

Excerpts from E. G. White Letters Concerning the Work in England--
England Passed By. Our American missionaries, I have been shown, have
stepped or passed by old England to labor at much greater disadvantage
among those whose language they were not well acquainted with. The work
has not been carried forward as evenly as it should have been. While
duties are suffering to be done right in our path, we should not reach
out and long and sigh for work at a great distance.--Letter 1, 1879,
pp. 1, 2. (To Elder S. N. Haskell, Jan. 27, 1879.) [Cf: 3MR18.04] p.
1, Para. 1, [1879MS].

If Mary White could be here to thrash around and cook and enjoy the
journey then I should enjoy it much better.--Letter 20a, 1879, p. 2.
(To Willie and Mary White, May 3, 1879.) [Cf: 3MR298.03] p. 2, Para.
1, [1879MS].

I have just read your letters and cried like a child. I would rather
have you, Mary, my daughter, than any one else. . . . I am worn and
feel as though I was about one hundred years old.--Letter 20, 1879, pp.
1-2. (To Mary, Mrs. W. C., White, May 20, 1879.) [Cf: 3MR298.04] p. 2,
Para. 2, [1879MS].

Letter to a Schoolgirl.--We held quite a number of meetings in Dallas
but could not remain long, as would appear best, on account of the
promise to speak to the people in Denison. We left Dallas last
Wednesday morning with two heavy wagons, loaded, two two-seated wagons
called "hacks," and our phaeton. . . . We had our large family tent and
pitched it and for two nights occupied it. Fifteen composed our
caravan: Elder Kilgore, and his brother Scott, Brother and Sister
Mcdearman, their two children--Hattie and Joseph--their niece Nettie
Cole, and grandson Homer Salisbury, Brother More and his son Willie,
Brother and Sister (A. G.) Daniells, Sister Davis, Brother and Sister
White. . . . [Cf: 3MR298.05] p. 2, Para. 3, [1879MS].

We arrived at home in Denison before Sabbath and were well arranged
before sundown. [Cf: 3MR299.01] p. 2, Para. 4, [1879MS].

Now, Edith, we do not want you to leave Battle Creek. . . . Do not be
the least bit discouraged. Lighten up on your studies and take things
easier. Be of good courage and do not let anything trouble you. You
must write me fully in regard to yourself and your purposes; but we
will see you in the course of two weeks. We feel a deep interest that
you should succeed in your plans in regard to education. . . . If it is
the will of God for you to remain in Battle Creek, He will preserve
you. And if it is best for you to take things more moderately, and
build up physically as well as mentally, God will bless and make your
efforts successful. [Cf: 3MR299.02] p. 2, Para. 5, [1879MS].

Now I beseech of you to cast all your care, my dear child, upon Him
who careth for you. Do not be of a doubtful mind, but trust the dear
Saviour fully, implicitly. He loves to have us trust Him and He will
respond to the confidence we give Him. . . . [Cf: 3MR299.03] p. 2,
Para. 6, [1879MS].

Dear Edith, may you, my dear child, have strength, fortitude and
courage and perfect trust in God. Jesus lives. He will cheer, He will
bless, He will give grace. Only trust Him. He loves you and He doth not

willingly afflict or grieve the children of men. He loves to see us cheerful, hopeful, and happy. [Cf: 3MR299.04] p. 3, Para. 1, [1879MS].

And now I will say farewell till we meet you. Do not leave Battle Creek till I shall see you.--Letter 45, 1879, pp. 1-3. (To "Dear Sister Edith Donaldson," March 22, 1879.) [Cf: 3MR299.05] p. 3, Para. 2, [1879MS].

Many waste life in laboriously doing nothing. There is such a thing as being in a hurry and yet not getting forward. . . . Reckoning the day at ten hours of active employment, one hour lost in bed or in indolence daily, makes a loss of six years in sixty.--Letter 5, 1879, pp. 2-4. (To Brother King, July, 1879.) [Cf: 4MR98.02] p. 3, Para. 3, [1879MS].

It is no small work to train up children for the heavenly courts. It requires patient, protracted, incessant effort. . . . [Cf: 4MR206.01] p. 3, Para. 4, [1879MS].

Sister Matteson should open her heart to the genial, glad rays of the Sun of righteousness, and ever bear in mind that God is love. The attribute of love she should receive into her heart and have it interwoven with all her motherly duties. Then home will be a sunny place to her children. . . . While she is strict, she must be patient and tender. She must not be so involved in care as to neglect faith and prayer and tenderness and love. She must encourage and discipline herself to have a gentle, winning, loving spirit, which will have a transforming power upon the children and make the home a Bethel, the hearth holy, consecrated. . . . [Cf: 4MR206.02] p. 3, Para. 5, [1879MS].

As children have been brought into the world, it is the duty of parents to educate, discipline and train them, making this life as pleasant for them as possible, and showing a disposition to make them peaceful and happy. Parents should endeavor to keep the soul of the heart mellow with love and affection, thus preparing it for the seed of truth and they should preoccupy the soil by sowing good seed, otherwise it will be impoverished and corrupted with noxious weeds. [Cf: 4MR206.03] p. 3, Para. 6, [1879MS].

It is a very nice thing to deal with minds. It will require careful study to know how to deal with the tender, impressible minds of children. Too great severity makes them hard and coarse and unfeeling, while a neglect of discipline is like leaving a field untilled; it is speedily covered with weeds, thistles, and briars. The impressible expanding minds of children are thirsting for knowledge. [Cf: 4MR207.01] p. 3, Para. 7, [1879MS].

Parents should make it a point to keep their own minds informed that they may impart knowledge to their children, thus providing their minds with proper food, leaving no place for hunger after debasing pleasure and indulgences. Good, sound instruction is the only preventative of evil communication which corrupt good manners. [Cf: 4MR207.02] p. 3, Para. 8, [1879MS].

You may choose, if you will, whether your children's minds will be occupied with pure, elevated thoughts or with vicious sentiments. You cannot keep these active minds unoccupied, neither can you keep them

away from evil. Only the inculcation of right principles in correct knowledge, will exclude the elements of evil. But remember the Lord gives to the earth not only clouds and rain, but the beautiful smiling sunshine which causes the seeds sown to spring up, the green foliage and buds and flowers to appear. Just so, dear parents, should be your work in your family and in the vineyard of the Lord. You need to give not only restrictions and reproofs and correction, but encouragement, the pleasant sunshine of kind words--cheerful, joyful, happy words--in your homes and in the church. You need to keep your souls in patience, waiting, hoping and praying. You will reap if you faint not. You will not always see immediate results, but keep working in faith, quietly waiting for the salvation of God. You should be full of Bible truth, Bible stories and interesting parables, your own heart softened and subdued with its pure morals and fascinating incidents, and as you teach your children, they will catch the inspiration you feel. Like the body, the mind derives its health and strength from the food which it receives. The mind becomes pure, and broad, and elevated when the thoughts and conversation are of that character. Yet it is too often debased, darkened, and soured with fretfulness, censure, and dwelling upon the things of the world instead of being elevated and attracted by heavenly subjects. [Cf: 4MR207.03] p. 4, Para. 1, [1879MS].

Our children may be made noble, elevated, pure and refined if they have the proper Bible instruction. We want more sunshiny parents and more sunshiny Christians. Oh, what a revelation will be made in the great day of accounts when the judgment shall sit and the books be opened! We are too much shut up to ourselves. The kindly, encouraging word is withheld. The smile which costs us nothing is not given to the children, to the destitute, the oppressed and discouraged. There are some members in the families who need more discipline, kindly training, and patient labor than others. Their stamp of character was given them as their legacy, and they need pity, sympathy and love from those who have transmitted to them their hereditary tendencies. By patient, persevering, labor given in kindly sympathy and love, those wayward ones or apparently perverse ones or dull ones may be fitted to do a good work for the Master. Such ones may possess undeveloped power which will be aroused after a time and they may fill a place far in advance of those from whom you expected very much. It is bad business to let a discouraging blight rest upon the lives of these peculiarly tempered children because they are so. [Cf: 4MR208.01] p. 4, Para. 2, [1879MS].

The same principle should be carried out not only in the family but in the church. The great day will reveal that those who have been earnest and persevering in helping these unpromising cases, so generally neglected and shunned, have as the result many stars in their crown of rejoicing. These very ones who seemed so defective had qualities that needed to be developed by patient love and untiring effort. Such persons have often made the most successful laborers in missionary fields. They know how to help the very ones who like themselves needed help. Was the effort lost upon these apparently one-sided characters? Oh, no, when the right cord was touched, the response came. What a work for the laborer! What a reward will be his! . . . [Cf: 4MR209.01] p. 4, Para. 3, [1879MS].

Christians are the light of the world. They should let their light shine in their own homes, and "let your light so shine before men, that they may see your good works, and glorify your Father which is in

heaven" (Matt. 5:16). [Cf: 4MR209.02] p. 5, Para. 1, [1879MS].

We want our taper to illuminate our own home, brightening the path which our children shall travel, and then it will extend its rays beyond our dwellings to be a bright and shining light to the world.-- Letter 16, 1879, pp. 2-6. (To Brother J. G. Matteson, February 21, 1879.) [Cf: 4MR209.03] p. 5, Para. 2, [1879MS].

We are now living for the time being on the Froget place. There is a very good house of three rooms. The surroundings are much more pleasant than at the old place at the mill. . . . [Cf: 4MR209.04] p. 5, Para. 3, [1879MS].

The church at Boulder was organized last Sabbath. Twenty-seven united with the church. About ten more, it is expected, will unite. . . . [Cf: 4MR210.01] p. 5, Para. 4, [1879MS].

Dear children, I beg of you to be very careful of your deportment. Never, never feel that you may release your diligence to watch unto prayer. . . . [Cf: 4MR210.02] p. 5, Para. 5, [1879MS].

My son, you must not trust to your own strength or have too good an opinion of your own attainments. I have continual fears lest Emma and you both will become careless and neglectful of your duty, that self-indulgence will deprive you of the precious blessings that are only realized by the self-sacrificing, humble, meek and lowly ones. You need to cultivate the graces of the Spirit of God. You have had great light, great privileges, and you will be responsible for all this amount of light. For years a voice has been speaking to you both from heaven, reproving, warning, and encouraging. Have you felt as you should the importance of cherishing every ray of light that has shone upon your pathway? [Cf: 4MR210.03] p. 5, Para. 6, [1879MS].

Emma, I was shown that your time is not always the best employed. You dwarf your mind in reading books that cannot improve the mind. The Bible you should make your study. . . . [Cf: 4MR210.04] p. 5, Para. 7, [1879MS].

Not one of us can live to please and gratify self and yet have the approval of our Redeemer, who lived not to please Himself but to do others good. Our daily record is going up to heaven. What that record shall be our own course will determine. There are but few real missionaries for God in our world, but few who will work the works of Christ, but few who will love their neighbor as themselves, but few who will serve God with their undivided affection, and but few who will win the eternal weight of glory. According to the light received will be the condemnation of every individual. [Cf: 4MR210.05] p. 5, Para. 8, [1879MS].

God is speaking to us through His word, pointing out the path of faith and righteousness as the only path to glory. All who have the Spirit of Christ will place high value upon the Scriptures, for they are the oracles of God. They are as actually a divine communication saying, "This is the way, walk ye in it" (Isa. 30:21), as though these words came to us from Isaiah in an audible voice. Oh, if the people only believed this, what awe, what reverence, what prostration of soul would attend their searching of the Scriptures, which show the way to eternal

life! [Cf: 4MR211.01] p. 5, Para. 9, [1879MS].

The Scriptures are the word of the living God to man, a message from heaven. Every true child of God will love to peruse it, to study it. And if they read it prayerfully, in humility, yet with hope and faith and confidence, it will be a lamp to their feet, a light to their path, and they will not walk in darkness. The more they search for knowledge, the clearer will truth shine, and yet they may never quit their searching, for there is still an infinity of knowledge of light and truth. God would have you both diligent students of His Word. [Cf: 4MR211.02] p. 6, Para. 1, [1879MS].

I have been shown that Edson will search the Scriptures to a limited degree, and his light and knowledge and ability to understand the Word of God will be limited to his researches and his prayer in humility and faith for a knowledge of the truth revealed in God's Word. Light is sown for the righteous and truth for the upright in heart. There may be one hundred able men in the Scriptures where there is now one. But few hunger and thirst for divine knowledge revealed in the Bible, and the result is inefficiency and weakness as far as spirituality is concerned. God will not work by miracles to solve the mysteries of His Word to the lazy, careless, inattentive student. If you, my son, want to be a strong man in the understanding of the Word, search the Scriptures with a humble, prayerful heart. [Cf: 4MR211.03] p. 6, Para. 2, [1879MS].

Emma should read her Bible more and storybooks less. In reading fascinating storybooks, she loses all relish for the Scriptures. God has been speaking to His people in the Testimonies of His spirit, in the Spirit of Prophecy, to lead the minds of His people to the Bible teaching, and these lie on the shelf, neglected, unread, and unheeded. [Cf: 4MR212.01] p. 6, Para. 3, [1879MS].

Edson, I want you to keep one fact before you: that through your neglect to work constantly, earnestly, and perseveringly to perfect Christian character, you have, through the temptations of Satan, become wayward and your energies crippled, your capacities contracted, your desires worldly and selfish. Your soul might now be as "a watered garden," whose waters fail not. Your own soul refreshed, you would be constantly refreshing others. Christ in you a well of water springing up into everlasting life. The souls you win to Christ will be heirs of immortal life, thus the life of Christ in you will be manifested to others, charming, winning, and gathering them to Christ. Heaven is worth a lifelong, persevering, and untiring effort. Those only who prize it as the pearl of great price and will sell all to obtain the precious treasure will come into possession of it. [Cf: 4MR212.02] p. 6, Para. 4, [1879MS].

Christ has made an infinite sacrifice for man, and man . . . is now called upon to make sacrifices on his own account and in his own behalf. [Cf: 4MR212.03] p. 6, Para. 5, [1879MS].

Edson, very many professing to be followers of Christ are lovers of pleasures more than lovers of God. . . . If my own children are careless and constantly lukewarm, without religious zeal or fervor, they counteract the influence that God would have me exert. Souls will be lost through heedlessness and lack of devotion and piety. [Cf:

4MR212.04] p. 6, Para. 6, [1879MS].

I leave these lines with you, having a burdened soul that you both need this. You forget so easily and slide away from God so naturally, that you need to live hourly, daily, lives of watchfulness and prayer.-Letter 23, 1879, pp. 1-5. (To Edson and Emma White, August 5, 1879.) [Cf: 4MR213.01] p. 7, Para. 1, [1879MS].

I repair to my tent with aching heart, to relieve my mind by writing you some things which were shown me in the vision given me in Battle Creek at our camp meeting. [Cf: 4MR213.02] p. 7, Para. 2, [1879MS].

I cannot express to you the pain I have felt to see you accompanying Mattie, sitting by her side and coming to the meetings together, notwithstanding all that has been shown and all the advice given you. . . . The Lord has shown you that your association with Mattie was not in any way calculated to help your morals or strengthen your spirituality. You are placing yourself in the way of temptation, and God will leave you to follow the carnal promptings of your own mind. [Cf: 4MR213.03] p. 7, Para. 3, [1879MS].

I have plainly stated that Mattie would not make you a happy wife; she knows nothing of economy. You would both be a financial failure. Your cup of misery would be full. You have made some feeble attempts to break away from her society, but you have soon renewed your attention to her, she sometimes making the advance, and you infatuated with her. You have chosen her company and her frivolous, superficial talk. . . . This was because you were blinded by Satan's delusive suggestions. You have spent hours of the night in her company because you were both infatuated. She professes love for you but she knows not the pure love of an unpretending heart. Satan has ensnared your soul. [Cf: 4MR213.04] p. 7, Para. 4, [1879MS].

I was shown you are fascinated, deceived, and Satan exults that one who has scarcely a trait of character that would make a happy wife and a happy home should have an influence to separate you from the mother who loves you with a changeless affection. In the name of the Lord, cease your attentions to Mattie or marry her--do not scandalize the cause of God. [Cf: 4MR214.01] p. 7, Para. 5, [1879MS].

You may pursue a course to cause your mother the keenest sorrow and apprehension and may separate your sympathies from her who has loved and prayed for you and to whom you owe everything, and for what? A bold, forward girl who has not a pure heart or holy affections. Truly it may be said of you, "Thou hast destroyed thyself." You have pursued your own course irrespective of consequences. Your heart has rebelled against your mother because she could not in any way receive Mattie or sanction the attention you gave her. No modest girl would have done as she has done. No God-fearing son, true to duty and principle, would have continued to persistently pursue the course you have done. The carnal heart has clamored for the victory. [Cf: 4MR214.02] p. 7, Para. 6, [1879MS].

Had you followed the light God has given you at this time you would stand free in the Lord, honoring your mother, respecting her judgment and following her counsel, having the highest regard for her happiness, acting the part of a dutiful son. How little do you now appreciate that

mother love you once prized so highly. This influence is not divine, but satanic. No greater evidence could be given the world of your sterling worth than your former faithfulness to your mother. This has made you esteemed; this has given you influence. [Cf: 4MR214.03] p. 7, Para. 7, [1879MS].

But the world marks the change in your life and deportment, though not as fully as your brethren. It is a rare circumstance in this age of the world, where selfishness, love of pleasure, and self-indulgence reign, to see a young man turning from the allurements of the world and with religious principle devoting attention and courtesy and respect to his mother. This you did do until Satan's artifices succeeded through Mattie to insinuate and tell falsehoods which you have believed and which had the influence to separate the mother and son. You have made a mistake in being in her presence, in sitting by her side, or showing her the slightest preference after God had spoken and told you she would be the bane of your life. [Cf: 4MR215.01] p. 8, Para. 1, [1879MS].

Do you believe this testimony or do you reject it? [Cf: 4MR215.02] p. 8, Para. 2, [1879MS].

The intimacy formed with Mattie has not had a tendency to bring you nearer the Lord or to sanctify you through the truth. You are risking your eternal interest in the company of this girl. When the light was first given, had you then humbled your heart and acknowledged your wrong and showed that the word of your godly mother was accepted before the word of an unprincipled girl, you would now have been free. Satan's device would have been broken, and you far advanced in knowledge of the will of God. In the place of idling away your time in the company of this unconsecrated girl, you would have been studying your Bible and been active in the service of God. [Cf: 4MR215.03] p. 8, Para. 3, [1879MS].

Time has passed into eternity with its burden of record [of time] that has been passed in her society. Is this record such that you would never blush to read it? What you might have been and what you have done had you heeded the voice of warning will be seen when the assembled throng shall gather about the great white throne. Oh, Chapin! could you not consider that you were not your own; that you had been brought with an infinite price? Your time, your strength, your affections belong to God, and you are not at liberty to dispose of them as you please. [Cf: 4MR215.04] p. 8, Para. 4, [1879MS].

Mattie expects to consummate a marriage with you, and you have given her encouragement to expect this by your attentions. Your happiness in this life and in the future life is in peril. You have followed her deceptive, foolish entreaties and your own judgment which have not made you a more consistent Christian or a more faithful, dutiful son. I speak that I do know, and testify that I have seen. If you will separate yourself from her society you will find a welcome in Battle Creek to engage in labor or attend school and fit yourself as a laborer in the cause of God. [Cf: 4MR216.01] p. 8, Para. 5, [1879MS].

If you persist in the course you have pursued it would be much better for you to marry her, for your course is as directly contrary to God's will as to marry her. Satan accomplishes his purpose all the same. [Cf:

4MR216.02] p. 8, Para. 6, [1879MS].

If the atmosphere surrounding her is the most agreeable to you, if she meets your standard for a wife to stand at the head of your family; if, in your calm judgment, taken in the light given you of God, her example would be worthy of imitation, you might as well marry her as to be in her society and conduct yourselves as only man and wife should conduct themselves towards each other. You have about ruined yourself as it is. If through the period of your life you wish to enjoy the society of Mattie as you now appear to enjoy it and be fascinated with it, why not go a step farther than you already have and make yourself her lawful protector and have an undisputed right to devote the hours you choose in her company and be charmed with her presence night after night? [Cf: 4MR216.03] p. 8, Para. 7, [1879MS].

Your acts and conversation are offensive to God. The angels of God bear record of your words and your actions. The light has been given you but you have not heeded it. The course you have pursued is a reproach to the cause of God. Your behavior is unbecoming and unchristian. When you should both be in your beds you have been in one another's society and in one another's arms nearly the whole night. Have your thoughts been more pure, more holy, more elevated and ennobled? Did you have clearer views of duty--greater love for God and the truth? . . . [Cf: 4MR217.01] p. 9, Para. 1, [1879MS].

The Lord reads the secrets of the life, the very thoughts and purposes of the heart. You have both departed far from the right, and the only course for you to pursue is to return every step with confession and repentance. While you do not dare to marry, do you know your present attitude is most offensive to God? You give occasion to our enemies to judge our people as being loose in morals. . . . [Cf: 4MR217.02] p. 9, Para. 2, [1879MS].

I arise early this morning--my mind is not at rest in regard to you. In the solemn view presented me a short time since in the night season, your case was shown me. The ledger of heaven was opened, and I read there a record of your life. At a glance I took it in, your weakness, your defects of character. As the eyes of the Judge of all the earth cast one glance at the record and then at you--not a word spoken by Him--your own lips repeated, "Weighed in the balance and found wanting. I have sowed to the flesh; I shall reap corruption." Your face was as pale as the dead; great drops of perspiration stood upon your forehead; and there, before all the assembled throng, you openly confessed where you first stumbled, where your feet were first directed in the path to perdition. You cast most bitter reflection upon yourself that you had trusted to your own judgment and walked in your own wisdom, rejected the voice of God, despised the warnings and advice of His servants, and with a perseverance and persistency followed your own pernicious ways by which the way of truth was evil spoken of, and souls were lost who might have been saved through your instrumentality. [Cf: 4MR217.03] p. 9, Para. 3, [1879MS].

Much more I might relate in reference to you, but this is enough for the present. I felt so grateful when I came out of vision and found it was not a present reality, that probation still lingered. And now I call upon you to haste and no longer trifle with eternal things. [Cf: 4MR218.01] p. 9, Para. 4, [1879MS].

You flatter yourself that you are honest, but you are not. You have been and still are welding the chains by your own course of conduct with Mattie that will hold you in the veriest bondage. The voice of God you have rejected; the voice of Satan you have heeded. Light you have called darkness and darkness you have called light. You act like a man bereft of his senses, and for what? A girl without principle, without one really lovable trait of character, proud, extravagant, self-willed, unconsecrated, impatient, heady, without natural affection, impulsive. Yet if you cut entirely loose she might stand a better chance to see herself and humble her heart before God. . . . [Cf: 4MR218.02] p. 9, Para. 5, [1879MS].

You should learn from Achan's case never to underrate the power of temptation. At the very time you may think yourself secure you may be in the greatest danger of stumbling and falling. You cannot meet, in your own strength, and resist temptation. A review of the past will be profitable for you if it is done in a right spirit; you can then, after the excitement and passion have passed away, see more rationally and clearly the dark side of your character, and be humbled in the dust on account of your mistakes and errors, which have brought the frown of God upon you and the church on your account. [Cf: 4MR218.03] p. 9, Para. 6, [1879MS].

When Joshua was nearing the close of his life he took up a review of the past for two reasons--to lead the Israel of God to gratitude for the marked manifestation of God's providence in all their travels, and to lead them to humility of mind under a sense of their unjust murmurings and repinings and their neglect to follow out the revealed will of God. [Cf: 4MR219.01] p. 10, Para. 1, [1879MS].

Joshua goes on to warn them in a most earnest manner against the idolatry around them. They were warned not to have any connection with idolaters, not to intermarry with them, nor in any way put themselves in danger of being affected and corrupted by their abominations. They were counseled to shun the very appearance of evil, not to dabble around the borders of sin, for this was the surest way to be engulfed in sin and ruin. He showed them that desolation would be the result of their departing from God, and as God was faithful to His promise He would also be faithful in executing His threatenings. The Lord would have you apply this to your individual self. [Cf: 4MR219.02] p. 10, Para. 2, [1879MS].

Joseph, in the providence of God, was deprived of his happy home and the teachings and example of his God-fearing father, and his lot was cast in a family of dark heathen. There his virtue was severely tested. [Cf: 4MR219.03] p. 10, Para. 3, [1879MS].

It is always a critical period in a young man's life when he is separated from home influences and wise counsels and enters upon new scenes and trying tests. But if he does not of his own accord place himself in these positions of danger and remove himself from parental restraint; if, without will or choice of his own, he is placed in dangerous positions and relies upon God for strength--cherishing the love of God in his heart--he will be kept from yielding to temptation by the power of God who placed him in that trying position. God will protect him from being corrupted by the fierce temptation. [Cf:

4MR219.04] p. 10, Para. 4, [1879MS].

God was with Joseph in his new home. He was in the path of duty, suffering wrong but not doing wrong. He therefore had the love and protection of God, for he carried his religious principle into everything he undertook. [Cf: 4MR220.01] p. 10, Para. 5, [1879MS].

What a difference there was in Joseph's case and the case of young men who apparently force their way into the very field of the enemy, exposing themselves to the fierce assaults of Satan. Joseph suffered for righteousness sake, while the trials of others are of their own procuring. Joseph did not conceal his religion or manly piety to avoid persecution. [Cf: 4MR220.02] p. 10, Para. 6, [1879MS].

The Lord prospered Joseph but in the midst of his prosperity comes the darkest adversity. The wife of his master is a licentious woman, one who urged his steps to take hold on hell. Will Joseph yield his moral gold of character to the seductions of a corrupt woman? Will he remember that the eye of God is upon him? [Cf: 4MR220.03] p. 10, Para. 7, [1879MS].

Few temptations are more dangerous or more fatal to young men than the temptation of sensuality, and none if yielded to will prove so decidedly ruinous to soul and body for time and eternity. The welfare of his entire future is suspended upon the decision of a moment. Joseph calmly casts his eyes to heaven for help, slips off his loose outer garment, leaving it in the hand of his tempter, and while his eye is lighted with determined resolve in the place of unholy passion, he exclaims, "How can I do this great wickedness and sin against God?" The victory is gained; he flees from the enchanter; he is saved. [Cf: 4MR220.04] p. 11, Para. 1, [1879MS].

You have had an opportunity to show whether your religion was a practical reality. You have taken liberties in the sight of God and holy angels that you would not take under the observation of your fellow men. True religion extends to all the thoughts of the mind, penetrating to all the secret thoughts of the heart, to all the motives of action, to the object and direction of the affections, to the whole framework of our lives. "Thou, God, seest me," will be the watchword, the guard of the life. [Cf: 4MR221.01] p. 11, Para. 2, [1879MS].

Joseph's faithful integrity led to the loss of his reputation and his liberty. This is the severest test that the virtuous and God-fearing are subjected to, that vice seems to prosper while virtue is trampled in the dust. The seducer was living in prosperity as a model of virtuous propriety, while Joseph, true to principle, was under a degrading charge of the most revolting crime. Joseph's religion kept his temper sweet and his sympathy with humanity warm and strong, notwithstanding all his trials. [Cf: 4MR221.02] p. 11, Para. 3, [1879MS].

There are those who, if they feel they are not rightly used, become sour, ungenerous, crabbed and uncourteous in their words and deportment. They sink down discouraged, hateful and hating others. [Cf: 4MR221.03] p. 11, Para. 4, [1879MS].

But Joseph was a Christian. No sooner does he enter upon prison life

than he brings all the brightness of his Christian principles into active exercise; he begins to make himself useful to others. He enters into the troubles of his fellow prisoners. He is cheerful, for he is a Christian gentleman. God was preparing him under this discipline for a situation of great responsibility, honor, and usefulness, and he was willing to learn; he took kindly to the lessons the Lord would teach him. He learned to bear the yoke in his youth. He learned to govern by first learning obedience himself. He humbled himself, and the Lord exalted him to special honor. [Cf: 4MR221.04] p. 11, Para. 5, [1879MS].

You may take these lessons home. You have need to learn, and may God help you. [Cf: 4MR222.01] p. 11, Para. 6, [1879MS].

I feel a deep interest that this last call shall not be treated indifferently as the former have been. It is the last invitation you will have, if you do not heed this. . . . [Cf: 4MR222.02] p. 11, Para. 7, [1879MS].

It remains to be seen now whether you will pursue the course of infatuation you have done, whether Mattie will after her confession do the same that she has done. I was shown her course was like this--she would make open acknowledgement and then draw upon your sympathies in a most pathetic manner in letters and in conversation. You have been drawn to her again to give her sympathy and encouragement and you were so weak, so completely blinded that you were entangled again more firmly than ever. [Cf: 4MR222.03] p. 11, Para. 8, [1879MS].

