have not been in subjection to their parents at home, and have no idea of having a head at school or in the homes where they board. What faith, and patience, and grace, and wisdom are required to deal with these neglected, much to be pitied youth. The deceived parents may even take sides with the children against school and home discipline. They would restrain others from doing the duty God requires of them, and which they have grossly neglected. What wisdom from God is needed to deal justly and love mercy under these trying circumstances. How difficult to balance in the right direction minds that have been warped by this mismanagement. While some have been unrestrained, others have been governed too much; and when away from the vigilant hands that held the reins of control harshly, leaving love and mercy out of the question, they have felt that they would not be dictated to by any one. They despise the very thought of restraint. [Cf: RH 02-21-78 para. 9] p. 107, Para. 5, [1878MS].

Should not those who have the difficult task of educating these young people and molding their characters have the faithful prayers of the children of God? Care, burdens, and weighty responsibilities must fall to the lot of the conscientious, God fearing teacher, as well as that of the burden bearing fathers and mothers in Israel who reside in Battle Creek. All sincere Christians, who value souls for whom Christ died, will make earnest efforts to do all in their power to correct even the wrongs and neglects of the natural parents. The teachers will feel that they have a duty devolving upon them to present their pupils before the world and before God with symmetrical characters and well balanced minds. But the teachers cannot bear all this burden, and should not be expected to be alone responsible for the good manners and elevated morals of their pupils. Every family that provides rooms for them should have rules to which they must conform. It will not be doing them or their parents a kindness to allow them to form lawless habits

and break or deface furniture. If they have exuberant spirits and pent-up energy, let them do vigorous manual labor, until weariness prepares them to appreciate rest in their rooms. [Cf: RH 02-21-78 para. 10] p. 108, Para. 1, [1878MS].

The rooms of some of the students last year bore an unfavorable record of the roomers. If students are coarse and rude, their rooms, frequently make this fact apparent. Reckless sport, boisterous laughter, and late hours should not be tolerated by those who rent rooms. If they allow this conduct in the students, they do them a serious wrong, and make themselves, in a great degree, responsible for the misconduct. The rooms of students should be frequently visited, to see if they are favorable to health and comfort, and to ascertain if all are living in accordance with the rules of the school. Any remissness should be pointed out, and the students should be faithfully labored with. If they are insubordinate and will not be controlled, they are better off at home, and the school is better off without them. Our College should not become depraved for the sake of a few lawless students. The colleges in our land are many of them places where the youth are in danger of becoming immoral and depraved through these evil associations. [Cf: RH 02-21-78 para. 11] p. 108, Para. 2, [1878MS].

The associations of our students is an important matter, and should not be neglected. Many who come to our College are professed Christians. Especial interest should be manifested in these, and they should be encouraged in their endeavors to live a Christian life. They should be guarded, as far as possible, from the temptations that meet the youth whichever way they may turn. To those who have had years of experience, the temptations which overcome these young people may seem so light and trivial that they will withdraw their sympathies from the tempted and tried ones. This is wrong. Their own life and early experience may have been even more varying than those of the youth they would censure for their weakness. [Cf: RH 02-21-78 para. 12] p. 108, Para. 3, [1878MS].

Many who profess to be followers of Christ are weak in moral power. They have never been heroes of the cross, and are easily attracted from their allegiance to God by selfish pleasures of amusements. These persons should be helped. They should not be left to chance in choosing their companions and roommates. Those who love and fear God should bear the burden of these cases upon their souls, and should move discreetly in changing unfavorable associations. Christian youth who are inclined to be influenced by irreligious associates should have for companions those who will strengthen good resolutions and religious inclinations. A well-disposed, religiously inclined youth, and even a professor of religion, may lose his religious impressions by association with one who speaks lightly of sacred and religious things, and perhaps ridicules them, and who lacks reverence and conscientiousness. A little leaven may leaven the lump. Some are weak in the faith; but if placed with proper roommates, whose influence is strong for the right, they may be balanced in the right direction, obtain a valuable religious experience, and be successful in the formation of Christian character. [Cf: RH 02-21-78 para. 13] p. 108, Para. 4, [1878MS].

I would that our brethren and sisters would watch for souls as they that must give an account. My mind has been deeply exercised upon this subject. I would urge upon those who profess Christ the necessity of

putting on the whole armor; then work for our youth who attend Battle Creek College. They may not need sermons and long censorious lectures as much as they need genuine interest. Let them know by your works that you love them, and have a care for their souls. If you would manifest for the tender youth now coming to Battle Creek, who are thrown into the very arms of the church; one-half the care you have for your temporal interests, you might bind them to you by the strongest bonds of sympathy; and your influence over them would be a power for good. E. G. White. [Cf: RH 02-21-78 para. 14] p. 109, Para. 1, [1878MS].

Our influence is of some consequence; it is active, constantly telling on one side or the other. We are builders, every one of us; and we are either building up the cause of God or we are building up the cause of Satan. There are many more engaged in building up the cause of Satan than we have the least idea of. Many who profess Christ do not have him enshrined in their hearts. Christ does not abide in them, and they do not abide in Christ. They are merely cumberers of the ground, destitute of fruit; and the curse which Christ pronounced upon the fig tree will fall upon them as surely as it fell upon the barren fig tree. What a time we are living in! the very remnant of probation! Surely these golden moments should be improved. Where are the stewards of God, to whom he has intrusted means for them to use in his cause, to extend the light of truth to those who are now in darkness? Where are the missionaries who feel the burden of the work, and who will go into other countries, and to people of other tongues, to make them ready for the great day just upon us? [Cf: RH 03-14-78 para. 1] p. 109, Para. 2, [1878MS].

Money is needed now. One dollar now, when it is actually needed, is worth as much as one hundred dollars will be by-and-by, when means are flowing into the treasury. The call comes from Europe for means to publish tracts and papers in the Italian language. Who has the ready money, and will help now, just now, when Europe is stretching forth her hands, crying, Help us to get the light of truth before these who are ready to perish? We are trying to sell our property that we may have means to use now. Oh! why will not those who have money at interest use it at this time? Why will they withhold from the cause of God the very means God has placed in their hands to be used in time of need? I feel intensely upon this subject. Men are robbing God; and with self-complacency they look up and say, "Wherein have we robbed thee?" The answer comes from him, "In tithes and in offerings." There are men in the ranks of Sabbathkeepers who are holding fast their earthly treasure. It is their god, their idol; and they love their money, their farms, their cattle, and their merchandise better than they love their Saviour, who for their sakes became poor, that they, through his poverty, might be made rich. They exalt their earthly treasures, considering them of greater value than the souls of men. Will such have the "Well done" spoken to them? No; never. The irrevocable sentence, "Depart," will fall upon their startled senses. Christ has no use for them. They have been slothful servants, hoarding the means God has given them, while their fellow men have perished in darkness and error. [Cf: RH 03-14-78 para. 2] p. 109, Para. 3, [1878MS].

My soul feels to the very depths on this point. Will the men of means sleep on until it is too late? until God shall reject them and their treasures, saying, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your

garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you." What a revelation will be made in the day of God, when hoarded treasures, and wages kept back by fraud, cry against their possessors, who were professedly good Christians, and flattered themselves that they were keeping the law of God, when they loved gain better than they loved the purchase of Christ's blood, the souls of men! [Cf: RH 03-14-78 para. 3] p. 110, Para. 1, [1878MS].

Now is the time for all to work, those to whom are intrusted the five talents and those who have only one. Those with limited talents are responsible to God for their limited trust. To every man is given his work, and of every man the Master will require improvement of the talents intrusted to him. What will many answer in the day of God, when he inquires, What have ye done for me, who gave my riches, my honor, my command, and my life to save you from ruin? The do-nothings will be speechless in that day. They will see the sin of their neglect. They have robbed God of the service of a life time. They have not influenced any for good. They have not brought one soul to Jesus. They felt content to do nothing for the Master; and they meet no reward, but eternal loss. They perish with the wicked, although they professed to be followers of Christ. [Cf: RH 03-14-78 para. 4] p. 110, Para. 2, [1878MS].

None should mourn that they have not larger talents. When they use to the glory of God the talents he has given them, they will improve. It is no time now to bemoan our position in life, and excuse our neglect to improve our abilities because we have not another's ability and position, saying, O if I had his gift and ability, I might invest a large capital for my Master. If such persons use their one talent wisely and well, that is all the Master requires of them. [Cf: RH 03-14-78 para. 5] p. 110, Para. 3, [1878MS].

Look into our churches. There are only a few real workers in them. The majority are irresponsible men and women. They feel no burden for souls. They manifest no hungering and thirsting for righteousness. They never lift when the work goes hard. These are the ones who have but one talent, and hide that one in a napkin, and bury it in the world; that is, they use all the influence they have in their temporal matters. In seeking the things of this life, they lose the future, eternal life, the far more exceeding and eternal weight of glory. What can be said and done to arouse this class of church members to feel their accountability to God? Must the mass of professed Christian commandment keepers hear the fearful words, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and wailing and gnashing of teeth"? [Cf: RH 03-14-78 para. 6] p. 110, Para. 4, [1878MS].

Every man and woman and child should be a worker for God. Where there is now one who feels the burden of souls there should be one hundred. What can we do to arouse the people to improve what influence and means they already have to the glory of the Master? Let those who have one talent use that well, and in so doing they will find it doubled. God will accept "according to that a man hath, and not according to that he hath not." There always has been, and there always will be, diversity of gifts. It is not the great gifts alone that God requires and accepts, but he calls for the smaller talents, and will accept them if men will use them to his glory. Have we not become servants of the

Master by his grace? It is not, then, our own property that is intrusted to us, but the Lord's talents. The capital is his, and we are responsible for its use or its abuse. [Cf: RH 03-14-78 para. 7] p. 110, Para. 5, [1878MS].

I hope efforts will be made in every church to arouse those who are doing nothing. May God make these realize that he will require of them the one talent with improvement; and if they neglect to gain other talents besides the one, they will meet with the loss of that one talent and their own souls also. We hope to see a change in our churches. The Householder is preparing to return and call his stewards to account for the talents he has intrusted to them. God pity the do-nothings then! Those who hear the welcome applaudit, "Well done, good and faithful servant," will have well done in the improvement of their abilities and means to the glory of God. Who will come up to the help of the Lord, to the help of the Lord against the mighty? Satan is active, persevering, a faithful general in his work, leading on his armies. He has his faithful sentinels everywhere. What are the servants of Jesus Christ doing? Have they the armor on? Are they vigilant and faithful to meet and resist the strong forces of the enemy? or are they asleep, expecting another to do their work? [Cf: RH 03-14-78 para. 8] p. 111, Para. 1, [1878MS].

Vigilant men are wanted in every church. Every member should be awake and active, feeling that he is responsible for the prosperity of the church. The reason there is so much dissension in the churches is because they do so little for God. Satan gives them a work to do for him in finding fault, murmuring, and talking discouragement. You will ever find that those who invest least in the cause of God are the ones who will express great concern as to how those at the head of the work are using the means in their trust. Those who do least have the least faith. They are like Judas, who grudged the money that would comfort, and bless, and honor the Redeemer. But let the church come up individually, every one doing what he can, and all that God requires, and these petty difficulties will not exist. The mind will be so engrossed in the greatness of the work, in devising plans for its advancement, that they cannot spend time to investigate their brother's work or motives. [Cf: RH 03-14-78 para. 9] p. 111, Para. 2, [1878MS].

Let all awake; for the time is at hand when it will be said, "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Just now is the time to seek purity and holiness of character, and obtain white robes, that we may be prepared for a seat at the marriage supper of the Lamb. E. G. White. [Cf: RH 03-14-78 para. 10] p. 111, Para. 3, [1878MS].

We are receiving letters every week from Europe saying that the missionary work there is greatly hindered in its advancement from want of sufficient means. We would gladly send them the needed help ourselves; but we have become very much crippled for means, and find it beyond our power at present to do much for the relief of this branch of the cause. But there are many in the church who are amply able to answer this pressing need, and to them we would say, One dollar rightly invested now in the cause is worth many when times are better, and money is flowing into the treasury. Now is the time for our wealthy brethren to head the list with a liberal subscription, and then

zealously circulate it, receiving pledges according to each one's ability. This will furnish means to meet the present emergency, without pressing too heavily upon any one. Much may be done by individual effort. Let our brethren make this a matter of personal interest. [Cf: RH 03-21-78 para. 1] p. 111, Para. 4, [1878MS].

Europe is stretching out her hands to us for help, and the way is opened to do a good work there if the press can be established, and publications go forth from it in the German, French, and Italian languages. Bro. Ribton says that Italy needs publications in her own language, in order for our ministry to be successful there. These repeated and urgent calls stir our inmost soul; yet we are unable to personally aid the European mission as we would like to do. Now is the time to invest the means which God has intrusted to his stewards for this very work. Time is short; hoarded wealth will soon be worthless. When the decree shall go forth that none shall buy or sell except they have the mark of the beast, very much means will be of no avail. God calls for us now to do all in our power to send forth the warning to the world. [Cf: RH 03-21-78 para. 2] p. 112, Para. 1, [1878MS].

We want the brethren to awake to the service of their Master in this missionary work. Let them not set their hearts upon their possessions, and hold them with a miserly grip; but invest their means and use their influence to promote the cause of God, thereby sending treasure to Heaven before them. Love of the world is a great hindrance to a Christian life. It strengthens its hold upon the heart almost imperceptibly, and eclipses the value of Heaven and the virtue of the atonement, in the mind. It supersedes the love of God and his truth, and becomes the very root of all evil. [Cf: RH 03-21-78 para. 3] p. 112, Para. 2, [1878MS].

There is danger among us of shirking our God given responsibilities, and drifting into a state of indifference regarding the cause of God in all its various branches and departments. Many do not give the pecuniary support they are amply able to furnish to the home and foreign mission field. They have had warnings from God, but have neglected to profit by them. They made some impression upon them at first; but that influence soon wore away, and they bore little fruit to God's glory. They have cherished the love of money till it has become an all-absorbing passion, and Heaven does not seem as valuable to them as their present earthly treasure. How can they keep the commandments as God requires them to be kept, yet place two-thirds of their affections upon the world? Such a life dishonors our holy faith, and is contrary to the injunction of Christ, who said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." [Cf: RH 03-21-78 para. 4] p. 112, Para. 3, [1878MS].

Words and professions are of no value with God while the heart is corrupted by the inordinate love of gain. Christ said, "Ye are the salt of the earth; but and if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men." If we would imitate the example of Christ we should be self-denying, and ready to sacrifice our own comfort and pleasure for the good of others. It was not pleasant for Christ to leave the purity and bliss of Heaven, and the society of holy angels, and come to a world all seared and marred by the curse of sin, and die

to save fallen man from the consequences of his iniquity. Are we willing to imitate the life and character of Christ? Are we willing to suffer, if need be, for his sake, to forego some of the comforts of life in order to save our perishing fellow creatures from eternal death? If so, we should be willing to give much from our abundance toward this purpose. [Cf: RH 03-21-78 para. 5] p. 112, Para. 4, [1878MS].

What a fearful mistake that young ruler made when he turned from the requirements of Christ, and decided to risk the consequence of being guided by his avaricious spirit. He chose to devote his life to gaining temporal wealth and power, rather than to follow Christ and resign his worldly possessions. Jesus pitied the young man; he saw in him precious material for a preacher of righteousness, if he would but overcome his selfish greed for gain. Said Jesus, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." [Cf: RH 03-21-78 para. 6] p. 113, Para. 1, [1878MS].

Jesus only required him to go where he led the way. The thorny path of duty becomes easier to follow when we trace his divine footsteps before us, pressing down the briars. Christ would have accepted this talented and noble ruler, if he had yielded to his requirements, as readily as he accepted the poor fishermen whom he bade to follow him. The young man's ability to acquire property was not against him, provided he loved his neighbor as himself, and had not wronged another in acquiring his riches. That very ability, had it been employed in the service of God in seeking to save souls from ruin, would have been acceptable to the divine Master, and he might have made a diligent and successful worker for Christ. But he refused the exalted privilege of cooperating with Christ in the salvation of souls; he turned away from the glorious treasure promised him in the kingdom of God, and clung to the fleeting treasures of earth. [Cf: RH 03-21-78 para. 7] p. 113, Para. 2, [1878MS].

We fear this is the case with many who profess to keep the commandments of God. Love of gain has taken possession of their souls, and they refuse to answer the demands of God in applying their wealth to the spreading abroad of his truth to all tongues and all nations. Jesus touched the plague spot in the young ruler's heart, which, if not healed, would destroy his soul. He showed him that he was not keeping the commandments of God, since he did not love God supremely, and his neighbor as himself. Jesus offered to make him his companion and a laborer in bringing souls into the kingdom of Heaven. The young man had wealth, education, position, and influence, and was therefore qualified to work intelligently and successfully for the Master. But his love of the world prevented him from accepting the invitation of Christ. [Cf: RH 03-21-78 para. 8] p. 113, Para. 3, [1878MS].

The humble fishermen obeyed the call of Jesus, and forsook all to follow him. It may appear to some that it required little self-denial for them to do this, as their business was neither elevated nor lucrative; but it should be remembered that these men owned boats and nets, and obtained a good livelihood by their occupation. Also their life upon the water had its attractions, and it was a great sacrifice for them to leave the employment in which they had thus far spent their lives. [Cf: RH 03-21-78 para. 9] p. 113, Para. 4, [1878MS].

The young ruler represents a large class who would be excellent Christians if there was no cross for them to lift, no humiliating burden for them to bear, no earthly advantages to resign, no sacrifice of property or feelings to make. Christ has intrusted to them capital of talents and means, and he expects corresponding returns. That which we possess is not our own, but is to be employed in serving Him from whom we have received all we have. [Cf: RH 03-21-78 para. 10] p. 113, Para. 5, [1878MS].

The barren fig tree received the withering curse of God because it was a pretentious hypocrite, professing superiority over the other fig trees by displaying its luxuriant foliage, while it was as destitute of fruit as the leafless trees. The barren fig tree well represents those who profess to keep the commandments, as did the Jews, thus presenting the appearance of fruitfulness, yet whose religion, like that of the Pharisees, is a sham, bearing no fruit to the glory of God. [Cf: RH 03-21-78 para. 11] p. 114, Para. 1, [1878MS].

Redeem the time while you are spared to work. All your good works cannot save you; but it is nevertheless impossible for you to be saved without good works. Every sacrifice made for Christ will be for your eternal gain. What will you do to aid the mission in Europe? What will you do to relieve the present pressing need? E. G. White. [Cf: RH 03-21-78 para. 12] p. 114, Para. 2, [1878MS].

Eld. S. H. Lane, *Dear Brother*: We are pained to learn the condition of Bro. B., and to know that Satan is pushing him on to cause disaffection in the Indiana Conference under the pious guise of Christian holiness. Both you and ourselves fully believe that holiness of life is necessary to fit us for the inheritance of saints in light. We contend that this state must be reached in a Bible way. Christ prayed that his disciples might be sanctified through the truth, and the apostles preached of purifying our hearts by obeying the truth. [Cf: RH 06-06-78 para. 1] p. 114, Para. 3, [1878MS].

The professed church of Christ is full of the spurious article, and one distinct feature of it is, the more one drinks into the spirit of popular sanctification, the less he prizes the present truth. Many of those who are the open opponents of God's Sabbath, the third angel's message, and the health reform, are among the sanctified ones. Some of them have even reached the almost hopeless position that they cannot sin. These, of course, have no further use for the *Lord's prayer*, which teaches us to pray that our sins may be forgiven, and but very little use for the Bible, as they profess to be led by the Spirit. [Cf: RH 06-06-78 para. 2] p. 114, Para. 4, [1878MS].

Now we do not doubt the sincerity of Bro. B.. Satan has taken advantage of the weakness of his body, with which his mind is of course in sympathy. We do not doubt but he is led by a strong spirit, which he thinks is the Spirit of God; but God's Spirit will never lead one in a course that is contrary to his word, or that leads to separation from that people who are giving the last message of mercy. [Cf: RH 06-06-78 para. 3] p. 114, Para. 5, [1878MS].

Is Bro. B. preaching the Laodicean message? That is well; but let it be borne in mind that the person who has become so sanctified that he

cannot *sin* is the veriest Laodicean. The true Witness appeals to such in these words: "Because thou sayest, I am rich, and increased with goods, and have need of nothing." What a terrible deception! They think they are complete in Christ, and know not that they are wretched, blind, miserable, poor, and naked. [Cf: RH 06-06-78 para. 4] p. 114, Para. 6, [1878MS].

We would recommend that Bro. B. be treated at the Sanitarium, at Battle Creek, for the improvement of his health. It is hoped that this, in addition to the strong influence for the truth there, would greatly improve his physical, mental, and spiritual condition; for no matter what a man may preach under the spirit of strong delusion, he is sure to have some followers, however great may be the heresy. Unless he can be helped, loss will be sustained to himself and the Conference in Indiana. [Cf: RH 06-06-78 para. 5] p. 115, Para. 1, [1878MS].

We warn our brethren of the Indiana Conference and elsewhere. Our position has ever been that true sanctification, which will stand the test of the Judgment, is that which comes through obedience of the truth and of God. [Cf: RH 06-06-78 para. 6] p. 115, Para. 2, [1878MS].

The position which we have both taken in our writings is too plain to be misunderstood. Much of our most laborious labor for the past thirty years has been to meet that fanaticism which has grown out of the teachings of ultra holiness. God is leading out a people, but it has been Satan's effort all the way to induce certain ones to set up their judgment against that of the body, and thus lead them away from the body to certain ruin. Thus have self-deceived souls fallen all the way along during the history of the third angel's message. Those who are led by fanaticism will gradually feel in harmony with those who fully reject the truth, and unless they can be arrested in their course will, sooner or later, be in the ranks of our bitterest opponents. James White. Ellen G. White. *Healdsburg, Cal., May 20*. [Cf: RH 06-06-78 para. 7] p. 115, Para. 3, [1878MS].

"And Enoch walked with God." This is the path of safety to all who profess to follow Christ, but in a special manner to those who profess to be watchmen upon the walls of Zion. I am deeply convinced that there must be greater piety among those who teach the truth of God. Those who labor for the truth in word and doctrine should closely examine themselves for the purpose of purifying and improving their character. Many study books to perfect themselves in knowledge, while they neglect to become acquainted with themselves. Christ said, in the prayer just prior to his betrayal, "I sanctify myself, that they also might be sanctified through the truth." If the minister would present those for whom he labors, perfect in Christ, he must himself be perfect. This work of becoming perfect through the merits of Christ requires much meditation and earnest prayer. [Cf: RH 08-08-78 para. 1] p. 115, Para. 4, [1878MS].

I have felt grieved at hearing some ministers talk of Christ's life and teachings in as commonplace a manner as though recounting the incidents in the life of some great man of the world. When I hear this sacred subject treated in such a manner, I feel a grief that I cannot express; for I know that although these men are teachers of the truth, they have never become acquainted with Christ and learned of him. Had they exalted views of Jesus Christ, they would not express themselves

in the commonplace manner in which they do. They have not that elevation of thought which would give them a clear conception of the divine character of the world's Redeemer. They have little faith, little godliness, and bring down the standard of holiness to a level with their own narrow comprehension. This tends to lower the appreciation of the exalted character of Christ in the minds of the people. [Cf: RH 08-08-78 para. 2] p. 115, Para. 5, [1878MS].

It is not unusual for ministers, in their discourses, to treat of Christ as though he were a man like themselves. As a rule such ones place a high estimate upon themselves and that which they accomplish. While professedly servants of Jesus Christ, they are not partakers of his divine nature; they are wrapped up in self, and do not discern sacred things. [Cf: RH 08-08-78 para. 3] p. 116, Para. 1, [1878MS].

The ministers of Christ, who bear the message of truth to men, will never become self-sufficient or self-exalted if they have correct views of the character and work of Christ, the author of man's salvation. The unworthiness, weakness, and inefficiency of their own efforts in contrast with those of the eternal Son of God, will render them humble, distrustful of self, and will lead them to rely upon Christ for strength and efficiency in their work. Habitually dwelling upon Christ, his exalted character, and the all-sufficient merits of his sacrifice, increases the faith, sharpens the imaginative power, strengthens the longing desire to be like him, and creates holy earnestness in prayer, that makes it efficacious. [Cf: RH 08-08-78 para. 4] p. 116, Para. 2, [1878MS].

I see that great reformation must take place in the ministry before it shall be what God would have it. Ministers in the desk have no license to behave like theatrical performers, assuming attitudes and expressions calculated for effect. They do not occupy the sacred desk as actors, but as teachers of solemn truths. There are also fanatical ministers, who, in attempting to preach Christ, storm, halloo, jump up and down, and pound the desk before them, as if this bodily exercise profited anything. Such antics lend no force to the truths uttered, but, on the contrary, disgust men and women of calm judgment and elevated views. It is the duty of men who give themselves to the ministry to leave all coarseness and boisterous conduct outside the desk at least. [Cf: RH 08-08-78 para. 5] p. 116, Para. 3, [1878MS].

Awkward and uncouth gestures are not to be tolerated in the common walks of life, how much less, then, are they to be endured in the most sacred work of the gospel ministry. The minister should cultivate grace, courtesy, and refinement of manner. He should carry himself with a quiet dignity becoming his elevated calling. Solemnity, a certain godly authority, mingled with meekness, should characterize the demeanor of him who is a teacher of God's truth. Ministers should not make a practice of relating anecdotes in the desk; it detracts from the force and solemnity of the truth presented. The relation of anecdotes or incidents which create a laugh or a light thought in the minds of the hearers is severely censurable. The truth should be clothed in chaste and dignified language; and the illustrations should be of a like character. [Cf: RH 08-08-78 para. 6] p. 116, Para. 4, [1878MS].

The minister who has learned of Christ will ever be conscious that he is a messenger of God, commissioned by him to do a work both for time

and eternity. It should not be any part of his object to call attention to himself, his learning, or his ability. But his whole aim should be to bring sinners to repentance, pointing them, both by precept and example, to the Lamb of God that taketh away the sins of the world. Self should be hidden in Jesus. Such men will speak as those conscious of possessing power and authority from God, being a mouthpiece for him. Their discourses will have an earnestness and fervor of persuasion that will lead sinners to see their lost condition, and take refuge in Christ. Such ministers will partake of the sympathy and love flowing from Jesus, the great fountainhead, and souls will be touched by their words, prejudice will melt away, and sinners will be converted. [Cf: RH 08-08-78 para. 7] p. 116, Para. 5, [1878MS].

Were the gospel ministry what it should and might be, the teachers of Christ's truth would be working in harmony with the angels; they would be co-laborers with their great Teacher. There is too little prayer among the ministers of Christ, and too much self-exaltation. There is too little weeping between the porch and the altar, and crying, "Spare thy people, O Lord, and give not thine heritage to reproach." There are too many long doctrinal sermons preached, without one spark of spiritual fervor and the love of God. There is too much gesticulation and relation of humorous anecdotes in the pulpit, and too little said of the love and compassion of Jesus Christ. It is not enough to preach to men; we must pray with them and for them; we must not hold ourselves coldly aloof from them, but come in sympathy close to the souls we wish to save, visit and converse with them. The minister who conducts the work outside the pulpit in a proper manner will accomplish tenfold more than he who confines his labor to the desk. [Cf: RH 08-08-78 para. 8] p. 117, Para. 1, [1878MS].

Christ is constantly interceding in Heaven for poor sinners upon earth; if ministers would be co-laborers with him they must do the work on earth which corresponds with that which their Master is doing in Heaven. Jesus has opened the gates of Heaven for us, and we may make intercessions at the throne of grace, lifting up holy hands without wrath and doubting, and bear the cases of those for whom we are laboring before God. We may see the heavens opened, and the glorified Son of God, the High Priest of our salvation, pleading for sinners. Doctrinal discourses should be well savored with the Saviour's dying love to men. This will make the truth spoken tenfold more efficient. Let your own heart be filled with the Spirit of God and the love of Christ, and then let your hearers feel that you deeply appreciate their danger, and that you would sacrifice even life itself, if it were necessary, in order to turn their feet from the path of perdition into the path of life and peace. Those who forget self, and rely on God alone for success in the task of saving sinners, will have divine approval, and the fruit of their labors will tell gloriously in the harvest of souls. [Cf: RH 08-08-78 para. 9] p. 117, Para. 2, [1878MS].

Ministers should be instant in prayer; they should walk with God in spirit, as Enoch did of old. The divine light shining upon their countenance, and shown in their words, will illuminate the truths uttered by them, and the treasures of infinite mercy, and the Redeemer's boundless love, will be the theme of their hearts. The fervor and earnestness which characterized the work of Christ should also distinguish the efforts of his ministers. Their hearts should be subdued and filled with the Saviour's love, if they would break down

the prejudice and melt the coldness of those who listen to their words. Converts seldom rise at once in spirituality above the level of their teachers. How important, then, that those teachers should habitually put their trust in God, and seek for the manifestations of his divine power upon their labors; that they should be meek, spiritual minded, and in constant communion with Heaven. Then those who are converted under their labors will partake of their spirit, and emulate their graces. [Cf: RH 08-08-78 para. 10] p. 117, Para. 3, [1878MS].

Divine power alone will reach and melt the sinner's heart, and bring him, a penitent, to Christ. Neither Luther, Melancthon, Wesley, Whitefield, nor any other great reformer and teacher, could of himself have gained such access to hearts as to accomplish the grand results these men did. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it. The ministers of the truth should ever represent the life and teachings of Christ; then will they have power over the hearts of men. [Cf: RH 08-08-78 para. 11] p. 118, Para. 1, [1878MS].

I feel constrained to say that ministers are greatly deficient in their labors, and in their spiritual attainments. God is ready to bestow his grace upon them, yet they pass on from day to day, possessing a cold and nominal faith, presenting the theory of the truth, but without that vital force which comes from connection with Heaven, and which would send the word preached home to the hearts of men. May God awaken ministers from their lukewarm state! Oh, that their lips might be touched by a live coal from the altar, that they might with heartfelt expostulations, warnings and tears, seek to arouse perishing souls to a sense of their danger. It is fearful to contemplate the carnal security which is taking possession of souls. While the ministers of the truth are half asleep over their work, souls are perishing around them in darkness and error. [Cf: RH 08-08-78 para. 12] p. 118, Para. 2, [1878MS].

Ministers of Christ, with your own souls aglow with love to God, and love for your fellow creatures, seek to arouse men from the stupor of death. Let your heart and mind be imbued with the spirit of your work. Let your entreaties and earnest warnings pierce the ears of the sinner. Let your fervent prayers and expostulations melt his ice bound heart, and cause him to go in penitence to the Saviour. There are sacred obligations resting upon you as ambassadors of Christ, preaching the message of salvation to an erring world. Few in the ministry have a proper appreciation of their weighty responsibilities. They go on indifferently with their sacred work, and it is like the blind leading the blind. Ministers of Christ, will you awake to your obligations to God, and to your fellow men? You are not your own; you belong to God; your Redeemer paid the price of agony and blood for your redemption, and he has just and sacred claims upon you, and demands your full cooperation with him in the work of salvation. He has a right to all your powers, your means, and your time, and he requires your services to the fullest extent of your capabilities. He would employ them for his honor and glory, and for the salvation of souls. You dishonor him if you are not continually growing in grace, and in the knowledge of the truth. [Cf: RH 08-08-78 para. 13] p. 118, Para. 3, [1878MS].

Whatever sufferings or trials you may be called upon to bear, you should not permit a breath of murmuring to escape your lips. You should

reflect that the Majesty of Heaven endured far more for your sake than it is possible for you to be required to bear. He has redeemed you by his boundless mercy, by his blood, and agonies, and death. When the Master calls you, "Go work today in my vineyard," let no selfish desire, no worldly ambition or projects, deter you from instant, cheerful, and unqualified obedience. The life of the gospel minister should be a living representation of the life of Christ. The Christianity that is manifested in the life and character, that beams out in divine loveliness from the countenance, and from every action, is a power that will attract sinners to the Saviour, and dispel the dreary shades of doubting and distrust. The corruptions existing in the ministry have made thousands of infidels. When men see the selfishness and sin of the professed teachers of Christianity, they are apt to lose confidence in Christianity itself. [Cf: RH 08-08-78 para. 14] p. 118, Para. 4, [1878MS].

God calls upon ministers who accept his truth, and bear, in his name, the most solemn message ever given to the world, to lift the standard of Bible truth, and exemplify its precepts in their daily lives. Such a course would charm into believing many who have intrenched themselves behind the breastworks of infidelity. The influence of a true Christian character is like the cheering rays of sunlight that pierce to the remotest corners of the dark places into which they are allowed to enter. The light emanating from the example of the true Christian minister should not be fitful and uncertain like the flash of a meteor, but it should have the calm and steady radiance of the heavenly stars. [Cf: RH 08-08-78 para. 15] p. 119, Para. 1, [1878MS].

The minister of Christ should be encircled by an atmosphere of spiritual light, because he is connected with the world of light, and walks with Christ, who is the light of the world. Arguments may be resisted; persuasion and entreaty may be scorned; the most eloquent appeals, supported by the rigor of logic, may be disregarded. But a living character of righteousness, a daily piety in all the walks of life, an anxiety for the sinner wherever found, the spirit of truth burning in the heart, beaming from the countenance, and breathing from the lips in every word, constitute a sermon which is hard to resist or to set aside, and which makes the strongholds of Satan tremble. Ministers who walk with God are clad with the panoply of Heaven, and victory attends their efforts. [Cf: RH 08-08-78 para. 16] p. 119, Para. 2, [1878MS].

Ministers who would labor effectively for the salvation of souls must be both Bible students, and men of prayer. It is a sin for those who attempt to teach the word to others to be themselves neglectful of its study. All who feel the worth of souls will flee to the stronghold of truth, where they may be furnished with wisdom, knowledge, strength, and divine power to work the works of God. They should not rest without the holy unction from on high. Too much is at stake for them to dare to be careless in regard to their spiritual advancement. Ministers of Christ, your coldness, your lack of prayer, of fervor, and of heavenly wisdom may turn the balance with a soul, and send it to perdition. Ye messengers of the truth, ye cannot afford to be indifferent in these last days! Our feet are on the borders of the eternal world, and every probationary moment is more precious than gold. [Cf: RH 08-08-78 para. 17] p. 119, Para. 3, [1878MS].

Ministers of Christ whom God has made the depositaries of his law, you have an unpopular truth. You must bear this truth to the world. Warnings must be given men to prepare for the great day of God. You must reach those whose hearts are calloused by sin and love of the world. Continual and fervent prayer, and earnestness in well doing, will bring you into communion with God; your mind and heart will imbibe a sense of eternal things, and the heavenly unction, which springs from connection with God, will be poured upon you. It will render your testimony powerful to convict and convert. Your light will not be uncertain, but your path will be luminous with heavenly brightness. God is all-powerful, and Heaven is full of light. You have only to use the means God has placed in your power to obtain the divine blessing. [Cf: RH 08-08-78 para. 18] p. 119, Para. 4, [1878MS].

Be instant in prayer. You are a savor of life unto life, or of death unto death. You occupy a fearfully responsible position. I entreat you to redeem the time. Come very near to God in supplication, and you will be like a tree planted by the river of waters, whose leaf is always green, and whose fruit appears in due season. Ministers of Christ, you need divine power, which God is willing to give without stint, when the draft is made upon him. Only go to God, and take him at his word, and let your works be sustained by living faith in his promises. God does not require from you eloquent prayers and logical reasoning; but only a humble, contrite heart, ready and willing to learn of him. The praying minister, who has living faith, will have corresponding works, and great results will attend his labors, despite the combined obstacles of earth and hell. "Rouse to some work of high and holy love, And thou an angel's happiness shalt know; Shalt bless the earth; while in the world above, The good begun by thee shall onward flow In many a branching stream, and wider grow The seed that in these few and fleeting hours Thy hands unsparing and unwearied sow, Shall deck thy grave with amaranthine flowers And yield the fruits divine in Heaven's immortal bowers." By Mrs. E. G. White. [Cf: RH 08-08-78 para. 19] p. 120, Para. 1, [1878MS].

Vital godliness is a principle to be cultivated. The power of God can accomplish for us that which all the systems in the world cannot effect. The perfection of Christian character depends wholly upon the grace and strength found alone in God. Without the power of grace upon the heart, assisting our efforts and sanctifying our labors, we shall fail of saving our own souls, and of saving the souls of others. System and order are highly essential, but none should receive the impression that these will do the work without the grace and power of God operating upon the mind and heart. Heart and flesh would fail in the round of ceremonies, and in the carrying out of our plans, without the power of God to inspire and give courage to perform. [Cf: RH 08-08-78 para. 1] p. 120, Para. 2, [1878MS].

There should be discipline and order in our Sabbath schools. Children who attend these schools should prize the privileges they enjoy. They should be required to observe the regulations of the Sabbath school. And even greater care should be taken by the parents that their children should have their Scripture lessons learned perfectly than they take with their lessons in the common schools. If parents and children see no necessity for this interest, then the children might better remain at home; for the Sabbath school will fail to prove a blessing to them. Parents and children should work in harmony with

teachers and superintendent, thus giving evidence that they appreciate the labor put forth for them. Parents should have an especial interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures. [Cf: RH 08-08-78 para. 2] p. 120, Para. 3, [1878MS].

There are many children who plead a lack of time as a reason why their Sabbath school lessons are not learned. There are few who cannot find time to learn their lessons if they have an interest in them. Some devote time to amusement and sightseeing, while others devote time to the needless trimming of their dress for display, thus cultivating pride and vanity. The precious hours thus prodigally spent are God's time, for which they must render an account to him. The hours spent in needless ornamentation, or in amusements and idle conversation, will, with every work, be brought into judgment. Mrs. E. G. White. [Cf: RH 08-08-78 para. 3] p. 120, Para. 4, [1878MS].

"Honor the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." [Cf: RH 10-31-78 para. 1] p. 121, Para. 1, [1878MS].

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." [Cf: RH 10-31-78 para. 2] p. 121, Para. 2, [1878MS].

"The liberal deviseth liberal things, and by liberal things shall he stand." [Cf: RH 10-31-78 para. 3] p. 121, Para. 3, [1878MS].

"Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all the nations shall call you blessed." [Cf: RH 10-31-78 para. 4] p. 121, Para. 4, [1878MS].

God is abundantly able to fulfill his promises. Every earthly good comes from his hand. The resources of the Lord are infinite, and he employs them all in accomplishing his purposes. Faithful stewards, who wisely use the goods which God has intrusted to them to advance the truth and bless suffering humanity, will be rewarded for so doing. God will pour into their hands while they dispense to others. He is advancing his cause in the earth through stewards intrusted with his capital. Some there are who, notwithstanding they greatly desire wealth, would be ruined by its possession. God has tested individuals by lending them talents of means. It was in their power to abuse the gift or use it to the glory of God. If they have hoarded or wasted the Lord's money, the Master finally says to them, "Thou mayest be no longer steward." They have been tested and proved, and found unfaithful in using that which was another man's as though it was their own. God will not intrust such with the eternal riches. [Cf: RH 10-31-78 para. 5] p. 121, Para. 5, [1878MS].

Those who make a judicious and unselfish disposition of the Lord's goods, thus identifying their interest with that of suffering humanity, will be advanced; for they act the part which God designed they should in his own system of beneficence. The first great principle contained in the moral law is supreme love to God. The second is this: Thou shalt love thy neighbor as thyself. "On these two commandments hang all the law and the prophets." [Cf: RH 10-31-78 para. 6] p. 121, Para. 6, [1878MS].

Every good thing upon the earth was given to man as an expression of the love of God. He makes man his steward, and gives him talents of influence and means to use for the accomplishment of his work in the earth. Our Heavenly Father proposes to connect finite man with himself. As laborers they may be his instruments in the salvation of souls. He has accepted those who have consecrated themselves to his service to preach the word to those who have not a knowledge of the truth. But these are not the only ones whom he uses to advance his work in the earth. Every man who professes to be illuminated by the Spirit of God in this time will be required to enlighten others. "No man liveth to himself," and yet loves God with all his heart and his neighbor as himself. Every one has his station of duty adapted to his capacity in the accomplishment of this great work. Those who walk in the light of truth will emit light to those around them. They are living witnesses for Christ. They will not be like the world, living in moral darkness, loving themselves and the things of the world, and seeking for earthly treasures. They will be "a peculiar people, zealous of good works." [Cf: RH 10-31-78 para. 7] p. 121, Para. 7, [1878MS].

It will cost much self-denial and self-sacrifice to imitate the pattern, Christ Jesus. In order to become like him, we must cultivate a benevolent disposition. Those who have the most of this world's goods often manifest a selfish penuriousness in giving to the cause of God. The most liberal donations frequently come from the poor man's purse, while those with whom God has intrusted an abundance, for the very purpose of supplying the wants of the cause, fail to see where means are most needed, and do not regard the cries of the needy who are in their very midst. These cries go up to Heaven, and are a powerful testimony in condemnation of the unjust, selfish course of the unfaithful stewards. The offerings of the poor, given through self-denial to aid in extending the precious light of saving truth, will not only be a sweetsmelling savor to God, and wholly acceptable to him as a consecrated gift, but the very act of giving expands the heart of the giver, and unites him more fully to the Redeemer of the world. He was rich; but for our sakes he became poor, that we through his poverty might be made rich. The smallest sums given cheerfully by those who are in limited circumstances are fully as acceptable to God, and even of more value in his sight, than the offerings of the rich who can bestow their thousands, and yet exercise no self-denial, and feel no lack. [Cf: RH 10-31-78 para. 8] p. 122, Para. 1, [1878MS].

The poor widow manifested love, faith, and benevolence combined, in contributing her two mites; for she gave all that she had, without questionings or doubts in regard to her uncertain future. Christ represents her little offering as the greatest gift of all that had been cast into the treasury that day. The rich gave of their abundance. They did not need to exercise faith, for they had means enough left to supply all their wants. It was not the value of the coin that was

regarded by Christ, but the devoted purity of the motive which prompted the sacrifice. This small gift, with God's blessing upon it, could become instrumental in accomplishing important results. The widow's mite, cast into the treasury with thousands of other coins, would appear insignificant, and be lost to human vision, but not to the eye of God. The Source of all riches, the great Benefactor, would make this sincere, genuine offering of the highest value for good. The widow's mite has been like a stream, small at the source, but continuing to flow through all time, until it has widened, and deepened, and run in a thousand channels, contributing to the extension of the truth, and supplying the wants of the needy. The influence of this small gift has acted and reacted upon humanity in every age of the world, and in every country upon the globe. The tiny rills which have flowed into the treasury of the Lord from the liberal, self-denying poor, have formed a living fountain, and its streams flow forth refreshing the needy, and resulting in the salvation of thousands of souls. [Cf: RH 10-31-78 para. 9] p. 122, Para. 2, [1878MS].

Again, the example of the widow's mite cannot be estimated in its influence upon the hearts of those who are inclined to selfishly withhold from God the goods he has intrusted to them. Her liberality, her faith and sincerity, are a standing rebuke to the ease loving, selfish, doubting ones who have means with which they might do good if they would. They are provoked to good works by the unselfish gifts of the poorer brethren. That little deed of benevolence manifested by the widow was but a small light in the beginning; but it has been steadily burning brighter and brighter, and shedding its rays farther and with more intense radiance, and it will still continue to shine brighter and stronger, reaching to all countries and climes. The poor as well as the rich may enjoy the blessed privilege of knowing that they are God's stewards, and may identify their interests with Jesus Christ, and with suffering humanity, who are the purchase of his blood. [Cf: RH 10-31-78 para. 10] p. 122, Para. 3, [1878MS].

But God would not have rich or poor entertain the idea for a moment that he is dependent upon them, nor that their liberalities can in any case supply defects of Christian character. Liberality is but one of the traits which are characteristic of a Christian. The inspired apostle says, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing." Charity is thus defined: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things. Charity never faileth." The character of a tree bearing all these fruits may be readily discerned. For "by their fruits ye shall know them." As followers of Jesus Christ, we must be wide awake to discern with heavenly eyesight the devices of Satan. God has given us his word as a chart to mark out our way to the eternal shore. With the Bible for our guide, aided by our own reason kept clear by strictly temperate habits, we may be able to acquit ourselves like servants of the Master who have duties to perform and eternal interests to secure. [Cf: RH 10-31-78 para. 11] p. 123, Para. 1, [1878MS].

Benevolence is one precious trait of character which needs to be cultivated and strengthened by continual exercise. God is not dependent

upon us. He could speak the word, and every mountain would be turned into gold. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine, and the fullness thereof." These words were spoken as a reproof to Israel, whose hearts were not right with God. They were multiplying their sacrifices, as though to make a compromise with God, while they were separating from him by wicked works. While they multiplied their victims upon the altar of sacrifice, they did not cultivate pure and vital godliness in the heart, which would move them to act constantly in reference to the two great principles of the moral law, love to God and love to man. [Cf: RH 10-31-78 para. 12] p. 123, Para. 2, [1878MS].

Gifts and offerings will not purchase salvation for any of us. The religion of the Bible is that development of our moral natures in which the soul holds converse with God, loves that which God loves, and hates that which God hates. God will not accept your offerings if you withhold yourself. He asks not only for that which is his own in the means intrusted to you, but for his own property in your body, soul, and spirit, purchased at the infinite price of the blood of the Son of God. [Cf: RH 10-31-78 para. 13] p. 123, Para. 3, [1878MS].

God might have made angels the ambassadors of his truth. He might have proclaimed the law from Sinai with his own voice. But he has chosen to take man into his counsel, and connect him with himself, that through the instrumentality of man the mysteries of the cross of Christ might be fully explained in an audible voice. Man has a work to do. And in this work, life will prove a blessing. The real value of life to him is indicated by the character of the work which employs his powers. If the powers which angels possess were given to man they would be of no use unless some new work was given him in which to engage them. All the riches intrusted to man are only a curse unless he employs them to relieve his own daily wants and those of the needy around him, and to glorify his Maker by advancing his cause in the earth. Objects which shall call benevolence into action must be placed before him, or he cannot imitate the character of the Great Exemplar. Man would have no gifts to bestow were they not first given to him. But our Heavenly Father has made every provision for man, that he may be fully tested and proved, and through the merits of Christ perfect a righteous character. [Cf: RH 10-31-78 para. 14] p. 123, Para. 4, [1878MS].

God has made man his brother's keeper, and will hold him responsible for this great trust. God has taken man into union with himself, and he has planned that men shall work in harmony with him. He has provided the system of beneficence, that man whom he has made in his image may be self-denying in character, like Him whose infinite nature is love. He has appointed man as his almoner to distribute the blessings he has given him. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." God has done for our good all that a kind Heavenly Father could do. He appeals to humanity whether he has failed in a single instance to do all that he could do for the highest interest of man. "Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it?" [Cf: RH 10-31-78 para. 15] p. 124, Para. 1, [1878MS].

God has reposed confidence in us in making us stewards of means and of his rich grace. How shall we show our appreciation of his care and love and unparalleled mercy, except in grateful returns to him of our talents of means and ability with faithfulness and integrity. We cannot possibly enrich the Lord by bestowing any favor directly upon him, for he is the giver of all our bounties. But he points us to the poor and suffering and oppressed, and to souls bound in chains of superstition and error, and assures us that if we do good to these he accepts the deed as though done to himself. Christ identifies himself with suffering humanity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Mrs. E. G. White. [Cf: RH 10-31-78 para. 16] p. 124, Para. 2, [1878MS].

This meeting, the third of the kind which has been held in this State the present season, was held Oct. 24-29. At Topeka we left the cars and rode by private conveyance twelve miles across the broad prairie to the place of meeting. We found the settlement of tents in a grove. A wooden tent was prepared for us, and furnished with a stove, and everything to make us comfortable. It being late in the season for campmeetings, every preparation was made for cold weather that could be made. There were seventeen tents on the ground besides the large tent, which accommodated several families; and every tent had a stove. [Cf: RH 11-07-78 para. 1] p. 124, Para. 3, [1878MS].

Sabbath morning it commenced snowing. But notwithstanding this, not one meeting was suspended. About an inch of snow fell, and the air was piercing cold. Women with little children clustered about the stoves. It was a touching scene to see one hundred and fifty people assembled for a convocation meeting under these circumstances. Some came two hundred miles by private conveyance. All seemed hungry for the bread of life, and thirsty for the water of salvation. [Cf: RH 11-07-78 para. 2] p. 124, Para. 4, [1878MS].