You were shown me in her society hours of the night; you know best in what manner these hours were spent. You called on me to speak whether you had broken God's commandments. I ask you, Have you not broken them? How was your time employed hours together night after night? Were your position, your attitude, your affections such that you would want them all registered in the ledger of heaven? I saw, I heard things that would make angels blush. [Cf: 4MR222.04] p. 12, Para. 1, [1879MS].

Every time you placed yourself in her company you grieved the Spirit of God. Your sin was much greater than hers, for you have had an experience that she has not. Her moral sense of right and wrong was never of any value. She would not hold the same mind any length of time. But I was shown you had come to her level; you would prevaricate, and so would she; you have debased yourself, so has she. Once you were beloved of God, a young man of promise, but you have forfeited the confidence of your brethren, and your wisdom has been taken away; you cannot now discern between the sacred and the common; sin has lost its offensive character. You are no more what you were. . . . [Cf: 4MR222.05] p. 12, Para. 2, [1879MS].

No young man should do as you have done to Mattie Stratton, unless married to her; and I was much surprised to see that you did not sense this matter more keenly. Why I write now is to implore you for your soul's sake to dally with temptation no longer. Make short work in breaking this spell that like a fearful nightmare has brooded over you. Cut yourself loose now and forever, if you have any desire for the favor of God. [Cf: 4MR223.01] p. 12, Para. 3, [1879MS].

Such a course as you have pursued has been enough to destroy

confidence in you as an honest man and as a Christian, and unless you were under the bewitching of a satanic power you would not have done as you have. But I stand in doubt of you now whether you will change your course of action. I know the power that holds his enchantment over you, and I want you to see and sense it before it shall be too late. Will you now change entirely, cut the last connection with Mattie? Will she do this on her part? If neither of you will do this, marry her at once and disgrace yourselves and the cause of God no more. [Cf: 4MR223.02] p. 12, Para. 4, [1879MS].

Now is the time for you to grasp the light; now is the time to work. Pass this period and you are where you cannot break the power of Satan. Do not trifle with the Spirit of God. Do not delay longer to retrace your steps. Your mother is a woman beloved of God. You have despised her counsel and set your heart in stubbornness. But every pang you have caused her to suffer, every tear to shed, every heartbreaking prayer to send up to heaven, will confront you in the day of God unless you fully repent and redeem the past. There is no excuse for you. [Cf: 4MR223.03] p. 12, Para. 5, [1879MS].

That so good and faithful a mother should be turned from you, and your affection and time and attention be spent hovering over a girl of no moral worth, is a most astonishing thing. I was shown the true state of these things: the indifference, the inattention, the positive disrespect with which you have treated your mother, and how God looks upon them, you cannot sense. You have been like a man paralyzed, and if you see things at all it is as trees walking. Pray, oh pray, as never before that God would show you your true state as you have been and as you are. . . . [Cf: 4MR224.01] p. 12, Para. 6, [1879MS].

Your mother is right in her estimate of the worth and character of Mattie. She is right in not treating her with respect or inviting her to her house. You are the one that is wrong, because you are dazed by the bewitching power of Satan. When your mother sees one exerting an influence over her son that is leading him to reject the counsel of God against himself, to treat with indifference all the counsel of church members who see his danger, how can she smile upon and invite such a one to her house? How can she give the least sanction to this forward girl's advances? *She* had done her duty. [Cf: 4MR224.02] p. 13, Para. 1, [1879MS].

You have signally failed in almost every respect. Now the rest of your life seek to get back what you have lost. There is scarcely the pure thread of gold in your character now left, but you may be winning back in a measure what you have lost by your own foolishness and stubbornness in a wrong course. . . . Let the ledger of heaven give a different record of your course. [Cf: 4MR224.03] p. 13, Para. 2, [1879MS].

God bless you.--Letter 3, 1879, pp. 1-13. (To "Dear Brother Chapin Harris," August, 1879.) [Cf: 4MR225.01] p. 13, Para. 3, [1879MS].

Our camp meeting has been good. One hundred and fifty Sabbathkeepers camped on the ground. It is beautiful encampment upon an island. The falls is within a few feet of the campground, and the fall of water is rather too distinctly heard. . . . It is excessively hot. We are encamped in a grove belted with underbrush, which makes it impossible

to get much air. It has seemed as though we should dissolve. . . . I must now go upon the stand to speak. Yesterday, Sunday, I spoke to the crowd for one hour and a half. The people listened with great attention, although there was scarcely a breath of air stirring. My clothing was wet through.--Letter 22a, 1879, p. 1. (To "Dear Children Addie and May Walling," July 14, 1879.) [Cf: 5MR190.01] p. 13, Para. 4, [1879MS].

Concerning the Establishment of the SDA Church in Britain--Elder Andrews' time should be devoted some to old England, and not confined to the French. I have had considerable light. The Strength, ability and means are needed more at the present crisis in our own country than in any other place. The heart of the work must be kept strong and in a vigorous helpful action. Then all branches of the work will have vitality. There must not be too much branching out, which calls for means, until the great center of the work is free from financial embarrassment. Elder Andrews is in danger of concentrating his mind, his means, and energies, upon one branch of the work, and not being sufficiently awake to other important interests.--Letter 1, 1879, p. 2. (To S. N. Haskell, January 27, 1879.) [Cf: 6MR32.02] p. 13, Para. 5, [1879MS].

He is over conscientious, and he feels terribly over things that ought not to disturb his peace at all.--Letter 1, 1879. (To S. N. Haskell, January 27, 1879.) [Cf: 6MR113.03] p. 13, Para. 6, [1879MS].

I am worn out with anxiety and this journey has nearly killed me. My ambition is gone; my strength is gone, but this will not last if we can have a fair chance. I hope that by the cheering light of the countenance of my Saviour, I shall have the springback power.--Letter 20, 1879, p. 2. (To Mrs. W. C. White, May 20, 1879.) [Cf: 6MR305.01] p. 13, Para. 7, [1879MS].

"We took breakfast in the tent adjoining ours and were made sorry to see butter and cheese upon the table. Both are injurious to health. I understood our people had discarded these things, but they are again using them. Health reform is not carried out among our people as it once was. Some are departing from the health reform. I am sad. . . . [Cf: 7MR348.01] p. 14, Para. 1, [1879MS].

"It seems so hard for some, even for their conscience' sake, to deny themselves the things that do not tend to health. We felt drawn out to speak to some on this subject. I shall not be clear unless I speak decidedly, for the spirit of self-indulgence will increase unless we take a decided stand. I have had grace given me to present decidedly the subject of health reform. Butter, cheese, flesh meats of dead animals, rich cake and poor cookery create disease and will certainly corrupt the blood, bring disease and suffering, and pervert the discernment. I beseech our people, to consider that health reform is essential and that which we place in our stomachs should be the simple nourishment of good, plainly prepared bread and fruits and grains. I shall have a much sharper testimony to bear on this subject. We must deny perverted appetite. I urge upon our people to learn the art of simplicity in eating. When will our people heed the word of the Lord given to caution them?"--Ms 5, 1879, pp. 3, 4. [Cf: 7MR348.02] p. 14, Para. 2, [1879MS].

Father, I am sure, has confidence in you. We often hear him speak of you and Emma with pleasure in high terms. He shows your pictures and he calls you two his "canaries."--Letter 22, 1879, p. 1. (To Edson White, July 1, 1879.) [Cf: 8MR77.04] p. 14, Para. 3, [1879MS].

Seek to widen out. Let your preaching be with power and spirit--not the repetition of old discourses, but let fresh, new manna be given to the hungry sheep. You must draw daily from the living fountain of the waters of life. . . . [Cf: 8MR105.02] p. 14, Para. 4, [1879MS].

You will be inclined to assimilate the habits of the people in England, and to think this will give you more influence. You wrote that you were trying to become as English as possible, that the prejudice against Americans may not stand in the way of presenting the truth. But if you possess kindness and tenderness of soul for everyone around you, if you esteem others better than yourself--if you just pattern after Jesus--you will have an influence. [Cf: 8MR105.03] p. 14, Para. 5, [1879MS].

If you attempt--in dress, in the ordering of your house, in your manners--to be English, you will have a very little influence. Act out the American. No one expects you to act an Englishman. No one will respect you any more for adopting English speech, English hours, English customs. Just carry all the Americanism you can into your England Mission, and let England see you are not at all ashamed to stand under the Stars and Stripes.--Letter 40, 1879, pp. 6, 7. (To J. N. Loughborough, circa 1879.) [Cf: 8MR105.04] p. 14, Para. 6, [1879MS].

Dear Afflicted Sister: I would much prefer to be with you and converse with you, but this is impossible. I might say to you, I sympathize with you in your feebleness, but, when I think of you, it seems very sure to me and vivid before me, that you are sustained by arms that never tire, and comforted with a love that is unchangeable, enduring as the throne of God. [Cf: 8MR126.01] p. 14, Para. 7, [1879MS].

I do not look upon you as repining in your feebleness, but as one upon whom the countenance of the Lord shineth, giving light and peace, whose soul is in fellowship with the Father and with His Son Jesus Christ, growing daily in the knowledge of the divine will, partaking of the Divine nature, increasing in reverence, childlike holy trust, and confiding love. Never did the appreciation of Christ's blood, which pardons, seem to you so precious, so priceless as in your feebleness, when your hold is loosening upon the world. [Cf: 8MR126.02] p. 15, Para. 1, [1879MS].

You have been growing in inward experience and others may profit by your counsel and your advice. Religion to you, my precious child, has become more and more beautiful. You now find so much comfort sitting at the feet of Christ and learning of Him. The fear of death is past. If there is any terror in the look of the last dread enemy, it is driven away by looking unto Jesus, for He has brightened the tomb by His sacred presence. There is that in your heart which will not rest unless enfolded in the arms of infinite love. [Cf: 8MR126.03] p. 15, Para. 2, [1879MS].

Dear child, your pilgrimage is nearly ended. We will not set up our

wishes and our wills, but we will let you rest in hope till the Lifegiver shall call you forth from your prison-house to a bright immortality. Jesus is just the Saviour for you now, the One whose bright presence will make, in any place, your heaven. Your life, my precious child, is hid with Christ in God, and when He who is your life shall appear, then will you also appear with Him, clothed with immortality and eternal life. Do you behold His glory in your failing strength, full of grace, mercy and peace? And do you turn to Him like the needle to the magnet? [Cf: 8MR126.04] p. 15, Para. 3, [1879MS].

Your days may not all be clear and joyful, but let not this afflict you. In meekness, faith and endurance, wait, and hope and trust. Your life is hidden with Christ in God. Your life, even now, may be a lesson to all, showing that one can be happy in the failing of strength under affliction. When the deep waters go over the soul, God's presence makes holy the chamber of His dying saints. Their patient endurance and joyful constancy, their support by an unseen power, is a powerful testimony in favor of the Christian's religion and the Christian's Saviour. These light afflictions will be a transforming power, refining, purifying, ennobling, and fitting for the courts above. [Cf: 8MR127.01] p. 15, Para. 4, [1879MS].

Oh, the Christian's last days may be fragrant because the beams of the Sun of Righteousness shine through the life, diffusing a perpetual fragrance. Oh, what reason have we for joy that our Redeemer poured out His precious blood on the cross as an atonement for sin, and, by His obedience to death, brought in everlasting righteousness. You know that today He is at the Father's right hand, a Prince of life, a Saviour. There is no other name wherein you can trust your eternal interests, but in Christ you may rely fully, implicitly. Christ has been loved by you, although your faith has sometimes been feeble and your prospects confused. But Jesus is your Saviour. He does not save you because you are perfect, but because you need Him and in your imperfection have trusted in Him. Jesus loves you, my precious child. You may sing, "Under the shadow of Thy throne still may we dwell secure; Sufficient is Thine arm alone, And our defense is sure."--Letter 46, 1879, pp. 1-3. (To Lucretia Cranson Canright, February 21, 1879.) (She died March 29, 1879.) [Cf: 8MR127.02] p. 15, Para. 5, [1879MS].

Your course of action, I was shown, has done more to lower the standard in the Lancaster church of order and discipline and subjection to order than any other one. Your influence has been demoralizing--your example to encourage undue attachments and a courting spirit with the young. Your course is not at all in accordance with the will of God.--Letter 3, 1879, pp. 9,10. (To Chapin Harris, September 9, 1880.) [Cf: 9MR383.01] p. 16, Para. 1, [1879MS].

The tent has come from Chicago this morning. Shall pitch it at Virginia Point this week, to commence meetings next Sunday. Father and I will speak perhaps a few evenings after Sunday. Shall then hasten to Dallas, leaving Brother Daniells and Scott Kilgore to continue the meetings at Virginia Point while we hold some meetings with the large tent in Dallas.--Letter 18, 1879. (To W. C. White and wife, February 25, 1879.) [Cf: 10MR7.01] p. 16, Para. 2, [1879MS].

Women Who Can Manage a Church.--It is not always men who are best adapted to the successful management of a church. If faithful women

have more deep piety and true devotion than men, they could indeed by their prayers and their labors do more than men who are unconsecrated in heart and in life.--Letter 33, 1879, p. 2. (Undated, to Brother Johnson.) [Cf: 10MR70.02] p. 16, Para. 3, [1879MS].

Family Reunion at Christ's Return--Your father and I have felt desirous that Edson and Emma should be with us this summer in the mountains [of Colorado] and that Willie and Mary should also join us. This would certainly be most gratifying to your parents and you could be a great help to us. But the question arises, Would this be duty? If the Lord sanctions, all is well; with His blessing resting upon such a reunion, it would be to us one of the greatest privileges. But if the Lord does not guide you to take this course, in no case follow human judgment, for your journey would prove a failure. [Cf: 10MR379.01] p. 16, Para. 4, [1879MS].

I dare not act selfishly because this union of our family would be pleasant and agreeable, and urge you to come, leaving a position of trust where you are. No, my children. Go to God for your duty. Follow the leadings of His Spirit. I know you could help us much and wish it could be right for you to be with us; yet I am inclined to think the Lord does not will this. I look forward to the coming of Christ when, if we are faithful, we shall be united, no more to be separated.--Letter 19, 1879, p. 2. (To Edson White, from Denison, Texas, March 22, 1879.) [Cf: 10MR379.02] p. 16, Para. 5, [1879MS].

Crossing the Red River, Texas, April 30, 1879--We left Denison April 25. Encamped two miles out of Denison, waiting for the ferry to be in a condition to cross. We remained until April 30 in a waiting position, for the sick to be able to travel and the ferry so that we could cross. We then started on our way with eight covered wagons and one covered spring wagon with two seats. Thirty composed our party. [Cf: 11MR58.03] p. 16, Para. 6, [1879MS].

About noon we crossed the ferry with special instructions to drive quickly as soon as off the boat because of danger through quicksands. We were all safely landed on the other side of Red River except Will Cornell, who did not come up in time. Moore and Farnsworth teams waited for them while our hack and three wagons went into camp some five miles on upon the open prairie. [Cf: 11MR59.01] p. 16, Para. 7, [1879MS].

We had a severe tempest strike us soon after our tent was pitched. My husband was trying to hold on the tent. It was a most serious downpour, and the tent not trenched. I think we will learn something on this journey--to trench the tent as soon as it is staked.--Ms. 4, 1879, p. 1. (Diary entry.) [Cf: 11MR59.02] p. 17, Para. 1, [1879MS].

In Oklahoma (Indian) Territory, Thursday, May 1, 1879--At noon we camped in a woods. It was not very pleasant. At night we did not reach any good camping ground and were obliged to stop by the bank of a river in a low spot of ground. [Cf: 11MR59.03] p. 17, Para. 2, [1879MS].

It seemed very lonesome journeying in the thick forest. We thought what might be if robbers or horse thieves--Indians or white men--should molest us, but we had a vigilant watch guarding the animals. We found ourselves in a better condition than we feared.--Ms. 4, 1879, pp. 1, 2. (Diary entry.) [Cf: 11MR59.04] p. 17, Para. 3, [1879MS].

Friday, May 2, 1879--After taking breakfast we were all hustling and hurrying, picking up, ready for another move. We crossed Blue Creek all safely. [Cf: 11MR59.05] p. 17, Para. 4, [1879MS].

Friday night we camped near Johnson's ranch. Here are found plenty of grass for horses, and at the farmhouse, good milk, butter, and eggs. We were having our first experience of overland journeying in transporting our sick and those too poor to pay car expenses, but the Lord cared for us.--Ms. 4, 1879, p. 2. (Diary entry.) [Cf: 11MR59.06] p. 17, Para. 5, [1879MS].

In Eastern Kansas, May 19, 1879--We had some trouble last night finding a camping ground. We had to accept a poor spot, at least one mile from Humboldt. Our tent was no sooner arranged, staked, and thoroughly ditched--as I determined it should be--than the storm struck us. It was a marked display of the power of God. The sun was shining in a portion of the sky and it was amber in the west. The other portions of the sky were black and threatening. The rain was pouring in torrents. Our tent proved a most welcome shelter. [Cf: 11MR60.01] p. 17, Para. 6, [1879MS].

We attempted to find a place in a hotel in Humboldt where we could be free from tempest and storm. We were shown our room--a small, very small, room with two beds in it. The air was close and stifling. We decided to take our chance in the tent and endure the storm rather than the close, stifling air of a small, ill-ventilated room. We returned through the storm to our tent. The wind blew fearfully. We feared the tent would not stand the tempest. As we rode through the town the air seemed to enclose us. It was hot, even while it was thundering, lightning was flashing, and rain at times pouring down. Our carriage had to be made a bedroom for some of our party, but there was no complaint. Last night our party of women washed their clothes in the trenches we had made. [Cf: 11MR60.02] p. 17, Para. 7, [1879MS].

It is a beautiful morning. The sun is shining and all in camp are astir for breakfast, while some are packing the wagons for another move. [Cf: 11MR60.03] p. 17, Para. 8, [1879MS].

We are on the way again, slowly making our way over the broad prairies of Kansas. At nine o'clock we turned out to let the horses feed on grass. At noon we all drew up upon the broad prairie to take our dinner, within six miles of Neosho. Teams are now being prepared for another move, while Mary and I, Adelia and Etta, are gathering up, washing the dishes, and putting the food in baskets. The order comes, "Move on." In one hour and a half we shall be at Brother Glover's. [Cf: 11MR60.04] p. 18, Para. 1, [1879MS].

When within two miles of Brother Glover's, we sent forward Elder Corliss to learn the situation and inform Brother Glover of our coming. He returned with the information that many had not received the news of the change of appointment and had come on the ground. The meeting was in session and Brethren Glover and Ayers had moved on, journeying to the camp meeting. We decided to take the train for Emporia. We had three quarters of an hour to make the change. We took our two trunks, and without opportunity to change our apparel, we slept on board the train. [Cf: 11MR61.01] p. 18, Para. 2, [1879MS].

We arrived at Emporia about seven o'clock. We engaged an omnibus to take us to the campground, about two miles. Four powerful horses were put before the bus and we were carried speedily to camp. All seemed glad to meet us. We pitched our tent and one and another brought us a piece of bedding, so we had a passably comfortable bed.--Ms. 4. 1879, pp. 4, 5. (Diary entry.) [Cf: 11MR61.02] p. 18, Para. 3, [1879MS].

Swan Lake, Dakota Territory, July 17, 1879--It seemed to be duty to attend the first camp meeting held in Dakota. The conference has been organized and we hope good as been accomplished. Last Tuesday we rode in a hired carriage twenty-one miles to meet the cars at Beloit, Iowa. When we learned that there had been a bad slide and we could not take the cars before one or two days--and it may be a week before we can go on our way to Colorado--we hired a man to take his team and bring us twenty-eight miles to Sister Anner's, where we are at the present time.--Letter 32, 1879, p. 1. (To Brother and Sister A. G. Daniells.) [Cf: 11MR61.03] p. 18, Para. 4, [1879MS].

From Sioux Falls, SD, to Colorado, 1879--We are anxious to get to Colorado where it is cooler. We take the stage tomorrow, ride twenty-five miles, then take the cars and ride sixty-five miles, then change and ride seventy-five miles; then stop over, and next day ride twenty-five miles to Omaha.--Letter 22a, 1879, p. 1. (To Addie and May Walling, July 14, 1879.) [Cf: 11MR140.04] p. 18, Para. 5, [1879MS].

New Believers Require Follow-up Work. I do not think it can be your duty to go to Europe now. The state of the cause is such that all the help we can get is needed. [Cf: 16MR68.02] p. 18, Para. 6, [1879MS].

I am now writing upon the great mistakes made in extending our labors where we cannot look after it, and having a feverish unrest to create new interests and leave the people already raised up to die for want of help. This is the case all over the different States. I tell you, there must be more visiting the churches and caring for those already raised up, strengthening the things that are ready to die. While churches everywhere are in such suffering need, one cannot be spared.--Letter 1, 1879. (Written to S. N. Haskell, from Denison, Texas, Jan. 27, 1879.) [Cf: 16MR68.03] p. 18, Para. 7, [1879MS].

More Workers Needed to Spread Light. Willie, your heart would ache to look upon this vast field in Texas with only one preacher and calls coming in from every direction for help. I tell you that God could use hundreds of young men if they would only give themselves to the work to labor humbly in God. Oh, I do feel that we should appoint one day in a month for fasting and prayer for the Lord of the harvest to raise up men who shall go into the field and sow the seeds of truth. What can be done? My soul is stirred to its very depths. So many are in darkness, yet longing for light. They are not satisfied with their present condition. They are pleading for preachers to come. They hear the Word gladly but the moral darkness is so great one or two discourses are shedding merely a glimmer of light. [Cf: 16MR69.01] p. 19, Para. 1, [1879MS].

There are needed not only ministers but those who can act as missionaries--men and women of good understanding, of moral worth with moral backbone, who can circulate around among the people and shed

light, precious light, everywhere.--Letter 15, 1879. (Written to W. C. and Mary White, from Denison, Texas, Jan. 28, 1879.) [Cf: 16MR69.02] p. 19, Para. 2, [1879MS].

(Written in 1879 to Brother Johnson.) Brother Johnson, you were shown to me as no strength or benefit to the church. You are most thoroughly deceived in yourself. You have a stubborn, rebellious spirit. You have been no strength to the church, but only a clog. You have a disposition to dictate and control matters, and if you cannot do this you are almost sure to be sullen and uncongenial. This is a sad thing. God is not pleased with such soldiers: they would be discharged from an earthly army in disgrace. [Cf: 19MR55.01] p. 19, Para. 3, [1879MS].

Jesus is ashamed of you. You [think you] are whole. You feel rich and increased with goods and have need of nothing, when you are miserable, poor, blind, and naked. "I counsel thee," says the True Witness, "to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; . . . and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18). [Cf: 19MR55.02] p. 19, Para. 4, [1879MS].

Oh, how blind you have been, how unworthy the name of Christian! Your spirit is not in harmony with the Spirit of Christ. You think too much of yourself. You are spiritually blind. The feelings you cherish in reference to the faithful sisters of the church are more satanic than divine. You have united with some others in cherishing feelings that were all wrong. If you only had as much piety, perseverance, earnestness, and steadfast energy as has been manifested by these humble, devoted women who have the benefit of your sneers, you would have been in a far better condition spiritually. But such feelings as you have had are displeasing to God and those who have united with you. [Cf: 19MR55.03] p. 19, Para. 5, [1879MS].

Brother and Sister Buzzell have taken the same stand. They have had the same feelings. Would you wish all your remarks, as well as your feelings in regard to these sisters, registered in the book of heaven? It is a shame that men who have been as long in the truth as you have been, are not qualified to stand in the church and build up the cause of God by faithful, earnest labor. But should you or Brother B attempt to take any responsible position in the church it would not prosper, for neither of you is right with God. The converting power of God must come to your own hearts and sanctify your own lives and refine and purify your own characters, before you will be a help to the cause of God in any place. You are both far from God. Self and self-esteem are standing directly in the way of your advancement, and you will not make progress until you have a sense of your own defects of character. [Cf: 19MR56.01] p. 19, Para. 6, [1879MS].

You are not in sympathy with the great Head of the church. The church in South Lancaster has had the misfortune to have a large share of unconsecrated, talkative, envious, jealous members to discourage any effort which some are anxious to make to advance the prosperity of the church. This contemptible picking, faultfinding, seeking spot and stain, ridiculing, gainsaying, that you with some others have indulged in, has grieved the Spirit of God and separated you from God. [Cf: 19MR56.02] p. 20, Para. 1, [1879MS].

It is not always men who are best adapted to the successful management of a church. If faithful women have more deep piety and true devotion than men, they could indeed by their prayers and their labors do more than men who are unconsecrated in heart and in life. [Cf: 19MR56.03] p. 20, Para. 2, [1879MS].

You and others have seen the church struggling under the heaviest difficulties. Brother Stratton has from the first stood as a soul-trying case of hindrance to the church, and then other cases of difficulty have been continually arising. C.H.H. has been a very trying burden to the church. God's frown has been upon him and upon M.B.S. Both have been an offense to God, and His frown has been upon those who have sympathized with them and reflected upon the mother of Chapin. There are other cases I cannot mention now, which have brought the displeasure of God upon the church. [Cf: 19MR57.01] p. 20, Para. 3, [1879MS].

It was your privilege to be right and to stand for the right. Had you done this your soul would now be like a watered garden whose waters fail not, yourself constantly refreshed with a new and living experience, and you would be refreshing others. But your soul is as destitute of the grace and love of God as the hills of Gilboa. God calls upon you to be zealous and repent of your lukewarmness, your inconsistencies, your overbearing, dictatorial spirit, which is as unlike the Spirit of Christ as it is possible to be. [Cf: 19MR57.02] p. 20, Para. 4, [1879MS].

It is just such material as you, who help compose our churches, that make these churches weak and full of disease. Make diligent work to save your own soul. You have become so weak, petting your own notions, so strong in self-confidence, so easily swayed from the right to the wrong side, that the South Lancaster church would be much better if they were not burdened with your unconsecrated, perverse spirit. But this need not be so one day longer if you will only have your way and your will in obedience to the way and will of God. Oh, my soul is in anguish day and night as I see the weakness of our churches in consequence of men who want to rule by their own spirit. Unholy and unsanctified tempers control them, and they are so deceived they flatter themselves they are the only ones really right. [Cf: 19MR57.03] p. 20, Para. 5, [1879MS].

Your feelings in regard to Brother Robinson have been in harmony with some others. An unsanctified sentiment and union has prevailed and had a deleterious influence upon others. Because Elder R has not that self-sufficient pomposity that some men have who profess to be ministers of Christ, you and others run over him in the place of feeling a spirit of kindness and noble generosity to help him, to sustain him. God's will is holy, just, and good, and when we do His will we shall succeed. Oh, the will of man, the ways of man that are brought in contrary to the will and ways of God! [Cf: 19MR58.01] p. 20, Para. 6, [1879MS].

"Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. 13:5). Inquire into the character of your thoughts, tempers, purposes, words, and deeds. Compare your course of action in your daily life with the great mirror, the law of God, and see wherein your life, in words, in thoughts, in deeds, does not harmonize with God's moral standard of right. Are you satisfied that you are an example of gospel

holiness? Do the visible points of righteousness indicate before your brethren and the world that you have the truth and the Spirit of Christ abiding in you, or not? If you have, you will be a bright and shining light. You need to give yourself a more careful, thorough, and impartial examination of your heart and life, praying with the sincerity of your soul for the Lord to discover to you your defects, that you may not be deceived with the deceitfulness of sin. [Cf: 19MR58.02] p. 21, Para. 1, [1879MS].

When you see a defect, go to work and remedy it. Seek the grace of God to destroy whatever is wrong in you, to supply whatever you lack. Your experience must change. Many things need to be repressed, and many things in your character strengthened and watered, especially those things that are pure, lovely, and of good report. [Cf: 19MR58.03] p. 21, Para. 2, [1879MS].

If you do not examine yourself searchingly in the light reflected from the cross of Christ revealed in His Word, self-love will prompt you to have a much better opinion of yourself than is either just, true, or safe. "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). "He that trusteth in his own heart is a fool" (Prov. 28:26). And yet we are naturally inclined to this trust in the goodness of our desperately wicked hearts. [Cf: 19MR59.01] p. 21, Para. 3, [1879MS].