Bro. Haskell spoke Friday afternoon and evening. In the meeting Sabbath morning I felt called upon to speak encouraging words to those who had made so great an effort to attend the meeting. I told them that the more inclement the weather, the greater the necessity of our obtaining the sunshine of God's presence. This life at best is but the Christian's winter and the bleak winds of winter,--disappointments, losses, pain, and anguish,--are our lot here; but our hopes are reaching forward to the Christian's summer, when we shall change climate, leave all the wintry blasts and fierce tempests behind, and be taken to those mansions Jesus has gone to prepare for those that love him. [Cf: RH 11-07-78 para. 3] p. 124, Para. 5, [1878MS].

I presented before them the lives of the apostles. Paul was one whom God honored with visions of his glory, and although thus honored of Heaven, he was subject to the fiercest persecutions by his own people, the Jews. They did not allow him to labor in peace even among idolaters, but taking advantage of the superstition of the people, stirred up the Gentiles against him. Once the Gentile element was so wrought upon by the Jews that he was stoned and taken up for dead. But this hero of faith pens no words of discouragement. [Cf: RH 11-07-78 para. 4] p. 125, Para. 1, [1878MS].

Near the close of his life he was, under the cruel Nero, immured in prison walls that never saw the light of day. His dungeon, chiseled out

of the solid rocks, was reeking with dampness, and he an invalid, who had labored for years pressed by physical sufferings. One consolation was left him. One and another of his brethren were allowed to be with him and share the discomforts of his home, and to stand by him when brought before Nero to answer for his life. [Cf: RH 11-07-78 para. 5] p. 125, Para. 2, [1878MS].

In looking over the incidents of his eventful life, he remembers all. He recalls the scenes of his trials and sufferings, and now if he has any words of murmuring we shall surely hear them. Mark his words: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Again, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." [Cf: RH 11-07-78 para. 6] p. 125, Para. 3, [1878MS].

When we contrast our circumstances with those of the apostle Paul, we should feel rebuked for ever harboring the least feeling of murmuring or complaint. We know but little by experience of self-denial, and persecution, and pain for Christ's sake. We are here as probationers, and we must be tested and proved. Says Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." [Cf: RH 11-07-78 para. 7] p. 125, Para. 4, [1878MS].

Many testimonies were borne in this morning meeting, and many hearts were softened by the beams of light from the Sun of Righteousness. At half-past ten Bro. Haskell spoke with great freedom upon the subject of the talents. [Cf: RH 11-07-78 para. 8] p. 125, Para. 5, [1878MS].

In the afternoon I spoke from these words: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I had much freedom in presenting before our brethren the great dignity conferred upon them in being the acknowledged sons of God. The meeting was prolonged till near sunset, giving all the privilege of witnessing for Christ and the truth. Many testimonies were borne well wet down with tears, and many humble confessions were made. All seemed desirous to put away their lukewarmness, and let their example testify to their neighbors that there was a power in the truth they professed, to refine the life and elevate the character. We were made sensible of the fact that inaction in the cause of God will eventually destroy confidence in God. [Cf: RH 11-07-78 para. 9] p. 125, Para. 6, [1878MS].

Evening after the Sabbath, Eld. Haskell spoke to the people upon the message to the Laodiceans. Sunday morning was clear and cold. In the morning meeting Eld. Haskell explained the tract and missionary work, and at the usual hour for preaching he spoke upon the Sabbath. Sunday afternoon there was quite a large outside attendance, considering the

meeting was located so far from the thoroughfare of travel. I spoke with freedom upon Christ weeping over Jerusalem, and the barren fig tree. Bro. Haskell spoke again in the evening. [Cf: RH 11-07-78 para. 10] p. 126, Para. 1, [1878MS].

Monday morning at nine o'clock I spoke to the brethren from the third chapter of Malachi. We then called for those to come forward who wanted to be Christians and who had not the evidence of their acceptance with God. About thirty responded. Some were seeking the Lord for the first time, and some who were members of other churches were taking their position upon the Sabbath. We gave all an opportunity to speak. The free Spirit of the Lord was in our midst. One little boy about eleven years old said that he had been blessed. Had he not said a word his shining countenance would have testified to the fact. [Cf: RH 11-07-78 para. 11] p. 126, Para. 2, [1878MS].

After prayer had been offered for those who had come forward, candidates for baptism were examined. Six were baptized. In the afternoon Eld. Haskell brought before the people the necessity of placing reading matter in private families, especially the three volumes of Spirit of Prophecy, and the four volumes of Testimonies. These could be read aloud during the long winter evenings by some member of the family so that all the family might be instructed. I then spoke of the necessity of parents properly educating and disciplining their children. The greatest evidence that the world can have of the power of Christianity is to present to them a well-ordered, well-disciplined family. This will recommend the truth as nothing else can, for it is a living witness of its practical power upon the heart. [Cf: RH 11-07-78 para. 12] p. 126, Para. 3, [1878MS].

The Spirit of the Lord rested upon us in this our closing meeting. Tuesday morning the camp was early astir, striking their tents and preparing to return to their homes, it is to be hoped better Christians than when they came to the meeting. Mrs. E. G. White. [Cf: RH 11-07-78 para. 13] p. 126, Para. 4, [1878MS].

We were sadly disappointed to find the Richland, Kansas, campmeeting located in an isolated place, twelve miles from Topeka, the nearest railroad station. This is indeed hiding our light under a bushel. We depend much upon the influence of our campmeetings to shed the bright beams of truth upon those who are in darkness. [Cf: RH 11-07-78 para. 1] p. 126, Para. 5, [1878MS].

We cannot say that any of our campmeetings are failures; for the people of our faith who attend them are hungry for a better knowledge of the truth, and more of the Lord's blessing. They have the evidences of our faith brought clearly before their minds, and receive additional light at every such gathering. To assemble, and hear the testimonies of brethren and sisters, encourages them. The earnest prayers and humble confessions of those who are wrought upon by the Spirit of God have a softening, subduing influence upon the heart, and all are made better by them. But every ray of light that shines from Heaven upon the people of God will have an influence in removing prejudice. And more than this is accomplished at our campmeetings: the evidences of our faith are presented with convincing power before a large class of persons who could not be drawn out upon any other occasion. Again, laborers are few, and the field of labor is extending. It is as easy to speak to

thousands as it is to hundreds. [Cf: RH 11-07-78 para. 2] p. 126, Para. 6, [1878MS].

When we consider that we have a message which must go to all the world, and then see our large meetings carried away from the people into isolated, out-of-the-way places, we feel sad at heart. We have had much to say upon this point, and yet our brethren fail to realize the importance of holding their general meetings where the community at large may be benefited. Says Christ, "Ye are the light of the world;" "ye are the salt of the earth." We hope our brethren will be more liberal, and feel that the truth of heavenly origin should be brought before the world. Would that all our ministers were so closely connected with God that they would be awake to the wants of the cause, and could realize what might be done for the world through earnest effort. [Cf: RH 11-07-78 para. 3] p. 127, Para. 1, [1878MS].

When our large gatherings are appointed, let them be held on the line of the railroad, where the people can reach them. [Cf: RH 11-07-78 para. 4] p. 127, Para. 2, [1878MS].

Brethren, wake up! Shake off your lethargy, and be in earnest to be Christ's co-laborers. Let the light which shines upon you, shine upon others, who are in darkness. You need the true, zealous missionary spirit. Mrs. E. G. White. [Cf: RH 11-07-78 para. 5] p. 127, Para. 3, [1878MS].

The holidays are approaching. In view of this fact, it will be well to consider how much money is expended yearly in making presents to those who have no need of them. The habits of custom are so strong that to withhold gifts from our friends on these occasions would seem to us almost a neglect of them. But let us remember that our kind heavenly Benefactor has claims upon us far superior to those of any earthly friend. Shall we not, during the coming holidays, present our offerings to God? Even the children may participate in this work. Clothing and other useful articles may be given to the worthy poor, and thus a work may be done for the Master. [Cf: RH 11-21-78 para. 1] p. 127, Para. 4, [1878MS].

Let us remember that Christmas is celebrated in commemoration of the birth of the world's Redeemer. This day is generally spent in feasting and gluttony. Large sums of money are spent in needless self-indulgence. The appetite and sensual pleasures are indulged at the expense of physical, mental, and moral power. Yet this has become a habit. Pride, fashion, and gratification of the palate, have swallowed up immense sums of money that have really benefited no one, but have encouraged a prodigality of means which is displeasing to God. These days are spent in glorifying self rather than God. Health has been sacrificed, money worse than thrown away, many have lost their lives by overeating or through demoralizing dissipation, and souls have been lost by this means. [Cf: RH 11-21-78 para. 2] p. 127, Para. 5, [1878MS].

God would be glorified by his children should they enjoy a plain, simple diet, and use the means intrusted to them in bringing to his treasury offerings, small and great, to be used in sending the light of truth to souls that are in the darkness of error. The hearts of the widow and fatherless may be made to rejoice because of gifts which will

add to their comfort and satisfy their hunger. [Cf: RH 11-21-78 para. 3] p. 127, Para. 6, [1878MS].

Let all who profess to believe the present truth calculate how much they spend yearly, and especially upon the recurrence of the annual holidays, for the gratification of selfish and unholy desires, how much in the indulgence of appetite, and how much to compete with others in unchristian display. Sum up the means thus spent all needlessly, and then estimate how much might be saved as consecrated gifts to God's cause without injury to soul or body. Mites and more liberal gifts may be brought in, according to the ability of the giver, to aid in lifting debts from churches which have been dedicated to God. Then there are missionaries to be sent into new fields, and others to be supported in their respective fields of labor. These missionaries have to practice the strictest economy, even denying themselves the very things you enjoy daily, and which you consider the necessaries of life. They enjoy few luxuries. [Cf: RH 11-21-78 para. 4] p. 128, Para. 1, [1878MS].

If, after prayerful consideration of this matter, you are not moved to prompt and zealous action, we shall know that you have forgotten your first love, that you have lost sight of the sacrifice Jesus has made for you that you might be blessed with the gift of eternal life. Said Christ, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." Self-denial is a mark of Christianity. To offer to God gifts that have cost us something, a sacrifice that we shall ask him to use to advance his cause in the earth, will be pleasing to him. The Saviour will accept the freewill offerings of every one, from the oldest to the youngest. Even small children may participate in this work, and enjoy the privilege of bringing their little offerings. While we have been mindful of our earthly friends from year to year, have we not neglected our heavenly Friend? In bestowing our gifts liberally upon our friends, have we not forgotten God and passed him by? [Cf: RH 11-21-78 para. 5] p. 128, Para. 2, [1878MS].

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." [Cf: RH 11-21-78 para. 6] p. 128, Para. 3, [1878MS].

Heavy debts are upon several of our churches. Let us consider from this time how we may economize in expending our means, and help to remove these incumbrances. As Christians, we should follow the directions of the inspired apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." [Cf: RH 11-21-78 para. 7] p. 128, Para. 4, [1878MS].

The apostle Paul gave directions to Timothy similar to the instruction given by Peter: "I will therefore that men pray everywhere, lifting up

holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." [Cf: RH 11-21-78 para. 8] p. 128, Para. 5, [1878MS].

It would be well pleasing to God if extra ornaments, twice so explicitly forbidden in the word of God, were laid off. Now is a favorable opportunity to present these as offerings to God. They may be sold for something, and the money thus received may be used to advance the precious cause of truth. Let the wearing of useless trimmings and adornments be discarded. Extravagance should never be indulged in to gratify our pride. Our dress may be of good quality, made up with plainness and simplicity, for durability rather than for display. Our appetites must also be brought into subjection, and not gratified to our injury. The question should come home to every heart, "How much owest thou unto my Lord?" He has granted us privileges and blessings without number; and now should not the bands of selfishness be broken and removed from us, and the just claims of God and humanity be met? [Cf: RH 11-21-78 para. 9] p. 129, Para. 1, [1878MS].

Missionaries are planting the standard of truth in foreign lands. Publications must be multiplied, and scattered like the leaves of autumn. These silent messengers are enlightening and molding the minds of thousands in every country and in every clime. As a people, we come far short of moving forward as fast as the providence of God opens the way. He gives the command, "Go forward." Thousands are thirsting for living truth. The Macedonian cry is coming to us from every direction, "Come over and help us." We look about us and inquire, "Who will go?" One and another may respond, "Send me. I long to do something for my Master." But to do this requires money. [Cf: RH 11-21-78 para. 10] p. 129, Para. 2, [1878MS].

Time and again I have had presented before me a vision of people, across the broad ocean, standing in perplexity, and pale with anxiety, and earnestly inquiring, "What is truth?" Say they, "We want the bread of life. Our churches are backslidden from God. We want to find the old paths. We want to come back to the simplicity of gospel religion." Our tears will flow as we see this picture, like a reality, rising vividly before us. The voice from Heaven pleads, "Go ye therefore into all the world, and preach the gospel to every creature." While so great a work remains to be done, shall not we, as Christ's followers, arouse to a sense of our God given responsibilities, and be active in doing our part? [Cf: RH 11-21-78 para. 11] p. 129, Para. 3, [1878MS].

The lands that have never heard the truth are yet to hear it. They are to become vocal with the praise of God, and to lift their voices in proclaiming the last note of warning. If the church of Christ will now use all her talents of means and of influence according to God's order, the great work may be carried forward gloriously. We need men who are adapted to the work. Money is also needed to carry it forward. Let the church show that she is in earnest. A steady flow of means from each member will keep the treasury supplied with funds. "Bring ye," says God, "all the tithes into the storehouse, that there may be meat in mine house." If all the sin offerings and peace offerings and thank offerings are brought into the treasury, we shall see that souls will not be so dark and backslidden from God. They will show by their works

that they have a lively interest in the success of the truth, and the advancement of the glory of God in the earth. That which costs little, we have no special interest in; but that in which we have invested our means, claims our interest and attention, and we will labor to make it a success. [Cf: RH 11-21-78 para. 12] p. 129, Para. 4, [1878MS].

We see the churches of our day encouraging feasting, gluttony, and dissipation, by the suppers, fairs, dances, and festivals gotten up for the purpose of gathering means into the church treasury. Here is a method invented by carnal minds to secure means without sacrificing. Such an example makes an impression upon the minds of youth. They notice that lotteries and fairs and games are sanctioned by the church, and they think there is something fascinating in this way of obtaining means. A youth is surrounded by temptations. He enters the bowling alley, the gaming saloon, to see the sport. He sees the money taken by the one who wins. This looks enticing. It seems an easier way of obtaining money than by earnest work, which requires persevering energy and strict economy. He imagines there can be no harm in this; for similar games have been resorted to in order to obtain means for the benefit of the church. Then why should he not help himself in this way? He has a little means, which he ventures to invest, thinking it may bring in quite a sum. [Cf: RH 11-21-78 para. 13] p. 130, Para. 1, [1878MS].

Whether he gains or loses, he is in the downward road to ruin. But it was the example of the church that led him into the false path. [Cf: RH 11-21-78 para. 14] p. 130, Para. 2, [1878MS].

Let us stand clear of all these church corruptions, dissipations, and festivals, which have a demoralizing influence upon young and old. We have no right to throw over them the cloak of sanctity because the means is to be used for church purposes. Such offerings are lame and diseased, and bear the curse of God. They are the price of souls. The pulpit may defend festivals, dancing, lotteries, fairs, and luxurious feasts, to obtain means for church purposes; but let us participate in none of these things; for if we do, God's displeasure will be upon us. We do not propose to appeal to the lust of appetite or resort to carnal amusements as an inducement to Christ's professed followers to give of the means which God has intrusted to them. If they do not give willingly, for the love of Christ, the offering will in no case be acceptable to God. [Cf: RH 11-21-78 para. 15] p. 130, Para. 3, [1878MS].

Death, clad in the livery of Heaven, lurks in the pathway of the young. Sin is gilded over by church sanctity. These various forms of amusement in the churches of our day have ruined thousands who, but for them, might have remained upright and become the followers of Christ. Wrecks of character have been made by these fashionable church festivals and theatrical performances, and thousands more will be destroyed; yet people will not be aware of the danger, nor of the fearful influences exerted. Many young men and women have lost their souls through these corrupting influences. [Cf: RH 11-21-78 para. 16] p. 130, Para. 4, [1878MS].

While God in his providence has laden the earth with his bounties and filled its storehouses with the luxuries of life, there is no excuse whatever for allowing the treasury of God to remain empty. Christians

are not excusable for permitting the widow's cries and the orphan's prayers to ascend to Heaven because of their suffering want, while a liberal Providence has placed in the hands of these Christians abundance to supply their need. Let not the cries of the widow and fatherless call down the vengeance of Heaven upon us as a people. In the professed Christian world, there is enough expended in extravagant display, for jewels and ornaments, to supply the wants of all the hungry and clothe the naked in our towns and cities; and yet these professed followers of the meek and lowly Jesus need not deprive themselves of suitable food or comfortable clothing. What will these church members say when confronted in the day of God by the worthy poor, the afflicted, the widows and fatherless, who have known pinching want for the meager necessities of life, while there was expended by these professed followers of Christ, for superfluous clothing, and needless ornaments expressly forbidden in the word of God, enough to supply all their wants? [Cf: RH 11-21-78 para. 17] p. 130, Para. 5, [1878MS].

We see ladies professing godliness wear elegant gold chains, necklaces, rings, and other jewelry, with a profusion of feathers and ribbons and expensive trimmings, while want stalks in the streets, and the suffering and destitute are on every side. These do not interest them, nor awaken their sympathy; but they will weep over the imaginary suffering depicted in the last novel. They have no ears for the cries of the needy, no eyes to behold the cold and almost naked forms of women and children around them. They look upon real want as a species of crime, and withdraw from suffering humanity as from a contagious disease. To such, Christ will say, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." [Cf: RH 11-21-78 para. 18] p. 131, Para. 1, [1878MS].

But on the other hand Christ says to the righteous: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:35-40. Thus Christ identifies his interest with that of suffering humanity. Deeds of love and charity done to the suffering are as though done to himself. [Cf: RH 11-21-78 para. 19] p. 131, Para. 2, [1878MS].

"As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." There will be feasting and merriment, sorrow and want and anguish, until the end comes. Then the wicked shall reap that which they have sown--corruption. By Mrs. E. G. White. [Cf: RH 11-21-78 para. 20] p. 131, Para. 3, [1878MS].

The word of God has not been appreciated, but sadly neglected. This book, revealing the will of God to man, deserves to be held in the highest esteem, not only by the rich, but by the common people.

Instruction of the highest value is given to the working class. The apostle enjoins upon slaves under masters to adorn the doctrine of God their Saviour. Those in the humblest employment can, through connection with God, so order their conversation and be so circumspect in deportment as to bring no dishonor or reproach upon the cause of the Redeemer. They will not by inconsistencies furnish occasion to bring the truth into disrepute, when it should be a savor of life unto life. [Cf: RH 11-28-78 para. 1] p. 131, Para. 4, [1878MS].

In a special manner, those who are blessed with a connection with God, should, by close application to his sacred word, imitate the great Pattern in doing good, thus exemplifying the life of Christ in their daily conversation, in pure and virtuous characters. By being courteous and beneficent they adorn his doctrine, and show that the truth of heavenly origin beautifies the character and ennobles the life. Christ's followers are "living epistles, known and read of all men." Their daily words and noble actions recommend the truth to those who have been prejudiced against it by nominal professors, who have had a form of godliness, while their lives have testified that they know nothing of its sanctifying power. [Cf: RH 11-28-78 para. 2] p. 131, Para. 5, [1878MS].

No man, woman, or youth can attain to Christian perfection and neglect the study of the word of God. By carefully and closely searching his word we shall obey the injunction of Christ, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." This search enables the student to closely observe the divine Model, for they testify of Christ. The Pattern must be inspected often and closely in order to imitate it. As one becomes acquainted with the history of the Redeemer, he discovers in himself defects of character; his unlikeness to Christ is so great that he sees he cannot be a follower without a very great change in his life. Still he studies, with a desire to be like his great Exemplar; he catches the looks, the spirit, of his beloved Master; by beholding he becomes changed. "Looking unto Jesus, the author and finisher of our faith." It is not in looking away from him, and in losing sight of him, that we imitate the life of Jesus; but in dwelling upon and talking of him, and seeking to refine the taste and elevate the character; seeking to approach through earnest, persevering effort, through faith and love, the perfect Pattern. The attention being fixed upon Christ, his image, pure and spotless, becomes enshrined in the heart as "the chief among ten thousand and the one altogether lovely." Even unconsciously we imitate that with which we are familiar. By having a knowledge of Christ, his words, his habits, his lessons of instruction, and by borrowing the virtues of the character which we have so closely studied, we become imbued with the spirit of the Master which we have so much admired. [Cf: RH 11-28-78 para. 3] p. 132, Para. 1, [1878MS].

After the resurrection, two disciples traveling to Emmaus were talking over the disappointed hopes occasioned by the death of the beloved Master. Christ himself drew near, unrecognized by the sorrowing disciples. Their faith had died with the Lord, and their eyes, blinded by unbelief, did not discern the risen Saviour. Jesus, walking by their side, longed to reveal himself to them, but he did not choose to do so abruptly; he accosted them merely as fellow travelers, and asked them in regard to the communication which they were having one with another, and why they were so sad. They were astonished at the question, and

asked if he were indeed a stranger in Jerusalem and had not heard that a prophet mighty in word and in deed had been taken by wicked hands and crucified. And now it was the third day, and strange reports had been brought to their ears that Jesus had risen, and had been seen by Mary and certain of the disciples. Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to have entered into his glory?" And beginning at Moses and the prophets, he opened to them the scriptures concerning himself. [Cf: RH 11-28-78 para. 4] p. 132, Para. 2, [1878MS].

When they arrived at Emmaus, Jesus made as though he would have gone farther; but the disciples constrained him to tarry with them, for the day was far spent and the night was at hand. The evening meal was quickly prepared, and while Jesus was offering devotional thanks the disciples looked at one another with astonished glances. His words, his manner, and then his wounded hands were revealed, and they exclaimed, "My Lord and my God." Had the disciples been indifferent in regard to their fellow traveler, they would have lost the precious opportunity of recognizing their companion who had reasoned so ably from the Scriptures regarding his life, his suffering, and his death and resurrection. He reproved them for not being acquainted with the scriptures in reference to himself. Had they been familiar with the Scriptures, their faith would have been sustained, their hopes unshaken; for prophecy plainly stated the treatment Christ would receive from those he came to save. The disciples were astonished that they could not discover Christ at once, as soon as he spoke with them by the way, and that they had failed to bring to their support the scriptures which Jesus had brought to their remembrance. They had lost sight of the precious promises; but when the words spoken by the prophets were brought to their remembrance, faith revived, and after Christ revealed himself they exclaimed, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" [Cf: RH 11-28-78 para. 5] p. 132, Para. 3, [1878MS].

The word of God, spoken to the heart, has an animating power, and those who will frame any excuse for neglecting to become acquainted with it will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the truth. The apostle tells us, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." One of the prophets of God exclaims, "While I was musing, the fire burned." If Christians would earnestly search the Scriptures, more hearts would burn with the vivid truths therein revealed. Their hopes would brighten with the precious promises strewn like pearls all through the sacred writings. In contemplating the history of the patriarchs, the prophets, the men who loved and feared God and walked with him, hearts will glow with the spirit which animated these worthies. As the mind dwells upon the virtue and piety of holy men of old, the spirit which inspired them will kindle a flame of love and holy fervor in the hearts of those who would be like them in character. [Cf: RH 11-28-78 para. 6] p. 133, Para. 1, [1878MS].

The student of the Sabbath school should feel as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should be the

lessons of the six days. The injunction of our Saviour should be religiously regarded by every man, woman, and child who professes his name. Teachers in the Sabbath school have a missionary field given them to teach the Scriptures, not, parrot like, to repeat over that which they have taken no pains to understand. "They are they which testify of me"--the Redeemer, him in whom our hopes of eternal life are centered. If teachers are not imbued with the spirit of truth, and care not for the knowledge of what is revealed in the word of God, how can they present the truth in an attractive light to those under their charge? The prayer of Christ for his disciples was, Sanctify them through thy truth; thy word is truth. If we are to be sanctified through a knowledge of the truth found in the word of God, we must have an intelligent knowledge of his will therein revealed. We must search the Scriptures, not merely rush through a chapter and repeat it, taking no pains to understand it, but we must dig for the jewel of truth which will enrich the mind, and fortify the soul against the wiles and temptations of the arch-deceiver. [Cf: RH 11-28-78 para. 7] p. 133, Para. 2, [1878MS].

Parents plead trifling excuses for not interesting themselves in the lessons with their children, and they fail to become conversant with the Scriptures. Fathers as well as mothers excuse themselves from disciplining their own minds. They do not seek first the kingdom of God and his righteousness, but exalt the temporal above the spiritual and eternal. This forgetfulness of God and neglect of his word is the example they give their children, which molds their minds after the worldly standard and not after the exalted standard erected by Christ. Some fathers will while away hours in their own amusement, in conversation upon worldly things, and put God out of their thoughts and hearts. How much more profitable to be faithful disciples of Christ, engaged in searching the Scriptures that they may be thoroughly furnished to all good works, and be able to give an intelligent explanation of the word given of God to guide our footsteps to the eternal shores. [Cf: RH 11-28-78 para. 8] p. 133, Para. 3, [1878MS].

Mothers are heard to deplore that they have no time to teach their children, no time to instruct them in the word of God. But these same mothers find time for outward adorning, time to ornament with tucks and ruffles and needless stitching. Needless trimming is seen upon their own dresses and their children's. The inward adorning of the mind and the culture of the soul are neglected as though inferior to the adornment of the apparel. The minds of mothers and children are starved in order to follow custom and fashion. [Cf: RH 11-28-78 para. 9] p. 134, Para. 1, [1878MS].

Fathers and mothers, we entreat you to take up your long neglected duties. Search the Scriptures yourselves; assist your children in the study of the sacred word. Make diligent work because of past neglect. Do not send the children away by themselves to study the Bible, but read it with them, teach them in a simple manner what you know, and keep in the school of Christ as diligent students yourselves. Be determined that this work shall not be neglected. Mothers, dress yourselves and your children in modest apparel, clean and neat, but without needless adornment. When you learn to do this, to dress with conscientious plainness, then you will have no excuse for being novices in the Scriptures. Follow Christ's injunction, "Search the Scriptures," then you will advance in spiritual strength yourselves, and be able to

instruct your children so that they need not come to the Sabbath school untaught. [Cf: RH 11-28-78 para. 10] p. 134, Para. 2, [1878MS].

Many of the youth say, I have no time to study my lesson. But what are they doing? Some are crowding in every moment to earn a few cents more, when this time pressed into work, if given to the study of the Bible would, if they practiced its lessons, save them more than the amount gained by overwork. It would save much that is expended in needless ornaments, and preserve vigor of mind to understand the mystery of godliness. "The fear of the Lord is the beginning of wisdom." But these very youth who profess to be Christians gratify the desires of the carnal heart in following their own inclinations; and God given probationary time, granted them to become acquainted with the precious truths of the Bible, is devoted to the reading of fictitious tales. This habit once formed is difficult to overcome; but it can be done, it must be done by all who are candidates for the heavenly world. That mind is ruined which is allowed to be absorbed in story reading. The imagination becomes diseased, sentimentalism takes possession of the mind, and there is a vague unrest, a strange appetite for unwholesome mental food, which is constantly unbalancing the mind. Thousands are today in the insane asylum whose minds became unbalanced by novel reading, which results in air castle building, and lovesick sentimentalism. The Bible is the book of books. It will give you life and health. It is a soother of the nerves, and imparts solidity of mind and firm principle. [Cf: RH 11-28-78 para. 11] p. 134, Para. 3, [1878MS].

The student of the Sabbath school should be in earnest, should dig deep and search with the greatest care for the precious gems of truth contained in the weekly lessons. The privileges and opportunities which they now have of becoming intelligent in regard to the Scriptures should not be neglected. God would have those who profess to be his followers thoroughly furnished with proof of the doctrines of his word. When and where can this be better obtained than in youth at the Sabbath school? Parents should in no case treat this matter indifferently. By Mrs. E. G. White. [Cf: RH 11-28-78 para. 12] p. 134, Para. 4, [1878MS].

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. [Cf: RH 12-12-78 para. 1] p. 135, Para. 1, [1878MS].

There is a constant conflict between the two great armies led by the Prince of life and the Prince of the powers of darkness. The devil, assisted by his angels, is constantly engaged in the most determined effort to gather souls under his banner, while Jesus Christ and holy angels are diligently at work pressing back the powers of darkness, rescuing souls from the grasp of Satan, and gathering them under the bloodstained banner of Prince Immanuel. Those who are truly soldiers of the cross of Christ will not be indifferent spectators, but will take an active part and manifest a personal interest in this conflict. They will "know the fellowship of his sufferings," being co-laborers with Jesus Christ in disseminating light and truth to redeem the purchase of his blood from the slavery of sin and death. [Cf: RH 12-12-78 para. 2] p. 135, Para. 2, [1878MS].

There is now the same call for disinterested workers as when Christ gave his commission to his disciples before he was taken from them into Heaven. "Go ye into all the world, and preach the gospel to every creature," is our Lord's command. Self-sacrificing labor is wanted in every part of the harvest field. Men and women may be co-workers with their self-sacrificing, self-denying Redeemer. In their unselfish efforts to do others good, they will be bearing his yoke and lifting his burdens. Thus they will find pure happiness and rich joys. Whoever accepts the invitation of Christ to bear his yoke and share his burdens will not only find the yoke easy but the burden light. Rest and peace is found in forgetfulness of self and in earnest, persevering efforts to save souls from the darkness of error. Those who shirk the responsibilities which Jesus would have them bear, choosing a life of self-indulgent ease, will be destitute of spiritual joys and divine peace, and cannot be partakers with Christ of his glory. Selfish enjoyments will never satisfy the cravings of a soul whom God has qualified for a higher sphere and nobler mission. [Cf: RH 12-12-78 para. 3] p. 135, Para. 3, [1878MS].

That church only is strong that is a working church, whose members feel an individual responsibility to act their part in strengthening, encouraging, and building up the church by their personal efforts. These workers will extend their influence and labors in doing all that they can in every branch of the work. The truth spreads when living, active workers commend it by personal effort, characterized by piety and the beauty of true holiness. [Cf: RH 12-12-78 para. 4] p. 135, Para. 4, [1878MS].

We are a people whom God has favored with special privileges and blessings in making us the depositaries of his law. None of us are to be idlers in the vineyard of the Lord. We are not all qualified to do the same kind of work; all cannot be ministers, to labor in word and doctrine; but there are other parts of the work, fully as important as this even, which have been fearfully neglected. Men and women are needed to act a part in this great work, in spreading the light of truth by circulating our publications. This work has not been taken hold of as it should have been by those who profess the truth. [Cf: RH 12-12-78 para. 5] p. 135, Para. 5, [1878MS].

The larger part of the members of our churches are not working Christians; they are living as if there was no great emergency, no fearful danger of their fellow men losing eternal life. Many fold their hands at ease, yet profess to be followers of Christ. The burden of the work has been left principally upon ministers, while many of the church have stood looking on to see how matters were coming out. There are not only men but women who should set their hearts and minds to become intelligent in regard to the very best manner of working for the Master, qualifying themselves to do that part of the work for which they are best adapted. All will, if connected with God, see something to do, and will do it. They cannot be soldiers in the Lord's army unless they shall obey the call of the Captain and bear responsibilities which someone must bear. [Cf: RH 12-12-78 para. 6] p. 136, Para. 1, [1878MS].

There are fields of missionary labor which have been open for years, calling for workers, and yet many have not seen or realized the

necessity of their doing anything. The work, they thought, was for some others, but not for them. There are hundreds and thousands who can work if they are so disposed. Up to the present time they have done nothing but serve themselves. This class of do-nothings and know-nothings, as far as the work to be done in God's cause is concerned, will never hear the well done from the lips of the Majesty of Heaven. They have not taken any interest in the many branches of the work. They have not learned how to work for the Master to advance his cause in doing to the utmost of their strength and ability to save souls from error and death. I was shown that there must be with men and women a general waking up to the needs of God's cause. The minds of our sisters may be expanded and cultivated. If they are devoted to selfish interests, the soul will be left dwarfed. Emptiness and unrest will be the result. [Cf: RH 12-12-78 para. 7] p. 136, Para. 2, [1878MS].

A solemn responsibility rests upon the ministers of Christ to do their work with thoroughness. Many have left some portions of the work undone because it was not agreeable, expecting the next coming minister to finish it up for them. They had better not engage in the work unless they can bind it off thoroughly, so that it will not ravel out. There are many ministers who do not connect so closely with God that they can feel and realize the wants of the people and give them meat in due season. They should lead the young disciples along wisely and judiciously, step by step, onward and upward, until every essential point has been brought before them. With the burden of the work upon them, it is their duty to lead the people along until they can present every man perfect in Christ. [Cf: RH 12-12-78 para. 8] p. 136, Para. 3, [1878MS].

A mere assent to the truth is not enough. There must be prayerful labor with those who embrace the truth, until they shall be convicted of their sins and shall seek God and be converted. Then they should be instructed in regard to the claims of God upon them in tithes and in offerings. They must learn that the tithing system is binding upon God's people in these last days as truly as it was upon ancient Israel. The tract and missionary work should be presented before them. Nothing should be kept back. But all points of truth should not be given abruptly in the first few lectures; gradually, cautiously, with his own heart imbued with the spirit of the work of God, the teacher should give meat in due season. [Cf: RH 12-12-78 para. 9] p. 136, Para. 4, [1878MS].

Ministers frequently neglect these important branches of the work,-- health reform, spiritual gifts, systematic benevolence, and the great branches of the missionary work. Under their labors large numbers may embrace the theory of the truth, but in time it is found that there are many who will not bear the proving of God. The minister laid upon the foundation, hay, wood, and stubble, which would be consumed by the fire of temptation. Some proved to be gold, silver, and precious stones; these from principle would cling to the truth. But if the teacher of truth had brought these converts along as he should have done, presenting before them the obligation which rested upon them, many who afterward drew back to perdition, might have been saved. [Cf: RH 12-12-78 para. 10] p. 137, Para. 1, [1878MS].

Another minister follows the first, and in the fear of God presents the practical duties, the claims of God upon his people. Some draw

back, saying, "Our minister who brought us the truth did not mention these things. We have been deceived. These things were kept back." And they become offended because of the word. Some will not accept the tithing system; they reject systematic benevolence, and become offended, turn away, and no longer walk with those who believe and love the truth. When the tract and missionary field is opened before them, inviting them to work in it, they answer, "It was not so taught us," and they hesitate to engage in the work. How much better it would be for the cause, if the messenger of truth had faithfully and thoroughly educated these converts in regard to all these essential matters, ever if there were less whom he could number as being added to the church under his labors. [Cf: RH 12-12-78 para. 11] p. 137, Para. 2, [1878MS].

Ministers must impress upon those for whom they labor the importance of their bearing burdens in connection with the work of God. They should be instructed that every department of the work of God should enlist their support and engage their interest. The great missionary field is open to men, and the subject must be agitated, agitated, again and again. The people must understand that it is not the hearers of the word but the doers of the word that will have eternal life. Not one is exempted from this work of beneficence. God requires of all men to whom he imparts the gifts of his grace to communicate, not only of their substance to meet the demands for the time in successfully advancing his truth but to give themselves to God without reserve. [Cf: RH 12-12-78 para. 12] p. 137, Para. 3, [1878MS].

Self-denying benevolence characterized the life of Christ. He came not to seek his own. He identified his interest with the wants of his people. He went about doing good. Our sisters who have hitherto lived for self and have cherished habits of indolence and self-indulgence, can now, through the grace given them, imitate the life of Christ. The exercise of disinterested benevolence will strengthen in their own hearts the principles taught by their divine Master. [Cf: RH 12-12-78 para. 13] p. 137, Para. 4, [1878MS].

God gives regularly and freely to bless man. His gifts are not only rich and munificent but systematic. The light of day, the recurring seasons, the dew and rains causing vegetation to flourish, are blessings of God unceasingly flowing to the children of men. And God requires of those whom he blesses beneficent efforts in conformity to the divine Model. Our liberalities are never to cease; our charities must be regular and constant; and order must be observed in the work. It is not a trait of the natural heart to be beneficent; men must be taught, giving them line upon line and precept upon precept, how to work and how to give after God's order. [Cf: RH 12-12-78 para. 14] p. 137, Para. 5, [1878MS].

We are required to do good and bless others by our labors and prayers as well as by the gift of means. In order to be Christians and to gain Heaven we must imitate the great Exemplar. He cheerfully gave his life to ransom an apostate world. Selfishness and worldliness were condemned by the daily life of Christ; and none of us can live for ourselves and yet enjoy the approval of God. [Cf: RH 12-12-78 para. 15] p. 138, Para. 1, [1878MS].

Our sisters have been too willing to excuse themselves from bearing

responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All cannot go abroad to labor, but all can do something at home. Many occupy their time in needless stitching, and trimming, and ruffling of their own and their children's clothing, and thus lose golden moments in which they might improve their talents by efforts to get the truth before others. We should, as Christians, have an abiding sense that our time, our strength and ability, have been purchased with an infinite price. We are not our own to use our moments in gratifying our fancy and our pride. As children of the light we should diffuse light to others. It should be our study how we may best glorify God, how we can work to save and bless souls for whom Christ died. In working to bless others we shall be gathering strength and courage to our own souls, and shall receive the approval of God. Hundreds of our sisters might be at work today if they would. They should dress themselves and their children with simplicity, in neat and durable garments free from adornment, and devote the time they have spent in needless display to missionary work. Letters may be written to friends at a distance. Our sisters may meet together to consult as to the best manner of labor. Money can be saved to present as an offering to God, to be invested in papers and tracts to send to their friends. Those who are now doing nothing should go to work. Let each sister who claims to be a child of God feel indeed a responsibility to help all within her reach. The noblest of all attainments may be gained through practical self-denial and benevolence for others' good. By Mrs. E. G. White. (*To be continued.*) [Cf: RH 12-12-78 para. 16] p. 138, Para. 2, [1878MS].

I am deeply interested in the Sabbath school work, and have a great desire to see it prosper. The Sabbath school is the place where we learn of God and Christ, and learn to study the Holy Bible. If we would develop Christian characters, we must study the character of Christ, that we may come into full union with him. [Cf: RH 12-12-78 para. 1] p. 138, Para. 3, [1878MS].

It is true greatness, it is nobility of soul and meekness and lowliness of heart, which will bring us into such a position before God that we can receive the finishing touch of immortality, and be translated as was Enoch. But I am afraid many do not appreciate the help which the Sabbath school may be in obtaining these qualities. [Cf: RH 12-12-78 para. 2] p. 138, Para. 4, [1878MS].

Fathers and mothers should so exalt the privileges of the Sabbath school as to take time to see that their children learn their lessons perfectly every Sabbath. They should even take more interest in having these well learned than in having their lessons in the day school properly prepared. In many places this matter is too much neglected. The teachers simply read over the lesson, and when they come to the Sabbath school, allow their pupils to read the answers either from the Bible or lesson paper. This course should never be taken. Every lesson should be thoroughly committed to memory by both teacher and scholar, so that it will be of some benefit to them in after life. [Cf: RH 12-12-78 para. 3] p. 138, Para. 5, [1878MS].

Fathers and mothers, teachers and students, should make the most of

these God given opportunities; for in eternity we shall see that the Sabbath school has been a great instrumentality in the conversion of souls, and in keeping the young from the evils and temptations that exist all around them. [Cf: RH 12-12-78 para. 4] p. 139, Para. 1, [1878MS].

We must seek to become acquainted with God; we must study to understand the Scriptures. Says the Majesty of Heaven, the King of Glory, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." [Cf: RH 12-12-78 para. 5] p. 139, Para. 2, [1878MS].

Many spend much precious time in reading story books. These are entertaining no doubt; but there are very few of them that give any information which will help us to perfect a righteous character, one that will enable us to enjoy that life in the kingdom of God which runs parallel with the life of Jehovah. The time spent in light reading, if devoted to the study of the Sabbath school lesson, would be of infinitely greater benefit to the mind. [Cf: RH 12-12-78 para. 6] p. 139, Para. 3, [1878MS].

A more interesting history than the Bible was never given to the world; and the more we search it, the better we are prepared to appreciate its excellences. It is the privilege of every one of us to know for ourselves that we are following out its instructions. And it is the privilege of each one of us to ask God for his Holy Spirit, for wisdom, for grace, and for moral worth, that we may have a good understanding. If all did this, they would be better prepared to work for themselves and to benefit society; and the knowledge and experience thus gained could be carried over into the new earth. [Cf: RH 12-12-78 para. 7] p. 139, Para. 4, [1878MS].

Now is the time to become acquainted with the Scriptures, to learn how to perfect a Christian character, to be preparing for Heaven by having a close connection with God, that at least we may be crowned with everlasting salvation in the kingdom of God. By Mrs. E. G. White. [Cf: RH 12-12-78 para. 8] p. 139, Para. 5, [1878MS].

I have been shown that many do not take hold of the missionary work because the matter has not been presented before them and urged upon their attention by the ministers who have labored in their behalf. These ministers have neglected one essential part of their duty, and as the result hundreds are indifferent and idle who might be at work had they been more perfectly instructed. [Cf: RH 12-19-78 para. 1] p. 139, Para. 6, [1878MS].

We have no time to lose. Important work is before us, and if we are slothful servants we shall certainly lose the heavenly reward. But few have broad and extensive views of what can be done in reaching the people by personal, interested efforts in a wise distribution of our publications. Many who will not be induced to listen to the truth presented by the living preacher will take up a tract or a paper and peruse it; many things they read meet their ideas exactly, and they become interested to read all it contains. Impressions are thus made upon their minds which they cannot readily forget. The seed of truth has in some cases been buried for years beneath the rubbish of the world, and the pleasing fables that deceived ones have enjoyed. After a

time some earthly sorrow or affliction softens their hearts, and the seed springs up and bears fruit to the glory of God. [Cf: RH 12-19-78 para. 2] p. 139, Para. 7, [1878MS].

Again, many read these papers and tracts and their combativeness is aroused, and they throw the silent messengers from them in a passion. But ideas all new to them have, although unwelcome, made their impression, and as the silent messenger bears the abuse without retaliation there is nothing to feed the anger which has been excited. Again the hand takes up the neglected paper or tract, and the eye is tracing the truthful lines, and again in passion it is thrown from them as their path is crossed. But the mind is not at rest; the abused paper is at last perused, and thus point after point of truth commences its convicting work; step by step the reformation is wrought, self dies, and the warfare and antagonism to the truth is ended. The despised paper or tract is henceforth honored as the means of converting the stubborn heart and subduing the perverse will, bringing it in subjection to Christ. Had the living preacher spoken as pointedly, these persons would have turned from him, and would not have entertained the new and strange ideas brought before them. The papers and tracts can go where the living preacher cannot go, and where if he could go he would have no access to the people, because of their prejudice against the truth. [Cf: RH 12-19-78 para. 3] p. 140, Para. 1, [1878MS].

I have been shown that but few have any correct idea of what the distribution of papers and tracts is doing. The missionary work, in circulating the publications upon present truth, is opening doors everywhere, and preparing minds to receive the truth, when the living preacher shall come among them. The success which attends the efforts of ministers in the field is not due alone to their efforts, but in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice. Thus many are made susceptible to the influence of the truth when it is presented before them. [Cf: RH 12-19-78 para. 4] p. 140, Para. 2, [1878MS].

The tract and missionary field is an extensive one. I have been shown that Eld. S. N. Haskell has been more fully awake to this subject than any of our other ministers, because he has exercised his mind in this department of the work. He has been untiring in his efforts to advance this work, and to have it carried forward with order and method. He has not at all times had the encouragement he should have had from his ministering brethren. He might have accomplished more had he received the cooperation which he could have had and ought to have had. Although discouraged at times as he has seen that but few appreciated the importance of the missionary work, yet he has not given up his efforts, but has returned again and again with new courage and perseverance to urge forward this branch of the work. [Cf: RH 12-19-78 para. 5] p. 140, Para. 3, [1878MS].

The Signs of the Times is our missionary paper; it is doing its work everywhere, and is opening the way for the truth to be more fully presented. This paper has been made a blessing to very many souls. All should feel the deepest interest to have it a spiritual messenger, full of life, and plain, practical truth. In the Christian world there are many starving for the bread of life. The Signs of the Times, laden with rich food, is a feast to many of these who are not of our faith. This

paper should not contain many long articles, but the truth should be prepared with great care and made as attractive as possible. Articles which make sharp thrusts upon other churches are out of place in this paper, for they create prejudice. The truth should be presented in its simplicity, in the meekness of wisdom, having an influence to persuade. The matter should be the very choicest; the language should be chaste, elevating, every word breathing the spirit of Christ. The argumentative and practical combined will make a paper beaming with light, to go forth as a lamp that burneth, as a messenger indeed from Heaven. [Cf: RH 12-19-78 para. 6] p. 140, Para. 4, [1878MS].

Our brethren do not all see and realize the importance of this paper; if they did they would feel greater personal interest to make it intensely interesting, and then to circulate it everywhere. All who have a part to act in the preparation of matter for this pioneer sheet are engaged in a sacred work, and they should be connected with God; they should be pure in heart and life. God can work with them and give them wisdom that they may become intelligent in the knowledge of the truth. God sees the motive of each worker, and will impart his grace in rich measure in accordance with the spirit in which the labor is done. The silent preacher, enriched with precious matter, should go forth on the wings of prayer, mingled with faith, that it may do its appointed work in shedding the light of truth upon those who are in the darkness of error. [Cf: RH 12-19-78 para. 7] p. 141, Para. 1, [1878MS].

Calls are coming in from all directions, not only from persons of our faith, but from those who have become interested by reading our publications; they say, Send us a minister to preach to us the truth. But there is a great want of laborers. We have to answer, There is no man to send among you. Many are obliged to be content with the silent preacher until God shall send them the living messenger. Let all our brethren take this to heart, and by personal effort in faith and hope contribute to the Signs of the Times; for in sending matter that is alive, in speaking by the pen words bearing the holy unction, they are preaching to thousands. Long, dry articles are not wanted for this paper. The great lack of men to go from place to place and preach the word may be in a great degree supplied by tracts and papers, and by intelligent correspondence. [Cf: RH 12-19-78 para. 8] p. 141, Para. 2, [1878MS].

The many scattered all over the land who can seldom have the living preacher may make their meetings very interesting and profitable by selecting a good reader to read appropriate discourses published in our papers and books. You have a large variety to choose from, both doctrinal and practical. You can form a Bible class and search the Scriptures for yourselves, with the aid of our publications, and in this way learn much of present truth. You may present the reasons of our faith to those who shall inquire for them. All should be making the most of the opportunities granted them to become intelligent in the Scriptures. [Cf: RH 12-19-78 para. 9] p. 141, Para. 3, [1878MS].

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have been hitherto dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work, nothing worthy of their especial interest.

Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do. Many have failed to become thoroughly acquainted with the work, because they have felt that it did not concern them. All can, by individual effort, do something. Some can do more than others. All should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications. We meet with young and old who profess to be children of God, yet who have not grown an inch for years. A Christian indeed will grow in knowledge of the truth; and as he is sanctified through the truth he will become more and more like Jesus, and more desirous to save souls, the purchase of his blood. [Cf: RH 12-19-78 para. 10] p. 141, Para. 4, [1878MS].