The Lord calls upon you to be converted. You need to see your spiritual necessities. Your feelings that you have cherished towards Elder Haskell are wrong. Write and speak bitter things against yourself, but "touch not Mine anointed, and do My prophets no harm" (1 Chron. 16:22). God's hand encircles His servant as a buckler, and the hand that would wound His servant strikes the hand that encircles him, and that hand bears the sword of justice. Far better be upon your knees before God, pleading for Him to sustain His servant to fight the battles of the Lord successfully, to give him courage and light and a clear conception of His will. In your murmuring and hatred against the man, you have not realized you were murmuring against the Master, whose servant he is. [Cf: 19MR59.02] p. 21, Para. 4, [1879MS].

I tell you in the fear of God, you do not know yourself. I have respect for your soul. Christ has died for you, but you are surely destroying yourself. I want you to swell the song of triumph and victory in the city of God, that Christ shall not have died for you in vain. Be not like boasting Peter, although warned faithfully of his defection of character. Self-confident and presumptuous, he affirmed a constancy superior to that of the other disciples, and expressed his willingness and readiness to follow his Master to prison and to death. [Cf: 19MR59.03] p. 21, Para. 5, [1879MS].

The storm of opposition soon came like a sweeping tempest upon the devoted heads of Christ's followers. How did they stand the test? They all forsook Him and fled, and he who had been earnest, forward, and loud in his fidelity and love, denied his Lord repeatedly when He stood condemned, in humiliation wearing the shameful crown of thorns in the judgment hall. It was just at this time he could have shown his bravery and his fidelity. [Cf: 19MR60.01] p. 22, Para. 1, [1879MS].

You would do the same, with the spirit you now have. You have been

swerved this way and that way in your religious experience. You are unreliable because self-trusting and self-confident. You have an experience marred and blotted with sad defects. Your soul is safe only when you distrust self and trust only in the wisdom of God. You know not what manner of spirit you are of. You need to be thoroughly converted. You are a stumbling block to outsiders, no honor to the cause of God, no strength or honor to the church, fretful, exacting, overbearing, dictatorial. All these things are a reproach to the cause of God. [Cf: 19MR60.02] p. 22, Para. 2, [1879MS].

You want to be pure in heart and life. Let no unholy thoughts or actions be cherished. You have made in this matter serious mistakes that have made you a fearfully weak man, and let me tell you, you have all that you can do to save your own soul by your own righteousness. Bind your soul to the eternal Rock; it is your only safety. [Cf: 19MR60.03] p. 22, Para. 3, [1879MS].

Your life in the past has been no honor or strength to the cause of God or to the church. Will it, must it, be so till the close of time, and you be found not having the wedding garment on? Your self-righteousness must be laid aside and you must put on the righteousness of Christ. I tell you, cease your unjust complaints of Elder Haskell. Weed diligently your own plot of ground, and let the gardens of others alone. The work is between God and your own soul. Do not delay. [Cf: 19MR60.04] p. 22, Para. 4, [1879MS].

This message from God is sent to you in love. Will you receive it? Will you be saved from yourself? Forever stop finding fault with others, for this is an offense to God, but get your own perverse heart right by humiliation, contrition, and penitence before God. This is your work. Be careful and make straight paths for your feet lest the lame be turned out of the way. Now is your time. Now is your day of opportunity and privilege. Time is closing--you are unready. Make haste in this thy day, lest the knell of irrevocable doom shall sound, "Now they are hid from thine eyes" (Luke 19:42).--Letter 33, 1879. [Cf: 19MR61.01] p. 22, Para. 5, [1879MS].

Chapter One.--The Fall of Satan.--Mrs. E. G. White.--Satan in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance, and shone around him brighter and more beautiful than around the other angels; yet Jesus, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Satan was envious of Christ, and in his ambition assumed command which devolved on Christ alone. [Cf: ST 01-09-79 para. 01] p. 22, Para. 6, [1879MS].

The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by himself that Christ should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. His word was to be obeyed as readily as the word of the Father. His Son

he had invested with authority to command the heavenly host. Especially was he to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon it. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him. Satan was jealous and envious of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge his supremacy and high authority and rightful rule, Satan bowed with them; but his heart was filled with envy and hatred. Christ had been taken into counsel with the Father in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of heaven, his power and authority to be the same as that of God himself. Satan thought that he was himself a favorite in heaven among the angels. He had been highly exalted; but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God, had shone especially upon him. Satan thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself? [Cf: ST 01-09-79 para. 02] p. 23, Para. 1, [1879MS].

He left the immediate presence of the Father, dissatisfied, and filled with envy against Jesus Christ. Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved he related the preference God had given to Jesus to the neglect of himself. He told them that henceforth all the precious liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey him. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son. [Cf: ST 01-09-79 para. 03] p. 23, Para. 2, [1879MS].

Angels that were loyal and true sought to reconcile this first great rebel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasons sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. They clearly set forth that Jesus was the Son of God, existing with him before the angels were created; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute. They had urged that Christ's receiving special honor from the Father, in the presence of the angels, did not detract from the honor that he had heretofore received. The angels wept, and anxiously sought to move Satan to renounce his wicked design

and yield submission to their Creator. All had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice? [Cf: ST 01-09-79 para. 04] p. 23, Para. 3, [1879MS].

Satan refused to listen, and turned from the loyal angels, denouncing them as slaves. These angels, true to God, stood in amazement as they saw that Satan was successful in his effort to excite rebellion. He promised them a new and better government, in which all would be freedom. Great numbers signified their purpose to accept Satan as their leader and chief commander. As he saw his advances were met with success, he flattered himself that he should yet have all the angels on his side, and that he would be equal with God himself, and his voice of authority would be heard in commanding the entire host of heaven. Again the loyal angels warned Satan, and assured him what must be the consequences if he persisted; that he who could create the angels, could by his power overturn all their authority, and in some signal manner punish their audacity and terrible rebellion. To think that an angel should resist the law of God which was as sacred as himself; they warned the rebellious to close their ears to Satan's deceptive reasonings, and advised Satan, and all who had been affected by him, to go to God and confess their wrong for even admitting a thought of questioning his authority. [Cf: ST 01-09-79 para. 05] p. 24, Para. 1, [1879MS].

Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, and be again received to the confidence of the Father and his dear Son. The mighty revolter then declared that he was acquainted with God's law, and if he should submit to servile obedience, his honor would be taken from him. No more would he be intrusted with his exalted mission. He told them that himself and they also had now gone too far to go back, and he would brave the consequences; for to bow in servile worship to the Son of God he never would; that God would not forgive, and now they must assert their liberty and gain by force the position and authority which was not willingly accorded to them. [Cf: ST 01-09-79 para. 06] p. 24, Para. 2, [1879MS].

The loyal angels hasten speedily to the Son of God, and acquaint him with what is taking place among the angels. They find the Father in conference with his beloved Son, to determine the means by which, for the best good of the loyal angels, the assumed authority of Satan could be forever put down. The great God could at once have hurled this arch deceiver from heaven; but this was not his purpose. He would give the rebellious an equal chance to measure strength and might with his own Son and his loyal angels. In this battle every angel would choose his own side, and his character and purposes would be manifested to all. It would not have been safe to suffer any who united with Satan in his rebellion to continue to occupy heaven. They had learned the lesson of genuine rebellion against the unchangeable law of God; and this is incurable. If God had exercised his power to punish this chief rebel, disaffected angels would not have been manifested; hence he took another course; for he would manifest distinctly to all the heavenly host, his justice and his judgement. [Cf: ST 01-09-79 para. 07] p. 24, Para. 3, [1879MS].

It was the highest crime to rebel against the government of God. All heaven seemed in commotion. The angels were marshaled in companies,

each division with a higher commanding angel at their head. Satan was warring against the law of God, because ambitious to exalt himself, and unwilling to submit to the authority of God's Son, heaven's great commander. [Cf: ST 01-09-79 para. 08] p. 24, Para. 4, [1879MS].

All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that Christ should be preferred before him. He stood up proudly and urged that he should be equal with God, and should be taken into conference with the Father and understand his purposes. God informed Satan that to his Son alone he would reveal his secret purposes, and he required all the family in heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy a place in heaven. Then Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, These are with me! Will you expel these also, and make such a void in heaven? He then declared that he was prepared to resist the authority of Christ, and to defend his position in heaven by force of might, strength against strength. [Cf: ST 01-09-79 para. 09] p. 24, Para. 5, [1879MS].

Good angels wept to hear the words of Satan, and his exulting boasts. God declared that the rebellious should remain in heaven no longer. Their high and happy state had been held upon condition of obedience to the law which God had given to govern the high order of intelligences. But no provision had been made to save those who should venture to transgress his law. Satan grew bold in his rebellion, and expressed his contempt of the Creator's law. This Satan could not bear. He claimed that angels needed no law; but should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty, and that to abolish law was one great object of his standing as he did. The condition of the angels he thought needed improvement. Not so the mind of God, who had made laws and exalted them equal to himself. The happiness of the angelic host consisted in their perfect obedience to law. Each had his special work assigned him; and until Satan rebelled, there had been perfect order and harmony among the angels in heaven. Then there was war in heaven. The Son of God, the Prince of heaven, and his loyal angels, engaged in conflict with the arch rebel and those who united with him. The Son of God and true, loyal angels prevailed; and Satan and his sympathizers were expelled from heaven. All the heavenly host acknowledged and adored the God of justice. Not a taint of rebellion was left. All was again peaceful and harmonious as before. [Cf: ST 01-09-79 para. 10] p. 25, Para. 1, [1879MS].

The loyal angels mourned the fate of those who had been their companions in happiness and bliss. Their loss was felt in heaven. The Father consulted Jesus in regard to at once carrying out their purpose to make man to inhabit the earth. He would place man upon probation to test his loyalty, before he could be rendered eternally secure. If he endured the test wherewith God saw fit to prove him, he should eventually be equal with the angels. He was to have the favor of God, and he was to converse with angels, and they with him. He did not see fit to place them beyond the power of disobedience. [Cf: ST 01-09-79 para. 11] p. 25, Para. 2, [1879MS].

Chapter Two.--The Creation.--The Father and the Son engaged in the

mighty, wondrous work they had contemplated, of creating the world. The earth came forth from the hand of the Creator exceedingly beautiful. There were mountains and hills and plains; and interspersed among them were rivers and other bodies of water. The earth was not one extensive plain. Its surface was diversified with hills and mountains. These, however, were not high and ragged as they now are, but regular and beautiful in shape. The bare, high rocks were never seen upon them, but lay beneath the surface, answering as bones to the earth. The waters were regularly dispersed. The hills, mountains, and very beautiful plains, were adorned with plants and flowers, and tall, majestic trees of every description, which were many times larger, and much more beautiful, than trees now are. The air was pure and healthful, and the earth seemed like a noble palace. Angels beheld and rejoiced at the wonderful and beautiful works of God. [Cf: ST 01-09-79 para. 12] p. 25, Para. 3, [1879MS].

After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, "Let us make man in our image." As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble--perfect in symmetry, and very beautiful. [Cf: ST 01-09-79 para. 13] p. 25, Para. 4, [1879MS].

This sinless pair wore no artificial garments. They were clothed with a covering of light and glory, such as the angels wear. While they lived in obedience to God, this circle of light enshrouded them. Although everything God had made was in the perfection of beauty, and there seemed nothing wanting upon the earth which God had created to make Adam and Eve happy, yet he manifested his great love to them by planting a garden especially for them. A portion of their time was to be occupied in the happy employment of dressing the garden, and a portion in receiving the visits of angels, listening to their instruction, and in happy meditation. Their labor was not wearisome, but pleasant and invigorating. This beautiful garden was to be their home, their special residence. [Cf: ST 01-09-79 para. 14] p. 26, Para. 1, [1879MS].

In this garden the Lord placed trees of every variety for usefulness and beauty. There were trees laden with luxuriant fruit, of rich fragrance, beautiful to the eye, and pleasant to the taste, designed of God to be food for the holy pair. There were the lovely vines which grew upright, laden with their burden of fruit, unlike anything man has seen since the fall. The fruit was very large, and of different colors; some nearly black, some purple, red, pink, and light green. This beautiful and luxuriant growth of fruit upon the branches of the vine was called grapes. And it was the happy labor of Adam and Eve to form beautiful bowers from the branches of the vine, and train them, forming dwellings of nature's beautiful, living trees and foliage, laden with fragrant fruit. (*To be Continued.*) [Cf: ST 01-09-79 para. 15] p. 26, Para. 2, [1879MS].

(Continued.)-- The earth was clothed with beautiful verdure, while myriads of fragrant flowers of every variety and hue sprang up in rich profusion around them. Every thing was tastefully and gloriously arranged. In the midst of the garden stood the tree of life, the glory of which surpassed all other trees. Its fruit looked like apples of gold and silver, and was to perpetuate immortality. The leaves contained healing properties. [Cf: ST 01-16-79 para. 01] p. 26, Para. 3, [1879MS].

Very happy were the holy pair in Eden. Unlimited control was given them over every living thing. The lion and the lamb sported together peacefully and harmlessly around them, or slumbered at their feet. Birds of every variety of color and plumage flitted among the trees and flowers, and about Adam and Eve, while their mellow-toned music echoed among the trees in sweet accord to the praises of their Creator. [Cf: ST 01-16-79 para. 02] p. 26, Para. 4, [1879MS].

Adam and Eve were charmed with the beauties of their Eden home. They were delighted with the little songsters around them, wearing their bright yet graceful plumage, and warbling forth their happy, cheerful music. The holy pair united with them, and raised their voices in harmonious songs of love, praise, and adoration, to the Father and his dear Son, for the tokens of love which surrounded them. They recognized the order and harmony of creation, which spoke of wisdom and knowledge which were infinite. Some new beauty and additional glory of their Eden home they were continually discovering, which filled their hearts with deeper love, and brought from their lips expressions of gratitude and reverence to their Creator. [Cf: ST 01-16-79 para. 03] p. 26, Para. 5, [1879MS].

Chapter Three.--The Temptation and Fall.--In the midst of the garden, near the tree of life, stood the tree of knowledge of good and evil. This tree was especially designed by God to be a pledge of the obedience, faith, and love of our first parents. Of this tree the Lord commanded them not to eat, lest they die. He told them that they might freely eat of all the trees of the garden except one; but if they ate of that tree they should surely die. [Cf: ST 01-16-79 para. 04] p. 27, Para. 1, [1879MS].

When Adam and Eve were placed in the beautiful garden they had everything for their happiness which they could desire. But the Creator chose, in his all-wise arrangements, to test their loyalty before they could be rendered eternally secure. They were to enjoy his favor, and he was to converse with them, and they with him. Yet he did not place evil out of their reach. Satan was permitted to tempt them. If they endured the trial, they were to be in perpetual favor with God and the heavenly angels. [Cf: ST 01-16-79 para. 05] p. 27, Para. 2, [1879MS].

The hour for joyful happy songs of praise to God and his dear Son had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader. [Cf: ST 01-16-79 para. 06] p. 27, Para. 3, [1879MS].

Satan stood in amazement at his new condition. His happiness was gone.

He looked upon the angels who, with him, were once so happy, but who had been expelled from heaven with him. Before their fall not a shade of discontent had marred their perfect bliss. Now all seemed changed. Countenances which had reflected the image of their Maker were gloomy and despairing. Strife, discord, and bitter recrimination were among them. Previous to their rebellion these things had been unknown in Heaven. Satan now beheld the terrible results of his rebellion. He shuddered, and feared to face the future, and to contemplate the end of these things. Where was he? Was it not all a horrible dream? Was he shut out of Heaven? Were the gates of Heaven never more to open and admit him? Bright, holy angels bow before the Father, but no more will Satan unite with them in heavenly song. No more will he bow in reverence and holy awe before the presence of the eternal God. Could he be again as when he was pure, true, and loyal, gladly would he yield up the claims of his authority. But he was lost beyond redemption, for his presumptuous rebellion! And this was not all; he had led others to rebellion and to the same lost condition with himself--angels who had never thought to question the will of Heaven, or refuse obedience to the law of God till he had put it into their minds, presenting before them that they might enjoy a greater good, a higher and more glorious liberty. This had been the sophistry whereby he had deceived them. A responsibility now rest upon him from which he would fain be released. [Cf: ST 01-16-79 para. 07] p. 27, Para. 4, [1879MS].

These fallen spirits had become turbulent with disappointed hopes. Instead of greater good, they were experiencing the sad results of disobedience and disregard of law. Never more would these unhappy beings be swayed by the mild rule of Jesus Christ. Never more would their spirits be stirred by the deep, earnest love, peace, and joy, which his presence had ever inspired in them, to be returned to him in cheerful obedience and reverential honor. [Cf: ST 01-16-79 para. 08] p. 27, Para. 5, [1879MS].

Satan trembled as he viewed his work. He was alone, in meditation upon the past, the present, and the future. His mighty frame shook as with a tempest. An angel from Heaven was passing. Satan called him, and intreated an interview with Christ. This was granted. He then related to him that he repented of his rebellion, and wished again to enjoy the favor of God. He was willing to take the place which had been assigned him, and be under Christ's command. The Son of God wept at Satan's woe, but told him, as the mind of the Father, that this could never be. Heaven must not be placed in jeopardy. The peace of Heaven would be marred, should he be received back; for sin originated with him; the seeds of rebellion were still within him. He had no occasion for his course, and he had not only hopelessly ruined himself, but the host of angels also, who would still have been happy in Heaven had he remained steadfast. The law of God could condemn, but could not pardon. [Cf: ST 01-16-79 para. 09] p. 28, Para. 1, [1879MS].

Satan did not repent of his rebellion because he saw the goodness of God which he had abused. The wretchedness he realized in losing the sweet light of Heaven, the sense of guilt which forced itself upon him, and the disappointment he experienced in not finding his expectations realized, were the cause of his grief. To be commander out of Heaven, was vastly different from being thus honored in Heaven. The loss of all the privileges of Heaven seemed too much to be borne. He wished to regain these. [Cf: ST 01-16-79 para. 10] p. 28, Para. 2, [1879MS].

The great change in his position had not increased his love for God, nor for his wise and just law. When Satan became fully convinced that it was impossible for him to be re-instated in the favor of God, he manifested his malice with increased hatred and fiery vehemence. [Cf: ST 01-16-79 para. 11] p. 28, Para. 3, [1879MS].

God knew that such determined rebellion would not remain inactive. Satan would invent means to annoy the heavenly angels, and show contempt for his authority. As he could not gain admittance within the gates of Heaven, he would wait just at the entrance, to taunt the angels and seek contention with them as they should pass in and out. He would seek to destroy the happiness of Adam and Eve. He would endeavor to incite them to rebellion, knowing that this would cause grief in Heaven. [Cf: ST 01-16-79 para. 12] p. 28, Para. 4, [1879MS].

His followers were seeking him; and he aroused himself, and assuming a look of defiance, informed them of his plans to wrest from God the noble Adam and his companion Eve. If he could in any way beguile them to disobedience, God would make some provision whereby they might be pardoned, and then himself and all the fallen angels would be in a fair way to share with them of God's mercy. If they should fail to obtain pardon, they could unite with Adam and Eve, whose transgression would place them also in a state of rebellion; and thus they could take possession of Eden, and hold it as their home. And if they could gain access to the tree of life in the midst of the garden, their strength would, they thought, be equal to that of the holy angels, and even God himself could not expel them. [Cf: ST 01-16-79 para. 13] p. 28, Para. 5, [1879MS].

Satan held a consultation with his evil angels. They did not all readily unite to engage in this hazardous and terrible work. He told them that he could not intrust the work to any one of them; for he thought that he alone had wisdom sufficient to carry forward so important an enterprise. He wished them to consider the matter while he should leave them and seek retirement, to mature his plans. He sought to impress upon them that this was their last and only hope. If they failed here, all prospect of regaining and controlling Heaven, or any other part of God's creation, was hopeless. [Cf: ST 01-16-79 para. 14] p. 28, Para. 6, [1879MS].

Satan went alone to mature plans that would most surely secure the fall of Adam and Eve. He had fears that his purposes might be defeated. And again, even if he should be successful in leading Adam and Eve to disobey the commandment of God, and thus become transgressors of his law, and no good come to himself, his own case would not be improved; his guilt would only be increased. He shuddered at the thought of plunging the holy, happy pair into the misery and remorse which he was himself enduring. He seemed in a state of indecision; at one time firm and determined, then hesitating and wavering. [Cf: ST 01-16-79 para. 15] p. 29, Para. 1, [1879MS].

His angels were seeking him, their leader, to acquaint him with their decision. They will unite with him in his plans, and with him bear the responsibility, and share the consequences. Satan cast off his feelings of despair and weakness, and, as their leader, fortified himself to brave out the matter, and do all in his power to defy the authority of

God and his Son. He acquainted them with his plans. If he should come boldly upon Adam and Eve and make complaints of God's own Son, they would not listen to him for a moment, but would be prepared for such an attack. Should he seek to intimidate them because of his power, so recently an angel in high authority, he could accomplish nothing. He decided that cunning and deceit would do what might or force could not. [Cf: ST 01-16-79 para. 16] p. 29, Para. 2, [1879MS].

God assembled the angelic host to take measures to avert the threatened evil. It was decided in Heaven's council for angel's to visit Eden and warn Adam that he was in danger from the foe. Accordingly, two angels sped on their way to visit our first parents. The holy pair received them joyfully, expressing their gratitude to their Creator for surrounding them with such a profusion of his bounty. Everything lovely and attractive was theirs to enjoy, and everything seemed wisely adapted to their wants. Above all other blessings they prized the society of the Son of God and the heavenly angels; for at every visit they had much to relate to them, of their new discoveries of the beauties of nature in their Eden home; and they had questions to ask relative to many things which they could but imperfectly comprehend. [Cf: ST 01-16-79 para. 17] p. 29, Para. 3, [1879MS].

The angels graciously and lovingly gave them the desired information. They also gave them the sad history of Satan's rebellion and fall. They then distinctly informed them that the tree of knowledge was placed in the garden to be a pledge of their obedience and love to God; that the high and happy estate of the holy angels was to be retained upon condition of obedience; and that they were similarly situated--they could obey the law of God and be inexpressibly happy, or disobey, and lose their high estate, and be plunged into hopeless despair. [Cf: ST 01-16-79 para. 18] p. 29, Para. 4, [1879MS].

They told Adam and Eve that God would not compel them to obey--that he had not removed from them power to go contrary to his will; they were moral agents, free to obey or disobey. There was but one prohibition that God had as yet seen fit to lay upon them. If they should transgress the will of God, they would surely die. They told them also, that the most exalted angel, next in order to Christ, had refused obedience to the law of God which he had ordained to govern heavenly beings; that this rebellion had caused war in Heaven, and as the result the rebel leader and every angel who united with him in questioning the authority of the great Jehovah, had been driven out of Heaven; and that this fallen foe was now an enemy to all that concerned the interest of God and his dear Son. [Cf: ST 01-16-79 para. 19] p. 29, Para. 5, [1879MS].

They told them that Satan purposed to do them harm, and it was necessary for them to be guarded, for they might come in contact with the fallen foe; but he could not harm them while they yielded obedience to God's command; for, if necessary, every angel from Heaven would come to their help rather than that he should in any way do them harm. But if they disobeyed the command of God, then Satan would have power to ever annoy, perplex, and trouble them. If they remained steadfast against the first insinuations of Satan, they were as secure as the heavenly angels. But if they yielded to the tempter, He who spared not the exalted angels would not spare them. They must suffer the penalty of their transgression; for the law of God was as sacred as himself,

and he required implicit obedience from all in Heaven and on earth. [Cf: ST 01-16-79 para. 20] p. 30, Para. 1, [1879MS].

The angels cautioned Eve not to separate from her husband in her employment; for she might be brought in contact with this fallen foe. If separated from each other, they would be in greater danger than if they were together. The angels charged them to follow closely the instructions which God had given them in reference to the tree of knowledge; for in perfect obedience they were safe, and the foe could then have no power to deceive them. God would not permit Satan to follow the holy pair with continual temptations. He could have access to them only at the tree of knowledge of good and evil. [Cf: ST 01-16-79 para. 21] p. 30, Para. 2, [1879MS].

Adam and Eve assured the angels that they would never transgress the express command of God; for it was their highest pleasure to do his will. The angels united with them in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, Satan heard their joyful adoration of the Father and the Son. And as he heard it, his envy, hatred, and malignity increased, and he expressed to his followers his anxiety to incite Adam and Eve to disobedience, and at once bring down the wrath of God upon them, and change their songs of praise to hatred, and curses against their Maker. [Cf: ST 01-16-79 para. 22] p. 30, Para. 3, [1879MS].

Satan then assumed the form of a serpent, and entered Eden. The serpent was a beautiful creature, with wings; and while flying through the air, his appearance was bright, resembling burnished gold. He did not go upon the ground, but went from place to place through the air, and ate fruit like man. Satan entered into the serpent, who took his position in the tree of knowledge, and commenced leisurely eating of the fruit. [Cf: ST 01-16-79 para. 23] p. 30, Para. 4, [1879MS].

Eve, unconsciously at first, separated from her husband in her employment. When she became aware of the fact, she felt that there might be danger; but again she thought herself secure, even if she did not remain close by the side of her husband. She had wisdom and strength to know if evil came, and to meet it. This the angels had cautioned her not to do. Eve found herself gazing with mingled curiosity and admiration upon the fruit of the forbidden tree. She saw it was very lovely, and was reasoning with herself why God had so decidedly prohibited their eating it. Now was Satan's opportunity. He addressed her as though he was able to divine her thoughts, "Yea, hath God said, Ye shall not eat of every tree of the garden?" Thus, with soft and pleasant words, and with musical voice, he addressed the wondering Eve. She was startled to hear a serpent speak. He extolled her beauty and exceeding loveliness, which was not displeasing to Eve. But she was amazed, for she knew that to the serpent God had not given the power of speech. [Cf: ST 01-16-79 para. 24] p. 30, Para. 5, [1879MS].

Eve's curiosity was aroused. Instead of fleeing from the spot, she listened to hear a serpent talk. It did not occur to her mind that it might be that fallen foe, using the serpent as a medium. It was Satan that spoke, not the serpent. Eve was beguiled, flattered, infatuated. Had she met a commanding personage, possessing a form like the angels, and resembling them, she would have been upon her guard. But that

strange voice should have driven her to her husband's side to inquire of him why another should thus freely address her. But she enters into a controversy with the serpent. She answers his question, "We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The serpent answers, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Cf: ST 01-16-79 para. 25] p. 31, Para. 1, [1879MS].

Satan would convey the idea that by eating of the forbidden tree, they would receive a new and more noble kind of knowledge than they had hitherto attained. This has been his special work with great success ever since his fall, to lead men to pry into the secrets of the Almighty, and not to be satisfied with what God has revealed, and not careful to obey that which was commanded. He would lead them to disobey God's commands, and then make them believe that they are entering a wonderful field of knowledge. This is a miserable deception. They fail to understand what God has revealed, they disregard his explicit commandments, aspire after wisdom, independent of God, and seek to understand that which he has been pleased to withhold from mortals. They are elated with their ideas of progression, and charmed with their own vain philosophy; but they grope in midnight darkness relative to true knowledge. They are ever learning, and never able to come to the knowledge of the truth. [Cf: ST 01-16-79 para. 26] p. 31, Para. 2, [1879MS].

It was not the will of God that this sinless pair should have any knowledge of evil. He had freely given them the good, but withheld the evil. Eve thought the words of the serpent wise, and she received the broad assertion, "Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil,"--making God a liar. Satan boldly insinuates that God had deceived them to keep them from being exalted in knowledge equal with himself. God said, If ye eat "ye shall surely die." The serpent said, If ye eat "ye shall not surely die." [Cf: ST 01-16-79 para. 27] p. 31, Para. 3, [1879MS].

Satan assured Eve that as soon as she ate of the fruit she would receive a new and superior knowledge that would make her equal with God. He called her attention to himself. He ate freely of the tree and found it not only perfectly harmless, but delicious and exhilarating; and he told her that it was because of its wonderful properties to impart wisdom and power that God had prohibited them from tasting or even touching it; for he knew its wonderful qualities. The tempter stated that by eating of the fruit of the forbidden tree he had attained the power of speech. He intimated that God would not carry out his word. It was merely a threat to intimidate them and keep them from great good. He further told them that they could not die. Had they not eaten of the tree of life which perpetuates immortality? He said that God was deceiving them to keep them from a higher state of felicity and more exalted happiness. [Cf: ST 01-16-79 para. 28] p. 31, Para. 4, [1879MS].