With many, the rubbish of the world has clogged the channels of the soul. Selfishness has controlled the mind and warped the character. Were the life hid with Christ in God, his service would be no drudgery. If the whole heart were consecrated to God, all would find something to do, and would covet a part in the work. They would sow beside all waters, praying and believing that the fruit would appear. The practical, God fearing workers will be growing upward, praying in faith for grace and heavenly wisdom that they may do the work devolving upon them with cheerfulness and a willing mind. They will seek the divine rays of light that they may brighten the paths of others. Those who are co-laborers with God will have no disposition to engage in the various expedients for amusement; they will not be seeking after happiness and enjoyment. In taking up their work in the fear of God, and doing service for the Master, they will secure the most substantial happiness. Connected with Jesus Christ, they will be wise unto salvation. They will be fruit bearing trees. They will develop a blameless life, a beautiful character. The great work of redemption will be their first consideration. Eating and drinking and dressing, houses and lands, will be secondary matters. The peace of God within will force off the withered or gnarled branches of selfishness, vanity, pride, and indolence. It is faith and practice that makes up the Christian's life. We do not meet the standard of Christianity in merely professing Christ and having our names upon the church book. We should be individual workers for Christ. By personal effort we can show that we are connected with him. [Cf: RH 12-19-78 para. 11] p. 142, Para. 1, [1878MS].

There is a wide field in which our sisters may do good service for the Master in the various branches of the work connected with his cause. Through missionary labor they can reach a class that our ministers cannot. There are noble women who have had moral courage to decide in favor of the truth from the weight of evidence. They have conscientiously accepted the truth. They have tact, perception, and good ability, and will make successful workers for their Master. Christian women are called for. There is work neglected or done imperfectly that could be thoroughly accomplished by the help that sisters can give. There are so many kinds of work too laborious for women, which our brethren are called to engage in, that many branches of missionary work are neglected. Many things connected with different churches are left undone that women, if properly instructed, could attend to. Our sisters might serve as church clerks, and the church business would not be so sadly neglected. There are many other offices connected with the cause of God which our sisters are better qualified to fill than our brethren, and in which they might do efficient

service. [Cf: RH 12-19-78 para. 12] p. 142, Para. 2, [1878MS].

Our sisters can serve as vigilant workers in writing, and drawing out the true feelings of friends who have received our papers and tracts. Very valuable items are brought to light through this means. The writers should not seek for self-exaltation, but to present the truth in its simplicity wherever they shall have an opportunity. The money that has been spent for needless trimmings and useless ornaments should be spent in the purchase of papers and tracts to send to those who are in the darkness of error. The souls saved by their personal efforts will be more precious to them than fashionable dress. The white robes given them by Christ, and the jeweled crown as their reward for their unselfish efforts in the salvation of souls, will be more valuable than needless adornments. The stars in their crowns will shine forever and ever, and will a thousand times repay them for the self-denial and self-sacrifice they have exercised in the cause of God. [Cf: RH 12-19-78 para. 13] p. 142, Para. 3, [1878MS].

Women of firm principle and decided character are needed, women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world. They should feel that they are engaged in an important work in spreading the rays of light which Heaven has shed upon them. Nothing will deter this class from their duty. Nothing will discourage them in the work. They have faith to work for time and for eternity. They fear God, and will not be diverted from the work by the temptation of lucrative situations and attractive prospects. The Sabbath of the fourth commandment is sacredly kept by them, because God has placed his sanctity upon it, and has bidden them to keep it holy. They will preserve their integrity at any cost to themselves. These are the ones whom God can use in the tract and missionary work. These are the ones who will correctly represent our faith, whose words will be fitly spoken, like apples of gold in pictures of silver. These can in many ways do a precious work for God in scattering tracts and judiciously distributing the Signs of the Times. Sisters, God calls you to work in the harvest field and help gather in the sheaves. [Cf: RH 12-19-78 para. 14] p. 143, Para. 1, [1878MS].

Our sisters can show by their self-denial and self-sacrifice, and their willingness to work to the best of their ability, that they believe, and are being sanctified through, the truth. Many need a work of this kind to develop the powers they possess. Our sisters should in no case neglect their husbands and their children, but they can do much without neglecting home duties; and there are many who have not these responsibilities. In the various branches of the missionary work, the modest, intelligent woman may use her powers to the very highest account. Who can have so deep a love for the souls of men and women for whom Christ has died as those who are partakers of his grace? Who can represent the truth and the example of Christ better than Christian women who are practicing the truth in their earnest efforts to bring souls to the light? Who so well adapted to be teachers in the Sabbath schools? With a heart imbued with the love of Christ, teaching the children of her class, praying with them and for them, she may see souls converted. The true mother is adapted to be the true teacher of children. I do not recommend that woman should seek to become a voter or an officer holder; but as a missionary, teaching the truth by epistolary correspondence, distributing tracts and soliciting

subscribers for periodicals containing the solemn truth for this time, she may do very much. In conversing with families, in praying with the mother and children, she will be a blessing. By Mrs. E. G. White. (*To be continued.*) [Cf: RH 12-19-78 para. 15] p. 143, Para. 2, [1878MS].

If those who attend our COLLEGE would become men of influence and power, they must learn to reverence and honor their Creator; if they would obtain a thorough education, they must become acquainted with the Book of all books. This volume contains the jewels of truth that are able to make them wise unto salvation. Concerning this Book, the Majesty of Heaven, who left his royal throne and stooped to the level of humanity that he might elevate the fallen race, has given the injunction: "Search the Scriptures, for in them ye have eternal life, and they are they which testify of me." [Cf: College Record 01-01-78 para. 01] p. 143, Para. 3, [1878MS].

Our COLLEGE is not only a literary institution, where minds are to be educated, but it is a place where character is to be molded. The student should not feel, that, in order to improve his time to the best account, his mind must be exclusively devoted to the study of the sciences. This is but one branch of education. All the powers of mind and body should be trained to accomplish the greatest amount of good. The student should see and feel the importance of building upon the right foundation. He should commence with the fear of the Lord, and be guided by his just and righteous laws. Jesus is the perfect Pattern. His example in a pure and spotless life should be continually presented as a model for the youth. [Cf: College Record 01-01-78 para. 02] p. 144, Para. 1, [1878MS].

Let none of our students who have learned to love and fear God, undervalue the acquisition of this knowledge; for the pen of inspiration has declared that the fear of the Lord lies at the very foundation of all knowledge. He who fears and loves God, and is making it his aim in the strength of God to be brave to duty, will exemplify in his religious life the love, the wisdom, and the power of God. The Pharisaical religionist, whose life contradicts his profession, will be disliked and shunned by those who admire truth, honesty, and integrity; but he who has indeed learned of Jesus, and who manifests in his life the meekness of humility, will, by his deportment and religious life, exert a winning influence upon his associates. No one should feel that in becoming an acknowledged follower of Christ he has taken a position to be ashamed of, or that he should wish to hide. This would evidence weakness of moral character, and cowardice. To be connected with the God of Heaven is to be allied to the richest and mightiest sovereign that ever held a scepter. To be sons and daughters of the Almighty, is to bear relationship to the King over all kings, the Monarch of the heavens and the earth. This is the highest exaltation. [Cf: College Record 01-01-78 para. 03] p. 144, Para. 2, [1878MS].

The young should not be left to themselves, to think and act independently. They should be guided by the counsel of those of experience. The youth are every day sowing seed in the field of life; and what will the harvest be? All are weaving for themselves a web of habits, which, when once formed, will task the strength to break. How important, then, that the influence exerted over the youth be such as will promote health, prosperity, and peace of mind. Many a youth has, in a critical moment, balanced in the wrong direction for want of

kindly sympathy and encouraging words. There is, with almost every youth, a turning-point in life, from which he will either rise in moral worth or sink to a low level. The influence thrown around youth at these critical points in life, determines the character which they shall develop for time; and their destiny for eternity. [Cf: College Record 01-01-78 para. 04] p. 144, Para. 3, [1878MS].

If the youth choose the society of those whose characters have been cast in an inferior mold, if they indulge in the reading of the cheap sensational stories and impure books which are scattered through the land like autumn leaves, their minds will have the inferior, impure cast of that upon which they feed. Impure objects and impure thoughts will exert a blackening influence upon the soul. This class may repent, they may deeply mourn over their past education, but marks of the stain will be left upon the character; unhallowed thoughts once cherished cannot be entirely banished at will. [Cf: College Record 01-01-78 para. 05] p. 144, Para. 4, [1878MS].

Thorough education comprises not only literary attainments, but a knowledge of proper behavior. Students who leave their homes to attend school should not cast off all feeling of restraint, because no watchful parental eye is upon their going out and coming in. They should feel that self-control is even more necessary than when at home, and that they must have maturity of judgment with regard to the propriety of their acts. As they progress in knowledge, they should cultivate refinement of manners. Those who are satisfied with a knowledge of the sciences merely, are obtaining a one-sided education. [Cf: College Record 01-01-78 para. 06] p. 145, Para. 1, [1878MS].

The sons of the wealthy are generally more difficult to restrain than the sons of poor men. Rich men's sons frequently say, by their deportment, "You must be careful how you deal with me. I am a rich man's son, and shall do as I please." But in reality those students who feel that their importance is increased by the money and lands of their fathers, are continually developing the fact that they need an education in refinement and common politeness. Money, houses, and lands cannot purchase for them well developed, refined characters, which will raise the possessors in moral value in society, and elevate them in the estimation of God. It is not wealth nor standing that makes the man; it is moral worth. [Cf: College Record 01-01-78 para. 07] p. 145, Para. 2, [1878MS].

Many of the colleges in our land are places where, by association with fellow-students, the youth are in danger of becoming immoral and depraved. The mind that is left open to temptation is not in a fit condition to reach high attainments in intellectual culture. Youth who are restless and dissatisfied unless they can be engaged in frivolous and delusive pleasure, use their God given capabilities in a manner that will never bring them returns of good; for the end will be mental imbecility. Those who allow the lower passions, appetite, selfishness, and pride, to govern them, will violate every law of their natures, and sink lower and lower in moral degradation. [Cf: College Record 01-01-78 para. 08] p. 145, Para. 3, [1878MS].

God forbid that Battle Creek COLLEGE should retain this class of students. One person of this stamp would demoralize scores of youth, and would be a blot upon the school. Youth are sent from the parental

home to our COLLEGE to be so educated and disciplined that they may come forth with well-balanced minds as well as intellectual culture; that the moral and spiritual nature may be enlightened and elevated by the discipline of intellectual studies, and the influence of the religious helps which surround them at Battle Creek. This is the work which our COLLEGE is designed to accomplish. We are willing that the whole world should know, not only that our youth are educated in the sciences, but that they have continually kept before them the importance of obtaining a knowledge of the laws of God, and of rendering obedience to them. [Cf: College Record 01-01-78 para. 09] p. 145, Para. 4, [1878MS].

Proper associations are of the highest importance to the youth. They should not be left to choose associates who will lower their standard of integrity. The friendship of such has a stealthy influence assimilating to their own deficient characters those who associate with them. On the other hand, if the associates of our youth are persons of good minds and sound principles, they will, by their conscious and unconscious influence, greatly benefit those brought in contact with them. The powers of the mind will be invigorated. Pure thoughts, words, and actions will have a telling influence, elevating in its tendency. [Cf: College Record 01-01-78 para. 10] p. 145, Para. 5, [1878MS].

Good habits are of untold value to young men and women. Their circumstances may be ever so lowly, but if they grow up thoughtful, industrious, virtuous, and discreet, their course will be steadily upward. They will be useful in society, trustworthy, and honorable; they will not be easily beguiled from the path of uprightness. The valuable habits which they have formed will bring around them friends whose influence will strengthen the bonds of virtue and principle. Youth who have made good habits the foundation-stone of character will not be rocked by the storms of temptation. They may be chaste like Joseph, meek like Moses, and have the wisdom possessed by Solomon. They will be safe anywhere, in city or country, counting-room or COLLEGE. They may be and accomplish anything; for they are [Cf: College Record 01-01-78 para. 11] p. 146, Para. 1, [1878MS].

On Sunday, June 23, 1878, I spoke in the Methodist Church of Salem, Oregon, on the subject of temperance. The attendance was unusually good, and I had freedom in treating this, my favorite subject. I was requested to speak again in the same place on the Sunday following the campmeeting, but was prevented by hoarseness. On the next Tuesday evening, however, I again spoke in this church. Many invitations were tendered me to speak on temperance in various cities and towns of Oregon, but the state of my health forbade my complying with these requests. (4T 290-291) [Cf: Loma Linda Messages p. 237 para. 03] p. 146, Para. 2, [1878MS].

(417) Early in August, 1878, we visited Boulder City, Colorado, and beheld with joy our canvas meeting-house, where Elder Cornell was holding a series of meetings. The tent had been loaned to hold temperance meetings in, and, by special invitation, I spoke to a tent full of attentive hearers. Though wearied by my journey, the Lord helped me to successfully present before the people the necessity of practising strict temperance in all things. (4T 297) [Cf: Loma Linda Messages p. 237 para. 04] p. 146, Para. 3, [1878MS].

Temperance Song Appreciated. Sunday evening (June 23) I spoke in the Methodist church upon the subject of Christian Temperance. We had a good audience. The choir sang a most appropriate song upon the subject of temperance. The organist was a most accomplished performer. I had freedom in speaking and all gave the deepest attention. After I ceased speaking the choir sang again, "The song of the Reapers." The voices and organ blended, rich and clear, in perfect harmony.--Letter 32, 1878. (To James White, June 24, 1878, from Salem, Oregon.) [Cf: Unpublished Manuscripts, Volume 2 p. 29 para. 1] p. 146, Para. 4, [1878MS].

Mrs. White's Address. 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: Pamphlet 069 p. 6 para. 01] p. 146, Para. 5, [1878MS].

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 those 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: Pamphlet 069 p. 6 para. 02] p. 147, Para. 1, [1878MS].

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: Pamphlet 069 p. 6 para. 03] p. 147, Para. 2, [1878MS].

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: Pamphlet 069 p. 7 para. 01] p. 147, Para. 3, [1878MS].

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: Pamphlet 069 p. 7 para. 02] p. 147, Para. 4, [1878MS].

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: Pamphlet 069 p. 8 para. 01] p. 148, Para. 1, [1878MS].

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: Pamphlet 069 p. 9 para. 01] p. 148, Para. 2, [1878MS].

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 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: Pamphlet 069 p. 9 para. 02] p. 148, Para. 3, [1878MS].

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 lake-side, 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 surround us. Such scenes should be sacredly regarded by us, and should bring joy and gladness to our hearts. [Cf: Pamphlet 069 p. 10 para. 01] p. 149, Para. 1, [1878MS].

The deceiver of souls is constantly at work seeking to divert the minds of those who have not a knowledge of God in his created works, from the beautiful things in nature, and cause them to regard with indifference the manifold blessings with which their heavenly Father has surrounded them. Satan suggests to their minds the thought that God is a stern judge, to be regarded with utmost dread, that his severe justice is tyranny. The pitying love of God is thrust from their minds, and their hearts are set in defiance of their Maker. He who is their very best friend is regarded as watching and spying upon their actions, and registering them in his book of records, taking satisfaction in pouring out his wrath upon their offending heads. [Cf: Pamphlet 069 p. 10 para. 02] p. 149, Para. 2, [1878MS].

But Paul, in his Epistle to the Hebrews, has said, "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of Him with whom we have to do." This he presents to us as an encouragement rather than a discouragement: "Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession; for we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come [not with cringing fear, but] boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Cf: Pamphlet 069 p. 11 para. 01] p. 149, Para. 3, [1878MS].

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: Pamphlet 069 p. 12 para. 01] p. 150, Para. 1, [1878MS].

Christ makes the necessities of his children his own personal interest. He regards any slight or neglect of his brethren as a slight to himself, and a benefit conferred upon the humblest of them, as if it were conferred upon himself. He says, "I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: Pamphlet 069 p. 12 para. 02] p. 150, Para. 2, [1878MS].

He whom Providence has blessed with plenty, but who padlocks the door of his heart, to keep back all generous impulses, that would find expression in deeds of charity and kindness, will hear from the lips of the Master the solemn words, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in. . . . Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." [Cf: Pamphlet 069 p. 12 para. 03] p. 150, Para. 3, [1878MS].

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: Pamphlet 069 p. 13 para. 01] p. 150, Para. 4, [1878MS].

God calls for earnest workers. The physical and the spiritual health suffer from inaction. The idler in the vineyard, he who lives for self-alone, is ever dissatisfied with himself and with others; the gloom and chill of discontent are mirrored upon his countenance. But he who is drawn out of, and away from, self, who, like his Master, identifies himself with suffering humanity, will be softened and refined by the exercise of sympathy for others. Courtesy, patience, and gentleness will characterize such a one, and will make his presence a continual joy and blessing. His countenance will shine with the luster of true benevolence. [Cf: Pamphlet 069 p. 13 para. 02] p. 150, Para. 5, [1878MS].

Those who labor hardest to secure their own happiness are miserable. Those who forget self in their interest for others have reflected back upon their own hearts the light and blessings they dispense to them. It is our duty to work for Christ; all that we possess is given us by him. If it were not for his advance capital of grace, we should have nothing to improve. All that we have is given us on trust. Yet when he rewards us with his approval, it is as though the merit were our own: "Well done, good and faithful servant." It is not the greatness of the work which we do, but the love and fidelity with which we do it, that wins the approval of the Saviour. It is the use which we make of our talents which determines our woe or weal. We may have faith to remove, mountains, and understand all mysteries, and give our bodies to be burned, yet without charity--that love which finds utterance in good works, that feeds the hungry, clothes the naked, and visits the afflicted--we are "as sounding brass or a thinking cymbal." [Cf: Pamphlet 069 p. 13 para. 03] p. 151, Para. 1, [1878MS].

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: Pamphlet 069 p. 14 para. 01] p. 151, Para. 2, [1878MS].

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: Pamphlet 069 p. 14 para. 02] p. 151, Para. 3, [1878MS].

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: Pamphlet 069 p. 15 para. 01] p. 152, Para. 1, [1878MS].

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: Pamphlet 069 p. 15 para. 02] p. 152, Para. 2, [1878MS].

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: Pamphlet 069 p. 15 para. 03] p. 152, Para. 3, [1878MS].

"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: Pamphlet 069 p. 16 para. 01] p. 152, Para. 4, [1878MS].

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: Pamphlet 069 p. 16 para. 02] p. 152, Para. 5, [1878MS].

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith! Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" [Cf: Pamphlet 069 p. 16 para. 03] p. 152, Para. 6, [1878MS].

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: Pamphlet 069 p. 17 para. 01] p. 153, Para. 1, [1878MS].

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: Pamphlet 069 p. 17 para. 02] p. 153, Para. 2, [1878MS].

"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: Pamphlet 069 p. 17 para. 03] p. 153, Para. 3, [1878MS].

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: Pamphlet 069 p. 18 para. 01] p. 153, Para. 4, [1878MS].

Jesus had warned him that he would not bear the test in the hour of his Lord's humiliation and trial. Peter was greatly grieved that Jesus should doubt the truth of his ardent assertion that he would go to prison or to death for the sake of his Lord. But that very night, when the dear Saviour most needed the sympathy and support of his disciples, Peter denied him with cursing and swearing. The pitying, forgiving look of Jesus recalled the disloyal disciple to his senses, and broke his heart with an unspeakable grief and remorse. [Cf: Pamphlet 069 p. 18 para. 02] p. 153, Para. 5, [1878MS].

He went out into the darkness, and wandered he cared not whither. At length he found himself in Gethsemane, and falling prostrate upon the spot where Jesus had lately bowed in the hours of his agony, pressed his face upon the sod that had been moistened by the bloody sweat of his Master. There he wept bitterly, sincerely repented, and became a converted man. [Cf: Pamphlet 069 p. 19 para. 01] p. 154, Para. 1, [1878MS].

Peter's reformation was so far accepted by Christ that after his resurrection he made special mention of him, sending him a message that he should see him in Galilee. How thoughtful and considerate this act of the Saviour! He who had been tempted like as we are tempted, understood the humiliation of Peter, and mentioned his name among the first in his message, to evidence to the sorrowing disciple that his Master remembered and acknowledged him, notwithstanding his surprising apostasy. [Cf: Pamphlet 069 p. 19 para. 02] p. 154, Para. 2, [1878MS].

Soon after this, Jesus revealed himself to Peter. At the Sea of Galilee he prepared food for him and his two brethren, John and James, and called them from their occupation on the water, saying, "I will make you fishers of men." Jesus did not cast Peter off; but as he had three times denied his Master, he tested his loyalty by three times putting to him the question, "Simon, son of Jonas, lovest thou me?" Three times the answer came, not in the old proud and boastful manner,

but in subdued and earnest tones from a humble heart, and quivering lips: "Yea, Lord, thou knowest that I love thee." [Cf: Pamphlet 069 p. 19 para. 03] p. 154, Para. 3, [1878MS].

Jesus re-instated Peter in his former position of trust. He gave him the commission, "Feed my lambs," and the twice-repeated injunction, "Feed my sheep." The naturally impetuous and overbearing Peter, who once repulsed the mothers that came to Christ bringing their little children to receive his blessing, now that he was converted, was prepared to nurse the lambs of the Master's fold, as well as to care for the more experienced sheep. Here we see the defeat of Peter turned into a victory. [Cf: Pamphlet 069 p. 20 para. 01] p. 154, Para. 4, [1878MS].

Christ had once said to him, "When thou art converted, strengthen thy brethren." Peter was now prepared for the important work of trust which our Lord gave him. He was no longer boastful and self-confident, having no patience with those whom he thought weaker and less zealous than himself. An abiding sense of his disgraceful fall prepared him to be compassionate toward the weak and erring. With humble gratitude he would recall and relate his experience concerning his fall, and the pitying love of his Master in forgiving his apostasy, accepting his repentance, establishing him again in his confidence, and trusting him with a more responsible work than had previously been given him. [Cf: Pamphlet 069 p. 20 para. 02] p. 155, Para. 1, [1878MS].

This 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: Pamphlet 069 p. 21 para. 01] p. 155, Para. 2, [1878MS].

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: Pamphlet 069 p. 21 para. 02] p. 155, Para. 3, [1878MS].

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: Pamphlet 069 p. 22 para. 01] p. 155, Para. 4, [1878MS].

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: Pamphlet 069 p. 22 para. 02] p. 156, Para. 1, [1878MS].

Jesus offers man his divine aid, to help him in overcoming the temptations of Satan on the points of appetite and passion. Such love as this cannot be measured. The afflicted, the desponding and weary are invited to come to the Saviour with all their griefs and burdens. If they will place their hands confidingly in his, he will cling to them more firmly than they can cling to him. He will lead them safely, and preserve them from stumbling; no one ever raised a hand to Christ for help in vain. [Cf: Pamphlet 069 p. 22 para. 03] p. 156, Para. 2, [1878MS].

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: Pamphlet 069 p. 23 para. 01] p. 156, Para. 3, [1878MS].

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: Pamphlet 069 p. 23 para. 02] p. 156, Para. 4, [1878MS].

God is not pleased to have us pass our lives in despondency and gloom, magnifying every trouble that visits us. By so doing we not only make ourselves miserable, but cloud the happiness of those around us. We should not search out, and linger over, the dark shadows in our life experience, but rather open our eyes, and arouse our senses to see and appreciate the many blessings surrounding us, which should make us not only grateful but very happy. [Cf: Pamphlet 069 p. 24 para. 01] p. 157, Para. 1, [1878MS].

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: Pamphlet 069 p. 24 para. 02] p. 157, Para. 2, [1878MS].

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: Pamphlet 069 p. 25 para. 01] p. 157, Para. 3, [1878MS].

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: Pamphlet 069 p. 25 para. 02] p. 157, Para. 4, [1878MS].

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: Pamphlet 069 p. 25 para. 03] p. 157, Para. 5, [1878MS].

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: Pamphlet 069 p. 26 para. 01] p. 158, Para. 1, [1878MS].

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: Pamphlet 069 p. 26 para. 02] p. 158, Para. 2, [1878MS].

Many parents cause their children to be involuntary commandment breakers. They leave them to come up, following their own inclinations, and studying their own pleasure. The weary mother toils under her own burdens, and also those burdens which her children, and especially her daughters, should help her to bear. Her spirit groans because of the

utter want of sympathy and assistance manifested toward her by her daughters, who are selfish, willful, caring only for their own ease and gratification. Both sons and daughters seem bent only upon their own pleasure, thinking and caring little for their parents. [Cf: The Health Reformer 02-01-78 para. 01] p. 158, Para. 3, [1878MS].

This class of youth continually transgress the first four commandments, enjoining upon them supreme love to God, and also the last six, which point out their duty to their fellow-creatures. God has enjoined duties and responsibilities upon every son and daughter of Adam, and the child who is brought up to be useful, to assist his parents, and to follow some stated occupation, is much happier than the idler. He escapes many temptations to sin which beset the latter, and he matures at length into an earnest, active worker, whose capabilities have been thoroughly cultivated and made valuable by the system and discipline of early life. [Cf: The Health Reformer 02-01-78 para. 02] p. 158, Para. 4, [1878MS].

The physical and mental growth of the youth of this age is in a great degree retarded or dwarfed by their intemperate habits. In eating, drinking, studying, in their amusements and occupations, there is a tendency to excess, irregularity, and demoralization. The training, or lack of training, at home and in school, only makes the evil worse, and prepares the young man for more decided vices, and the young woman for the follies and abuses of fashionable life. [Cf: The Health Reformer 02-01-78 para. 03] p. 159, Para. 1, [1878MS].

All this might be, as a rule, avoided, did the parents but see their duty plainly, and perform it unflinchingly. When children are young, it is a comparatively easy matter to direct their minds into proper channels, to systematize their daily pursuits, to teach them order and regularity, and to instill into their minds and hearts a proper sense of their responsibility to God and to their fellow-creatures. But when the habits are formed, the inclinations bent in the wrong direction, the evil seed sown in the mind, it is almost impossible to mold the character anew. [Cf: The Health Reformer 02-01-78 para. 04] p. 159, Para. 2, [1878MS].

The gravest responsibilities therefore rest upon fathers and mothers while their children are growing up around them, subject to their influence and will. With fear and trembling, and much earnest prayer, should they fulfill the trust which God has given them. In the rush and hurry of business, parents, and especially fathers, are too apt to neglect the young family growing up in their homes. They seem to think that if the children are well fed, clothed, and sent to school; *their* duty is fully performed. The mother is presumed to attend to all matters pertaining to moral discipline; and if she fails in this, the children grow up untutored, erratic, and indolent. [Cf: The Health Reformer 02-01-78 para. 05] p. 159, Para. 3, [1878MS].

Children, in their early training, need the firm, restraining influence of the father, combined with the gentle, sympathetic love of the mother, in order to perfect noble characters, and be fitted for the grave duties of life. [Cf: The Health Reformer 02-01-78 para. 06] p. 159, Para. 4, [1878MS].

Money, houses, lands, and merchandise, all sink into insignificance

when compared with the importance of properly educating and directing the mental, moral, and physical forces of our children. It is of little consequence whether we leave them large or small possessions, compared with the importance of giving them well-developed characters, unswerving rectitude, and noble purpose. Such a legacy is more precious than treasures of gold, and will never depreciate in value. No accident, nor time, nor change can affect it. Property may be swept away; but this sacred legacy remains untarnished, and will win for its possessor untold riches in the eternal future. [Cf: The Health Reformer 02-01-78 para. 07] p. 159, Para. 5, [1878MS].

There is a positive necessity for parents to combine their human efforts with divine power in the management of their children, if they would secure to them the noblest virtue, purity of motives, and a high sense of honor, as the ruling principles of their lives. This would elevate the standard of morality in families. But the great excuse which parents give for neglecting the moral culture of their children is want of time. If mothers would dispense with the endless dressing, stitching, and visiting imposed upon them by fashionable life, they would find many hours gained for association with, and training of, their children. They would then find time to become acquainted with their individual temperaments and characters, and learn how best to manage them to secure the desired results. They would lose, in a great measure, the irritability caused by many conflicting interests, and which too often renders them unfit to deal with their children. [Cf: The Health Reformer 02-01-78 para. 08] p. 159, Para. 6, [1878MS].

The minds of many women are exercised almost entirely upon fashion and display; their inventive powers are daily taxed to prepare new dishes to tempt the appetite; and all their Heaven-given intelligence subverted to meet the demands of a false and demoralized state of society. This bondage of custom in which women are held, robs children of their God-given rights, casts them, morally feeble, and incapable, upon the world, to be overtaken by intemperance and crime. [Cf: The Health Reformer 02-01-78 para. 09] p. 160, Para. 1, [1878MS].

Children are coming up all over our land without self control, with no fixed principles, no stability, and no religion. They drift into society, form evil associations, become familiar with sin, repudiate the counsel of parents, and rush headlong into vice. Oh, that parents would arouse to a sense of their dangerous negligence toward the children that God has given them to rear to his glory. Oh, that they would determine to press back the baleful influences that are driving our youth to destruction. Oh, that they would realize of how little importance is the amassing of wealth, the friendship of the world, the dictates of fashion, compared with the sacred duty of rearing their children in the fear of God, and to take their places on the side of Right and Reform. [Cf: The Health Reformer 02-01-78 para. 10] p. 160, Para. 2, [1878MS].

God gives man no permission to violate the laws of his being. But man, through yielding to Satan's temptations to indulge intemperance, brings the higher faculties in subjection to the animal appetites and passions, and when these gain the ascendancy, man, who was created a little lower than the angels, with faculties susceptible of the highest cultivation, surrenders to the control of Satan. And he gains easy access to those who are in bondage to appetite. Through intemperance,

some sacrifice one-half, and others two-thirds, of their physical, mental, and moral powers. Those who would have clear minds to discern Satan's devices, must have their physical appetites under the control of reason and conscience. The moral and vigorous action of the higher powers of the mind is essential to the perfection of Christian character. [Cf: The Health Reformer 03-01-78 para. 01] p. 160, Para. 3, [1878MS].

The ignorance that has prevailed in regard to God's law in our physical nature, is deplorable. Intemperance of any kind is a violation of the laws of our being. Imbecility is prevailing to a fearful extent. Sin is made attractive by the covering of light which Satan throws over it, and he is well pleased when he can hold the Christian world in their daily habits under the tyranny of custom. Those who allow appetite to govern them are, in many of their habits, elevated but little above the heathen. Satan is constantly drawing the people from saving light, to custom and fashion, irrespective of physical, mental, and moral health. The great enemy knows that if appetite and passion predominate, health of body and strength of intellect are sacrificed upon the altar of self-gratification, and man is brought to speedy ruin. If enlightened intellect holds the reins, controlling the animal propensities and keeping them in subjection to the moral powers, Satan well knows that his power to overcome with his temptations is very small. [Cf: The Health Reformer 03-01-78 para. 02] p. 160, Para. 4, [1878MS].

In our day, people talk of the "Dark Ages," and boast of progress. But with this progress wickedness and crime do not decrease. We deplore the absence of natural simplicity, and the increase of artificial display. Health, strength, beauty, and long life, which were common in the so-called "Dark Ages," are rare now. Nearly everything desirable is sacrificed to meet the demands of fashionable life. Many are working out for themselves, through this violation of the laws of their being, physical suffering, and mental and moral feebleness. [Cf: The Health Reformer 03-01-78 para. 03] p. 160, Para. 5, [1878MS].

Through his devices, Satan has, in many respects, made the domestic life one of care and complicated burdens, in order to meet the demands of fashion. His purpose in doing this is to keep minds so fully occupied with the things of this life that they can give but little attention to their highest interest. Intemperance in eating, and extravagance in dressing, have so engrossed the minds of the Christian world that they do not take time to become intelligent in regard to the laws of their being, that they may obey them. [Cf: The Health Reformer 03-01-78 para. 04] p. 161, Para. 1, [1878MS].

If we would see the standard of virtue and godliness exalted, we, as Christians, have a work devolving upon us individually to control appetite, the indulgence of which counteracts the force of truth, and weakens moral power to resist and overcome temptation. As Christ's followers, we should, in eating and drinking, act from principle. When we obey the injunction of the apostle, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," thousands of dollars which are now sacrificed upon the altar of hurtful lust will flow into the Lord's treasury. [Cf: The Health Reformer 03-01-78 para. 05] p. 161, Para. 2, [1878MS].

Many who are held by Satan under the power of slavish appetite, are the professed followers of Christ. They profess to worship God, while appetite is their god. Their unnatural desires for hurtful indulgences are not controlled by reason or judgment. Those who are slaves to tobacco will see their families suffering for the conveniences of life, and for necessary food; yet they have not the power of will to forego their tobacco. The clamors of appetite prevail over natural affection, and this brute passion controls them. The cause of Christianity, and even humanity, would not in any case be sustained, if dependent upon those in the habitual use of tobacco and liquor. If they had means to use in only one direction, the treasury of God would not be replenished, but they would have their tobacco and liquor. [Cf: The Health Reformer 03-01-78 para. 06] p. 161, Para. 3, [1878MS].

It is impossible for such men to realize the binding claims and holiness of the law of God; for the brain and nerves are deadened by the use of this narcotic. They cannot value the atonement, or appreciate the worth of immortal life. The indulgence of fleshly lusts wars against the soul. The apostle, in the most impressive language, addresses Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." If the body is saturated with liquor and defiled by tobacco, it is not holy and acceptable to God. Satan knows that it cannot be, and for this reason he brings his temptations to bear upon the point of appetite, that he may bring us into bondage to this propensity, and thus work the ruin of thousands. [Cf: The Health Reformer 03-01-78 para. 07] p. 161, Para. 4, [1878MS].

The Jewish sacrifices were all examined with careful scrutiny to see if any blemish was upon them, or if they were tainted with disease; and the least defect or impurity was a sufficient reason for the priests to reject them. The offering must be sound and valuable. The apostle has in view the requirements of God upon the Jews in their offerings when he in the most earnest manner appeals to his brethren to present their bodies a living sacrifice. Not a diseased, decaying offering, but a living sacrifice, holy and acceptable unto God. [Cf: The Health Reformer 03-01-78 para. 08] p. 161, Para. 5, [1878MS].

Many come to the house of God in feebleness, and many come defiled by the indulgence of their own appetite. Those who have degraded themselves by wrong habits, when they assemble for the worship of God, give forth such emanations from their diseased bodies as to be disgusting to those around them. And how offensive must this be to a pure and holy God. [Cf: The Health Reformer 03-01-78 para. 09] p. 162, Para. 1, [1878MS].

A large proportion of all the infirmities that afflict the human family, are the results of their own wrong habits, because of their willing ignorance, or of their disregard of the light which God has given in relation to the laws of their being. It is not possible for us to glorify God while living in violation of the laws of life. The heart cannot possibly maintain consecration to God while lustful appetite is indulged. A diseased body and disordered intellect, because of continual indulgence in hurtful lust, make sanctification of the body and spirit impossible. The apostle understood the importance of the healthful conditions of the body for the successful perfection of Christian character. He says, "I keep under my body, and bring it into

subjection; lest that by any means, when I have preached to others, I myself should be a castaway." He mentions the fruit of the Spirit, among which is temperance. "And they that are Christ's have crucified the flesh, with the affections and lusts." [Cf: The Health Reformer 03-01-78 para. 10] p. 162, Para. 2, [1878MS].

The Mount of Offense. In the days of Christ there were still to be seen opposite the Kidron, on the southern eminence of the Mount of Olives, huge stones, and relics of heathen temples and altars. This debris was in sight of the temple of God, and seemed to defiantly confront it. King Solomon had built those heathen sanctuaries during the time of his departure from God, and though they had subsequently been destroyed, their remnants were still remaining as memorials of his apostasy. During Josiah's reign, unsightly blocks of wood and stone were to be seen peering through the myrtle and olive groves. [Cf: The Health Reformer 04-01-78 para. 01] p. 162, Para. 3, [1878MS].

Josiah had read to priests and people the book of the law found in the side of the ark in the house of God. His sensitive conscience was deeply stirred as he saw how far the people had departed from the requirements of the covenant they had made with God. He saw that they were indulging appetite to a fearful extent, and perverting their senses by the use of wine. Men in sacred offices were frequently incapacitated for the duties of their positions, because of their indulgence in wine. [Cf: The Health Reformer 04-01-78 para. 02] p. 162, Para. 4, [1878MS].

Appetite and passion were fast gaining the ascendancy over the reason and judgment of the people, till they could not discern that the retribution of God would follow upon their corrupt course. Josiah, the youthful reformer, in the fear of God demolished the profane sanctuaries and hideous idols built for heathen worship, and the altars reared for sacrifices to heathen deities. Yet there were still to be seen in Christ's time the memorials of the sad [Cf: The Health Reformer 04-01-78 para. 03] p. 162, Para. 5, [1878MS].

Solomon, at the age of eighteen years, commenced his reign upon the throne of his father, David. He felt his need of strength from God. He asked for it humbly, and it was given to him. When he, at this early age, assumed the reins of government, he was cautious and distrustful of himself. He placed great confidence in the men who had wisely sustained his father, and deferred to their counsel. He did not feel competent to fill so responsible a position without the aid of wiser and more experienced heads. [Cf: The Health Reformer 04-01-78 para. 04] p. 162, Para. 6, [1878MS].

God perceived the desire of Solomon to walk with integrity before him, and to deal justly with his people, and, in a dream, asked what he should give him. And Solomon, after recounting the goodness of God to him, and to his father David, answered the Lord, saying, "I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?" [Cf: The Health Reformer 04-01-78 para. 05] p. 163, Para. 1, [1878MS].

The Lord was pleased with Solomon's answer, because, instead of asking any personal favor for himself, he asked for power to guide his people aright. God said unto Solomon, "Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." [Cf: The Health Reformer 04-01-78 para. 06] p. 163, Para. 2, [1878MS].

Solomon's youth was illustrious, because he was connected with Heaven, and made God his dependence and his strength. God has called him Jedediah, which, interpreted, means The Beloved of God. He had been the pride and hope of his father, and well beloved in the sight of his mother. He had been surrounded by every worldly advantage that could improve his education and increase his wisdom. But, on the other hand, the corruption of court life was calculated to lead him to love amusement and the gratification of his appetite. He never felt the want of means by which to gratify his desires, and never had need to exercise self-denial. [Cf: The Health Reformer 04-01-78 para. 07] p. 163, Para. 3, [1878MS].

Notwithstanding all these objectionable surroundings, the character of Solomon was preserved in purity during his youth. God's angel could talk with him in the night season; and the divine promise to give him understanding and judgment, and to fully qualify him for his responsible work, was faithfully kept. In the history of Solomon we have the assurance that God will do great things for those who love him, who are obedient to his commandments, and trust in him as their surety and strength. [Cf: The Health Reformer 04-01-78 para. 08] p. 163, Para. 4, [1878MS].

Many of our youth suffer shipwreck in the dangerous voyage of life, because they are self-confident and presumptuous. They follow their inclinations, and are allured by amusements, and indulgence of appetite, till habits are formed which become shackles, impossible for them to break, and which drag them down to ruin. Their once bright hopes and prospects are wrecked, and they are held in the veriest bondage to Satan. If the youth of our day would, like young King Solomon, feel their need of heavenly wisdom, and seek to develop and strengthen their higher faculties, and consecrate them to the service of God, their lives would show great and noble results, and bring pure and holy happiness to themselves and many others. [Cf: The Health Reformer 04-01-78 para. 09] p. 163, Para. 5, [1878MS].

Those who do not make God their trust, but indulge their animal passions and appetites, are gradually overcome entirely by their evil propensities: their moral powers become enfeebled; they are unable to discriminate between right and wrong; and Satan takes advantage of this to lead them into carrying forward his work. Thus God is robbed of the service due him, and society is deprived of the benefits which would follow the proper use of the endowments which God has bestowed upon them to use for his glory. This debasement of the higher qualities of the mind to the slavery of appetite and passion is a bondage more to be

dreaded than prisons and fetters. [Cf: The Health Reformer 04-01-78 para. 10] p. 163, Para. 6, [1878MS].

God made man in his own image for high and noble purposes, such as are the delight of angels. If he connects with Heaven, the wisdom of Heaven will be given him, as in the case of Solomon in the years of his youth and purity. Continual dependence upon God, and obedience to him, will prevent man from imitating the example of Solomon in his mature years, when evil associates and unsanctified connections led him into apostasy and ruin. If the youth are connected with Heaven they will be able to discern evil from good, and to penetrate the specious appearance with which vice hides its hideousness. They will carefully consider every step they take, realizing that it can never be retraced, and that when they are once led astray by the deceitful devices of sin, they are weakened in principle, and are in double danger of again becoming the victims of temptation. [Cf: The Health Reformer 04-01-78 para. 11] p. 164, Para. 1, [1878MS].

The thought of our responsibility to God should be the strongest safeguard to finite minds. It is a solemn thought that our individual being is inseparably bound to the infinite God. Christ, our Saviour, has, by the sacrifice of his own life, brought to man, who was feeble in moral power, divine strength, that, through his name and merits, man might become, even in this life, little less than the angels of God. Whatever course we may choose to pursue, so long as we possess our reason we can never cease to be responsible to God for our words and deeds. [Cf: The Health Reformer 04-01-78 para. 12] p. 164, Para. 2, [1878MS].

It is the basest ingratitude to accept the favors and blessings of God with the indifference of dumb brutes, without making any acknowledgment of his goodness, or meeting the claims he has upon us. Our faculties are given us to be used in the work of God; and if we answer this purpose of our existence, still more important work will be intrusted to us; we shall be co-laborers with the Creator of the universe, ambassadors for Christ. We shall be elevated above the taint of selfishness and moral defilement; and the thought that we are living for a grand and noble purpose, fulfilling the design of our being, will make us earnest, cheerful, and strong under all discouragements and difficulties. [Cf: The Health Reformer 04-01-78 para. 13] p. 164, Para. 3, [1878MS].

The mental and moral powers of Solomon in his early life were unequalled by those of any king that ever sat upon an earthly throne. His wise rule was the praise of all nations; and his purity and goodness enshrined him in the hearts of all his people. The fear of the Lord, and a right connection with him, does not disqualify men for dealing with people of different minds and temperaments, but, on the other hand, does much toward qualifying them for the most important posts of responsibility in this life. [Cf: The Health Reformer 04-01-78 para. 14] p. 164, Para. 4, [1878MS].

God was glorified through Solomon, and he loved him, and favored his servant with the highest prosperity. His dominion extended from the Euphrates to the river of Egypt. He built a magnificent temple for God. He hearkened to the word of the Lord, and was so closely connected with him that the Lord gave him all the directions for building his temple.

[Cf: The Health Reformer 04-01-78 para. 15] p. 164, Para. 5, [1878MS].

Solomon, under all his honors, walked wisely and firmly in the counsels of God for a considerable time; but he was overcome at length by temptations that came through his prosperity. He had lived luxuriously from his youth. His appetite had been gratified with the most delicate and expensive dainties. The effects of this luxurious living, and the free use of wine, finally clouded his intellect, and caused him to depart from God. He entered into rash and sinful marriage relations with idolatrous women. [Cf: The Health Reformer 04-01-78 para. 16] p. 164, Para. 6, [1878MS].

This was contrary to the special directions of God, who had forbidden the Hebrews to intermarry with the heathen nations around them, lest their wives, having been reared in idolatry, should draw the hearts of the people away from the living God, the Creator of the heavens and the earth, and they themselves should become worshipers of idols. If they should thus separate from God, their wisdom and power would be no higher than those of the heathen nations around them. God was ever leading his people upward and onward if they would submit to his guidance. [Cf: The Health Reformer 04-01-78 para. 17] p. 165, Para. 1, [1878MS].

Solomon was ruined by intemperate habits; had it not been for them, his later years would have been as illustrious as his earlier ones. In following his own inclinations he separated himself from God. He commenced to follow his own judgment, step by step, seeking less and less the wisdom of God, which would have kept him pure. At length God was forgotten, and his only care was for pleasure and self-gratification. [Cf: The Health Reformer 04-01-78 para. 18] p. 165, Para. 2, [1878MS].

After his unsanctified alliance with many idolatrous women, Solomon, in his desire to please them, was led away from God, and into idolatry, in proof of which the ruins we have mentioned still remained in the days of Christ. In the decline of life, this great king plunged into sinful indulgences, and the grossest excesses. The wonderful intelligence and ability which had once been devoted to God, and to his glory, were now employed in devising means by which he could best gratify his carnal desires for pleasure and his own glory. God did not, however, utterly forsake him who had once been his faithful servant. His moral powers, which had become benumbed through dissipation and lasciviousness, were mercifully aroused; and in proof of his reformation, we have the relation of his experience given in his inspired writings. [Cf: The Health Reformer 04-01-78 para. 19] p. 165, Para. 3, [1878MS].

Solomon's career of lasciviousness and unholy ambition was mercifully arrested by God, and he was effectually aroused from the iniquitous state into which he had fallen. He gave proofs of his reformation in the relation of his experience contained in his inspired writings. The case of Solomon should convey to all a lesson of human weakness, and the constant need of divine aid. Solomon possessed great intelligence, and learning, riches, and honor; yet all this was insufficient to insure his integrity to God, to himself, and to his nation. After a youth and early manhood of unsurpassed promise, there followed a blotted history of deterioration and iniquity. It might well be said of

him, "How art thou fallen, O Lucifer, son of the morning!" [Cf: The Health Reformer 05-01-78 para. 01] p. 165, Para. 4, [1878MS].

All the sins and excesses of Solomon can be traced to his great mistake in ceasing to rely upon God for wisdom, and to walk in humility before him. Therefore he went not on from strength to strength, rising higher and higher in the perfection of an elevated character, but soon became the prey of temptation and carnal desires. In the careless life which he entered upon, the blessings which God bestowed upon him were not improved to his glory, but were used to promote himself to an unexampled pinnacle of earthly grandeur. He surrendered the reins of self-control, laying them upon the neck of degrading passions. His conscience was violated, his manhood perverted, and his moral powers debased. Gifted with wondrous genius and fortune, he nevertheless lost his God and his happiness, and degenerated into the most miserable of men. [Cf: The Health Reformer 05-01-78 para. 02] p. 165, Para. 5, [1878MS].

God had expressly forbidden his chosen people to marry with the idolatrous nations around them. God singled out Israel to make them the depository of the true faith, and he placed a high barrier between them and the rest of the world. Their safety depended upon keeping pure, and preserving their unity with each other and with God. Solomon, in contracting a marriage to please his fancy instead of seeking by his marriage to glorify God, separated himself from God, ruined himself, and nearly ruined his nation. [Cf: The Health Reformer 05-01-78 para. 03] p. 166, Para. 1, [1878MS].

Solomon was extolled for his wisdom to the uttermost parts of the earth. He forgot that he was indebted to God for all his admirable qualifications, and came to look upon himself as being supreme in wisdom. He accordingly led out in enterprises without consulting the will of God; he established political alliances with pagan governments, and cultivated commercial intercourse with them. But the advantages accruing therefrom were dearly purchased by the sacrifice of principle and the divine favor. Silver was brought from Tarshish, and gold from Ophir, to enrich the nation; but the fine gold of righteousness, the purity and strength of the nation, became corrupted by idolatry. Polygamy spread widely abroad, and domestic and social life were poisoned under the reign of this apostate king, who had been exalted so highly in point of privilege, and in the favor of God. [Cf: The Health Reformer 05-01-78 para. 04] p. 166, Para. 2, [1878MS].

The original character of Solomon, as manifested during the earlier years of his reign, was bold, honorable, and judicious. Unparalleled success would have been his, had he continued to seek it in God. But there was everything about him to flatter his pride, and to indulge his appetite and passions. He was fond of wine, and his naturally clear intellect was often clouded by its effects. He was absolute monarch of Israel, holding in his power the lives and property of his people over all his wide-spread domain. As his mental powers became enervated and degraded by his dissipation and lascivious habits, he grew hasty, fitful, and tyrannical. His fine sensibilities were blunted, and his conscience seared. He who had prayed at the dedication of the temple that the hearts of his people might be undividedly given unto the Lord, had become a weak, fallen man. It was through his connection with idolaters that he became thus profligate and a despot. He maintained

his unreasonable extravagance by heavy taxation, and lived in a state of unrivaled luxury and magnificence. [Cf: The Health Reformer 05-01-78 para. 05] p. 166, Para. 3, [1878MS].

His giant mind degenerated, and he could be molded like wax by the unscrupulous persons who studied his caprices and played upon his weaknesses. He endeavored to unite heathenism with the faith of the Hebrews, mistaking his own unscrupulous license for liberality and merciful toleration. But his attempt to unite darkness and light, in serving God and Baal, was like mingling ink and pure water. The water does not impart its crystal clearness to the ink, but, on the contrary, the ink gives its dark color to the water, making a murky compound. Purity cannot unite with impurity without being stained by the contact. This was the result developed by Solomon in his attempted union of God and Belial. He came finally to disregard all religions. [Cf: The Health Reformer 05-01-78 para. 06] p. 166, Para. 4, [1878MS].