Satan plucked the fruit and passed it to Eve. She took it in her hand. Now, said the tempter, you were prohibited from even touching it lest ye die. He told her that she would realize no more sense of evil and

death in eating than in touching or handling the fruit. Eve was emboldened because she felt not the immediate signs of God's displeasure. She thought the words of the tempter wise and correct. She ate, and was delighted with the fruit. It seemed delicious to her taste, and she imagined that she realized in herself the wonderful effects of the fruit. [Cf: ST 01-16-79 para. 29] p. 32, Para. 1, [1879MS].

She then plucked the fruit for herself and ate, and imagined she felt the quickening power of a new and elevated existence as the result of the exhilarating influence of the forbidden fruit. She was in a state of strange and unnatural excitement as she sought her husband, with her hands filled with the forbidden fruit. She related to him the wise discourse of the serpent, and wished to conduct him at once to the tree of knowledge. She told him she had eaten of the fruit, and instead of feeling any sense of death, she realized a pleasing, exhilarating influence. As soon as Eve disobeyed, she became a powerful medium through which to occasion the fall of her husband. [Cf: ST 01-16-79 para. 30] p. 32, Para. 2, [1879MS].

A sadness came over the countenance of Adam. He appeared afraid and astonished. A struggle seemed to be going on in his mind. He told Eve that he was quite certain that this was the foe whom they had been warned against; and if so, she must die. She assured him she felt no ill effects, but rather a very pleasant influence, and entreated him to eat. (*To be Continued.*) [Cf: ST 01-16-79 para. 31] p. 32, Para. 3, [1879MS].

Chapter Three--Concluded.--The Fall of Satan.--By Mrs. E. G. White. Adam quite well understood that his companion had transgressed the only prohibition laid upon them as a test of their fidelity and love. Eve reasoned that the serpent said they should not surely die, and his words must be true, for she felt no signs of God's displeasure, but a pleasant influence, as she imagined the angels felt. Adam regretted that Eve had left his side; but now the deed was done. He must be separated from her whose society he had loved so well. How could he have it thus? His love for Eve was strong, and in utter discouragement he resolved to share her fate. He reasoned that Eve was a part of himself; and if she must die, he would die with her; for he could not bear the thought of separation from her. He did not think that God, who had created him a living, beautiful form out of the dust of the ground, and had given him Eve to be his companion, could supply her place. After all, might not the words of this wise serpent be correct? Eve was before him, just as lovely and beautiful, and apparently as innocent, as before this act of disobedience. She expressed greater, higher love for him than before her disobedience, as the effect of the fruit she had eaten. He saw in her no signs of death. She had told him of the happy influence of the fruit, of her ardent love for him, and he decided to brave the consequences. He seized the fruit and quickly ate it, and, like Eve, felt not immediately its ill effects. [Cf: ST 01-23-79 para. 01] p. 32, Para. 4, [1879MS].

Eve had thought herself capable of deciding between right and wrong. The flattering hope of entering a higher state of knowledge had led her to think that the serpent was her especial friend, possessing a great interest in her welfare. If she had sought her husband, and they had related to their Maker the words of the serpent, they would have been

delivered at once from his artful temptation. [Cf: ST 01-23-79 para. 02] p. 32, Para. 5, [1879MS].

God instructed our first parents in regard to the tree of knowledge, and they were fully informed relative to the fall of Satan, and the danger of listening to his suggestions. God did not deprive them of the power of eating the forbidden fruit. He left them as free moral agents to believe his word, obey his commandments and live, or believe the tempter, disobey and perish. They both ate, and the great wisdom they obtained was the knowledge of sin, and a sense of guilt. The Lord would not have them investigate the fruit of the tree of knowledge, for then they would be exposed to Satan masked. He knew that they would be perfectly safe if they touched not the fruit. [Cf: ST 01-23-79 para. 03] p. 33, Para. 1, [1879MS].

Our first parents chose to believe the words, as they thought, of a serpent; yet he had given them no tokens of his love. He had done nothing for their happiness and benefit; while God had given them everything that was good for food, and pleasant to the sight. Everywhere the eye might rest was abundance and beauty; yet Eve was deceived by the serpent, to think that there was something withheld which would make them wise, even as God. Instead of believing and confiding in their Creator, she basely distrusted his goodness, and cherished the words of Satan. [Cf: ST 01-23-79 para. 04] p. 33, Para. 2, [1879MS].

After Adam's transgression he at first imagined himself rising to a new and higher existence. But soon the thought of his transgression terrified him. The air, that had been of a mild and even temperature, seemed to chill the guilty pair. They had a sense of sin, and felt a dread of the future, a sense of want, a nakedness of soul. The sweet love and peace seemed removed from them, and in their place a want of something came over them that they had never experienced before. They then for the first turned their attention to the external. They had not been clothed, but were draped in light as were the heavenly angels. This light which had enshrouded them departed. To relieve the sense of nakedness which they realized, their attention was directed to seek a covering for their forms; for how could they meet the eye of God and angels unclothed. [Cf: ST 01-23-79 para. 05] p. 33, Para. 3, [1879MS].

Their crime is now before them in its true light. Their transgression of God's express command assumes a clearer character. Adam censured Eve's folly in leaving his side, and being deceived by the serpent; but they both flattered themselves that God, who had given them everything to make them happy, might yet excuse their disobedience, because of his great love to them, and that their punishment would not be so dreadful after all. [Cf: ST 01-23-79 para. 06] p. 33, Para. 4, [1879MS].

Satan exulted in his success. He had tempted the woman to distrust God, to question his wisdom, and to seek to penetrate his all-wise plans. And through her he had also caused the overthrow of Adam, who, in consequence of his love for Eve, disobeyed the command of God, and fell with her. [Cf: ST 01-23-79 para. 07] p. 33, Para. 5, [1879MS].

The news of man's fall spread through Heaven--every harp was hushed. The angels cast their crowns from their heads in sorrow. All Heaven was in agitation. The angels were grieved at the base ingratitude of man,

in return for the rich blessings which God had bestowed upon him. A council was held to see what must be done with the guilty pair. The angels feared that they would put forth the hand, and eat of the tree of life, and thus perpetuate a life of sin. [Cf: ST 01-23-79 para. 08] p. 33, Para. 6, [1879MS].

The Lord visited Adam and Eve, and made known to them the consequence of their disobedience. And as they hear God's majestic approach, they seek to hide themselves from inspection of him whom they delighted, while in their innocence and holiness, to meet. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" This question was asked by the Lord, not because he needed information, but for the conviction of the guilty pair. Adam acknowledged his transgression, not because he was penitent for his great disobedience, but to cast reflection upon God. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The woman was then addressed: "What is this that thou hast done?" Eve answered, "The serpent beguiled me, and I did eat." The Lord then addressed the serpent "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." As the serpent had been exalted above the beasts of the field, he should be degraded beneath them all, and be detested by man, inasmuch as he was the medium through which Satan acted. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground." [Cf: ST 01-23-79 para. 09] p. 34, Para. 1, [1879MS].

God cursed the ground because of the sin of Adam and Eve in eating of the tree of knowledge, and declared, "In sorrow shalt thou eat of it all the days of thy life." He had apportioned them the good, but withheld the evil. Now he declares that they shall eat of it, that is, they shall be acquainted with evil, all the days of their life. [Cf: ST 01-23-79 para. 10] p. 34, Para. 2, [1879MS].

The race from that time forward was to be afflicted by Satan's temptations. A life of perpetual toil and anxiety was appointed unto Adam, instead of the happy, cheerful labor which he had hitherto enjoyed. They should be subject to disappointment, grief, and pain, and finally come to dissolution. They were made of the dust of the earth, and unto dust should they return. [Cf: ST 01-23-79 para. 11] p. 34, Para. 3, [1879MS].

Adam and Eve were informed that they must lose their Eden home. They had yielded to Satan's deception, and believed that God would lie. By their transgression they had opened a way for Satan to gain access to them more readily, and it was not safe for them to remain in the garden of Eden, lest in their state of sin they gain access to the tree of life, and perpetuate a life of sin. They entreated to be permitted to remain, although they acknowledged that they had forfeited all right to

blissful Eden. They promised that they would in the future yield implicit obedience to God. They were informed that in their fall from innocence to guilt, they had gained no strength, but great weakness. They had not preserved their integrity while they were in a state of holy, happy innocence, and they would have far less strength to remain true and loyal in a state of conscious guilt. At these words the unhappy pair were filled with keenest anguish and remorse. They now realized that the penalty of sin was death. [Cf: ST 01-23-79 para. 12] p. 34, Para. 4, [1879MS].

It was Satan's studied plan that Adam and Eve should disobey God, receive his frown, and then partake of the tree of life, that they might perpetuate a life of sin. But holy angels were immediately commissioned to guard the way to the tree of life. Around these angels flashed beams of light on every side, which had the appearance of glittering swords. [Cf: ST 01-23-79 para. 13] p. 35, Para. 1, [1879MS].

Many regard the punishment of Adam's transgression as too severe a penalty for so small a sin. The enemy of all righteousness has blinded the eyes of sinners, so that sin does not appear sinful. Their standard of what constitutes sin is vastly different from God's standard. Should those who regard Adam's sin as a matter of very small consequence look a little deeper, they would see the great mercy of God in giving Adam the smallest possible test. It could scarcely be called a self-denial on his part to refrain from partaking of the fruit of the tree of knowledge, for he already had everything necessary to supply his wants. A compassionate God gave no severe test, no strong temptation that would tax human endurance beyond the power to resist. The fruit itself was harmless. If God had not forbidden Adam and Eve to partake of the fruit of the tree of knowledge, their action in taking it would not have been sinful. Up to the moment of God's prohibition, Adam might have eaten of the fruit of that tree without realizing any harm. But after God had said, Thou shalt not eat, the act became a crime of great magnitude. Adam had disobeyed God. In this was his sin. The very fact that Adam's trial was small, made his sin exceeding great. God tested him in that which was least, to prove him; and with the prohibition he stated that the punishment consequent upon his disobedience would be death. If Adam could not bear this smallest of tests to prove his loyalty, he surely could not have endured a stronger trial had he been taken into closer relationship with God, to bear higher responsibilities. He evidenced that God could not trust him; should he be exposed to Satan's more determined attacks, he would signally fail. [Cf: ST 01-23-79 para. 14] p. 35, Para. 2, [1879MS].

God created man in his own image, after his likeness, free from sin, and with organs well developed. The earth was to be populated with intelligent beings who were only a little lower than the angels. But God would first prove the holy pair, and test their obedience; for he would not have a world filled with beings who would disregard his laws. Adam did the worst thing he could do under the circumstances. In doing that which God had expressly forbidden he set his will against the will of God, thus waging war with his requirements. The pen of inspiration has with accuracy traced the history of our first parents' sin and fall, that all generations may be warned not to follow Adam's example, in the slightest disregard of God's requirements. Had the test been in regard to larger matters, men might have excused the sin of

disobedience in what they call smaller things. But God made the test with Adam upon things that are least, to show man that the slightest disobedience to his requirements is sin in every sense of the word. God, the Governor of the universe, has made all things subject to law; things apparently insignificant, and things of the greatest magnitude, are all governed by laws adapted to their natures. Nothing that God has made has been forgotten or left to blind chance. To man, as being endowed with reasoning powers and conscience, God's moral law is given to control his actions. Man is not compelled to obey. He may defy God's law, as did Adam, and take the fearful consequences; or by living in harmony with that law he may reap the rewards of obedience. [Cf: ST 01-23-79 para. 15] p. 35, Para. 3, [1879MS].

Ministers of our time give from their pulpits license to sin, in saying to the sinner, that the law of God is not binding upon man, and that it is impossible for him to keep it. It was then impossible for Adam to keep God's law, and why should the punishment of transgression have fallen upon him? The very fact that disobedience to God in one of the smallest requirements brought such woe to our world shows that any disregard of his law will surely be followed by the penalty, which is death. Ministers who make war upon the law of God, are gathering in their garments the blood of souls. They are working in harmony with the great rebel. [Cf: ST 01-23-79 para. 16] p. 36, Para. 1, [1879MS].

Chapter Four.--The Plan of Salvation.--By Mrs. E. G. White.--Sorrow filled Heaven, as it was realized that man was lost, and the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender; the whole family of Adam must die. The heart of the Son of God was touched with pity for the lost race. Upon his lovely countenance rested an expression of sympathy and sorrow. Soon he approached the exceeding bright light which enshrouded the Father, and he seemed to engage in close converse with him. The anxiety of the angels was intense while Jesus thus communed with his Father. Three times he was shut in by the cloud of glory; the third time he came forth his countenance was calm, free from all perplexity and trouble, and shone with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that he had been pleading with his Father, and had offered to give his life a ransom, and take the sentence of death upon himself, that through him man might find pardon; that through the merits of his blood, and obedience to the law of God, man could again have the favor of God, and be brought into the beautiful garden, and eat of the fruit of the tree of life. [Cf: ST 01-30-79 para. 01] p. 36, Para. 2, [1879MS].

At first the angels could not rejoice, for their Commander concealed nothing from them, but opened before them the plan of salvation. He told them that he would stand between the wrath of his Father and guilty man, that he would bear iniquity and scorn, and but few would receive him as the Son of God. He would leave all his glory in Heaven, appear upon earth as a man, become acquainted by his own experience with the various temptations with which man would be beset; and, finally, after his mission as a teacher should be accomplished, he would be delivered into the hands of men, and after enduring almost every cruelty and suffering, that Satan and his angels could inspire wicked men to inflict, he would die the cruelest of deaths, hung up

between the heavens and the earth as a guilty sinner. And not merely would he suffer bodily pain, but mental agony. The weight of the sins of the whole world would be upon him. He told them also that after his death he would rise again the third day, and ascend to his Father to intercede for wayward, guilty man. [Cf: ST 01-30-79 para. 02] p. 36, Para. 3, [1879MS].

The angels prostrated themselves before their beloved Commander, and offered to give their lives. Jesus told them the transgression was so great that the life of an angel could not pay the debt; his life alone could be accepted by his Father as a ransom for man. But the work of the angels was assigned them, to descend with strengthening balm from glory to soothe the Son of God in his sufferings, and to minister unto him. Also, their work would be to guard the subjects of grace from the evil angels, and the darkness constantly thrown around them by Satan. [Cf: ST 01-30-79 para. 03] p. 36, Para. 4, [1879MS].

With a holy sadness Jesus comforted and cheered the angels, and informed them that hereafter those whom he should redeem would be with him, and ever dwell with him; and that by his death he should ransom many, and finally destroy him who had the power of death. And his Father would give him the kingdom, and the greatness of the kingdom under the whole heaven, and he should possess it forever and ever. Satan and sinners should be destroyed, never more to disturb Heaven, or those who should inherit the new earth. Jesus bade the heavenly host be reconciled to the plan that his Father had accepted, and rejoice that fallen man could be exalted again, through his death, to obtain favor with God and enjoy Heaven. [Cf: ST 01-30-79 para. 04] p. 37, Para. 1, [1879MS].

Then joy inexpressible filled Heaven, and the heavenly host sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, for the great mercy and condescension of God in yielding up his dearly Beloved to die for a race of rebels. Praise and adoration were poured forth for the self-denial and sacrifice of Jesus; that he would consent to leave the bosom of his Father, and choose a life of suffering and anguish, and die an ignominious death to redeem the fallen race. [Cf: ST 01-30-79 para. 05] p. 37, Para. 2, [1879MS].

The Father did not yield up his dearly beloved Son without a struggle, whether to let guilty man perish or to give his Son to die for the lost race. It was impossible for God to change his law, or give up the smallest part of its claims, in order to save man; therefore he suffered his Son to die for man's transgression. [Cf: ST 01-30-79 para. 06] p. 37, Para. 3, [1879MS].

When the plan of salvation was revealed, Satan rejoiced with his angels that he could, by causing man's fall, pull down the Son of God from his exalted position. He told his angels that when Jesus should take fallen man's nature, he could overpower him, and hinder the accomplishment of the plan. [Cf: ST 01-30-79 para. 07] p. 37, Para. 4, [1879MS].

In humility and inexpressible sadness, Adam and Eve left the lovely garden wherein they had been so happy until they disobeyed the command of God. The atmosphere was changed. It was no longer unvarying as

before the transgression. God clothed them with coats of skins to protect them from the sense of chilliness and then of heat to which they were exposed. [Cf: ST 01-30-79 para. 08] p. 37, Para. 5, [1879MS].

Angels of God were commissioned to visit the fallen pair and inform them that, although they could no longer retain possession of their holy estate, their Eden home, because of their transgression of the law of God, their case was not altogether hopeless. The Son of God had been moved with pity as he viewed their hopeless condition, and had volunteered to take upon himself the punishment due to them, and die for them that they might yet live, through faith in the atonement which Christ proposed to make. A door of hope was opened, that man, notwithstanding his great sin, might not be under the absolute control of Satan. Probation would be granted him in which, through a life of repentance, and faith in the atonement of the Son of God, he might be redeemed from his transgression of the Father's law, and thus be elevated to a position where his efforts to keep that law could be accepted. [Cf: ST 01-30-79 para. 09] p. 37, Para. 6, [1879MS].

The angels related to them the grief that was felt in Heaven, as it was announced that they had transgressed the law of God, which had made it expedient for Christ to make the great sacrifice of his own precious life. [Cf: ST 01-30-79 para. 10] p. 38, Para. 1, [1879MS].

When Adam and Eve realized how exalted and sacred was the law of God, the transgression of which made so costly a sacrifice necessary to save them from utter ruin, they pleaded that they and their posterity might endure the penalty of their transgression, rather than that the beloved Son of God should make this great sacrifice. The anguish of Adam was increased. He saw that his sins were of so great magnitude as to involve fearful consequences. And must it be that Heaven's honored Commander, who had walked with him and talked with him while in his holy innocence, whom angels worshiped, must be brought down from his exalted position to die because of man's transgression. [Cf: ST 01-30-79 para. 11] p. 38, Para. 2, [1879MS].

Adam was informed that an angel's life could not pay the debt. The law of Jehovah, the foundation of his government in Heaven and upon earth, was as sacred as its divine Author; and for this reason the life of an angel could not be accepted of God as a sacrifice for its transgression. His law was of more importance in his sight than the holy angels around his throne. The Father could not change nor abolish one precept of his law to meet man in his fallen condition. But the Son of God, who had in unison with the Father created man, could make an atonement for man acceptable to God, by giving his life a sacrifice, and bearing the wrath of his Father. As Adam's transgression had brought death and wretchedness upon the race, life and immortality would be brought to light through the sacrifice of Jesus Christ, a sacrifice of such infinite value as to make a man who should avail himself of it more precious than fine gold, even a man than the golden wedge of Ophir. [Cf: ST 01-30-79 para. 12] p. 38, Para. 3, [1879MS].

To Adam were revealed future, important events, from his expulsion from Eden, to the flood, and onward to the first advent of Christ upon the earth. His love for Adam and his posterity would lead the Son of God to condescend to take human nature, and thus elevate, through his

own humiliation, all who would believe on him. Such a sacrifice was of sufficient value to save the whole world; but only a few would avail themselves of the salvation thus brought to them. [Cf: ST 01-30-79 para. 13] p. 38, Para. 4, [1879MS].

The many would not comply with the conditions. They would prefer sin, transgression of the law of God, rather than repentance and obedience, relying by faith upon the merit of the sacrifice offered. [Cf: ST 01-30-79 para. 14] p. 38, Para. 5, [1879MS].

Adam was carried down through successive generations, and shown the increase of crime, of guilt and defilement, because man would yield to his naturally strong inclinations to transgress the holy law of God. He saw the curse of God resting more and more heavily upon the human race, upon the cattle, and upon the earth, because of man's continued transgression. He saw that iniquity and violence would steadily increase; yet amid all the tide of human misery and woe, there would ever be a few who would preserve the knowledge of God, and would remain unsullied amid the prevailing moral degeneracy. Adam was made to comprehend what sin is--the transgression of the law. He was shown that moral, mental, and physical degeneracy would result to the race, from transgression, until the world would be filled with human misery of every type. [Cf: ST 01-30-79 para. 15] p. 38, Para. 6, [1879MS].

The days of man have been shortened by his own course of sin in transgressing the righteous law of God. The race has so greatly depreciated as to become almost worthless. Because of the indulgence of the carnal mind, they are generally incapable of appreciating the mystery of Calvary, the grand and elevated facts of the atonement and the plan of salvation. Yet, notwithstanding the weakness, and enfeebled mental, moral, and physical powers to the human race, Christ, true to the purpose for which he left Heaven, continues his interest in the feeble, depreciated, degenerate specimens of humanity, and invites them to hide their weakness and great deficiencies in him. If they will come unto him, he will supply all their needs. [Cf: ST 01-30-79 para. 16] p. 39, Para. 1, [1879MS].

When Adam, according to God's special directions, made as offering for sin, it was to him a most painful ceremony. His hand must be raised to take life, which God alone could give. It was the first time he had witnessed death. As he looked upon the bleeding victim, writhing in the agonies of death, he was to look forward by faith to the Son of God, whom the victim prefigured, who was to die man's sacrifice. [Cf: ST 01-30-79 para. 17] p. 39, Para. 2, [1879MS].

This ceremonial offering, ordained of God, was to be to Adam a perpetual reminder of his guilt, and also a penitential acknowledgment of his sin. This act of taking life gave him a deeper and more perfect sense of his transgression, which nothing less than the death of God's dear Son could expiate. Adam marveled at the infinite goodness and matchless love which would give such a ransom to save the guilty. As he was slaying the innocent victim, it seemed to him that he was shedding the blood of the Son of God by his own hand. He knew that if he had remained steadfast to God, and true to his holy law, there would have been no death of beast nor of man. Yet in the sacrificial offerings, pointing to the great and perfect offering of God's dear Son, there appeared a star of hope to illuminate the dark and terrible future, and

relieve it of its utter hopelessness and ruin. [Cf: ST 01-30-79 para. 18] p. 39, Para. 3, [1879MS].

In the beginning, the head of each family was considered ruler and priest of his own household. Afterward, as the race multiplied upon the earth, men of divine appointment performed this solemn worship of sacrifice for the people. The blood of beasts was to be associated in the minds of sinners with the blood of the Son of God. The death of the victim was to evidence to all that the penalty of sin was death. By the act of sacrifice, the sinner acknowledged his guilt, and manifested his faith, looking forward to the great and perfect sacrifice of the Son of God, which the offering of beasts prefigured. Without the atonement of the Son of God there could have been no communication of blessing or salvation from God to man. God was jealous for the honor of his law. The transgression of that law had caused a fearful separation between God and man. To Adam in his innocence was granted communion, direct, free, and happy, with his Maker. After his transgression, God would communicate to man only through Christ and angels. [Cf: ST 01-30-79 para. 19] p. 39, Para. 4, [1879MS].

Chapter Five, Cain and Abel.--By Mrs. E. G. White--Cain and Abel, the sons of Adam, were very unlike in character. Both acknowledged God, both professed to worship him; but while Abel loved and feared God, Cain cherished rebellious feelings, and murmured against him because of the sentence pronounced upon Adam, and because the ground was cursed for his sin. These brothers had been instructed in regard to the provision for the salvation of the human race. They were required to carry out a system of humble obedience, showing their reverence for God, and their entire dependence upon the promised Redeemer by slaying the firstlings of the flock, and in the most solemn manner presenting them, with the blood, as an offering to God. Thus they were ever to keep before their minds the consequences of transgression, and the promise of a Redeemer to come. [Cf: ST 02-06-79 para. 01] p. 39, Para. 5, [1879MS].

God had made known to Adam that without the shedding of blood there could be no remission of sin. But Cain was unwilling to follow strictly the plan of obedience, to procure a lamb and offer it with the fruit of the earth. He brought only an offering of the fruit, thus disregarding the requirement of God. And he was not even particular to bring the best of the fruits. Abel advised his brother not to come before the Lord without the blood of a sacrifice; but Cain, being the eldest, would not listen to him. He despised his counsel, and with murmuring and infidelity in his heart with regard to the promised Sacrifice, and the necessity of the sacrificial offerings, he presented his gift. [Cf: ST 02-06-79 para. 02] p. 40, Para. 1, [1879MS].

Abel brought of the firstlings of the flock, as God had commanded, and with full faith in the Messiah to come he presented the offering. God had respect unto this sacrifice, and fire came down from Heaven and consumed it. But Cain saw no manifestation that his offering was accepted. [Cf: ST 02-06-79 para. 03] p. 40, Para. 2, [1879MS].

Abel came in God's appointed way, while Cain followed the promptings of his own heart, in opposition to the command of God. "By faith, Abel offered unto God a more excellent sacrifice than Cain." As Abel looked upon the expiring victim he was impressed with the painful fact that

the wages of sin is death. He saw that it was transgression of God's law which had separated man from his Creator, and that the sacrifice of life alone could meet the claims of the broken law. Through the dying struggles and streaming blood of the victim, he saw by faith the Son of God dying for the guilty race. [Cf: ST 02-06-79 para. 04] p. 40, Para. 3, [1879MS].

An important lesson may be learned from the history of the offerings of Cain and Abel. The claims of infinite justice, and the demands of God's law, can be met only by the atoning sacrifice of Christ. The most costly offering that man may bring to God, the fruit of his toil, his physical and intellectual acquirements, already belong to his Creator. Man has nothing which he has not received. Neither material wealth nor intellectual greatness will atone for the sin of the soul. Cain scorned the idea that it was necessary to come to God with an offering of blood. In the same spirit many in our day refuse to believe that the blood of Christ was shed as a sacrifice for the sins of men. Although Cain chose to disregard the command of God, he brought his offering with great confidence. He looked upon it as the fruit of his own labor, and hence as belonging to himself; and in presenting it to God he felt that he was placing his Creator under obligations to him. The popular religion of the day virtually teaches the same thing, that men may by their good works merit the blessing of God. Many feel that it is a condescension on their part to make a profession of religion; and that in so doing they are conferring a favor upon God. And there are multitudes who have no desire to come to God's terms, but who make terms for themselves, and expect God to accept them. Such a religion is of the same character as that of Cain. The great question should be, What can I do to meet the approval of God? not, How can I best please myself? [Cf: ST 02-06-79 para. 05] p. 40, Para. 4, [1879MS].

Abel trusted wholly in the merits of the atoning sacrifice of Christ. It was this faith that connected him with God. The promise of a Redeemer was dimly understood; but the sacrificial offerings cast light upon the promise. Cain had the same opportunity of learning and accepting these truths as had Abel. God did not accept one and reject the other without sufficient reason. Abel believed and obeyed; Cain doubted and rebelled. God is no respecter of persons, yet he will reward the obedient, and punish the disobedient. [Cf: ST 02-06-79 para. 06] p. 40, Para. 5, [1879MS].

When Cain saw that his offering was not accepted, he was very angry with the Lord, and with his brother. But God, in his infinite mercy, condescended to send an angel to Cain, to converse with him. The angel inquired the reason of his anger, and informed him that if he would follow the directions which God had given he would respect his offering. But if he would not humbly submit to God's arrangements, and believe and obey him, his offering could not be accepted. [Cf: ST 02-06-79 para. 07] p. 41, Para. 1, [1879MS].

There had been no injustice on the part of God, and no partiality shown to Abel; if he would do well he would be accepted of God, and his brother should listen to him, and he should take the lead, because he was the eldest. But even after being thus faithfully instructed, Cain did not repent. Instead of censuring and abhorring himself for his unbelief, he still complained of the injustice and partiality of God. And in his jealousy and hatred he contended with Abel, and reproached

him. Abel meekly pointed out his brother's error, and endeavored to convince him that the wrong was in himself. But Cain hated his brother from the moment that God manifested to him the tokens of his acceptance. Abel sought to appease his wrath by pointing to the compassion of God in saving the lives of their parents, when he might have brought upon them immediate death. He told Cain that God loved them, or he would not have given his Son, innocent and holy, to suffer the wrath which man by his disobedience deserved to bear. While Abel justified the plan of God, Cain became enraged, and his anger increased and burned against Abel because he would not join him in his rebellion, until in his rage he slew him. [Cf: ST 02-06-79 para. 08] p. 41, Para. 2, [1879MS].

God inquired of Cain for his brother, and he attempted to conceal his guilt by uttering a falsehood: "I know not; am I my brother's keeper?" God informed Cain that he knew in regard to his sin,--that he was acquainted with his every act, and even the thoughts of his heart, and said to him, "Thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth." The curse at first pronounced upon the earth had been felt but lightly; but now a double curse rested upon it. [Cf: ST 02-06-79 para. 09] p. 41, Para. 3, [1879MS].