The lesson for us to learn from the history of this perverted life is the necessity of continual dependence upon the counsels of God; to carefully watch the tendency of our course, and to reform every habit calculated to draw us from God. It teaches us that great caution, watchfulness, and prayer are needed to keep undefiled the simplicity and purity of our faith. If we would rise to the highest moral excellence, and attain to the perfection of religious character, what discrimination should be used in the formation of friendships, and the choice of a companion for life. [Cf: The Health Reformer 05-01-78 para. 07] p. 166, Para. 5, [1878MS].

Many, like the king of Israel, follow their own carnal desires, and enter into unsanctified marriages. Many who started out in life with as fair and promising a morning, in their limited sphere, as Solomon had in his exalted station, through one false and irrevocable step in the marriage relation, lose their souls, and draw others down to ruin with them. As Solomon's wives turned his heart away from God to idolatry, so do frivolous companions, who have no depth of principle, turn away the hearts of those who were once noble and true, to vanity, corrupting pleasures, and downright vice. [Cf: The Health Reformer 05-01-78 para. 08] p. 167, Para. 1, [1878MS].

Moral worth has a charm that wealth and outward attractions do not possess. The woman having the ornament of a meek and quiet spirit, in the sight of God has an endowment of great value, before which the silver of Tarshish, and the gold of Ophir, are worthless. Solomon's bride, in all her glory, cannot compare with one of these household treasures. [Cf: The Health Reformer 05-01-78 para. 09] p. 167, Para. 2, [1878MS].

Few realize that, in their lives, they constantly exert an influence which will be perpetuated for good or evil. Hundreds of years had elapsed since Solomon caused those idolatrous shrines to be erected on the mount; and, although Josiah had demolished them as places for worship, their *debris*, containing portions of architecture, were still remaining in the days of Christ. The prominence upon which those shrines had stood was called, by the true-hearted of Israel, the Mount of Offense. [Cf: The Health Reformer 05-01-78 para. 10] p. 167, Para. 3, [1878MS].

Solomon, in his pride and enthusiasm, did not realize that in those pagan altars he was erecting a monument of his debased character, to endure for many generations, and to be commented on by thousands. In like manner, every act of life is great for good or evil; and it is only by acting upon principle in the tests of daily life, that we acquire power to stand firm and faithful in the most dangerous and most difficult positions. [Cf: The Health Reformer 05-01-78 para. 11] p. 167, Para. 4, [1878MS].

The marks of Solomon's apostasy lived ages after him. In the days of Christ, the worshipers in the temple could look, just opposite them, upon the Mount of Offense, and be reminded that the builder of their rich and glorious temple, the most renowned of all kings, had separated himself from God, and reared altars to heathen idols; that the mightiest ruler on earth had failed in ruling his own spirit. Solomon went down to death a repentant man; but his repentance and tears could not efface from the Mount of Offense the signs of his miserable departure from God. Ruined walls and broken pillars bore silent witness for a thousand years to the apostasy of the greatest king that ever sat upon an earthly throne. [Cf: The Health Reformer 05-01-78 para. 12] p. 167, Para. 5, [1878MS].

The lesson of Solomon should be a warning to the youth, and to those of mature age who are tempted to deviate from principle in order to follow inclination. The great danger is in feeling that our own strength is sufficient, and not relying upon the strength of God. The youth who have been religiously educated are not safe from temptation; and unless the principles taught them are woven into the words and actions of their daily lives, and they fully comprehend the danger of contamination through evil associations, they are liable to make shipwreck of their lives. [Cf: The Health Reformer 05-01-78 para. 13] p. 167, Para. 6, [1878MS].

Bewitching temptations to follow the lust of the flesh, the lust of the eyes, and the pride of life, are to be met on every side. The exercise of firm principle, and strict control of the appetites and passions, in the name of Jesus the Conqueror, will alone carry us safely through life. By Mrs. E. G. White. [Cf: The Health Reformer 05-01-78 para. 14] p. 168, Para. 1, [1878MS].

The book of Ecclesiastes was written by Solomon in his old age, after he had fully proven that all the pleasures earth is able to give are empty and unsatisfying. He there shows how impossible it is for the vanities of the world to meet the longings of the soul. His conclusion is that it is wisdom to enjoy with gratitude the good gifts of God, and to do right; for all our works will be brought into judgments. [Cf: The Health Reformer 06-01-78 para. 01] p. 168, Para. 2, [1878MS].

Solomon's autobiography is a mournful one. He gives us the history of his search for happiness. He engaged in intellectual pursuits; he gratified his love for pleasure; he carried out his schemes of commercial enterprise. He was surrounded by the fascinating splendor of court life. All that the carnal heart could desire was at his command; yet he sums up his experience in this sad record:-- [Cf: The Health Reformer 06-01-78 para. 02] p. 168, Para. 3, [1878MS].

"I have seen all the works that are done under the sun; and, behold,

all is vanity and vexation of spirit. That which is crooked cannot be made straight; and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow. I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity. I said of laughter, It is mad; and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards. . . . So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor; and this was my portion of all my labor. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." [Cf: The Health Reformer 06-01-78 para. 03] p. 168, Para. 4, [1878MS].

The errors and follies of the present time are an exaggerated repetition of those of past ages. One generation after another give themselves up to the vain pursuit of peace and happiness in the world, a pursuit which ends in disappointment, and too often in despair. The way of true happiness remains the same in all ages. Patient continuance in well-doing will lead to honor, happiness, and eternal life. [Cf: The Health Reformer 06-01-78 para. 04] p. 168, Para. 5, [1878MS].

Solomon sat upon a throne of ivory, the steps of which were of solid gold, flanked by six golden lions. His eyes rested upon highly cultivated and beautiful gardens just before him. Those grounds were visions of loveliness, arranged to resemble, as far as possible, the garden of Eden. Choice trees and shrubs, and flowers of every variety, had been brought from foreign lands to beautify them. Birds of every variety of brilliant plumage flitted from tree to tree, making the air vocal with sweet songs. Youthful attendants, gorgeously dressed and decorated, waited to obey his slightest wish. Scenes of revelry, music, sports, and games were arranged for his diversion at an extravagant expenditure of money. [Cf: The Health Reformer 06-01-78 para. 05] p. 169, Para. 1, [1878MS].

But all this did not bring happiness to the king. He sat upon his magnificent throne, his frowning countenance dark with despair. Dissipation had left its impress upon his once fair and intellectual face. He was sadly changed from the youthful Solomon. His brow was furrowed with care and unhappiness, and he bore in every feature the unmistakable marks of sensual indulgence. His lips were prepared to break forth into reproaches at the slightest deviation from his wishes. [Cf: The Health Reformer 06-01-78 para. 06] p. 169, Para. 2, [1878MS].

His shattered nerves and wasted frame showed the result of violating Nature's laws. He confessed to a wasted life, an unsuccessful chase after happiness. His is the mournful wail, "All is vanity and vexation

of spirit." "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. A feast is made for laughter, and wine maketh merry; but money answereth all things." [Cf: The Health Reformer 06-01-78 para. 07] p. 169, Para. 3, [1878MS].

It was customary for the Hebrews to eat but twice a day, their heartiest meal coming not far from the middle of the day. But the luxurious habits of the heathen had been engrafted into the nation, and the king and his princes were accustomed to extend their festivities far into the night. On the other hand, if the earlier part of the day was devoted to feasting and wine-drinking, the officers and rulers of the kingdom were totally unfitted for their grave duties. [Cf: The Health Reformer 06-01-78 para. 08] p. 169, Para. 4, [1878MS].

Solomon was conscious of the evil growing out of the indulgence of perverted appetite, yet seemed powerless to work the required reformation. He was aware that physical strength, calm nerves, and sound morals can only be secured through temperance. He knew that gluttony leads to drunkenness, and that intemperance in any degree disqualifies a man for any office of trust. Gluttonous feasts, and food taken into the stomach at untimely seasons, leave an influence upon every fiber of the system; and the mind also is seriously affected by what we eat and drink. [Cf: The Health Reformer 06-01-78 para. 09] p. 169, Para. 5, [1878MS].

The life of Solomon teaches a lesson of warning not only to the youth, but also to those of mature age. We are apt to look upon men of experience as safe from the allurements of sinful pleasure. But still we often see those whose early life has been exemplary being led away by the fascinations of sin, and sacrificing their God-given manhood for self-gratification. For a time they vacillate between the promptings of principle, and their inclination to pursue a forbidden course; but the current of evil finally proves too strong for their good resolutions, as in the case of the once wise and righteous king, Solomon. [Cf: The Health Reformer 06-01-78 para. 10] p. 169, Para. 6, [1878MS].

But Solomon addressed himself especially to the young in this urgent appeal: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." He concludes thus: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." [Cf: The Health Reformer 06-01-78 para. 11] p. 170, Para. 1, [1878MS].

Dear reader, as you stand in imagination on the slopes of Moriah, and look across the Kidron valley upon those ruined pagan shrines, take the lesson of the repentant king home to your heart, and be wise. Make God your trust. Turn your face resolutely against temptation. Vice is a costly indulgence. Its effects are fearful upon the constitutions of those whom it does not speedily destroy. A dizzy head, loss of strength, loss of memory, derangements of the brain, heart, and lungs,

follow quickly upon such transgression of the rules of health and morality. [Cf: The Health Reformer 06-01-78 para. 12] p. 170, Para. 2, [1878MS].

Genius and crime make a sad combination, which we too frequently see in those who have given up God in pursuit of the world. Many of our youth who are highly gifted go astray. Falling under temptation, they become the slaves of appetite and passion. Virtue and integrity are destroyed in them; vice becomes a tyrant, driving its victims from one excess to another, until reason, self-respect, family affection, and eternal interests, plead in vain for reform. It is not easy to regain the reins of self-government, when they are once surrendered to the baser passions. [Cf: The Health Reformer 06-01-78 para. 13] p. 170, Para. 3, [1878MS].

Parents may learn a lesson from the history of Solomon. Their course of action in training their children for the duties of life, will remain as a living testimony of them when they are in their graves. There is no surer way to ruin children, both in body and soul, than to surround them with luxuries, provide them with plenty of money, allow them to frequent billiard tables, theaters, festivities, and other demoralizing scenes of amusement, to drink wine, and spend their time in delicate idleness. Reared in this way they do not feel the necessity of being able to support themselves, are devoid of energy in useful employment, avoiding systematic labor, having no respect for parents, or attachment for home. What will be the future of society and the State, if such men are chosen to offices of responsibility and trust? With no proper balance of conscience or principle, they will become the leaders and instigators of iniquity in high places, or the tools of other unprincipled and more daring men. The interests of community will not be held sacred by them; and they will sacrifice everything to their ruling desire. [Cf: The Health Reformer 06-01-78 para. 14] p. 170, Para. 4, [1878MS].

Parents, let us rear our children in such a manner that our memory will not be to them as a Mount of Offense, as they look back upon a misspent life, the result of their injudicious training at our hands. [Cf: The Health Reformer 06-01-78 para. 15] p. 170, Para. 5, [1878MS].

Let them rather look back upon a happy parental home, where vice of any sort was not tolerated, and where the law of kindness and right ruled, and the fear of the Lord was taught to be the beginning of wisdom. [Cf: The Health Reformer 06-01-78 para. 16] p. 170, Para. 6, [1878MS].

Abraham pitched his tent, and by its side erected his altar. The tent was afterward removed, but the altar was enduring. Those memorable stones remained as a monument of his righteousness and devotion, and commemorated in the minds of his children, and children's children, the integrity of their father Abraham. There he had prayed, and made his vows to God. There angels had visited him with messages of mercy. Sacred spot indeed, where the weary pilgrim might send up his cry to Heaven for purity and holiness of heart. Mark the contrast between those memorials, and the ruins upon the Mount of Offense, which testified, for many generations, to the apostasy of Solomon. [Cf: The Health Reformer 06-01-78 para. 17] p. 171, Para. 1, [1878MS].

Christian parents, shall the testimony of your lives, in the persons of your children, speak honorably of you when your voice is silent in the grave, or shall your mistakes and sins be perpetuated in your children, as a warning to others, and a blot upon your memory? By Mrs. E. G. White. [Cf: The Health Reformer 06-01-78 para. 18] p. 171, Para. 2, [1878MS].

There is but one standard of right in the world, and that is God's standard. We are all virtually under equal obligations to meet that high standard; and God holds us alike responsible to him. Society may set up artificial differences and regulations but the fixed fact remains the same. Men require women to live up to a standard of purity almost equal with that of the angels, while they erect a standard of quite a different character for themselves. [Cf: The Health Reformer 07-01-78 para. 01] p. 171, Para. 3, [1878MS].

Young men sit down to wine suppers, freely indulge their appetites for intoxicating drink and for tobacco, become reckless in their deportment, vulgar and turbulent in their conversation, and frequently seek low and debased society, excusing themselves under the plea of custom and the ways of the world. But should young ladies follow such a course of dissipation they would be utterly and forever disgraced in the eyes of the whole world. [Cf: The Health Reformer 07-01-78 para. 02] p. 171, Para. 4, [1878MS].

But it is urged, "Oh, young men must sow their wild oats." This is a terrible fallacy. It should be borne in mind that "whatsoever a man soweth, that shall he also reap." Young men who have plunged into dissipation are already reaping what they have sown. They do not have to wait for mature years to come before they realize that they must pay the penalty for every violation of moral law. Every day we see instances of young men who are debilitated in body and mind, whose morals are debased, and who are prematurely dying because they have transgressed Nature's laws, and fallen victims to the temptations which the fashions of the world hold out to them. [Cf: The Health Reformer 07-01-78 para. 03] p. 171, Para. 5, [1878MS].

The law of Nature is the law of God; and the penalty of its transgression is visited alike upon men and women. It is not customary to hold fathers equally responsible with mothers for the training of their children. How many sermons are preached, and how much is written concerning the mother's responsibility; while the father is apparently relieved from all the burden. We would appeal to fathers, in the hope of arousing them to a sense of their God-given responsibility in regard to their children. We would say, Guard yourselves from cherishing any pernicious habit which, by its influence, might have a direct or indirect tendency to weaken the moral susceptibilities of your children. [Cf: The Health Reformer 07-01-78 para. 04] p. 171, Para. 6, [1878MS].

While the mother may be doing her whole duty in educating her children to purity of life, the father too frequently, by his own example, may be opening the door of temptation to his children. His indulgence in wine and tobacco, and other sinful practices, lessen the hideousness of sin in their eyes. In keeping with this immoral course, is the talk that many fathers indulge in before their children, to the effect that the law of God is no longer binding upon man; that it was only for the

government of the Israelites; or that it was abrogated at the death of Christ. Intelligent youth are not long in comprehending that where there is no law there is no transgression. The wholesome fear of breaking the commandments of God, grows weaker and weaker in their minds, until the moral perceptions, which have been carefully trained by the mother, grow to be in harmony with the father's sentiments. [Cf: The Health Reformer 07-01-78 para. 05] p. 172, Para. 1, [1878MS].

If men strictly and conscientiously kept the law of God, there would be no drunkards, no tobacco inebriates, no distress, penury, and crime. Liquor saloons would be closed for want of patronage, and nine-tenths of all the misery existing in the world would come to an end. Young men would walk forth with erect and noble forms, free and elastic step, clear eye, and healthy complexions. [Cf: The Health Reformer 07-01-78 para. 06] p. 172, Para. 2, [1878MS].

When ministers, from their pulpits, make loyalty to the law of God disreputable; when they join with the world in making it unpopular; when these teachers of the people indulge in the social glass, and the defiling narcotic, tobacco,--what depth of vice may not be expected from the youth of this generation? The newspaper records of the day, with their annals of crime, murders, and suicides, give the answer, and point out the terrible dangers of the time. [Cf: The Health Reformer 07-01-78 para. 07] p. 172, Para. 3, [1878MS].

The signs exist to-day which prophecy predicted would characterize the state of society just prior to the second coming of Christ. You have heard much in regard to the authority and sanctity of the law of the ten commandments. God is the author of that law, which is the foundation of his government in Heaven and on earth. All enlightened nations have based their laws upon this grand foundation of all law; yet the legislators and ministers, who are recognized as the leaders and teachers of the people, live in open violation of the principles inculcated in those holy statutes. [Cf: The Health Reformer 07-01-78 para. 08] p. 172, Para. 4, [1878MS].

Many ministers preach Christ from the pulpit, and then do not hesitate to benumb their senses by wine tippling, or even indulging in brandy and other liquors. The Christian Standard says, "Touch not; taste not; handle not;" and the laws of our physical being repeat the solemn injunction with emphasis. It is the duty of every Christian minister to lay this truth plainly before his people, teaching it both by precept and example. [Cf: The Health Reformer 07-01-78 para. 09] p. 172, Para. 5, [1878MS].

The Bible nowhere teaches the use of intoxicating wine, either as a beverage or as a symbol of the blood of Christ. We appeal to the natural reason whether the blood of Christ is better represented by the pure juice of the grape in its natural state, or after it has been converted into a fermented and intoxicating wine. We maintain that the former is the only symbol properly representing the sacred blood of Christ, and a symbol established by himself; and we urge that the latter should never be placed upon the Lord's table. [Cf: The Health Reformer 07-01-78 para. 10] p. 172, Para. 6, [1878MS].

It has been declared by some that Christ favored the moderate use of fermented wine, in witness whereof they refer to his miracle of

changing water into wine. But we protest that Christ never made intoxicating wine; such an act would have been contrary to all the teachings and example of his life. He was the Angel who led the children of Israel in the wilderness. He spoke the law from Sinai. He prohibited those who officiated in holy office from using wine; and his reasons for so doing are explicit; viz., that they may have clear judgment to distinguish between the common and the sacred, to do justice to the fatherless and widows, to teach his statutes and laws to Israel, and to accept no bribes. Those who abolish the law of God for the sake of getting rid of the Sabbath, do away with the most solemn restrictions against using liquor. [Cf: The Health Reformer 07-01-78 para. 11] p. 173, Para. 1, [1878MS].

He who appeared to the wife of Manoah, and told her she should bear a son, and described his character for strength, and charged her to drink no wine or strong drink, for the child should be a Nazarite from his birth; He who appeared to Zacharias, and gave him directions regarding the unborn John, charging him that the child should drink no wine or strong drink, was not one who would make intoxicating wine and give it to the people upon a wedding occasion. The wine which Christ manufactured from water by a miracle of his power, was the pure juice of the grape. And the object of the Saviour, in this miracle, was to bring the perverted taste of the governor of the feast to a healthy condition, by inducing him to acknowledge that this wine was superior in quality to any he had before tasted. [Cf: The Health Reformer 07-01-78 para. 12] p. 173, Para. 2, [1878MS].

There are those in our day, who, in order to excuse their own sins, follow the example of the Jews, and charge Christ with being a Sabbath-breaker and wine-bibber, notwithstanding he declared that he kept his Father's commandments, and his whole life was an example of temperance and self-denial. Had he been a wine-bibber he could not have been a perfect offering, and the virtue of his blood would have been of no avail. But this charge, as well as the former, is best refuted by the character and teachings of Christ himself. [Cf: The Health Reformer 07-01-78 para. 13] p. 173, Para. 3, [1878MS].

The Christian church is pronounced to be the salt of the earth, the light of the world. Can we apply this to the churches of to-day, many of whose members are using, not only the defiling narcotic, tobacco, but intoxicating wine, and spirituous liquor, and are placing the wine-cup to their neighbor's lips? The church of Christ should be a school in which the inexperienced youth should be educated to control their appetites, from a moral and religious standpoint. They should there be taught how unsafe it is to tamper with temptation, to dally with sin; that there is no such thing as being a moderate and temperate drinker; that the path of the tippler is ever downward. They should be exhorted to "look not upon the wine when it is red," which "at the last biteth like a serpent, and stingeth like an adder." [Cf: The Health Reformer 07-01-78 para. 14] p. 173, Para. 4, [1878MS].

Entire abstinence from every pernicious indulgence, and especially from tobacco and intoxicating drink, should be strenuously taught in our homes, both by precept and example. Upon no consideration should wine be placed upon our tables. Our children should grow up to consider it a deadly evil, leading to misery and crime. [Cf: The Health Reformer 08-01-78 para. 01] p. 173, Para. 5, [1878MS].

The youth of to-day are the sure index to the future of society; and as we view them, what can we hope for that future? These young men are to take a part in the legislative councils of the nation; they will have a voice in enacting and executing its laws. How important, then, is it that the voice of warning should be raised against the indulgence of perverted appetite in those upon whom such solemn duties will rest. If parents would zealously teach total abstinence, and emphasize the lesson by their own unyielding example, many who are now on the brink of ruin might be saved. [Cf: The Health Reformer 08-01-78 para. 02] p. 174, Para. 1, [1878MS].

What shall we say of the liquor-sellers, who imperil life, health, and property, with perfect indifference? They are not ignorant of the result of their trade, but they become callous of heart. They listen carelessly to the complaints of famishing, half-clad mothers and children. Satan has no better agents by which to prepare souls for perdition, and he uses them with the most telling effect. The liquor-seller deals out his fiery draughts to men who have lost all control of reason and appetite; he takes their hard-earned money and gives no equivalent for it; he is the worst kind of robber. [Cf: The Health Reformer 08-01-78 para. 03] p. 174, Para. 2, [1878MS].

We find in the special precepts given by God to the Hebrews, this command: "If an ox goad a man or a woman that they die, then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him." "And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein, the owner of the pit shall make it good, and give money unto the owner of them, and the dead beast shall be his." [Cf: The Health Reformer 08-01-78 para. 04] p. 174, Para. 3, [1878MS].

The principle embodied in this statute holds good in our time. The liquor-seller compares well with the man who turns a vicious ox loose upon his neighbors. The liquor-seller is not ignorant of the effects of the fiery draught which he deals out unhesitatingly to husbands, fathers, youth, and aged men. He knows that it robs them of reason, and in many cases changes them to demons. The liquor-seller makes himself responsible for the violence that is committed under the influence of the liquor he sells. If the drunkard commits murder, under the effect of the maddening draught, the dealer who sold it to him, aware of the tendency of its effect, is in the sight of God equally responsible for the crime with him who did the deed. [Cf: The Health Reformer 08-01-78 para. 05] p. 174, Para. 4, [1878MS].

The liquor-dealer digs a pit for his neighbor to fall into. He has seen the consequences of liquor-drinking too often to be ignorant of any one of their various phases. He knows that the hand of the man who drinks at his bar is likely to be raised against his own wife, his helpless children, or his aged father or mother. He knows, in very many instances, that the glass he hands to his customer will make him a raging madman, eager for quarrel, and thirsting for blood. He knows

that he is taking bread from the mouths of hungry children, that the pence which fall into his till, and enable him to live extravagantly, have deprived the drunkard's children of clothes, and robbed his family not only of the comforts, but of the very necessities of life. He is deaf to the appeals of weeping wives and mothers, whose hearts are breaking from cruelty and neglect. [Cf: The Health Reformer 08-01-78 para. 06] p. 174, Para. 5, [1878MS].

Crimes of the darkest dye are daily reported in the newspapers as the direct result of drunkenness. The prisons are filled with criminals who have been brought there by the use of liquor; and the blood of murdered victims cries to Heaven for vengeance, as did the blood of Abel. The laws of the land punish the perpetrator of the deed, but the liquor-seller, who is also morally responsible for it, goes free; no man calls him a murderer; community looks calmly on at his unholy traffic, because justice is fallen in the streets, and equity cannot enter. But God who declared that if a man owned a dangerous ox, and knew it to be so, yet let it loose upon his neighbors, if it caused the death of any man or woman, he should pay the penalty with his own life,--that just and terrible God will let fall the bolts of his wrath on the liquor-vender, who sells violence and death to his fellow-men, in the poisonous cup of the inebriate, who deals him out that which takes away his reason, and makes him a brute. [Cf: The Health Reformer 08-01-78 para. 07] p. 175, Para. 1, [1878MS].

Oh, if men, formed in the image of God, would let reason hold sway in their minds; if they would remember that cursed is he who putteth the bottle to his neighbor's lips, and that no drunkard shall inherit the kingdom of Heaven; if they would count the cost beforehand of creating an appetite which has no foundation in nature,--how much misery, crime, and disease might be spared the children of men! [Cf: The Health Reformer 08-01-78 para. 08] p. 175, Para. 2, [1878MS].

Parents who freely use wine and liquor leave to their children the legacy of a feeble constitution, mental, and moral debility, unnatural appetites, irritable temper, and an inclination to vice. Parents should feel that they are responsible to God, and to society, to bring into existence beings whose physical, mental and moral characters shall enable them to make a proper use of life, be a blessing to the world, and an honor to their Creator. The indulgence of perverted appetite is the great cause of the deterioration of the human race. The child of the drunkard or the tobacco inebriate usually has the depraved appetites and passions of the father intensified, and at the same time inherits less of his self-control, and strength of mind. Men who are naturally calm and strong-minded not infrequently lose control of themselves while under the influence of liquor, and, though they may not commit crime, still have an inclination to do so, which might result in the act if a fair opportunity offered. Continued dissipation makes these propensities a second nature. Their children often receive this stamp of character before their birth; for the appetites of the parents are often intensified in the children. Thus unborn generations are afflicted by the use of tobacco and liquor. Intellectual decay is entailed upon them, and their moral perceptions are blunted. Thus the world is being filled with paupers, lunatics, thieves, and murderers. Disease, imbecility, and crime, with private and public corruptions of every sort, are making the world a second Sodom. [Cf: The Health Reformer 08-01-78 para. 09] p. 175, Para. 3, [1878MS].

For the sake of that high charity and sympathy for the souls of tempted men for whom Christ died, Christians should come out from the popular customs and evils of the age, and be forever separated from them. But we find in the clergy themselves the most insurmountable obstacle to the promotion of temperance. Many are addicted to the use of the filthy weed, tobacco, which perverts the appetite, and creates the desire for some stronger stimulant. The indifference or disguised opposition of these men, many of whom occupy high and influential positions, is exceedingly damaging to the cause of temperance. [Cf: The Health Reformer 08-01-78 para. 10] p. 175, Para. 4, [1878MS].

The safety of society, and the progress of reform, depend upon a clear definition and recognition of fundamental truth. The principles of God's law must be kept before the people as everlasting and inexorable as the character of God himself. Law is defined as a rule of action. Civil law represents the supreme power of the State, regulating the actions of men, and restricting them from doing wrong under penalty of punishment. The good of society and the safety of man require that the law be respected. All enlightened law is founded on the law of Jehovah, given on Mount Sinai. To the inebriate, both the law of God and the law of man are meaningless. His senses are benumbed, he cannot comprehend the language of Sinai, and he tries to bring the law down to meet his debased standard rather than elevate himself to meet the exalted standard established by the rules of God's government. [Cf: The Health Reformer 08-01-78 para. 11] p. 176, Para. 1, [1878MS].

If Christian men would protect their homes from the horrors of vice, let them respect the laws of God. Let them be jealous for the sanctity of the ten precepts given for the government of mankind. Let them thus purify themselves, and decide to obey God at any cost to themselves. Then will they understand the mystery of godliness, and exclaim with David, "How love I thy law. It is my meditation all the day." "Open thou mine eyes, that I may behold wondrous things out of thy law." [Cf: The Health Reformer 08-01-78 para. 12] p. 176, Para. 2, [1878MS].

We are often pained as we see the little moral power possessed by the professed followers of Christ. When tempted on the point of appetite, few will firmly stand the test. Many turn from light and knowledge, and sacrifice principle to indulge their taste. They eat when they have no need of eating, and at irregular periods, because they have no moral strength to resist their inclinations. As the result of this gratification of taste, the abused stomach rebels, suffering follows, and a weary taxation of the friends of the sufferer. [Cf: The Health Reformer 09-01-78 para. 01] p. 176, Para. 3, [1878MS].

Many indulge appetite at the expense of health and the powers of intellect, so that they cannot appreciate the plan of salvation. What appreciation can such ones have of the temptation of Christ in the wilderness, and of the victory he gained upon the point of appetite? It is impossible for them to have exalted views of God, and to realize the claims of his law. Many of the professed followers of Christ are forgetful of the great sacrifice made by him on their account. The Majesty of Heaven, in order to bring salvation within their reach, was smitten, bruised, and afflicted. He became a man of sorrows, and acquainted with grief. In the wilderness of temptation he resisted Satan, although the tempter was clothed with the livery of Heaven.

Christ, although brought to great physical suffering, refused to yield a single point, notwithstanding the most flattering inducements were presented to bribe and influence him to yield his integrity. All this honor, all these riches and glory, said the deceiver, will I give thee if thou wilt only acknowledge my claims. [Cf: The Health Reformer 09-01-78 para. 02] p. 176, Para. 4, [1878MS].

Could we at this time have entered the heavenly courts, and seen with what intense interest the holy angels watched the conflict of their loved Commander with the fallen foe, we should see greater significance in this long fast of Christ than it is now possible for us, with our darkened senses, to comprehend. Christ, the Commander of Heaven, was emaciated by long fasting; and his human nature fainted when the conflict was ended. The Son of God appeared to be dying from hunger and the effects of his warfare with Satan. But angels lifted his fainting head, served him with nourishing food, and ministered unto him. Never will so severe a test be brought to bear upon man, as that which the Captain of his salvation endured before him. [Cf: The Health Reformer 09-01-78 para. 03] p. 176, Para. 5, [1878MS].

There was great rejoicing and triumph in the heavenly courts that Satan, who had deceived even the heavenly angels, and drawn a third part of Heaven into his rebellion, had been vanquished at every point by the Prince of Life. Hosannas rung through Heaven that Christ had repulsed the fallen foe, and resisted every temptation upon the point of appetite, redeeming Adam's disgraceful failure by his own triumph. [Cf: The Health Reformer 09-01-78 para. 04] p. 177, Para. 1, [1878MS].

Christ has given us an example of temperance in his own life. Where so many professed Christians fail, and are led captive by appetite and inclination, the Saviour was firm. Oh! what salvation would there now be for the race if Christ had been as weak in moral power as man? No wonder that joy filled Heaven as the fallen chief left the wilderness of temptation a conquered foe. Christ has power from his Father to give his divine grace and strength to man--making it possible for us, through his name, to overcome. There are but few professed followers of Christ who choose to engage with him in the work of resisting Satan's temptations as he resisted and overcame. [Cf: The Health Reformer 09-01-78 para. 05] p. 177, Para. 2, [1878MS].

Professed Christians who enjoy gatherings of gaiety, pleasure, and feasting, cannot appreciate the conflict of Christ in the wilderness. This example of their Lord in overcoming Satan is lost to them. This infinite victory which Christ achieved for them in the plan of salvation is meaningless. They have no special interest in the wonderful humiliation of our Saviour, and the anguish and sufferings he endured for sinful man, while Satan was pressing him with his manifold temptations. That scene of trial in the wilderness was the foundation of the plan of salvation, and gives to fallen man the key whereby he, in Christ's name, may overcome. [Cf: The Health Reformer 09-01-78 para. 06] p. 177, Para. 3, [1878MS].

Many professed Christians look upon this portion of the life of Christ as they would upon a common warfare between two kings, and as having no special bearing upon their own life and character. Therefore, the manner of warfare, and the wonderful victory gained, have but little interest for them. Their perceptive powers are blunted by Satan's

artifices, so that they cannot discern that he who afflicted Christ in the wilderness, determined to rob him of his integrity as the Son of the Infinite, is to be their own adversary to the end of time. Although he failed to overcome Christ, his power over man is not weakened. All are personally exposed to the temptations that Christ overcame; but strength is provided for them in the all-powerful name of the great Conqueror. And all must, for themselves, individually overcome. Many fall under the very same temptations wherewith Satan assailed Christ. [Cf: The Health Reformer 09-01-78 para. 07] p. 177, Para. 4, [1878MS].

Although Christ gained a priceless victory in behalf of man in overcoming the temptations of Satan in the wilderness, this victory will not benefit man unless he also gains the victory on his own account. [Cf: The Health Reformer 09-01-78 para. 08] p. 177, Para. 5, [1878MS].

Man now has the advantage over Adam in his warfare with Satan; for he has Adam's experience in disobedience and his consequent fall to warn him to shun his example. Man also has Christ's example in overcoming appetite and the manifold temptations of Satan, and in vanquishing the mighty foe upon every point, and coming off victor in every contest. [Cf: The Health Reformer 09-01-78 para. 09] p. 177, Para. 6, [1878MS].

If man stumbles and falls under the temptations of Satan, he is without excuse; for he has the disobedience of Adam as a warning, and the life of the world's Redeemer as an example of obedience and self-denial, and the promise of Christ that "to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." [Cf: The Health Reformer 09-01-78 para. 10] p. 178, Para. 1, [1878MS].

The great trial of Christ in the wilderness on the point of appetite was to leave man an example of self-denial. This long fast was to convict men of the sinfulness of many things in which professed Christians indulge. The victory which Christ gained in the wilderness was to show man the sinfulness of the very things in which he takes such pleasure. The salvation of man was in the balance, and to be decided by the trial of Christ in the wilderness. If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break. Christ's humanity alone could never have endured this test; but his divine power, combined with humanity, gained in behalf of man an infinite victory. Our Representative in this victory raised humanity in the scale of moral value with God. [Cf: The Health Reformer 09-01-78 para. 11] p. 178, Para. 2, [1878MS].

Every man born into the world with reasoning powers has the opportunity, to a great extent, of making himself whatever he chooses to be. The blessings of this life and the blessings of the immortal life, are within his reach. He may build up a character of mental and moral worth, gaining new strength at every step in life. He may advance daily in knowledge and wisdom, conscious of new delights as he progresses, adding virtue to virtue, and grace to grace. [Cf: The Health Reformer 09-01-78 para. 12] p. 178, Para. 3, [1878MS].

His faculties will improve by use, and the more wisdom he gains, the

more he will be able to acquire, and his intelligence, knowledge, and virtue will thus continually increase and develop into greater strength and beauty. [Cf: The Health Reformer 09-01-78 para. 13] p. 178, Para. 4, [1878MS].

On the other hand, he may allow his powers to rust out for want of use, or be perverted through evil habits, lack of self-control or of moral and religious stamina. His course then tends downward; he is disobedient to the law of God, and to the laws of health. Appetite conquers him; inclination carries him away. It is easier for him to stand still and be dragged backward by the powers of evil, which are always active, than to struggle against them, and go forward. Dissipation, disease, and death follow. This is the history of many lives that might have been useful in the cause of God and humanity. [Cf: The Health Reformer 09-01-78 para. 14] p. 178, Para. 5, [1878MS].

We are free moral agents. We may obey the law of God, and secure eternal gain and lead others into the path of right, or we may transgress the law of God, and bring the penalty of disobedience upon us. There is glory above us that we may reach; and there is an abyss of wretchedness below, into which we may plunge. It requires less exertion to consent to go backward and downward than to urge our way forward through every obstacle. Thus many go down through inaction, who might be bright and shining lights. [Cf: The Health Reformer 09-01-78 para. 15] p. 178, Para. 6, [1878MS].

Man came from the hand of God complete in every faculty of mind and body; in perfect soundness, therefore in perfect health. It took more than two thousand years of indulgence of appetite and lustful passions to create such a state of things in the human organism as materially lessened his vital force. Through successive generations the tendency was more swiftly downward. Indulgence of appetite and passion combined, led to excess and violence; debauchery and abominations of every kind weakened the energies, and brought upon the race diseases of every type, until the vigor and glory of the first generations passed away, and, in the third generation from Adam, man began to show signs of decay. Successive generations after the flood degenerated more rapidly. [Cf: The Health Reformer 10-01-78 para. 01] p. 179, Para. 1, [1878MS].

All this woe and suffering may be traced to the indulgence of appetite and passion. Luxurious living and the use of wine corrupt the blood, inflame the passions, and produce diseases of every kind. Parents leave maladies as a legacy to their children. As a rule, every intemperate man who rears children transmits his inclinations and evil tendencies to his offspring; and the evil does not end here: he gives to them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son, and from generation to generation, bringing anguish and suffering into the world, which is no less than a repetition of the fall of man. [Cf: The Health Reformer 10-01-78 para. 02] p. 179, Para. 2, [1878MS].

The race is groaning under this weight of accumulated woe, because of the sins of former generations. And yet, with scarcely a thought or care, men and women of the present time indulge intemperance by surfeiting and drunkenness, and thereby leave, as a legacy for the next generation, disease, enfeebled intellects, and polluted morals. [Cf:

The Health Reformer 10-01-78 para. 03] p. 179, Para. 3, [1878MS].

The continual transgression of Nature's laws is a continual transgression of the law of God. The present weight of suffering and anguish which we see everywhere, the present deformity, decrepitude, disease, and imbecility now flooding the world, make it, in comparison to what it might be, and what God designed it should be, a lazarus-house; and the present generation are feeble in mental, moral, and physical power. All this misery, accumulated from generation to generation, exists because fallen man persists in breaking the law of God. [Cf: The Health Reformer 10-01-78 para. 04] p. 179, Para. 4, [1878MS].

The effort made to create a taste for the disgusting, filthy poison, tobacco, leads to the desire for stronger stimulants, as liquor, which is taken, on one plea or another, for some imaginary infirmity, or to prevent some possible disease. Thus an unnatural appetite for hurtful and exciting stimulants is created, which strengthens with one's years. The increase of intemperance in this generation is alarming; beverage-loving, liquor-drinking men may be seen everywhere. [Cf: The Health Reformer 10-01-78 para. 05] p. 179, Para. 5, [1878MS].

Intemperance of any kind is the worst sort of selfishness. Those who truly fear God and keep his commandments look upon these things in the light of reason and religion. How can any man or woman keep the law of God, and at the same time indulge intemperate appetite, which benumbs the brain, weakens the intellect, and fills the body with disease? Intemperance inflames the passions, and gives loose rein to lust. Reason and conscience are then blinded by the lower passions. [Cf: The Health Reformer 10-01-78 para. 06] p. 179, Para. 6, [1878MS].

It is not an easy matter to overcome established habits of taste and appetite for narcotics and stimulants. In the name of Christ alone can this great victory be gained. He overcame in behalf of man in the wilderness of temptation, in the long fast of nearly six weeks. He sympathizes with the weakness of fallen man. His love for him was so great that he made an infinite sacrifice that he might reach him in his degradation, and through his divine power elevate him finally to his throne. But it rests with man whether Christ shall accomplish for him that which he has undertaken and is fully able to do. [Cf: The Health Reformer 10-01-78 para. 07] p. 180, Para. 1, [1878MS].

It is a sacred duty that we owe to God to keep the spirit pure, as a temple for the Holy Ghost. If the heart and mind are devoted to the service of God; if we obey all his commandments, loving him with all the heart, might, mind, and strength, and our neighbor as ourselves, we shall be found loyal and true to the requirements of Heaven. [Cf: The Health Reformer 10-01-78 para. 08] p. 180, Para. 2, [1878MS].

The apostle says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." He also urges his brethren to earnest diligence and steady perseverance in their efforts for purity and holiness of life, in these words: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible." [Cf: The Health Reformer 10-01-78 para. 09] p. 180, Para. 3, [1878MS].

Parents who would properly rear their children need wisdom from Heaven

in order to act judiciously in all matters pertaining to home discipline. The education should begin at an early period in the life of the child. Few realize the effect of a mild, firm manner, even in the care of an infant. The fretful, impatient mother or nurse creates peevishness in the child in her arms, whereas a gentle manner tends to quiet the nerves of the little one. [Cf: The Health Reformer 11-01-78 para. 01] p. 180, Para. 4, [1878MS].

Perverse temper should be checked in the child as soon as possible; for the longer this duty is delayed, the more difficult it is to accomplish. Children of quick, passionate disposition need the special care of their parents. They should be dealt with in a particularly kind but firm manner; there should be no wavering or indecision on the part of the parents, in their case. The traits of character which would naturally check the growth of their peculiar faults should be carefully nourished and strengthened. Indulgence of the child of passionate and perverse disposition will result in his ruin. His faults will strengthen with his years, retard the development [Cf: The Health Reformer 11-01-78 para. 02] p. 180, Para. 5, [1878MS].

If you wish your children to possess enlarged capacities to do good, teach them to have a right hold of the future world. If they are instructed to rely upon divine aid in their difficulties and dangers, they will not lack power to curb passion, and to check the inward temptations to do wrong. Connection with the Source of wisdom will give light, and the power of discernment between right and wrong. Those so endowed will become morally and intellectually strong, and will have clearer views and better judgment even in temporal affairs. [Cf: The Health Reformer 11-01-78 para. 03] p. 180, Para. 6, [1878MS].

The first care of the parents should be to establish good government in the family. The word of the parents should be law, precluding all arguments or evasions. Children should be taught from infancy to implicitly obey their parents. This is the first lesson in teaching them to obey the requirements of God. Self-control is absolutely essential to the proper education of our children. The want of this quality of character is the key to the horrible records of crime chronicled every day by the press. The sins which curse mankind, which are found in high places, and which are concealed by a cloak of assumed godliness, as well as the open crime which runs riot among the lower strata of society, can be almost wholly traced to the bad training, or lack of training, of the children under the home roof, and the indulgence and perversion of their appetite around the family board. [Cf: The Health Reformer 11-01-78 para. 04] p. 181, Para. 1, [1878MS].

Parents yield themselves to a blind fondness, which they misname love, and, by indulgence and a neglect to do their duty in restraining their children, actually foster evil traits of character in them. In after years they wonder, with grief and disappointment, at the development of those traits, but fail to trace their origin to their own wrong course as parents. Wherever we go, we see children indulged, petted, and praised without discretion. This tends to make them vain, bold, and conceited. The seeds of vanity are easily sown in the human heart by injudicious parents and guardians, who praise and indulge the young under their charge, with no thought of the future. Self-will and pride are evils that turned angels into demons, and barred the gates of Heaven against them. And yet parents, unconsciously, are systematically

training their children to be the agents of Satan. Parents frequently dress their children in extravagant garments, with much display of ornaments, then openly admire the effect of their apparel, and compliment them on their appearance. These foolish parents would be filled with consternation if they could see how Satan seconds their efforts, and urges them on to greater follies. [Cf: The Health Reformer 11-01-78 para. 05] p. 181, Para. 2, [1878MS].

Such a course can hardly fail to make the youth vain, extravagant, and selfish, willing to even sacrifice principle rather than fail to make the display which, it seems to them, is necessary to insure a proper regard from the world. They prefer the superficial splendor of costly adornment to the ornament of a meek and quiet spirit, which in the sight of God is of great price. Parents should strictly guard against encouraging the vanity which is productive of so much evil, and should promptly check the openly expressed admiration of their friends for their children, even at the risk of displeasing the former. [Cf: The Health Reformer 11-01-78 para. 06] p. 181, Para. 3, [1878MS].

Be careful how you relinquish the government of your children to others. No one can properly relieve you of your God-given responsibility. Many children have been utterly ruined by the interference of relatives or friends in their home government. Mothers should never allow their sisters or mother to interfere with the wise management of their children. Though the mother may have received the very best training at the hands of her mother, yet, in nine cases out of ten, as a grandmother she would spoil her daughter's children, by indulgence and injudicious praise. All the patient effort of the mother may be undone by this course of treatment. It is proverbial that grandparents, as a rule, are unfit to bring up their grandchildren. Men and women should pay all the respect and deference due to their parents; but, in the matter of the management of their own children, they should allow no interference, but hold the reins of government in their own hands. [Cf: The Health Reformer 11-01-78 para. 07] p. 181, Para. 4, [1878MS].

The mother must ever stand pre-eminent in this work of training the children. While grave and important duties rest upon the father, the mother, by almost constant association with her children, especially during their tender years, must always be their special instructor and companion. She should take great care to cultivate neatness and order in her children, to direct them in forming correct habits and tastes: she should train them to be industrious, self-reliant, and helpful to others; to live, and act, and labor as though always in the sight of God. [Cf: The Health Reformer 11-01-78 para. 08] p. 182, Para. 1, [1878MS].

Parents seem to be in a lethargic sleep in regard to the responsibility of their position. They see the world teeming with sin and corruption, the newspapers full of reports of crime and wretchedness; yet they are not roused by these things to extra vigilance in bringing up their children to right habits, and with correct views of life and its requirements. People are shocked at the low moral condition of the youth of this age, and their tendency to evil; but few realize where the chief blame lies. We shall see no reform in society till parents rouse to an appreciation of their solemn, God-given responsibilities, and feel that their children are

lost to themselves, to the world, and to God, unless they take up and fulfill their long-neglected duties. [Cf: The Health Reformer 11-01-78 para. 09] p. 182, Para. 2, [1878MS].

Parents should look about them and see the temptations to intemperance and vice of every kind, spread in the paths of their children, and, in anguish of heart, should call on God to help them in their emergency, and give them wisdom and strength to guide aright the young whom God has placed in their charge. This precious trust must be accounted for by them in the day of final Judgment. [Cf: The Health Reformer 11-01-78 para. 10] p. 182, Para. 3, [1878MS].

Many parents actually teach their children to disobey them, by excusing their disobedience, and glossing over their willful faults. That only child, the son or daughter whose life has been a series of indulgence, petting, and praise, has grown only to obey his own will. Every whim has been gratified until he has become imperious, exacting, and intolerable to all but his blind and erring parents, who seem to consider it their first duty to minister to his enjoyment, and anticipate every desire. The child thus reared has no respect for his parents, since they have always been subservient to his wishes, and have never exacted from him the obedience due from a child to his parents. God has placed disobedience to parents side by side with blasphemy. [Cf: The Health Reformer 11-01-78 para. 11] p. 182, Para. 4, [1878MS].

Disobedience to parents leads directly to disobedience to God; there is hardly a step between. The parents who neglect to exact obedience from their children virtually teach them to disobey the requirements of God, to sin against high Heaven, and jeopardize their souls. Such a course brings agony, disgrace, and ruin to both parents and children, both here and hereafter. When the work is complete and irreparable, the parents sometimes see too late the error of their lives, and trace the ruin of their child to their own neglect and culpable folly toward him from the cradle to manhood. [Cf: The Health Reformer 11-01-78 para. 12] p. 182, Para. 5, [1878MS].

If parents would realize that they are answerable to God for every child committed to their trust, they would not dare to spend their precious time in the wearying round of fashion, pleasure, or even in business, to the exclusion of their family duties. One soul neglected, or indulged in wrong habits, serves to greatly increase the sin already existing in the world. The defects that have been fostered by the indulgence of thoughtless parents create in their child a morally deformed character; this, in an aggravated form, may in turn be transmitted to their offspring, and so on till the evil effects of the first error of indulgence or neglect are incalculable. [Cf: The Health Reformer 11-01-78 para. 13] p. 182, Para. 6, [1878MS].

Parents, remember that you are training your children not only for this life, but for the future, immortal life. No taint of sin will enter the abode of bliss. See that you do not, by sinful indulgence, fasten in the toils of Satan the children whom you regard so dear. What fearful guilt rests upon parents in this age of the world! what folly and cruelty toward the tender, susceptible creatures given to their charge! It is theirs to train souls for eternity; but how do they fall short of their duty! What woe will be theirs when the day of awakening

comes all too late; and what retribution when the just Judge shall investigate their case, and inquire of them, Where are the children that I gave thee to train up for the courts of Heaven? [Cf: The Health Reformer 11-01-78 para. 14] p. 183, Para. 1, [1878MS].

Parents in general are doing their best to unfit their children for the stern realities of life, for the difficulties that will surround them in the future, when they will be called upon to decide for right or wrong, and when strong temptations will be brought upon them. They will then be found weak where they should be strong. They will waver in principle and duty; and humanity will suffer from their weakness. Christian parents, make the word of God your rule of action in the rearing of your children. Teach them to respect your will, and to obey the requirements of God. Endeavor to shape their characters after the pattern of Christ Jesus. Be firm, kind, patient, and God-fearing, and your children will be an honor to you in this world, and wear a crown of rejoicing in the kingdom of Heaven. [Cf: The Health Reformer 11-01-78 para. 15] p. 183, Para. 2, [1878MS].