Cain and Abel represent the two classes, the righteous and the wicked, the believers and unbelievers, which should exist from the fall of man to the second coming of Christ. Cain slaying his brother Abel, represents the wicked who will be envious of the righteous, and will hate them because they are better than themselves. They will be jealous of the righteous, and will persecute and put them to death because their rightdoing condemns their sinful course. [Cf: ST 02-06-79 para. 10] p. 41, Para. 4, [1879MS].

Adam's life was one of sorrow, humility, and continual repentance. As he taught his children and grandchildren the fear of the Lord, he was often bitterly reproached for the sin which had resulted in so much misery to his posterity. When he left beautiful Eden, the thought that he must die thrilled him with horror. He looked upon death as a dreadful calamity. He was first made acquainted with the terrible reality of death in the human family by his own son Cain slaying his brother Abel. Filled with the bitterest remorse for his own transgression, deprived of his son Abel, and looking upon Cain as his murderer, and knowing the curse which God had pronounced upon him, Adam's heart was bowed down with grief. Most bitterly did he reproach himself for his first great transgression. He entreated pardon from God through the promised Sacrifice. Deeply had he felt the wrath of God for his crime committed in Paradise. He witnessed the general corruption which finally provoked God to destroy the inhabitants of the earth by a flood. Though the sentence of death pronounced upon him by his Maker at first appeared so terrible to him, yet after he had lived some hundreds of years, it looked just and merciful in God, thus to bring to an end a miserable life. [Cf: ST 02-06-79 para. 11] p. 41, Para. 5, [1879MS].

As Adam witnessed the first signs of decay in the falling leaf and in the drooping flowers, he mourned more deeply than men now mourn over

their dead. The dying flowers were not so great a cause of grief, because they were more tender and delicate; but when the tall stately trees cast off their leaves to decay, it presented before him the general dissolution of beautiful nature, which God had created for the especial benefit of man. [Cf: ST 02-06-79 para. 12] p. 42, Para. 1, [1879MS].

To his children, and to their children, to the ninth generation, Adam delineated the perfections of his Eden home; and also his fall and its dreadful results, and the load of grief brought upon him on account of the rupture in his family, which ended in the death of Abel. He related to them the sufferings which God had brought him through to teach him the necessity of strictly adhering to his law. He declared to them that sin would be punished, in whatever form it existed; and he entreated them to obey God, who would deal mercifully with them if they should love and fear him. [Cf: ST 02-06-79 para. 13] p. 42, Para. 2, [1879MS].

Adam was commanded to teach his descendants the fear of the Lord, and, by his example of humble obedience, lead them to highly regard the offerings which typified a Saviour to come. Adam carefully treasured what God had revealed to him, and handed it down by word of mouth to his children and children's children. By this means the knowledge of God was preserved. [Cf: ST 02-06-79 para. 14] p. 42, Para. 3, [1879MS].

The Sabbath was instituted in Eden and observed by our first parents before the fall. Because Adam and Eve disobeyed God's command, and ate of the forbidden fruit, they were expelled from Eden; but they observed the Sabbath after their fall. They had experienced the bitter fruits of disobedience, and learned what every one who tramples upon God's commands will sooner or later learn, that God means just what he says, and that he will surely punish the transgressor. Those who venture to lightly esteem the day upon which Jehovah rested, the day which he sanctified and blessed, the day which he has commanded to be kept holy, will yet know that all the precepts of his law are alike sacred, and that death is the penalty of the transgression. [Cf: ST 02-06-79 para. 15] p. 42, Para. 4, [1879MS].

On account of the special honors which God had conferred upon the seventh day, he required his people to number by sevens, lest they should forget their Creator who made the heavens and the earth in six days and rested on the seventh. The descendants of Cain were not careful to respect the day upon which God had rested. They chose their own time for labor and for rest, regardless of Jehovah's special command. There were two distinct classes upon the earth. One class were in open rebellion against God's law, while the other obeyed his commandments, and revered his Sabbath. [Cf: ST 02-06-79 para. 16] p. 42, Para. 5, [1879MS].

[The following is an extract from a private letter Dated Feb. 3.] Since coming to Denison, Texas, our time has been occupied mostly in writing, yet we have held some meetings. By invitation we held a meeting in the Shilo school house about four miles from where we live. Some individuals attending this meeting urged us to give an appointment for Cherry Mound, a place about five miles from Shilo. We gave an appointment, and one week ago last Sunday we spoke to a house full and

nearly as many more who could not find room in the house. We had freedom in speaking to our intelligent and interested audience. Here we were urged to leave an appointment for the next Sunday and also to give an appointment for Hebron, three miles from Cherry Mound, which requests we complied with. After this meeting closed we rode five miles to fill our appointment at Shilo. My husband spoke to a good audience upon the words of Paul to Timothy, "Preach the word," contrasting the pure Bible teachings with fables taught from the pulpit in this time. [Cf: ST 02-13-79 para. 01] p. 42, Para. 6, [1879MS].

Last Sunday we rode over bad roads to Cherry Mound, to fill our appointment there at 11 o'clock. When we arrived, found the people waiting, and ready to hear the words of truth. The house was literally packed. I had barely standing room. Many were standing by the door and windows. Hymns were sung from Song Anchor, which interested the audience. I had freedom in speaking. After the close of this meeting we partook of our lunch, then rode on to Hebron to fill our appointment at 3 P. M. The people here had had preaching in the forenoon and we did not expect many would be out to hear us. Yet they came, gentlemen and ladies, on horseback, and whole families in lumber wagons, and the house was well filled. As we looked over the sparsely settled country on our way to the place we queried where the people would come from to make a congregation. But about one hundred and sixty came together. My husband addressed them while they listened with eager attention. I spoke about thirty minutes with great freedom; many were in tears. As soon as the meeting closed persons from different points came to us and urged us to hold meetings with them. We distributed tracts and papers to eager hands; and left appointments for Cherry Mound and Hebron. [Cf: ST 02-13-79 para. 02] p. 43, Para. 1, [1879MS].

Here in the State of Texas is a large field for missionary labor. The most of these to whom we have spoken in these country towns have never heard of a Seventh-day Adventist. At Cherry Mound they had no meeting for months, and meetings are but seldom held in any of these places. We feel our hearts melt with pity as we see the ignorance prevailing in regard to Bible truth and a religious life. The people pay but little attention to the prosy sermons to which they listen occasionally. [Cf: ST 02-13-79 para. 03] p. 43, Para. 2, [1879MS].

Laborers are needed in this field; God-fearing, self-denying laborers. Souls are starving for the word of life. Some who have once enjoyed the love of God, who have been members of different churches in the North, but have long been without a shepherd, are anxious to learn the way of salvation more perfectly. And others who have made no profession of religion, listen just as eagerly. [Cf: ST 02-13-79 para. 04] p. 43, Para. 3, [1879MS].

Strong tea and coffee and swine's flesh are used in great quantities here, and as the result sickness prevails. I believe many would make determined efforts to change their habits of life if they had the light upon health reform. Where are the patient missionaries for God, who will let their light shine forth to this people? "The common people heard him gladly." Thus we find it. We mean to do all we can here in Texas. Sow beside all waters. The seed may spring up and bear fruit to the glory of God. E. G. White. [Cf: ST 02-13-79 para. 05] p. 43, Para. 4, [1879MS].

Chapter Six.--Seth and Enoch.--By Mrs. E. G. White.--Seth was a worthy character, and was to take the place of Abel in rightdoing. Yet he was a son of Adam, like sinful Cain, and inherited from the nature of Adam no more natural goodness than did Cain. He was born in sin, but by the grace of God, in receiving the faithful instruction of his father Adam, he honored the Lord in doing his will. He separated himself from the corrupt descendants of Cain, and labored, as Abel would have done had he lived, to turn the minds of sinful men to revere and obey God. [Cf: ST 02-20-79 para. 01] p. 43, Para. 5, [1879MS].

Enoch learned from the lips of Adam the painful story of the fall, and the precious story of God's condescending grace in the gift of his Son as the world's Redeemer. He believed and relied upon the promise given. Enoch was a holy man. He served God with singleness of heart. He realized the corruptions of the human family, and separated himself from the descendants of Cain, and reproved them for their great wickedness. There were those upon the earth who acknowledged God, who feared and worshiped him. Yet righteous Enoch was so distressed with the increasing wickedness of the ungodly that he would not daily associate with them, fearing that he should be affected by their infidelity, and that he might not ever regard God with that holy reverence which was due his exalted character. His soul was vexed as he daily beheld them trampling upon the authority of God. He chose to be separate from them, and spent much of his time in solitude, giving himself to reflection and prayer. He waited before God, and prayed to know his will more perfectly, that he might perform it. God communed with Enoch through his angels, and gave him divine instruction. He made known to him that he would not always bear with man in his rebellion--that it was his purpose to destroy the sinful race by bringing a flood of waters upon the earth. [Cf: ST 02-20-79 para. 02] p. 44, Para. 1, [1879MS].

The beautiful garden of Eden, from which our first parents had been driven, remained until God determined to destroy the earth by a flood. The Lord had planted that garden, and especially blessed it; and in his wonderful providence he withdrew it from the earth, and will return it again, more gloriously adorned than before it was removed. God purposed to preserve a specimen of his perfect work of creation free from the curse which sin had brought upon the earth. [Cf: ST 02-20-79 para. 03] p. 44, Para. 2, [1879MS].

The Lord opened more fully to Enoch the plan of salvation, and by the spirit of prophecy carried him down through the generations which should live after the flood, and showed him the great events connected with the second coming of Christ and the end of the world. [Cf: ST 02-20-79 para. 04] p. 44, Para. 3, [1879MS].

Enoch was troubled in regard to the dead. It seemed to him that the righteous and the wicked would go to the dust together, and that would be their end. He could not see the life of the just beyond the grave. In prophetic vision he was instructed in regard to the Son of God, who was to die man's sacrifice, and was shown the coming of Christ in the clouds of heaven, attended by the angelic host, to give life to the righteous dead, and ransom them from their graves. He also saw the corrupt state of the world at the time when Christ should appear the second time--that there would be a boastful, presumptuous, self-willed generation arrayed in rebellion against the law of God, denying the

only Lord God and our Lord Jesus Christ, trampling upon his blood, and despising his atonement. He saw the righteous crowned with glory and honor, while the wicked were separated from the presence of the Lord, and consumed with fire. [Cf: ST 02-20-79 para. 05] p. 44, Para. 4, [1879MS].

Enoch faithfully rehearsed to the people all that had been revealed to him by the spirit of prophecy. Some believed his words, and turned from their wickedness to fear and worship God. Such often sought Enoch in his places of retreat, and he instructed them, and prayed for them that God would give them a knowledge of his will. He finally chose certain periods for retirement, and would not suffer the people to find him, for they interrupted his holy meditations and communion with God. He did not exclude himself at all times from the society of those who loved him and listened to his words of wisdom; neither did he separate himself wholly from the corrupt. He met with the righteous and the wicked at stated times, and labored to turn the ungodly from their evil course, and instruct them in the fear of God, while he taught those who had the knowledge of God to serve him more perfectly. He would remain with them as long as he could benefit them by his godly conversation and holy example, and then would withdraw himself for a season from all society--from the just, the scoffing and idolatrous, to remain in solitude, hungering and thirsting for communion with God, and that divine knowledge which he alone could give him. [Cf: ST 02-20-79 para. 06] p. 44, Para. 5, [1879MS].

Enoch continued to grow more heavenly while communing with God. His face was radiant with a holy light which would remain upon his countenance while instructing those who would hear his words of wisdom. His dignified appearance struck the people with awe. The Lord loved Enoch, because he steadfastly followed him, and abhorred iniquity, and earnestly sought a more perfect knowledge of his will, that he might perform it. He yearned to unite himself still more closely to God, whom he feared, revered, and adored. The Lord would not permit Enoch to die like other men, but sent his angels to take him to Heaven without seeing death. In the presence of the righteous and the wicked, Enoch was removed from them. Those who loved him thought that God might have left him in some of his places of retirement; but after seeking diligently, and being unable to find him, they reported that he was not, for God took him. [Cf: ST 02-20-79 para. 07] p. 45, Para. 1, [1879MS].

By the blessings and honors which he bestowed upon Enoch, the Lord teaches a lesson of the greatest importance, that all will be rewarded, who by faith rely upon the promised Sacrifice, and faithfully obey God's commandments. Here, again, two classes are represented which were to exist until the second coming of Christ--the righteous and the wicked, the loyal and the rebellious. God will remember the righteous, who fear him. On account of his dear Son, he will respect and honor them, and give them everlasting life. But the wicked, who trample upon his authority, he will destroy from the earth, and they will be as though they had not been. [Cf: ST 02-20-79 para. 08] p. 45, Para. 2, [1879MS].

After Adam's fall from a state of perfect happiness to a condition of sin and misery, there was danger that man would become discouraged, and inquire, "What profit is it that we have kept his ordinances, and that

we have walked mournfully before the Lord," since a heavy curse is resting upon the human race, and death is the portion of us all? But the instructions which God gave to Adam, and which were repeated by Seth, and fully exemplified by Enoch, cleared away the gloom and darkness, and gave hope to man, that as through Adam came death, through Jesus, the promised Redeemer, would come life and immortality. [Cf: ST 02-20-79 para. 09] p. 45, Para. 3, [1879MS].

In the case of Enoch, the desponding faithful were taught that, while living among a corrupt and sinful people, who were in open and daring rebellion against their Creator, if they would obey him, and have faith in the promised Redeemer, they would work righteousness like the faithful Enoch, be accepted of God, and finally exalted to his heavenly throne. [Cf: ST 02-20-79 para. 10] p. 45, Para. 4, [1879MS].

Enoch, separating himself from the world, and spending much of his time in prayer and in communion with God, represents God's loyal people in the last days, who will be separate from the world. Unrighteousness will prevail to a dreadful extent upon the earth. Men will give themselves up to follow every imagination of their corrupt hearts, and carry out their deceptive philosophy, and rebel against the authority of high Heaven. [Cf: ST 02-20-79 para. 11] p. 45, Para. 5, [1879MS].

God's people will separate themselves from the unrighteous practices of those around them, and will seek for purity of thought, and holy conformity to his will, until his divine image will be reflected in them. Like Enoch, they will be fitting for translation to Heaven. While they endeavor to instruct and warn the world, they will not conform to the spirit and customs of unbelievers, but will condemn them by their holy conversation and godly example. Enoch's translation to Heaven just before the destruction of the world by a flood, represents the translation of all the living righteous from the earth previous to its destruction by fire. The saints will be glorified in the presence of those who have hated them for their loyal obedience to God's righteous commandments. [Cf: ST 02-20-79 para. 12] p. 45, Para. 6, [1879MS].

Enoch instructed his family in regard to the flood. Methuselah, the son of Enoch, listened to the preaching of his grandson Noah, who faithfully warned the inhabitants of the old world that a flood of waters was coming upon the earth. Methuselah and his sons and his grandsons lived in the time of the building of the ark. They, with some others, received instruction from Noah, and assisted him in his work. [Cf: ST 02-20-79 para. 13] p. 46, Para. 1, [1879MS].

Seth was one of more noble stature than Cain or Abel, and resembled Adam more than did any of his other sons. The descendants of Seth separated themselves from the wicked descendants of Cain. They cherished the knowledge of God's will, while the ungodly race of Cain had no respect for God and his sacred commandments. But when men multiplied upon the earth, the children of Seth saw that the daughters of the descendants of Cain were very beautiful, and they departed from God and displeased him by taking wives as they chose of the idolatrous race of Cain. [Cf: ST 02-20-79 para. 14] p. 46, Para. 2, [1879MS].

Chapter Seven.--The Flood.--By Mrs. E. G. White.--Those who honored and feared to offend God, at first felt the curse but lightly, while those who turned from him and despised his authority felt its effects

more heavily, especially in stature and nobleness of form. The descendants of Seth were called the sons of God; the descendants of Cain, the sons of men. As the sons of God mingled with the sons of men, they became corrupt, and by intermarriage with them lost, through the influence of their wives, their peculiar, holy character, and united with the sons of Cain in their idolatry. Many cast off the fear of God, and trampled upon his commandments. But there were a few who did righteousness, who feared and honored their Creator. Noah and his family were among the righteous few. [Cf: ST 02-27-79 para. 01] p. 46, Para. 3, [1879MS].

Sin was spreading abroad in the earth like a deadly leprosy. The world was but in its infancy in the days of Noah, yet iniquity had become so deep and widespread, that God repented that he had made man. Goodness and purity seemed to be almost extinct; while hatred of the law of God, emulation, envy, sedition, strife, and the most cruel oppression and violence, were corrupting the earth under its inhabitants. The thoughts and imaginations of man's heart were evil continually. [Cf: ST 02-27-79 para. 02] p. 46, Para. 4, [1879MS].

A heavy, double curse was resting upon the earth in consequence, first, of Adam's transgression, and, secondly, because of the murder committed by Cain; yet this did not at once change the face of nature. It was still rich and beautiful in the bounties of God's providence. The quiet valleys and spreading plains, robed with verdure and adorned with shrubs and bright hued flowers colored by the Divine Artist, the lovely birds whose glad songs filled the groves with music, the graceful hills and winding streams, the trailing vines and stately trees, charming the eye with their beauty and supporting life with their fruit,--all seemed little less fair than Eden. [Cf: ST 02-27-79 para. 03] p. 46, Para. 5, [1879MS].

Gold and silver existed in abundance. The race of men then living was of very great stature, and possessed wonderful strength. The trees were vastly larger, and far surpassed in beauty and perfect proportions anything which mortals can now look upon. The wood of these trees was of fine grain and hard substance--in this respect more like stone. It required much more time and labor, even of that powerful race, to prepare the timber for building, than it requires in this degenerate age to prepare trees that are now growing upon the earth, even with the weaker strength which men now possess. These trees were of great durability, and would know nothing of decay for very many years. But notwithstanding the richness and beauty of the earth, when compared with its state before the curse was pronounced upon it, there was manifest evidence of certain decay. [Cf: ST 02-27-79 para. 04] p. 46, Para. 6, [1879MS].

The people used the gold, silver, precious stones, and choice wood, in building houses for themselves, each striving to excel the other. They beautified and adorned their houses and lands with the most ingenious works, and provoked God by their wicked deeds. They formed images to worship, and taught their children to regard these pieces of workmanship made with their own hands, as gods, and to worship them. They did not choose to think of God, the Creator of the heavens and the earth, and rendered no grateful thanks to Him who had bestowed upon them all which they possessed. They even denied the existence of the God of Heaven, and gloried in, and worshiped, the works of their own

hands. They corrupted themselves with those things which God had placed upon the earth for man's benefit. They prepared beautiful walks, overhung with fruit trees of every description, and under these majestic and lovely trees, with their widespread branches, which were green from the commencement of the year to its close, they placed their idols. Whole groves, because of the shelter of their branches, were dedicated to these idol gods, and made attractive as a resort for the people in their idolatrous worship. [Cf: ST 02-27-79 para. 05] p. 47, Para. 1, [1879MS].

The groves of Eden were God's first temples, from which ascended purest worship to the Creator. The sorrowing exiles from Paradise could never forget that happy home. The waving trees and sheltering groves had for them a peculiar charm; for they reminded them of Eden and the joyful converse which they had once enjoyed with God and angels. And as they listened to the murmur of the wind among the leaves it almost seemed that they could again distinguish the sound of that voice that was heard in the garden in the cool of the day. The oak and the palm tree, the drooping willow and the fragrant cedar, the olive and the cypress, were sacred to our first parents. Their verdant branches, spreading abroad and reaching upward to heaven, seemed to them to be praising their Creator. To Adam there was something almost human and companionable in the trees, carrying him back to many pleasing incidents of his life in Eden. [Cf: ST 02-27-79 para. 06] p. 47, Para. 2, [1879MS].

If the hearts of God's people were softened as they should be by his grace, they would become acquainted with him, as they discern his wisdom and power in the things of his creation. Every green leaf, with its delicate veins, every opening bud and blooming flower, every lofty tree stretching upward to heaven, the earth clothed with its carpet of living green, is an expression of the love of God to man, not to lead us to worship nature, but to attract our hearts through nature up to nature's God. The forest trees swaying in the wind, break forth into singing and praise to God, and rebuke the silence and indifference of man. [Cf: ST 02-27-79 para. 07] p. 47, Para. 3, [1879MS].

Adam had described Eden to his children and children's children. Again and again the story was repeated, and his love for trees and flowers and groves was transmitted to his descendants. But instead of bowing down in the solemn groves to acknowledge the love of God and to worship him, they desecrated these groves by their idols. It was an abuse of the tender and sacred memories which Adam cherished--the association of the groves with the worship of the true and living God--that led the idolatrous children of Cain to build their altars and set up their images in the groves and under every green tree. And as they put God out of their hearts, their course of conduct was in accordance with their sacrilegious sacrifices and worship. The characters of men became more and more debased. [Cf: ST 02-27-79 para. 08] p. 47, Para. 4, [1879MS].

Instead of doing justice to their neighbors, they carried out their own unlawful wishes. They had a plurality of wives, which was contrary to God's wise arrangement at the beginning. God gave to Adam one wife--showing to all who should live upon the earth, his order and law in that respect. The transgression and fall of Adam and Eve brought sin and wretchedness upon the human race, and man followed his own carnal

desires, and changed God's order. The more men multiplied wives to themselves, the more they increased in crime and unhappiness. If any one chose to take the wives, or cattle, or anything belonging to his neighbor, he did not regard justice or right, but if he could prevail over his neighbor by reason of strength, or by putting him to death, he did so, and exulted in his deeds of violence. Men loved to destroy the lives of animals. They used the flesh for food, and this increased their ferocity and violence, and caused them to look upon the blood of human beings with astonishing indifference. [Cf: ST 02-27-79 para. 09] p. 48, Para. 1, [1879MS].

God proposed to destroy by a flood that powerful, long lived race that had corrupted their ways before him. He would not suffer them to live out the days of their natural life, which would have been hundreds of years. It was only a few generations since Adam had access to that tree which was to prolong life. After his disobedience he was not suffered to eat of the tree of life and perpetuate an existence in sin. In order for man to possess an endless life he must continue to eat of the fruit of the tree of life. Deprived of this, his life would gradually wear out. [Cf: ST 02-27-79 para. 10] p. 48, Para. 2, [1879MS].

More than one hundred years before the flood, the Lord sent an angel to Noah, to make known unto him his purpose in regard to the sinful race, that his Spirit would not always strive with man, but that he would send a flood of waters upon the earth, to destroy man and beast. He would not leave the race ignorant of his design; but would, through Noah, warn the world of its coming destruction, that the inhabitants might be left without excuse. Noah was to preach to the people, and also to prepare an ark as God should direct him for the saving of himself and family. Not only was he to preach, but his example in building the ark was to be a continual testimony of warning to the world, showing that he believed what he preached. His simple, childlike faith, and his implicit obedience, notwithstanding the opposition he received, was an evidence to the world of his sincerity. He was firm as a rock to duty, directing the work of that singular building, under the guidance of the Divine Architect. Every blow struck upon the ark was a witness to the people. [Cf: ST 02-27-79 para. 11] p. 48, Para. 3, [1879MS].

This period was the testing time for Noah. He knew that he was the object of popular contempt and scorn with that corrupt generation. He met with unbelief and mockery everywhere. But the greater the iniquity surrounding him, the more earnest and firm and persevering was he in his obedience, showing that there was one man in the world who would be true to God. He was a faithful and unbending witness for God, kind and courteous to all, resenting no insult. He was as one who heard not the reviling and blasphemy that greeted him on every side. [Cf: ST 02-27-79 para. 12] p. 48, Para. 4, [1879MS].

Noah was bearing to the inhabitants of the earth an important message of warning, the reception or rejection of which would decide the destiny of their souls. He believed God, he believed that he had the truth, and he moved straight forward in the path of faith and obedience, gaining strength from God daily, by communion with him. Noah was a man of prayer; and in this close connection with God he found all his courage and firmness. He preached, and warned, and entreated the people; but they would not change their course. They bought, they sold,

they planted, they builded, they married and were given in marriage, they indulged in feasting and gluttony, and debased their souls, showing contempt for the message of Noah. Their speeches and actions became more vile and corrupt as the period of their probation was closing. The whole world seemed to be against Noah; but he had the testimony from God, "Thee have I seen righteous before me in this generation." [Cf: ST 02-27-79 para. 13] p. 48, Para. 5, [1879MS].

As far as human wisdom could see, the event predicted by Noah was not likely to occur. Rain had never fallen; a mist or dew had watered the earth. The brooks and rivers had safely flowed along their channels, emptying into the sea. The bodies of water had been kept in their place by God's decree, "Hitherto shalt thou come, but no further." Men then talked about the fixed laws of nature, that could not be set aside to bring about any such event as Noah had foretold. They wished to believe, and to have all others believe, that God could not change the order of the natural world; thus they sought to prescribe the limits of his power, making him a slave to his own laws. The people in Noah's day possessed sharp intellects, and they sought to show, on scientific grounds, that it was impossible for his prophecy to be fulfilled. Noah was laughed to scorn because of his warnings; he was regarded as a fanatic. Noah's implicit trust in God annoyed while it condemned them; but they could not move this faithful reprove from his position. The Lord had given the warning, and that was enough for Noah. The arguments of the philosophers were nothing to him, when the message of God was sounding in his ears, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." [Cf: ST 02-27-79 para. 14] p. 49, Para. 1, [1879MS].

Noah, moved with fear, prepared an ark to the saving of his house. He had that fear which should characterize the life of every Christian. The perfect faith of Noah intensified his fear. The threatened wrath of God, which was to fall upon man and beast, and upon the earth, led him to prepare the ark. His faith, and his fear of God's anger, produced obedience. Noah did not hesitate to obey God. He urged no excuse, that the labor of building that ark was great and expensive. He believed God, and invested in the ark all that he possessed, while the wicked world scoffed and made themselves merry at the deluded old man. [Cf: ST 02-27-79 para. 15] p. 49, Para. 2, [1879MS].

They had more opportunity for their unbelief and mockery, because God did not at once carry out his purpose. But the lapse of time did not cause the faith of Noah to waver; his trust in God was unflinching, and he accepted without a murmur the hardships and sacrifice involved. Noah's faith, combined with action, condemned the world; for he was a faithful preacher of righteousness, rebuking, warning, and exhorting the wicked. Their reproach and abuse was sometimes almost unendurable; yet the patriarch stayed his soul on God, and called upon him for help in his great need. Through derision, insult, and mockery, he went to and fro as a man with a great mission to fulfill. Privileges had been neglected, precious souls degraded, and God insulted; and the day of retributive justice came slowly on; man's unbelief did not hinder the event. [Cf: ST 02-27-79 para. 16] p. 49, Para. 3, [1879MS].

God gave Noah the exact dimensions of the ark, and explicit directions in regard to its construction in every particular. It was three stories

high, but there were no windows in the sides, all the light being received from one in the top. The different apartments were so arranged that the window in the top gave light to all. The door was in the side. The ark was made of the cypress, or gopher wood, which would know nothing of decay for hundreds of years. It was a building of great durability, which no wisdom of man could invent. God was the designer and Noah his master-builder. [Cf: ST 02-27-79 para. 17] p. 49, Para. 4, [1879MS].

The work of completing the building was a slow process. Every piece of timber was closely fitted, and every seam covered with pitch. All that men could do was done to make the work perfect; yet, after all, it was impossible that it could of itself withstand the violence of the storm which the Lord in his fierce anger was to bring upon the earth. God alone by his miraculous power, could preserve the building upon the angry, heaving billows. [Cf: ST 02-27-79 para. 18] p. 50, Para. 1, [1879MS].

A multitude at first apparently received the warning of Noah, yet they did not fully turn to God with true repentance. There was some time given them before the flood was to come, in which they were placed upon probation--to be proved and tried. They failed to endure the trial. The prevailing degeneracy overcame them, and they finally joined others who were corrupt, in deriding and scoffing at faithful Noah. They would not leave off their sins, but continued in polygamy, and in the indulgence of their base passions. [Cf: ST 02-27-79 para. 19] p. 50, Para. 2, [1879MS].

With heart filled with sorrow that his warnings had been slighted and neglected, Noah makes, with quivering lips and trembling voice, his last appeal to the people. And while their voices are raised, in jest and scoffing, suddenly they see the beasts, the most ferocious as well as the most gentle, of their own accord coming, from mountain and forest, and marching quietly into the ark. A noise like a rushing wind is heard; and lo, birds of every description come from all directions, clouding the heavens with their numbers, and file, in perfect order, into that ark. Philosophers were appealed to in vain to explain from natural laws the singular phenomenon. Here was a mystery beyond their depth. The world looked on with wonder--some with fear, but they had become so hardened by rebellion that this most signal manifestation of God's power had but a momentary effect upon them. For seven days these animals were coming into the ark, and Noah was arranging them in the places prepared for them. [Cf: ST 02-27-79 para. 20] p. 50, Para. 3, [1879MS].

And as the doomed race beheld the sun shining in its glory, and the earth clad in almost Eden beauty, they drove away their rising fears by boisterous merriment; and by their deeds of violence seemed to be encouraging upon themselves the visitation of the already awakened wrath of God. [Cf: ST 02-27-79 para. 21] p. 50, Para. 4, [1879MS].

Chapter Seven--Continued.--The Flood.--By Mrs. E. G. White.--
Everything was now ready for the closing of the ark, which could not be done by Noah from within. The scoffing multitude behold an angel descending from heaven, clothed with brightness like the lightning. He closes that massive outer door, and then takes his course upward to heaven again. Seven days were the family of Noah in the ark before the

rain began to descend. During this time they were arranging for their long stay while the waters should be upon the earth. And these were days of blasphemous merriment by the unbelieving masses. Because the prophecy of Noah was not fulfilled immediately after he entered the ark, they thought that he was deceived, and that it was impossible for the world to be destroyed by a flood. Notwithstanding the solemn scenes which they had witnessed, the beasts leaving the mountains and forests and going into the ark, and the angel of God, clothed with brightness and terrible in majesty, descending from Heaven and closing the door, they hardened their hearts and continued to revel and sport over the signal manifestations of divine power. [Cf: ST 03-06-79 para. 01] p. 50, Para. 5, [1879MS].

But the same power that called the world into existence, and that created man, has shut Noah into his temporary refuge. The last golden opportunity is past. All have heard the warning, God's forbearance with that vile race is exhausted, and the swift bolts of his wrath are to be hurled upon the impenitent. Upon the eighth day the heavens gathered blackness. The muttering thunders and vivid lightning flashes began to terrify man and beast. The rain descended from the clouds above them. This was something they had never witnessed, and their hearts were faint with fear. The beasts were roving about in the wildest terror, and their discordant voices seemed to moan out their own destiny and the fate of man. The storm increased in violence until water appeared to come from heaven in mighty cataracts. The boundaries of rivers broke away, and the waters rushed to the valleys. The foundations of the great deep also were broken up. Jets of water would burst up from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and these, in falling, would bury themselves deep in the ground. [Cf: ST 03-06-79 para. 02] p. 51, Para. 1, [1879MS].

The people first beheld the destruction of the works of their own hands. Their splendid buildings, the beautifully arranged gardens and groves where they had placed their idols, were destroyed by lightning from heaven. The ruins were scattered everywhere. They had erected and consecrated to their idols altars whereon they offered human sacrifices. These which God detested were torn down in his wrath before them, and they were made to tremble at the power of the living God, the Maker of the heavens and the earth, and to know that it was their abominations and horrible, idolatrous sacrifices, which had called for their destruction. [Cf: ST 03-06-79 para. 03] p. 51, Para. 2, [1879MS].

The violence of the storm increased, and there were mingled with the warring of the elements, the wailings of the people who had despised the authority of God. Trees, buildings, rocks, and earth were hurled in every direction. The terror of man and beast was beyond description. And even Satan himself, who was compelled to be amid the warring elements, feared for his own existence. He had delighted to control so powerful a race, and wished them to live to practice their abominations, and increase their rebellion against the God of Heaven. He now uttered imprecations against God, charging him with injustice and cruelty. Many of the people, like Satan, blasphemed God, and if they could have carried out their rebellion, would have torn him from the throne of justice. Others were frantic with fear, stretching their hands toward the ark, and pleading for admittance. But this was impossible. God had closed the door, the only entrance, and shut Noah

in, and the ungodly out. He alone could open the door. Their fear and repentance came too late. Conscience was at last awake to know that there was a God who ruled in the heavens. They called upon him earnestly, but his ear was not open to their cry. Some in their desperation sought to break into the ark, but that firm-made structure resisted all their efforts. Some clung to the ark until they were borne away with the furious surging of the waters, or their hold was broken off by rocks and trees that were swept here and there by the angry billows. The ark was severely rocked and tossed about. With the noise of the tempest was mingled the roaring of the terrified beasts; yet amid all the warring of the elements, the ark rode safely. Angels that excel in strength guided and preserved it from harm. Every moment during that frightful storm of forty days and forty nights the preservation of the ark was a miracle of almighty power. [Cf: ST 03-06-79 para. 04] p. 51, Para. 3, [1879MS].

The animals exposed to the tempest rushed toward man, choosing the society of human beings, as though expecting help from them. Some of the people bound their children and themselves upon powerful beasts, knowing that they would be tenacious of life, and would climb the highest points to escape the rising water. The storm does not abate its fury--the waters increase faster than at first. Some fasten themselves to lofty trees, but these trees are torn up by the roots, and carried with violence through the air, and angrily hurled, with stones and earth, into the foaming billows. As the black, seething waters rise higher and higher, the wicked flee for safety to the loftiest mountains. The solemn denunciations of Noah did not then seem to be so laughable a matter. One spot after another that promised safety was abandoned for one still higher. Men looked abroad upon a shoreless ocean. How they longed then for the opportunities, which they had slighted. How they pleaded then for one hour's probation, one more privilege of mercy, one more call from the lips of Noah. But mercy's sweet voice was no more to be heard by them. She had stepped down from her golden throne, and stern, imperative justice had taken her place. The pitiless waves finally sweep over the last retreat, and man and beast alike perish in the black depths. [Cf: ST 03-06-79 para. 05] p. 52, Para. 1, [1879MS].

Fifteen cubits above the highest mountains did the waters prevail; but Noah and his family were safe in the ark, under the protecting care of God. The Lord had shut out all his foes, and he was never more to hear their taunts and sneers. Often it seemed to this family of God's providence that they must go to destruction as their boat was swept hither and thither. It was a trying ordeal; but Noah believed God. He had the assurance that God was caring for them. A Divine Hand was upon the helm. [Cf: ST 03-06-79 para. 06] p. 52, Para. 2, [1879MS].

As the waters began to abate, the Lord caused the ark to rest upon the top of a cluster of mountains which had been preserved by his power and made to stand fast all through that violent storm. These mountains were but a little distance apart, and the ark moved about and rested upon one, then another, and was no more driven upon the boundless ocean. This gave great relief to all within the ark. [Cf: ST 03-06-79 para. 07] p. 52, Para. 3, [1879MS].

Anxiously did Noah and his family watch the decrease of the waters. He wished to go forth upon the earth again, and sent out a raven which

flew back and forth, to and from the ark. Not receiving the information he desired, he sent forth a dove, which finding no rest, returned to the ark. After seven days the dove was again sent forth, and when the olive leaf was seen in its mouth, there was great rejoicing by this family which had so long been shut up in the ark. Again an angel descends from Heaven and opens the door of the ark. Noah could remove the top, but he could not open the door which God had shut. God spoke to Noah through the angel and bade him go forth with his family out of the ark, and bring forth with them every living thing. [Cf: ST 03-06-79 para. 08] p. 52, Para. 4, [1879MS].

Noah did not forget Him who had so graciously preserved them, but immediately erected an altar and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar, thus showing his faith in Christ the great sacrifice, and manifesting his gratitude to God for their wonderful preservation. Noah's offering came up before God like a sweet savor. He accepted the sacrifice, and blessed the patriarch and his family. Here a lesson is taught all who should live upon the earth, that for every manifestation of God's mercy and love toward them, the first act should be to render to him grateful thanks and humble worship. [Cf: ST 03-06-79 para. 09] p. 52, Para. 5, [1879MS].

Lest man should be terrified with gathering clouds and falling rains, and should be in continual dread, fearing another flood, God graciously encourages the family of Noah by a promise. "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." [Cf: ST 03-06-79 para. 10] p. 53, Para. 1, [1879MS].

What a condescension on the part of God! What compassion for erring man, to place the beautiful, variegated rainbow in the clouds, a token of the covenant of the great God with man! This rainbow was to evidence to all generations the fact that God destroyed the inhabitants of the earth by a flood, because of their great wickedness. It was his design that as the children of after generations should see the bow in the cloud, and should inquire the reason of this glorious arch that spanned the heavens, their parents should explain to them the destruction of the old world by a flood, because the people gave themselves up to all manner of wickedness, and that the hands of the Most High had bended the bow, and placed it in the clouds, as a token that he would never bring again a flood of waters on the earth. This symbol in the clouds was to confirm the belief of all, and establish their confidence in God; for it was a token of divine mercy and goodness to man. Although God had been provoked to destroy the earth by the flood, yet his mercy still encompasseth the earth. God says when he looks upon the bow in the cloud, he will remember. He would not have us understand that he would ever forget; but he speaks to us in our own language, that we may better understand him. [Cf: ST 03-06-79 para. 11] p. 53, Para. 2,

[1879MS].

A rainbow is represented in Heaven round about the throne, also above the head of Christ, as a symbol of God's mercy encompassing the earth. When man, by his great wickedness, provokes the wrath of God, Christ, man's intercessor, pleads for him, and points to the rainbow in the cloud, as evidence of God's great compassion for erring man; also to the rainbow above the throne and upon his head, emblematical of the glory and mercy from God resting there for the benefit of repentant man. [Cf: ST 03-06-79 para. 12] p. 53, Para. 3, [1879MS].

After Noah had come forth from the ark, he looked around upon the powerful and ferocious beasts which he brought out with him and then upon his family, numbering only eight, and was greatly afraid that they would be destroyed by the beasts. But the Lord sent his angel to say to Noah, "The fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." [Cf: ST 03-06-79 para. 13] p. 53, Para. 4, [1879MS].

Previous to this time God had given man no permission to eat animal food. But every living substance upon the face of the earth upon which man could subsist had been destroyed; therefore God gave Noah permission to eat of the clean beasts which he had taken with him into the ark. God said to Noah, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." God had formerly given them the herb of the ground and the fruit of the field, but now, in the peculiar circumstances in which they were placed, he permitted them to eat animal food. [Cf: ST 03-06-79 para. 14] p. 53, Para. 5, [1879MS].

We are fast entering the perils of the last days, when views which conflict with the word of God will be presented by men of giant intellects, and we ought to be able to show the falsity of their claims. Our children also should be thoroughly furnished with Bible truth, so that they will not be moved by every new doctrine presented in their hearing. [Cf: ST 03-06-79 para. 02] p. 54, Para. 1, [1879MS].

Many parents do not see the necessity that their children should be so particular in learning their Sabbath-school lessons, and often neglect to give them proper assistance or encouragement. The great object of thoroughness in the study of the Bible is that they may understand why they believe as they do, and that when the test shall come and the question is asked, "Will you obey God, or will you yield to the requirements of the world?" they will decide to serve God, because by studying his word they have learned to love him and his truth. [Cf: ST 03-06-79 para. 03] p. 54, Para. 2, [1879MS].

We desire that the youth shall be able to say, we have become familiar with the Scriptures, and we see that it is of the highest importance that we be obedient to the truth of God found in his word. We want the little children to understand the Bible, and grow up in the knowledge of the truth. And we as parents do not wish to be found among those who do not see the necessity of their children's understanding the Scriptures for themselves, and who are therefore negligent and cause

their children to be negligent; but we want to be in earnest in these matters, and search the Scriptures, and see that our children search them. Christ said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." We should become firm in the truth, the word of God, which testifies of Him in whom all our hopes of everlasting life are centered. If you would know how to imitate the spotless life and character of Christ, obtain a knowledge of him as presented in the word of God. [Cf: ST 03-06-79 para. 04] p. 54, Para. 3, [1879MS].

The apostle says, "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." If, therefore, you would be thus thoroughly furnished, and "ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," study the Bible with all diligence. [Cf: ST 03-06-79 para. 05] p. 54, Para. 4, [1879MS].

The teachers in our Sabbath-schools should be God-fearing men and women who can have an interest in the spiritual condition of the members of their classes, as well as see that they have good lessons. They should be connected with God, and should feel it a duty to pray with and for each pupil in their classes. [Cf: ST 03-06-79 para. 06] p. 54, Para. 5, [1879MS].

The Sabbath-school teacher who is faithful in little things is preparing himself for a higher responsibility. We should be faithful in everything. It is a sin to forget. Many are heard again and again to excuse themselves for some gross error, by saying that they forgot. Have they not intellectual powers? and is it not a duty to discipline their minds to be retentive? It is a sin to neglect. If you form a habit of negligence you will find at last you have neglected your own soul's salvation, and are unready for the kingdom of God. [Cf: ST 03-06-79 para. 07] p. 54, Para. 6, [1879MS].

Parents and teachers, let us awake to our duty; let us sense the responsibility of our position, and take hold of the Sabbath-school work with more zeal and earnestness, that God can approve of our efforts, and that our children may lay up sound knowledge, and with us be prepared for the future immortal life. E. G. White. [Cf: ST 03-06-79 para. 08] p. 55, Para. 1, [1879MS].

Chapter Seven--Concluded.--The Flood.--By Mrs. E. G. White.--The entire surface of the earth was changed at the flood. A third dreadful curse now rested upon it in consequence of man's transgression. The beautiful trees and flowering shrubbery were destroyed, but Noah preserved seed and took it with him into the ark, and God by his miraculous power preserved a few of the different kinds of trees and shrubs alive for future generations. Soon after the flood, trees and plants seemed to spring out of the very rocks. In God's providence, seeds had been scattered and driven into the crevices of the rocks, and there securely hidden for the future use of man. [Cf: ST 03-13-79 para. 01] p. 55, Para. 2, [1879MS].

As the waters abated from the earth, the mountains and hills appeared in a broken, rough condition, and all around them was a sea of rolled

water or soft mud. In the time of the flood, the people, and the beasts also, gathered to the highest points of land, and as the waters disappeared, dead bodies were left upon the mountains and hills, as well as on the plains. The surface of the earth was strewn with the bodies of men and beasts. But God would not have these remain to decompose and pollute the atmosphere, therefore he made of the earth a vast burying ground. He caused a powerful wind to pass over it for the purpose of drying up the waters, which moved them with great force, in some instances carrying away the tops of the mountains like mighty avalanches, forming hills and mountains where there were none to be seen before, and burying the dead bodies with trees, stones, and earth. The precious wood, stone, silver, and gold, that had made rich and adorned the world before the flood, and which the inhabitants had idolized, were sunk beneath the surface of the earth. The waters which had broken forth with such great power, had moved earth and rocks, and heaped them upon these treasures, and in many instances formed mountains above them to hide them from the sight and search of men. God saw that the more he enriched and prospered sinful man, the more he corrupted his way before him. The treasures which should have led man to glorify the bountiful giver, had been worshiped instead of God, while the giver had been rejected. [Cf: ST 03-13-79 para. 02] p. 55, Para. 3, [1879MS].

The beautiful, regular-shaped mountains had disappeared. Stones, ledges, and ragged rocks appeared upon some parts of the earth which were before out of sight. Where had been hills and mountains, no traces of them were visible. Where had been beautiful plains covered with verdure and lovely plants, hills and mountains were formed of stones, trees, and earth, above the bodies of men and beasts. The whole surface of the earth presented an appearance of disorder. Some portions were more disfigured than others. Where once had been earth's richest treasures of gold, silver, and precious stones, were seen the heaviest marks of the curse. And upon countries which were not inhabited, and those where there had been the least crime, the curse rested more lightly. [Cf: ST 03-13-79 para. 03] p. 55, Para. 4, [1879MS].

At the time of the flood, immense forests were torn up or broken down and buried in the earth. These have since petrified and become coal, which accounts for the large coal beds that are now found. This coal has produced oil. Large quantities of coal and oil frequently ignite and burn. Rocks are intensely heated, limestone is burned, and iron ore melted. Water and fire under the surface of the earth meet. The action of water upon the limestone adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. The action of fire and water upon the ledges of rocks and ore causes loud explosions which sound like muffled thunder. These wonderful exhibitions will be more numerous and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction. [Cf: ST 03-13-79 para. 04] p. 55, Para. 5, [1879MS].

Coal and oil are generally to be found where there are no burning mountains or fiery issues. When fire and water under the surface of the earth meet, the fiery issues cannot give sufficient vent to the heated elements beneath. The earth is convulsed, the ground heaves, and rises into swells or waves, and there are heavy sounds like thunder under ground. The air is heated and suffocating. The earth quickly opens, and villages, cities, and burning mountains are carried down together into

the earth. [Cf: ST 03-13-79 para. 05] p. 56, Para. 1, [1879MS].

God controls all these elements; they are his instruments to do his will; he calls them into action to serve his purpose. These fiery issues have been, and will be, his agents to blot out from the earth very wicked cities. Like Korah, Dathan and Abiram, they go down alive into the pit. These are evidences of God's power. Those who have beheld these burning mountains pouring forth fire and flame, and a vast amount of melted ore, drying up rivers and causing them to disappear, have been struck with terror at the grandeur of the scene. They have been filled with awe, as they beheld the infinite power of God. [Cf: ST 03-13-79 para. 06] p. 56, Para. 2, [1879MS].

These manifestations bear the special marks of God's power, and are designed to cause the people of the earth to tremble before him, and to silence those who, like Pharaoh, would proudly say, "Who is the Lord, that I should obey his voice?" Isaiah refers to these exhibitions of God's power where he exclaims, "Oh! that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." Isa. 64:1-3. [Cf: ST 03-13-79 para. 07] p. 56, Para. 3, [1879MS].

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked. The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea and maketh it dry, and drieth up all the rivers. Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." Nah. 1:3-6. [Cf: ST 03-13-79 para. 08] p. 56, Para. 4, [1879MS].

"Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them." Ps. 144:5, 6. [Cf: ST 03-13-79 para. 09] p. 56, Para. 5, [1879MS].

Greater wonders than have yet been seen will be witnessed by these upon the earth a short time previous to the coming of Christ. "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke." "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." [Cf: ST 03-13-79 para. 10] p. 56, Para. 6, [1879MS].

The bowels of the earth were the Lord's arsenal, from which he drew forth the weapons he employed in the destruction of the old world. Waters in the earth gushed forth, and united with the waters from

heaven, to accomplish the work of destruction. Since the flood, God has used both water and fire in the earth as his agents to destroy wicked cities. [Cf: ST 03-13-79 para. 11] p. 57, Para. 1, [1879MS].

In the day of the Lord, just before the coming of Christ, God will send lightnings from heaven in his wrath, which will unite with fire in the earth. The mountains will burn like a furnace, and will pour forth terrible streams of lava, destroying gardens and fields, villages and cities; and as they pour their melted ore, rocks and heated mud, into the rivers, will cause them to boil like a pot, and send forth massive rocks, and scatter their broken fragments upon the land with indescribable violence. Whole rivers will be dried up. The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere. God will plague the wicked inhabitants until they are destroyed from off the earth. But the saints will be preserved in the midst of these dreadful commotions, as Noah was preserved in the ark at the time of the flood. [Cf: ST 03-13-79 para. 12] p. 57, Para. 2, [1879MS].

Chapter Eight.--Disguised Infidelity.--By Mrs. E. G. White.--The first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week. The great God, in his days of creation and day of rest, measured off the first cycle as a sample for successive weeks till the close of time. "These are the generations of the heavens and of the earth when they were created." God gives us the result of his work on each of the days of creation. Each day was accounted of him a generation, because every day he generated, or produced, some new portion of his work. On the seventh day of the first week God rested from his labor, and then blessed the day of his rest, and set it apart for the use of man. The weekly cycle of seven literal days, six for labor and the seventh for rest, which has been preserved and brought down through Bible history, originated in the great facts of the first seven days. [Cf: ST 03-20-79 para. 01] p. 57, Para. 3, [1879MS].

When God spoke his law with an audible voice from Sinai, he introduced the Sabbath by saying, "Remember the Sabbath-day to keep it holy." He then declares definitely what shall be done on the six days, and what shall not be done on the seventh. He next gives the reason for thus observing the week, by pointing us back to his example on the first seven days of time. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath-day and hallowed it." This reason appears beautiful and forcible when we understand the record of creation to mean literal days. The first six days of each week are given to man in which to labor, because God employed the same period of the first week in the work of creation. The seventh day God has reserved as a day of rest, in commemoration of his rest during the same period of time after he had performed the work of creation in six days. [Cf: ST 03-20-79 para. 02] p. 57, Para. 4, [1879MS].

But the infidel supposition, that the events of the first week required seven vast, indefinite periods for their accomplishment, strikes directly at the foundation of the Sabbath of the fourth commandment. It makes indefinite and obscure that which God has made very plain. It is the worst kind of infidelity; for with many who profess to believe the record of creation, it is infidelity in

disguise. It charges God with commanding men to observe the week of seven literal days in commemoration of seven indefinite periods, which is unlike his dealings with mortals, and is an impeachment of his wisdom. [Cf: ST 03-20-79 para. 03] p. 57, Para. 5, [1879MS].

Infidel geologists claim that the world is very much older than the Bible record makes it. They reject the testimony of God's word because of those things which are to them evidences from the earth itself that it has existed tens of thousands of years. And many who profess to believe the Bible are at a loss to account for wonderful things which are found in the earth, with the view that creation week was only seven literal days, and that the world is now only about six thousand years old. These, to free themselves from difficulties thrown in their way by infidel geologists, adopt the view that the six days of creation were six vast, indefinite periods, and the day of God's rest was another indefinite period; making senseless the fourth commandment of God's holy law. Some eagerly receive this position; for it destroys the force of the fourth commandment, and they feel a freedom from its claims upon them. [Cf: ST 03-20-79 para. 04] p. 58, Para. 1, [1879MS].

Bones of men and animals are found in the earth, in mountains and in valleys, showing that much larger men and beasts once existed. Instruments of warfare are sometimes found; also petrified wood. Because the bones found are so much larger than those of men and animals now living, or that have existed for many generations past, some conclude that the earth was populated long before the record of creation, by a race of beings vastly superior in size to men now living. Those who reason in this manner have limited ideas of the size of men, animals, and trees, before the flood, and of the great changes which then took place in the earth. [Cf: ST 03-20-79 para. 05] p. 58, Para. 2, [1879MS].

Without Bible history, geology can prove nothing. Relics found in the earth do give evidence of a state of things differing in many respects from the present. But the time of their existence can be learned only from the inspired record. It may be innocent to conjecture beyond this, if our suppositions do not contradict the facts found in the sacred Scriptures. But when men leave the word of God, and seek to account for His creative works upon natural principles, they are upon a boundless ocean of uncertainty. Just how God accomplished the work of creation in six literal days, he has never revealed to mortals. His creative works are as incomprehensible as his existence. [Cf: ST 03-20-79 para. 06] p. 58, Para. 3, [1879MS].

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable." [Cf: ST 03-20-79 para. 07] p. 58, Para. 4, [1879MS].

"Which doeth great things, past finding out; yea, and wonders without number." [Cf: ST 03-20-79 para. 08] p. 58, Para. 5, [1879MS].

"God thundereth marvelously with his voice; great things doeth he, which we can not comprehend." [Cf: ST 03-20-79 para. 09] p. 58, Para. 6, [1879MS].

"Oh! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor?"

[Cf: ST 03-20-79 para. 10] p. 58, Para. 7, [1879MS].

The word of God is given as a lamp unto our feet, and a light unto our path. Those who cast his word behind them, and seek by their own blind philosophy to penetrate the mysteries of Jehovah, will stumble in darkness. A guide has been given to mortals whereby they may trace his works as far as will be for their good. Inspiration, in giving us the history of the flood, has explained wonderful mysteries that geology alone could never fathom. [Cf: ST 03-20-79 para. 11] p. 59, Para. 1, [1879MS].

It has been the special work of Satan to lead fallen man to rebel against God's government, and he has succeeded too well in his efforts. He has tried to obscure the law of God, which in itself is very plain. He has manifested a special hatred against the fourth precept of the decalogue, because it defines the living God, the maker of the heavens and the earth. Yielding to his devices, men have turned from the plainest precepts of Jehovah to receive infidel fables. [Cf: ST 03-20-79 para. 12] p. 59, Para. 2, [1879MS].

Man will be left without excuse. God has given sufficient evidence upon which to base faith, if he wishes to believe. In the last days, the earth will be almost destitute of true faith. Upon the merest pretense, the word of God will be considered unreliable, while human reasoning will be received, though it be in opposition to plain Scripture facts. Men will endeavor to explain from natural causes the work of creation. But just how God wrought in the work of creation he has never revealed to men. Human science cannot search out the secrets of the God of Heaven. [Cf: ST 03-20-79 para. 13] p. 59, Para. 3, [1879MS].

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Men professing to be ministers of God, raise their voices against the investigation of prophecy, and tell the people that the prophecies, especially of Daniel and John, are obscure, and that we cannot understand them. Yet some of these very men eagerly receive the suppositions of geologists, which dispute the Mosaic record. But if God's revealed will is so difficult to be understood, certainly men should not rest their faith upon mere suppositions in regard to that which he has not revealed. God's ways are not as our ways, neither are his thoughts as our thoughts. In his providence men, beasts, and trees, many times larger than those now upon the earth, were buried at the time of the flood, and thus preserved to prove to man that the inhabitants of the old world perished by a flood. God designed that the discovery of these things in the earth should establish faith in inspired history. But men, with their vain reasoning, make a wrong use of these things which God designed should lead them to exalt him. They fall into the same error as did the people before the flood--those things which God gave them as a benefit, they turned into a curse, by making a wrong use of them. [Cf: ST 03-20-79 para. 14] p. 59, Para. 4, [1879MS].

Chapter IX.--The Tower of Babel.--Some of the descendants of Noah soon began to apostatize. A portion followed his example, and obeyed God's commandments; others were unbelieving and rebellious. Some of these disbelieved in the existence of God, and in their own minds accounted

for the flood from natural causes. Others believed that God existed, and that he destroyed the antediluvian race by a flood; and their hearts, like that of Cain, rose in rebellion against God, because he had destroyed the people from the earth, and cursed it the third time by a flood. [Cf: ST 03-20-79 para. 15] p. 59, Para. 5, [1879MS].

Those who were enemies of God felt daily reproved by the righteous conversation and godly lives of those who loved, obeyed, and exalted him. [Cf: ST 03-20-79 para. 16] p. 60, Para. 1, [1879MS].

The unbelieving consulted among themselves, and agreed to separate from the faithful, whose righteous lives were a continual restraint upon their wicked course. They journeyed a distance from them, and selected a large plain wherein to dwell. There they built a city, and then conceived the idea of erecting a large tower to reach unto the clouds, that they might dwell together in the city and tower, and be no more scattered. They reasoned that they would secure themselves in case of another flood, for they would build their tower to a much greater height than the waters prevailed in the time of the flood, and all the world would honor them, and they would be as gods, and rule over the people. This tower was calculated to exalt its builders, and was designed to turn the attention of others who should live upon the earth from God to join with them in their idolatry. Before the work of building was accomplished, people dwelt in the tower. Rooms gorgeously furnished and decorated were devoted to their idols. Those who did not believe in God, imagined that if their tower could reach unto the clouds they would be able to discover reasons for the flood. [Cf: ST 03-20-79 para. 17] p. 60, Para. 2, [1879MS].

Thus they exalted themselves against God. But he would not permit them to complete their undertaking. They had built their tower to a lofty height, when the Lord sent two angels to confound them. Men had been appointed for the purpose of receiving word from the workmen at the top of the tower, calling for material for their work, which the first would communicate to the second, and he to the third, until the message reached those upon the ground. As the word was passing from one to another in its descent, the angels confounded their language, and when the word reached the workmen upon the ground, material was called for which had not been required. And after the laborious process of getting the material to the workmen at the top of the tower, it was not that which they had wished for. Disappointed and enraged, they reproached those whom they supposed were at fault. After this, there was no harmony in their work. Angry with one another, and unable to account for the misunderstanding and strange words among them, they left the work, and scattered abroad in the earth. Up to this time, men had spoken but one language. Those who could understand one another associated together, and thus originated various nations speaking different languages. Lightning from heaven, as a token of God's wrath, broke off the top of their tower, and cast it to the ground. Thus rebellious man is taught that God is supreme. [Cf: ST 03-20-79 para. 18] p. 60, Para. 3, [1879MS].

Chapter Ten.--Abraham.--By Mrs. E. G. White.--The Lord selected Abraham to carry out his will. He was directed to leave his idolatrous nation, and separate from his kindred. The Lord had revealed himself to Abraham in his youth, and given him understanding, and preserved him from idolatry. He designed to make him an example of faith and true

devotion, for his people who should afterward live upon the earth. His character was marked for integrity, generosity, and hospitality. He commanded respect as a mighty prince among the people. His reverence and love for God, and his strict obedience in performing his will, gained for him the respect of his servants and neighbors. His godly example and righteous course, united with his faithful instructions to his servants and all his household, led them also to fear, love, and reverence the God of Abraham. The Lord appeared to Abraham, and promised him that his seed should be like the stars of heaven for number. He also made known to him, through the figure of the horror of great darkness which came upon him, the long, servile bondage of his descendants in Egypt. [Cf: ST 03-27-79 para. 01] p. 60, Para. 4, [1879MS].

In the beginning, God gave to Adam one wife, thus showing his order. He never designed that man should have a plurality of wives. Lamech was the first who departed in this respect from God's wise arrangement. He had two wives, which created discord in his family. The envy and jealousy of both made Lamech unhappy. When men began to multiply upon the face of the earth, and daughters were born unto them, they took them wives of all whom they chose. This was one of the great sins of the inhabitants of the old world, which brought the wrath of God upon them. This custom was practiced after the flood, and became so common that even righteous men fell into the practice, and had a plurality of wives. Yet it was no less sin because they became corrupted, and departed in this thing from God's order. [Cf: ST 03-27-79 para. 02] p. 61, Para. 1, [1879MS].

The Lord said of Noah who, with his family, was saved in the ark, "For thee have I seen righteous before me in this generation." Noah had but one wife; and their united family discipline was blessed of God. Because Noah's sons were righteous, they were preserved in the ark with their father. God has not sanctioned polygamy in a single instance. It was contrary to his will. He knew that the happiness of man would be destroyed by it. Abraham's peace was greatly marred by his unhappy marriage with Hagar. [Cf: ST 03-27-79 para. 03] p. 61, Para. 2, [1879MS].

After Abraham's separation from Lot, the Lord said to him, "Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if man can number the dust of the earth, then shall thy seed also be numbered." "The word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am thy shield, and thy exceeding great reward." "And Abram said, Behold, to me thou hast given no seed; and lo, one born in my house is mine heir." [Cf: ST 03-27-79 para. 04] p. 61, Para. 3, [1879MS].

As Abraham had no son, he at first thought that his trusty servant, Eliezer, should become his son by adoption, and his heir. But God informed Abraham that his servant should not be his son and his heir, but that he should really have a son. "And he brought him forth abroad, and said, Look now toward heaven, and tell me the stars, if thou be able to number them; and he said unto him, So shall thy seed be." [Cf: ST 03-27-79 para. 05] p. 61, Para. 4, [1879MS].

If Abraham and Sarah had waited in confiding faith for the fulfillment of the promise that they should have a son, much unhappiness would have been avoided. They believed that it would be just as God had promised, but could not believe that Sarah, in her old age, would have a son. Sarah suggested a plan whereby she thought the promise of God could be fulfilled. She entreated Abraham to take Hagar as his wife. In this they both lacked faith, and a perfect trust in the power of God. By yielding to the advice of Sarah, and taking Hagar as his wife, Abraham failed to endure the test of his faith in God's unlimited power, and brought upon himself, and upon Sarah, much unhappiness. The Lord intended to prove the faith of Abraham and his reliance upon the promises which he had made him. [Cf: ST 03-27-79 para. 06] p. 61, Para. 5, [1879MS].

Hagar was proud and boastful, and carried herself haughtily before Sarah. She flattered herself that she was to be the mother of the great nation which God had promised to make of Abraham. And Abraham was compelled to listen to the complaints from Sarah in regard to the conduct of Hagar, charging him with wrong in the matter. Abraham is grieved, and tells Sarah that Hagar is her servant, and that she can have the control of her, but he refuses to send her away, for she is to be the mother of his child through whom he thinks the promise is to be fulfilled. He informs Sarah that he would not have taken Hagar for his wife if it had not been her special request. Abraham was also compelled to listen to Hagar's complaints of abuse from Sarah. Abraham is in perplexity. If he seeks to redress the wrongs of Hagar, he increases the jealousy and unhappiness of Sarah, his first and much-loved wife. Hagar fled from the face of Sarah. An angel of God meets her, and comforts her, and also reproves her for her haughty conduct, in bidding her return to her mistress, and submit herself under her hands. [Cf: ST 03-27-79 para. 07] p. 61, Para. 6, [1879MS].

After the birth of Ishmael, the Lord again manifested himself to Abraham, and said unto him, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant." Again the Lord repeated by his angel his promise to give Sarah a son, and that she should be a mother of many nations. Abraham did not yet understand the promise of God. His mind immediately rests upon Ishmael, as though through him would come the many nations promised, and he exclaims, in his affection for his son, "O that Ishmael might live before thee!" [Cf: ST 03-27-79 para. 08] p. 62, Para. 1, [1879MS].

Again the promise is more definitely repeated to Abraham: "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Angels are sent to Abraham on their way to destroy Sodom, and they more distinctly repeat the promise that Sarah shall have a son. [Cf: ST 03-27-79 para. 09] p. 62, Para. 2, [1879MS].

After the birth of Isaac, the great joy manifested by Abraham and Sarah caused Hagar to be very jealous. Ishmael had been instructed by his mother that he was to be especially blessed of God, as the son of Abraham, and to be heir to that which was promised to his father. Ishmael partook of his mother's feelings, and was angry because of the joy manifested at the birth of Isaac. He despised Isaac, because he

thought that he was preferred before himself. Sarah saw the disposition manifested by Ishmael against her son Isaac, and she was greatly moved. She related to Abraham the disrespectful conduct of Ishmael to her, and to her son, and said to him, "Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac." [Cf: ST 03-27-79 para. 10] p. 62, Para. 3, [1879MS].

Abraham is greatly distressed. Ishmael is his son, beloved by him. How can he send him away! He prays to God in his perplexity, for he knows not what course to take. The Lord, through his angels, directs Abraham to listen to the voice of Sarah his wife, and not to let his affection for his son, or for Hagar, prevent his compliance with her wishes. For this was the only course he could pursue to restore harmony and happiness again to his family. Abraham had the consoling promise from the angel, that Ishmael, although separated from his father's house, should not die, nor be forsaken of God; he should be preserved because he was the son of Abraham. God also promised to make of Ishmael a great nation. [Cf: ST 03-27-79 para. 11] p. 62, Para. 4, [1879MS].

Abraham was of a noble, benevolent disposition, as was manifested in his pleading so earnestly for the people of Sodom. His strong spirit suffered much. He was bowed with grief, and his paternal feelings were deeply moved as he sent away Hagar and his son Ishmael to wander as strangers in a strange land. [Cf: ST 03-27-79 para. 12] p. 62, Para. 5, [1879MS].

If God had sanctioned polygamy, he would not have thus directed Abraham to send away Hagar and her son. He would teach all a lesson in this, that the rights and happiness of the marriage relation are ever to be respected and guarded, even at a great sacrifice. Sarah was the first and only true wife of Abraham. As a wife and mother, she was entitled to rights which no other in the family could have. She revered her husband, calling him lord; but she was jealous lest his affections should be divided with Hagar. God did not rebuke Sarah for the course which she pursued. Abraham was reproved by the angels for distrusting God's power, which had led him to take Hagar as his wife, and to think that through her the promise would be fulfilled. [Cf: ST 03-27-79 para. 13] p. 62, Para. 6, [1879MS].

Again the Lord saw fit to test the faith of Abraham by a most fearful trial. If he had patiently waited for the promise of God to be fulfilled in his own time and manner, and had not sought to make a providence himself, he would not have been subjected to the closest test that was ever required of man. The Lord directed his faithful servant to go into the land of Moriah, and there offer up Isaac, the son of promise, as a burnt offering. [Cf: ST 03-27-79 para. 14] p. 63, Para. 1, [1879MS].

Abraham was one hundred and twenty years old when this terrible and startling command came to him, in a vision of the night. He was to travel three days' journey, and would have ample time for reflection. Fifty years previous, at the divine command, he had left father and mother, relatives and friends, and had become a pilgrim and a stranger in a land not his own. He had obeyed the direction of God to send away his son Ishmael to wander in the wilderness. His soul was bowed down with grief at this separation, and his faith was sorely tried, yet he submitted because God required it. [Cf: ST 03-27-79 para. 15] p. 63,

Para. 2, [1879MS].

But now a trial was before him which caused all his other afflictions to appear insignificant. The words of the command were calculated to stir his soul to the depths: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Over and over again did the grief-stricken father exclaim, Oh! my son, my son, would to God my life could be accepted in the place of thine; then should my light not go out in darkness. Abraham arose before day, and as he looked up to the starry heavens, he called to mind the promise which God had made to him fifty years before: "Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be." And now the same voice had commanded him to slay his only son, through whom the promise was to be fulfilled. [Cf: ST 03-27-79 para. 16] p. 63, Para. 3, [1879MS].

Abraham was tempted to believe that after all this might be a delusion. Stricken with grief, he bowed before God, and prayed as never before for a confirmation of this strange command, for greater light if he must perform this terrible duty. He remembered the angels sent to tell him of God's purpose to destroy Sodom, and those who bore to him the promise that he should have this same son Isaac. He walked forth where he had several times met the heavenly messengers, hoping to meet them again and receive some special direction from them; but he gained no light, darkness seemed to close about him, day was approaching, and he must be on his journey before light. [Cf: ST 03-27-79 para. 17] p. 63, Para. 4, [1879MS].

He first passed to the couch upon which Isaac slept in peaceful innocency; he was the joy of his heart, the comfort of his old age. Abraham's lips quivered, he turned quickly away, and looked upon Sarah who was also quietly sleeping. He knew that Isaac was her pride, that her heart was entwined with his. Should he awake her, that she might look upon her son for the last time? Should he tell her the requirement of God? He knew that he himself had strength of faith, and confidence in God; he did not know the strength of Sarah's faith; but he did know the strength of her love for Isaac. [Cf: ST 03-27-79 para. 18] p. 63, Para. 5, [1879MS].

He passed from one sleeper to the other, undecided in regard to the wisest course to pursue. He finally awakened Isaac, and informed him that he was commanded of God to offer sacrifice upon a distant mountain, and that he must accompany him. He called his servants, and made every necessary preparation for his long journey. If he could have unburdened his mind to Sarah, and they together have borne the suffering and responsibility, it might have brought him some relief; but he decided that this would not do; for her heart was bound up in her son, and she might hinder him. Abraham went forth on his journey, with Satan by his side to suggest unbelief and impossibility. [Cf: ST 03-27-79 para. 19] p. 64, Para. 1, [1879MS].

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

hoping that some heavenly messenger would appear to tell him that it is enough, that he may return to Sarah, with Isaac unharmed. [Cf: ST 03-27-79 para. 20] p. 64, Para. 2, [1879MS].

No new light dawned upon the tortured soul of Abraham. A heavy pressure was upon him, but he staggered not at the promise. He reasoned not that his posterity, which was to be as the stars, must now come through Ishmael, for God had plainly stated that through Isaac should the promise be fulfilled. Then again was that voice ringing in his ears, "Take now thy son, thine only son Isaac, whom thou lovest." That terrible command which would leave him childless can scarcely be realized. He rises early to continue his toilsome journey. Satan whispers doubts, but Abraham resists his suggestions. [Cf: ST 03-27-79 para. 21] p. 64, Para. 3, [1879MS].

Chapter Ten--Continued.--Abraham.--By Mrs. E. G. White.--All day he cherished the hope of meeting an angel coming to bless and comfort him, or perhaps to revoke the command of God, but no messenger of mercy appeared. Satan suggested that he must be deceived, for God had said, "Thou shalt not kill," and it was not like God to require what he had once forbidden. The second long day comes to a close, another sleepless night is spent in humiliation and prayer, and the journey of the third day is commenced. Abraham lifts his eyes to the mountains, and upon one he beholds the promised sign, a bright cloud hovering over the top of Mount Moriah. Now he knows it is all a terrible certainty, and no delusion. [Cf: ST 04-03-79 para. 01] p. 64, Para. 4, [1879MS].

He was yet a great distance from the mountain, but he bade his servants remain behind while he placed the wood upon the shoulders of his son, and himself took the knife and fire. Abraham braced himself for the sad work which he must perform. He did not murmur against God. Isaac had been given to him unexpectedly; he had received him with gratitude and great joy, and though he was the son of his old age, the son of his love, he yet believed that the same power that gave him Isaac, could raise him again even from the ashes of the burnt sacrifice. He strengthens his soul by the evidences he has had of the goodness and faithfulness of God. Had not He, who had graciously given Isaac to him, perfect right to recall the gift? [Cf: ST 04-03-79 para. 02] p. 64, Para. 5, [1879MS].

Isaac had been a comfort, a sunbeam, a blessing to Abraham in his old age, and although this gift of God seemed so precious, so dear to him, he was now commanded to return it to the Giver. The words of God's command showed that he fully realized the pain which Abraham must feel in obeying his requirement, "Take now thy son, thine only son Isaac, whom thou lovest." Abraham wanted no witnesses. It was enough that God could look on and not only see the full consecration of his darling son Isaac, but read the heart and fully understand how severely he felt the test. He wished no one but God to witness this parting scene between father and son. [Cf: ST 04-03-79 para. 03] p. 65, Para. 1, [1879MS].

Abraham knew not how Isaac would receive the command of God. As they drew near the mountain, "Isaac spake to Abraham, his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt offering?" These endearing words, "My father," pierced the affectionate heart of Abraham, and again he thought, Oh, that I, in my old age, might die

instead of Isaac! Still reluctant to open before his son the true purpose of his errand, Abraham answered, "My son, God will provide himself a lamb for a burnt offering." [Cf: ST 04-03-79 para. 04] p. 65, Para. 2, [1879MS].

Isaac assisted his father in building the altar. Together they placed on the wood, and the last work preparatory to the sacrifice is done. With quivering lips and trembling voice, Abraham reveals to his son the message that God had sent him. In obedience to the divine command, he had taken the journey. Everything was ready. Isaac was the victim, the lamb to be slain. Had Isaac chosen to resist his father's command, he could have done so, for he was grown to manhood; but he had been so thoroughly instructed in the knowledge of God that he had perfect faith in his promises and requirements. [Cf: ST 04-03-79 para. 05] p. 65, Para. 3, [1879MS].

The patriarch assured Isaac that his affection for him was not diminished, and that he would gladly give his own life to save that of his son. But God had chosen Isaac, and his requirement must be fulfilled to the letter. Abraham told his son that the Lord had miraculously given him to his parents, and now he had required him again. He assured him that the divine promise, "In Isaac shall thy seed be called," would be fulfilled; that doubtless God would raise him to life again from the dead. [Cf: ST 04-03-79 para. 06] p. 65, Para. 4, [1879MS].

Isaac at first heard the purpose of God with amazement amounting to terror. But he considered the matter fully. He was the child of a miracle. If God had accepted him as a worthy sacrifice, he would cheerfully submit. Life was dear, life was precious, but God had appointed him, Isaac, to be offered up as a sacrifice. He comforted his father, by assuring him that God had conferred honor upon him, in accepting him as an offering; that in this requirement he saw not the wrath and displeasure of God, but special tokens that the Lord loved him, in that he required him to be consecrated to himself in sacrifice. [Cf: ST 04-03-79 para. 07] p. 65, Para. 5, [1879MS].

He encouraged the almost nerveless hands of his father to bind the cords which confined him to the altar. The last words of endearing love were spoken by father and son, the last affectionate, parental, and filial tears were shed, the last embrace was given, and the father had pressed his beloved son to his aged breast for the last time. His hand is uplifted, grasping firmly the instrument of death, when suddenly his arm is stayed. "And the angel of the Lord called unto him out of Heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of the place, Jehovah-jireh; as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of Heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the

heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." [Cf: ST 04-03-79 para. 08] p. 65, Para. 6, [1879MS].

As evidence of God's approval of the faith of Abraham, he gave him the name of "Father of the faithful." The example of Abraham is recorded in sacred history for the benefit of his believing children. This great act of faith teaches the lesson of implicit confidence in God, perfect obedience to his requirements, and a complete surrender to the divine will. In the example of Abraham we are taught that nothing we possess is too precious to give to God. [Cf: ST 04-03-79 para. 09] p. 66, Para. 1, [1879MS].

How many now who profess to be Christians would follow the example of Abraham in yielding up to God his beloved Isaac? Yet our dearest treasure belongs to God. A solemn duty rests upon Christian parents to so educate and mould the minds of their children that they will ever have a high respect and exalted reverence for God and for everything sacred and holy. Such will feel that God's claims must first be regarded, that nothing is too precious to sacrifice for him. Such will, like Abraham, exemplify their faith by their works. [Cf: ST 04-03-79 para. 10] p. 66, Para. 2, [1879MS].

How many now who profess to believe God, and pass for Christians, refuse to obey his voice when he calls upon them to deny self, and yield to him their darling treasures. They will hesitate, and cling to earthly things. Their affections are upon the world and the things of the world; yet some of these very ones will have the most to say about how much they have sacrificed to obey the truth. Isaac felt that it was a privilege to yield his life as an offering to God. If the Lord could accept him, he felt that he was honored. [Cf: ST 04-03-79 para. 11] p. 66, Para. 3, [1879MS].

Human judgment may look upon the command given to Abraham as severe, too great for human strength to bear. Abraham's strength was from God. He looked not at the things which are seen with mortal vision, but at the things which are eternal. God required no more of Abraham than he had, in divine compassion and infinite love, given to man. He gave his only begotten Son to die, that guilty man might live. Abraham's offering of Isaac was especially designed of God to prefigure the sacrifice of his Son. [Cf: ST 04-03-79 para. 12] p. 66, Para. 4, [1879MS].

Every step that Abraham advanced toward Mount Moriah, the Lord went with him. All the grief and agony that Abraham endured during the three days of his dark and fearful trial, were imposed upon him to give us a lesson in perfect faith and obedience, and that we might better comprehend how real was the great self-denial and infinite sacrifice of the Father in giving his only Son to die a shameful death for the guilty race. No other trial, no other suffering or test, which could have been brought to bear upon Abraham, would have caused such mental anguish, such torture of soul, as that of obeying God in offering up his son. [Cf: ST 04-03-79 para. 13] p. 66, Para. 5, [1879MS].

Our Heavenly Father surrendered his beloved Son to the agonies of the crucifixion. Legions of angels witnessed the humiliation and soul-

anguish of the Son of God, but were not permitted to interpose as in the case of Isaac. No voice was heard to stay the sacrifice. God's dear Son, the world's Redeemer, was insulted, mocked at, derided, and tortured, until he bowed his head in death. What greater proof can the Infinite One give us of his divine love and pity? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? [Cf: ST 04-03-79 para. 14] p. 66, Para. 6, [1879MS].

The meager conception that many have of the worth of the soul, and the sacrifice of God's dear Son for sinful man, is shown by their works. Should God speak to them, as he did to Abraham, Sacrifice your possessions, the temporal benefits that I have lent you to advance my cause, they would look in astonishment, thinking God did not mean just what he said. Their riches are as dear to them as their children; their worldly treasure is their Isaac. To honor God with their substance, they think, is a requirement altogether too great, and they cannot believe that God means it. What have this class sacrificed for God? [Cf: ST 04-03-79 para. 15] p. 67, Para. 1, [1879MS].

Men will show all the faith they have. If God should speak to them and command them to offer one of their beloved children, they would think him a hard master. Yet he has done more than this for them. No such command will come to test and prove them. God knew to whom he spake, when he gave the command to faithful Abraham. The patriarch knew that it was God who had commanded, and that his promises were infallible. Had the Lord directed him to offer his gold, his silver, his flocks, or even his own life, he would have done so cheerfully. He would have felt that he was but yielding back to God that which belonged to him. [Cf: ST 04-03-79 para. 16] p. 67, Para. 2, [1879MS].

But there are many who know not what self-denial, or sacrifice, or devotion to God, is. They never can have extended and elevated views of the infinite sacrifice made by the Son of God to save a ruined world, until they surrender all to him. If he should speak to them in a command, as he did to Abraham, they would not be enough acquainted with his voice to understand that he did really require something of them, to show their love, and the genuineness of their faith. [Cf: ST 04-03-79 para. 17] p. 67, Para. 3, [1879MS].

The claims of God upon our love, affection, and possessions, our talents, and ourselves, are correspondingly great as was the infinite sacrifice made in giving his Son to die for sinful man. Those who really appreciate the work of the atonement, those who have a high sense of the sacrifice which Christ has made to exalt them to his throne, will count it a special honor to be partakers with him in his self-denial, sacrifice, and suffering, that they may be co-workers with him in saving souls. [Cf: ST 04-03-79 para. 18] p. 67, Para. 4, [1879MS].

There are many who profess the truth, who do not love God half so well as they love the world. God is testing and proving them. Their love of the world and of riches darkens their minds, perverts their judgment, and hardens their hearts. God has, to some of them at least, revealed his will, and called for a surrender of their Isaac to him. But they refuse to obey, and let golden opportunities pass. Precious time is bearing into eternity a record of duties unfulfilled, and of positive

neglect. [Cf: ST 04-03-79 para. 19] p. 67, Para. 5, [1879MS].

Nothing we have is of true value until it is surrendered to God. The talent of means devoted to the cause and work of God, is of tenfold more value than if selfishly retained for the gratification of our own pleasure. The faith of the devoted martyrs was like that of Abraham, it was genuine. They valued the precious truth, and in their turn, although despised of men, hunted from place to place, persecuted, afflicted, and tormented, they were valued of God. There was no place for them upon the earth, but of them, says the apostle, the world was not worthy. Those who clung to the truth in face of prison, torture, and death, had faith that few now living possess. [Cf: ST 04-03-79 para. 20] p. 67, Para. 6, [1879MS].

Many have chosen a life of ease. They have exalted their earthly interests above the spiritual and eternal. They neglect to learn the hard lesson of self-denial, and of surrendering all to God. They do not count anything interesting, save that which is learned without much effort, and without involving any sacrifice of temporal enjoyment; and it is forgotten as soon as learned, because it cost them nothing. [Cf: ST 04-03-79 para. 21] p. 68, Para. 1, [1879MS].

The deepest poverty, with God's blessing, is better than houses and lands, and any amount of earthly treasure, without it. God's blessing places value on everything we possess; but if we have the whole world without his blessing we are indeed as poor as the beggar, for we can take nothing with us into the next world. [Cf: ST 04-03-79 para. 22] p. 68, Para. 2, [1879MS].

Those who profess to be looking for the soon coming of our Saviour, should have Abrahamic faith; a faith that is valued because it has cost them something; a faith that works by love, and purifies the soul. The example of Abraham is left on record for us upon whom the ends of the world have come. We must believe that God is in earnest with us, and that he is not to be trifled with. He means what he says, and he requires of us implicit faith and willing obedience. Then will he let his light shine around about us, and we shall be all light in the Lord. [Cf: ST 04-03-79 para. 23] p. 68, Para. 3, [1879MS].

Chapter Eleven.--Isaac.--By Mrs. E. G. White.--The Canaanites were idolaters, and the Lord had commanded that his people should not intermarry with them, lest they should be led into idolatry. Abraham was old, and he expected soon to die. Isaac was yet unmarried. Abraham was afraid of the corrupting influence surrounding his son, and was anxious to have a wife selected for him who would not lead him from God. He committed this matter to his faithful, experienced servant who ruled over all that he had. Abraham required his servant to make a solemn oath to him before the Lord, that he would not take a wife for Isaac of the Canaanites, but that he would go to Abraham's kindred, who believed in the true God, and select a wife for the young man. He charged him not to take Isaac to the country from which he came; for they were nearly all affected with idolatry. If he could not find a wife for Isaac who would leave her kindred and come where he was, then he should be clear of the oath which he had made. This important matter was not left with Isaac, for him to select for himself, independent of his father. Abraham tells his servant that God will send his angel before him to direct him in his choice. [Cf: ST 04-10-79 para. 01] p.

68, Para. 4, [1879MS].

The servant, taking with him ten camels and numerous presents for the intended wife and her relatives, started on his long journey up toward Damascus, and then on to the fertile plains that border on the great river of the East. Bethuel, the nephew of Abraham, was the owner of large flocks, but he dwelt in a town or city, to the wells outside of which the women were in the habit of resorting for water, and to which the servant of Abraham now drew near. It was an anxious time with the man; the happiness of the whole family in Canaan depended on the choice which he made, and how was he to choose wisely among those who were entire strangers to him? He remembered his master's words, that God would send his angel with him; and he prayed earnestly that certain evidence might be given him, that he might not err in the matter. [Cf: ST 04-10-79 para. 02] p. 68, Para. 5, [1879MS].

His prayer was answered. Among the maidens gathered at the well he particularly noticed the engaging manners and courteous conduct of Rebekah, and he received the desired evidence that she was the one whom God had been pleased to select to become Isaac's wife. Full of joy the man inquired of her parentage, and on learning that she was the daughter of Bethuel, he "bowed down his head, and worshiped the Lord." The maiden immediately informed her brother Laban of what had occurred, and they hastened to invite to their home the servant, with his attendants and the camels. Before he would partake of food, the servant told his errand, his prayer at the well, and the answer, with all the circumstances attending it. Then he said, "And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand or to the left." The answer was, "The thing proceedeth from the Lord; we cannot speak unto thee bad or good. Behold, Rebekah is before thee; take her and go, and let her be thy master's son's wife, as the Lord hath spoken." [Cf: ST 04-10-79 para. 03] p. 69, Para. 1, [1879MS].

After all had been arranged, and the consent of the family had been obtained, Rebekah herself was consulted as to whether she would go with the servant of Abraham a great distance from her father's house, to become the wife of Isaac. She believed, from the circumstances that had taken place, that God's hand had selected her to be Isaac's wife, and she said, "I will go." [Cf: ST 04-10-79 para. 04] p. 69, Para. 2, [1879MS].

The servant, knowing that his master would rejoice at the success of his mission, was impatient to be gone; and they immediately set out on the homeward journey. Abraham dwelt at Beersheba, and Isaac, who had been attending to the flocks in the adjoining country, had returned to his father's tent to await the arrival of the messenger from Haran. "And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel. For she had said unto the servant, What man is this, that walketh in the field to meet us? And the servant had said, It is my master; therefore she took a vail and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife. And he loved her; and Isaac was comforted after his mother's death." [Cf: ST 04-10-79 para. 05] p. 69, Para. 3, [1879MS].

In ancient times marriage contracts were generally made by the parents, yet no compulsion was used to make persons marry those whom they could not love. But the children had confidence in the judgment of their parents, and followed their counsel, and bestowed their affections upon those whom their God-fearing, experienced parents chose for them. It was considered a crime to follow a course contrary to this. [Cf: ST 04-10-79 para. 06] p. 69, Para. 4, [1879MS].

What a contrast to the course now pursued by many children! Instead of showing reverence and due honor for their parents, by consulting them, and having the advantages of their experienced judgment in choosing for them, they move hastily in the matter, and are controlled by fancy and impulse rather than by the judgment of their parents and the fear of God. It is often the case that they contract marriage without even the knowledge of their parents. And, in many instances, the lives of parents are embittered by the hasty marriages of their children, because the son-in-law or the daughter-in-law feels under no obligation to make them happy. [Cf: ST 04-10-79 para. 07] p. 69, Para. 5, [1879MS].

Abraham saw and realized the influence which an idolatrous wife would exert upon her husband. He would not have Isaac imperil his moral and religious character by connecting with a woman who was unacquainted with God. His eldest son had contracted an unhappy marriage. Ishmael's home was made miserable, his children were undisciplined, and their characters were uncourteous and disrespectful. They were not taught the knowledge of God. Abraham was unwilling that Isaac should run the risk of taking a wife of the heathen nations. He had marked the unhappy course of others, and the result of connecting with companions who knew not and feared not God, from the days of Cain to his own time. [Cf: ST 04-10-79 para. 08] p. 70, Para. 1, [1879MS].

However pure and correct the principles of the God-fearing, the society of an irreligious companion has an influence to lead away from God. Therefore, Abraham was determined on this point, that Isaac should marry one of his own nation. The women of other nations were, many of them, attractive because of their beauty; but they lacked beauty of character. Abraham knew that true dignity, true elevation is to be found only in those who love and fear God. There is a debasement upon the entire character of the godless, who follow the imagination of their own hearts, and are filled with their own devices. But those who make God their trust, who are elevated by his grace, obedient to his requirements, seeking his glory, fearing his displeasure, will receive his blessing. They will have that hope and courage, that dignity, calmness, and self-possession, which only those can have who are connected with God. Abraham had maintained an habitual trust in God. The impress of such character is reproduced in their children. Yet Abraham saw that in Isaac there was a disposition to be yielding. He was a firm believer in God, but if connected with one of opposite character he would be in danger of losing his adherence to right, to avoid disagreeable consequences. [Cf: ST 04-10-79 para. 09] p. 70, Para. 2, [1879MS].

Evil associates include more than the immoral and profane. Connection with one who is known to be irreligious is contrary to God's order, and cannot fail to draw the soul away from Him. Those who have not the fear

of God before them, who are not seeking to live in obedience to him, although they may be moral, intellectual, apparently refined, fashionable, wealthy, are not the ones for Christians to form a marriage alliance with. However agreeable their society may be, however entertaining their conversation, the word of God is plain upon the point; the Christian should not connect with them. [Cf: ST 04-10-79 para. 10] p. 70, Para. 3, [1879MS].

Those who enter the marriage relation while unconverted should not after conversion leave their unbelieving companions. Whatever their religious character may be, they must remain faithful, kind, and true toward them; yet they should acknowledge the claims of God above any earthly relationship, serving him with fidelity, even though inconvenience, trials, and persecutions may arise for the sake of Christ and the truth. This persevering fidelity to truth and duty may be a sanctifying influence upon the unbelieving companion. But marriages formed understandingly with unbelievers are forbidden by the word of God. The suit may be urged by the unbeliever, and inclination may plead that it be accepted; and inclination frequently triumphs; but Satan has the victory; temptation has not been resisted, and in nine cases out of ten both parties are lost to Christ. [Cf: ST 04-10-79 para. 11] p. 70, Para. 4, [1879MS].

There is a willing blindness in regard to the result of human action, the consequence of which reaches far into the future of man's existence. A life of bitterness and woe is before those who venture to disregard God's commands; but they pass heedlessly on, rashly taking solemn vows upon them, the believer binding up his life interest with an unbeliever. Domestic life and domestic relation are to be shared by those two, one professedly obeying God, and the other living in disregard of his requirements. How can two walk together, except they be agreed? If a woman respects not the claims of God, pays no heed to the bonds which bind her to religion, how can she be expected to be faithful to the law which binds her to her husband? [Cf: ST 04-10-79 para. 12] p. 71, Para. 1, [1879MS].

Young men and women sometimes manifest great independence upon the subject of marriage, as though the Lord had nothing to do with them, or they with the Lord, in that matter. They seem to think that it is purely a matter of their own, which neither God nor their parents should in any wise control, that the bestowal of their affections is a matter in which self alone should be consulted. Such make a serious mistake; and a few years of marriage experience generally teaches them that it is a miserable mistake. This is the great reason of so many unhappy marriages, in which there is so little true, generous love, and so little exercise of noble forbearance, toward each other. These often behave in their own homes more like pettish children, than the dignified, affectionate husband and wife. [Cf: ST 04-10-79 para. 13] p. 71, Para. 2, [1879MS].

Isaac had been trained in the fear of God to a life of obedience. And when he was forty years old, he submitted to have the God-fearing, experienced servant of his father choose for him. He believed that God would direct in regard to his obtaining a wife. [Cf: ST 04-10-79 para. 14] p. 71, Para. 3, [1879MS].

Children now from fifteen to twenty years of age generally consider

themselves competent to make their own choice, without the consent of their parents. And they would look with astonishment, if it should be proposed to them to move in the fear of God, and make the matter a subject of prayer. Isaac's case is left on record, as an example for children in after generations, especially those who profess to fear God. [Cf: ST 04-10-79 para. 15] p. 71, Para. 4, [1879MS].

The course which Abraham pursued in the education of Isaac, that caused him to love a life of noble obedience, is recorded for the benefit of parents, and should lead them to command their households after them. They should instruct their children to yield to, and respect their authority. And they should feel that a responsibility rests upon them to guide the affections of their children, that they may be placed upon persons who in their judgment would be suitable companions for their sons and their daughters. It is a sad fact that Satan controls the affections of the young to a great extent. And some parents feel that the affections should not be guided or restrained. The course pursued by Abraham is a rebuke to all such. [Cf: ST 04-10-79 para. 16] p. 71, Para. 5, [1879MS].

Chapter Twelve.--Jacob and Esau.--By Mrs. E. G. White.--God, who knows the end from the beginning, knew, before the birth of Jacob and Esau, just what characters they would both develop. He knew that Esau would not have a heart to obey him. When he answered the troubled prayer of Rebekah, informing her that she would have two children, he presented before her the future history of her two sons, that they would become two nations, the one greater than the other, and the elder would serve the younger. The firstborn was entitled to peculiar advantages and special privileges; he possessed honor and authority, in the family and the tribe, next to that of the parents; he was regarded as especially consecrated to God, and was selected to fill the office of priest; and he received a double portion of the father's goods. [Cf: ST 04-17-79 para. 01] p. 71, Para. 6, [1879MS].

The two brothers were very unlike in character. Isaac was pleased with the bold, courageous spirit manifested by Esau, who delighted in the chase, bringing home game to his father, with stirring accounts of his adventures. Jacob was the favorite son of his mother, because his disposition was mild, and better calculated to make her happy. He had learned from his mother what God had taught her, that the elder should serve the younger, and his youthful reasoning led him to conclude that this promise could not be fulfilled while his brother had the privileges which were conferred on the firstborn. And when the latter came in from the field, faint with hunger, Jacob improved the opportunity to turn Esau's necessity to his own advantage, and proposed to feed him with pottage, if he would renounce all claim to the birthright; and Esau sold his birthright to Jacob. [Cf: ST 04-17-79 para. 02] p. 72, Para. 1, [1879MS].

Esau had taken two wives of the idolatrous Canaanites. This was a source of deep sorrow to Isaac and Rebekah, for they well knew that God had commanded their fathers not to intermarry with idolaters, and they had fully understood the care and anxiety of Abraham that Isaac should marry a wife of his own nation and faith. Isaac was now more than one hundred years old, the infirmities of age were upon him, and his sight had grown dim. Esau was still his favorite son, and notwithstanding Isaac had been made acquainted with the purpose of God, he determined

to bestow the benediction upon his firstborn. He called Esau, and, as he supposed, privately made known his wish that he should prepare him venison before the bestowal of the blessing, in accordance with the custom of making a feast upon such occasions. Rebekah had been divinely instructed that Jacob was to be in the direct line through which the promise would be fulfilled in the birth of the Redeemer. She was confident that her husband was going contrary to the will of God, and that no reasoning could change his purpose, and without due reflection she determined not to allow the father's partiality for his eldest son to avert the purpose of God; by stratagem she would obtain the blessing for Jacob. As soon as Esau had departed on his errand she called her youngest son, and related to him the words of Isaac, and the necessity of action on their part to prevent the accomplishment of his designs to bestow a blessing, finally and irrevocably, upon Esau. If Jacob would follow her directions he might obtain the blessing, as God had promised. As Jacob listened to his mother's plan he was at first greatly distressed, and assured her that in thus deceiving his father he would receive a curse instead of the desired blessing. But his scruples were overborne, and he proceeded to carry out his mother's suggestions. The plan was successful; he obtained by fraud that which, had he shown the proper trust in God, he would have received as his right. [Cf: ST 04-17-79 para. 03] p. 72, Para. 2, [1879MS].

It was not his intention to utter a direct falsehood, but once in the presence of his father he thought he had gone too far to retreat. From that moment he felt poor in heart, he was weighed down with self-condemnation. In grossly deceiving his blind, aged father, he had lost his nobility and truth. In one short hour he had made work for a lifelong repentance. This scene was vivid before him in after years, when the wicked course of his own sons oppressed his soul. [Cf: ST 04-17-79 para. 04] p. 72, Para. 3, [1879MS].

The unrighteous course of Jacob and Rebekah produced no good results; it brought only distrust, jealousy, and revenge. Mother and son should have waited for the Lord to accomplish his own purpose in his own way, and in his own time, instead of trying to bring about the foretold events by the aid of deception. If Esau had received the blessing which was bestowed upon the firstborn, his prosperity could have come from God alone; and he would have granted him prosperity, or brought upon him adversity, according to his course of action. If he should love and reverence God, like righteous Abel, he would be accepted and blessed. If, like wicked Cain, he had no respect for God, nor for his commandments, he would be rejected of him, as was Cain. If Jacob's course should be righteous, the prospering hand of God would be with him, even if he did not obtain the blessings and privileges generally bestowed upon the firstborn. Rebekah repented in bitterness for the wrong counsel which she had given to Jacob, for it was the means of separating him from her forever. He was compelled to flee for his life from the wrath of Esau, and his mother never saw his face again. Isaac lived many years after he gave Jacob the blessing, and was convinced by the course of his two sons, that the blessing rightly belongs to Jacob. [Cf: ST 04-17-79 para. 05] p. 72, Para. 4, [1879MS].

In the providence of God the unerring pen of inspiration withheld not the mistakes and sins of good men. The sin is unsparingly brought to light, and also the just judgment of God. Because of his transgression, Jacob became a fugitive from his home, compelled to serve a hard master

for twenty years. A cruel fraud was practiced upon him in his marriage with Leah, his ten sons deceived him as he had deceived his father, and for many years he mourned over the supposed death of Joseph. All these years Jacob was a recipient of God's favor, yet he had sown a crop that he must reap; neither time nor repentance could change into golden grain the vile weed sown. This view of the matter makes it of the highest consequence that in words and actions we move in conscious integrity, for "whatsoever a man soweth, that shall he also reap." [Cf: ST 04-17-79 para. 06] p. 73, Para. 1, [1879MS].

As Jacob pursued his journey, a stranger in a strange land, he sadly pondered the events which had transpired as the result of his own transgression. At night he lay down to sleep with the canopy of heaven as a covering, the earth his bed, and a stone his pillow. A compassionate God, who ever pitieth the woes of men, saw the lonely fugitive, troubled and perplexed, fearing that God had forsaken him because of his injustice, deception, and falsehood. In a vision of the night, the Lord manifested himself to Jacob. He saw a ladder, the base resting upon the earth, the top round reaching into the highest heaven even to the throne of God. The Lord himself, enshrouded in light, stood above the top of the ladder, and angels were ascending and descending upon it. [Cf: ST 04-17-79 para. 07] p. 73, Para. 2, [1879MS].

As Jacob gazed with wonder upon the scene, the voice of God was heard, saying, "I am the Lord God of Abraham thy father, and the God of Isaac. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." Jacob awakened from his dream, and exclaimed in solemn awe, "Surely the Lord is in this place, and I knew it not." He looked about as if to again catch a glimpse of the heavenly messengers, but above him was only the blue, star-gemmed firmament, his head was still resting upon the rocky pillow. The ladder was gone, and the angels were no longer to be seen; but the voice of God was still echoing in his ears, with the promise now to him so precious. He felt indeed that angels of God, although unseen, peopled the place; that God was looking down upon him with compassion and love. Filled with holy awe and amazement, he involuntarily exclaimed, "How dreadful is this place! This is none other but the house of God, and this the gate of Heaven." [Cf: ST 04-17-79 para. 08] p. 73, Para. 3, [1879MS].

The meaning of this ladder is explained to us in the words of Christ to Nathanael, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." The atonement of Christ links earth to Heaven, and finite man to the infinite God; for through Christ, the communication that was broken off because of transgression, is resumed with man. Sinners may find pardon and be visited by mercy and grace. [Cf: ST 04-17-79 para. 09] p. 73, Para. 4, [1879MS].

When the morning light appeared, Jacob arose, and taking the stone upon which his head had rested, he poured oil upon it, in accordance with the custom of those who would preserve a memorial of God's mercy, that whenever he should pass that way, he might tarry at this sacred spot to worship the Lord. And he called the place Bethel, or the house of God. With the deepest gratitude and love he repeated again and again the gracious promise that God's help and presence would be with him;

and then, in the fullness of his soul, he made the solemn vow, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." [Cf: ST 04-17-79 para. 10] p. 73, Para. 5, [1879MS].

God's presence is not confined to the splendid edifice. Jacob's humble resting-place had been consecrated by a manifestation of divine glory. God has often made sacred the hillside, the caves of the earth, the forest, the humble barn, the cotton tent. Each has become a tabernacle where he meets and blesses his servants, who are humbly seeking after truth, and peace, and righteousness. But the grandest cathedral, the marvel of architecture, if it encloses pride, dead forms, and hollow hypocrisy, is repulsive in the sight of God, who seeketh such to worship him as worship in spirit and in truth. [Cf: ST 04-17-79 para. 11] p. 74, Para. 1, [1879MS].

With a heart overflowing with love to God, and making melody in harmony with the happy songsters, Jacob went forward on his journey. He felt indeed that the presence of the Unseen was with him, and that angels were his companions. [Cf: ST 04-17-79 para. 12] p. 74, Para. 2, [1879MS].

Jacob felt that God had claims upon him which he must acknowledge, and that the special tokens of divine favor granted to him demanded a corresponding return. In like manner, every blessing bestowed upon us calls for a response. The Author of all our mercies should receive, not only gratitude, but tangible returns. Our time, our talents, our property, should be, and will be by every true Christian, sacredly devoted to the service of Him who has given these blessings to us in trust. When special deliverance has been wrought for us, when new and unexpected favors have been bestowed upon us, we should not accept them with indifference and with careless, thankless hearts.--God would have us follow the example of Jacob, pledge to the Lord in return for all his mercies. (*To be Continued.*) p. 74, Para. 3, [1879MS].

[Cf: ST 04-17-79 para. 13] p. 74, Para. 4, [1879MS].

Chapter Twelve--Continued.--Jacob and Esau.--By Mrs. E. G. White.--One reason why God does not bestow more and larger blessings upon his people is that they would not appreciate them and render to God the things that are God's. Every Christian should often review his past life, and never should he forget the precious deliverances which God has wrought for him, supporting him in trial, consoling him in affliction, opening ways for him when all seemed dark and forbidding, refreshing him when ready to faint under discouragements. And in view of all these innumerable blessings, he should be melted and subdued, grateful and humble. He may well exclaim, "What shall I render unto the Lord for all his benefits toward me?" The rendering to God will not be merely in words of thankfulness, but in tithes and offerings. The Christian will practice self-denial and self-sacrifice to make returns to God. [Cf: ST 04-24-79 para. 01] p. 74, Para. 5, [1879MS].

The conduct of Esau in selling his birthright represents the course of the unrighteousness, who consider the redemption purchased for them by

Christ of little value, and sacrifice their heirship to Heaven for perishable treasures. Many are controlled by inclination, and rather than deny an unhealthy appetite, they will sacrifice high and valuable considerations. If one must be yielded, the gratification of a depraved appetite, or the high and heavenly blessings which God promises only to the self-denying and God-fearing, the clamors of appetite, as in the case of Esau, will generally prevail, and for self-gratification, God and Heaven will be virtually despised. Even professed Christians will use tea, coffee, snuff, tobacco, and spirits, all of which benumb the finer sensibilities of the soul. If you tell them they cannot have Heaven and these hurtful indulgences, and that they should cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they are offended, and conclude that if the way is so straight that they cannot indulge their gross appetites, they will no longer walk therein. [Cf: ST 04-24-79 para. 02] p. 74, Para. 6, [1879MS].

Especially will the corrupt passions control the mind of those who consider Heaven of so little worth. Health will be sacrificed, the mental faculties enfeebled, and Heaven will be sold for these pleasures, as Esau sold his birthright. This case is left on record as a warning to others. Esau was a reckless person. He made a solemn oath that Jacob should have his birthright. Yet when he learned that his brother had obtained the blessing which would have belonged to him, had he not rashly sold it, he was greatly distressed. He had repented of his rash act, when it was too late to remedy the matter. Thus it will be in the day of God with sinners, who have bartered away their heirship to Heaven for selfish gratifications and hurtful lusts. They will then find no place for repentance, although, like Esau, they may seek it carefully and with tears. [Cf: ST 04-24-79 para. 03] p. 75, Para. 1, [1879MS].

Jacob was not happy in his marriage relation, although his wives were sisters. He formed the contract with Laban for his daughter Rachel, whom he loved, but after he had served seven years for her, Laban, wishing to retain his faithful services a greater length of time, deceived him, and gave him Leah. When Jacob realized the deception that had been practiced upon him, and that Leah had acted her part in deceiving him, he could not love her, and he reproved his father-in-law for thus trifling with his affections. Laban entreated him not to put away Leah, for this was considered a great disgrace, not only to the wife, but to the whole family. Jacob was placed in a most trying position; but he decided still to retain Leah, and also to marry her sister. Yet Leah was loved in a much less degree than Rachel. [Cf: ST 04-24-79 para. 04] p. 75, Para. 2, [1879MS].

Laban was selfish in his dealings with Jacob, and thought only of advantaging himself by his faithful labors. Jacob would have left the artful Laban long before, but he was afraid of encountering Esau. He heard the complaint of Laban's sons, "Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and behold, it was not toward him as before." [Cf: ST 04-24-79 para. 05] p. 75, Para. 3, [1879MS].

Jacob was greatly distressed. He knew not which way to turn. He carries his case to God, and intercedes for direction from him, and the

Lord mercifully answers his prayer. "Return unto the land of thy fathers, and to thy kindred; and I will be with thee." Jacob now called his two wives to the field, where there could be a secret consultation without danger of being overhead, and said, "I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me." Jacob then related to them the dream given him of God, to leave Laban and go unto his kindred. Rachel and Leah replied, expressing their dissatisfaction with their father's proceedings, "Is there yet any portion of inheritance for us in our father's house? Are we not counted of him as strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's; now then, whatsoever God hath said unto thee, do." [Cf: ST 04-24-79 para. 06] p. 75, Para. 4, [1879MS].

Anciently it was customary for the bridegroom to pay a sum of money, according to his circumstances, to the father of his wife. If he had no money, nor anything of value, his labor was accepted for a stated length of time before he could obtain the daughter as his wife. This custom was deemed a safeguard to the marriage contract. Fathers did not consider it safe to trust the happiness of their daughters to men who had not made sufficient provision to take care of a family. If they had not ability to manage business, to acquire cattle or lands, it was feared that their lives would be worthless. But that the truly worthy might not become discouraged, a provision was made to test the worth of those who had nothing of value to pay for a wife. They were permitted to labor for the father whose daughter they loved. Their labors were engaged for a certain length of time, regulated by the value of the dowry required for the daughter. In doing this, marriage was not hasty, as there was opportunity to test the depth of affections of the suitor. If he was faithful in his services, and was otherwise considered worthy, the daughter was given him as his wife. And, generally, all the dowry the father had received was given to his daughter at her marriage. [Cf: ST 04-24-79 para. 07] p. 75, Para. 5, [1879MS].

What a contrast to the course now pursued by parents and children! There are many unhappy marriages because of so much haste. Two unite their interests at the marriage altar, by most solemn vows before God, without previously weighing the matter, and devoting time to sober reflection and earnest prayer. Many move from impulse. They have no thorough acquaintance with the dispositions of each other. They do not realize that the happiness of their life is at stake. If they move wrong in this matter, and their married life proves unhappy, it cannot be taken back. If they find they are not calculated to make each other happy, they must endure it as best they can. In some instances the husband proves to be too indolent to provide for a family, and his wife and children suffer. If the ability of such had been proved, as was the custom anciently, before marriage, much misery would have been saved. In the case of Rachel and Leah, Laban selfishly kept the dowry which should have been given to them. They have reference to this when they say, "He hath sold us, and hath quite devoured also our money." (*To be Continued.*) [Cf: ST 04-24-79 para. 08] p. 76, Para. 1, [1879MS].

Chapter Twelve-Concluded.--Jacob and Esau.--By Mrs. E. G. White.--In the absence of Laban, Jacob took his family and all that he had, and

departed. After he had pursued his journey three days, Laban learned that he had left him, and he was very angry, and pursued after him, determined to bring him back by force. But the Lord had pity upon his servant, and as Laban was about to overtake him, gave him a dream not to speak good or bad to Jacob. That is, he should not force him to return, or urge him by flattering inducements. When Laban met his son-in-law, he inquired why he had stolen away unawares, and carried away his daughters as captives taken with the sword. Laban tells him, "It is in the power of my hand to do you hurt; but the God of your fathers spake unto me yesternight," and he mentioned how he had been warned by the dream. Jacob then rehearsed to Laban the ungenerous course he had pursued toward him, that he had studied only his own advantage. He appeals to his father-in-law as to the uprightness of his conduct while with him: "That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." [Cf: ST 05-01-79 para. 01] p. 76, Para. 2, [1879MS].

A shepherd's life was one of diligence. He was obliged to watch his flocks day and night. Wild beasts were common, and often bold, and would do great injury to sheep and cattle that were not guarded by a faithful shepherd. Although Jacob had a number of servants to aid him in tending the flocks owned by himself and Laban, the responsibility of the whole matter rested upon him. And during some portions of the year he was obliged to be with the flocks himself, day and night, to care for them in the dry season, that they might not perish with thirst; in the coldest part of the year to save them from becoming chilled with the heavy night frosts. Their flocks were also in danger of being stolen by unprincipled shepherds. [Cf: ST 05-01-79 para. 02] p. 76, Para. 3, [1879MS].

A shepherd's life was one of constant care. He was not qualified for his position unless he was merciful, and possessed courage and perseverance. Jacob was chief shepherd, and had shepherds under him who were termed servants. The chief shepherd called these servants, to whom he intrusted the care of the flock, to a strict account if they were not found in a flourishing condition. If any of the cattle were missing, the chief shepherd suffered the loss. [Cf: ST 05-01-79 para. 03] p. 76, Para. 4, [1879MS].

Christ, in his relation to his people, is compared to a shepherd. He saw, after the fall, his sheep in a pitiable condition, exposed to sure destruction. He left the honors and glories of his father's house to become a shepherd, to save the miserable, wandering sheep, who were ready to perish. His winning voice was heard calling them to his fold, a safe and sure retreat from the hand of robbers; also a shelter from the scorching heat, and a protection from the chilling blasts. His care was continually exercised for the good of his sheep. He strengthened the weak, nourished the suffering, and gathered the lambs of the flocks in his arms, and carried them in his bosom. His sheep love him. He goeth before them, and they hear his voice, and follow him. "And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." Christ says, "I am the good Shepherd. The good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth

them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine." [Cf: ST 05-01-79 para. 04] p. 77, Para. 1, [1879MS].

Christ is the chief shepherd. He has intrusted the care of his flock to under-shepherds. He requires these shepherds to have the same interest for his sheep that he has ever manifested, to ever feel the responsibility of the charge he has intrusted to them. Ministers, who are called of God to labor in word and doctrine, are Christ's shepherds. He has appointed them under himself to oversee and tend his flock. He has solemnly commanded these to be faithful shepherds, to feed the flock with diligence, to follow his example, to strengthen the weak, nourish the fainting, and shield them from devouring beasts. He points them to his example of love for his sheep. To secure their deliverance, he laid down his own life. If they imitate his self-denying example, the flock will prosper under their care. They will manifest a deeper interest than did Jacob, who was a faithful shepherd over the sheep and cattle of Laban. They will be constantly laboring for the welfare of the flock. They will not be mere hirelings, of whom Jesus speaks, who possess no particular interest in the sheep; who, in time of danger of trial, flee and leave the flock. A shepherd who labors merely for the wages he obtains, cares only for himself, and is continually studying his own interests and ease, instead of the welfare of his flock. [Cf: ST 05-01-79 para. 05] p. 77, Para. 2, [1879MS].

Says Peter, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." Says Paul, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." [Cf: ST 05-01-79 para. 06] p. 77, Para. 3, [1879MS].

All those professing to be shepherds, who feel that to minister in word and doctrine, and bear the burdens and have the care which every faithful shepherd should have, is a disagreeable task, are reproved by the apostle: "Not by constraint, but willingly; not for filthy lucre, but of a ready mind." All such unfaithful shepherds, the chief Shepherd would willingly release. The church of God is purchased with the blood of Christ, and every shepherd should realize that the sheep under his care cost a priceless sum. He should be diligent in his labor, and persevering in his efforts to keep the flock in a healthy, flourishing condition. He should consider the sheep intrusted to his care of the highest value, and realize that he will be called to render a strict account of his ministry. And if he is found faithful, he will receive a rich reward. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." [Cf: ST 05-01-79 para. 07] p. 77, Para. 4, [1879MS].

Jacob continued, plainly presenting before Laban the injustice of his course: "Thus have I been twenty years in thy house. I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labor of my hands, and rebuked thee yesternight." [Cf: ST 05-01-79 para. 08] p.

78, Para. 1, [1879MS].

Laban then assured Jacob that he had an interest for his daughters and their children, and he could not harm them. "Now, therefore," he said. "come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee." To this, Jacob consented, and a pile of stones was thrown up as a visible token of the compact. [Cf: ST 05-01-79 para. 09] p. 78, Para. 2, [1879MS].

And Laban said, "The Lord watch between me and thee when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters; no man is with us, see, God is witness between me and thee." Laban understood the wrong of polygamy, although it was through his artifice alone that Jacob had taken two wives. He well knew that it was the jealousy of Leah and Rachel that led them to give their maids to Jacob, which confused the family relation, and increased the unhappiness of his daughters. And now as they are journeying to a distant country, and their interest is to be entirely separate from his own, he would guard their happiness as far as possible. [Cf: ST 05-01-79 para. 10] p. 78, Para. 3, [1879MS].

Jacob made a solemn covenant before the Lord, that he should not take other wives. "And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac." [Cf: ST 05-01-79 para. 11] p. 78, Para. 4, [1879MS].

I came upon the ground very weak, but have labored much harder than it seemed possible when I came. Sabbath after speaking I invited those who desired to seek the Lord to come forward; about one hundred responded. I also spoke twice on Sunday. Monday morning resumed our labor for those who had been invited forward. Candidates for baptism were examined, and twenty-six were baptized in the beautiful lake. One poor paralytic, a young man, who had lost the use of his limbs; he was taken in the arms of Brn. Olsen and Decker and buried with Christ in baptism and came out of the water, his countenance lighted up with beams of the Sun of righteousness. [Cf: ST 07-03-79 para. 01] p. 78, Para. 5, [1879MS].

At this meeting a temperance society was organized. The teetotal pledge was circulated and one hundred and fifty signed it. Tuesday morning we had our closing meeting. The deepest feeling was beginning to take hold of the people, just as we must separate. We deeply regretted that many commenced moving from the ground Monday morning, which was a great injury to the meeting. We feel that it is not right for our brethren to delay to come to the meeting until it has been in session one or two days. They lose the labor put forth to advance and bring up the interest, and they lag behind all through the meeting. Others become uneasy and home cares draw them away before they have a chance to be benefited by the meeting. [Cf: ST 07-03-79 para. 02] p. 78, Para. 6, [1879MS].

We had some sweet, refreshing seasons. We were blessed ourselves and

know that many were convicted that we had the truth. My husband was free in spirit, and spoke with great clearness and power. We rejoice that many were comforted and strengthened in God. But we feel sad as we think of the far richer blessings God was willing to give us at this campmeeting, which we did not receive because our minds were not prepared to accept them. For the lack of appropriating faith many are apparently content to receive little from God's storehouse. Their lives are, therefore, not rich in faith, hope, and noble courage, and do not abound in good works. They have a sickly faith, a dwarfed and defective religious experience. My heart aches, as I see the low standard our people are becoming too willing to retain. They do not follow on to know the Lord. They are not connected with God. They are like salt that has lost the savor. They have not vital godliness, or heart-holiness; therefore they are like the fig tree destitute of fruit. As a people, unless we cherish the light that shines upon our pathway, we shall have darkness, and great will be the darkness. Our privileges and opportunities are great, and we must make persevering, determined effort to keep pace, in our daily experience, with the onward march of truth. E. G. White. [Cf: ST 07-03-79 para. 03] p. 79, Para. 1, [1879MS].

"God is love." And his matchless love manifested toward fallen man, in the gift of his beloved Son, amazed the holy angels. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." He was the Father's "appointed heir of all things, by whom also he made the worlds." He was the "brightness of his glory, and the express image of his person." And he upheld "all things by the word of his power." He possessed divine excellence and greatness. It pleased the Father that in him all fullness should dwell. And Christ "thought it not robbery to be equal with God." Yet he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." [Cf: ST 08-07-79 para. 01] p. 79, Para. 2, [1879MS].

The Son of God consented to die in the sinner's stead, that man might, by a life of obedience, escape the penalty of the law of God. His death did not slay the law, lessen its holy claims, nor detract from its sacred dignity. The death of Christ proclaimed the justice of his Father's law in punishing the transgressor, in that he consented to suffer the penalty in order to save fallen man from its curse. The death of God's beloved Son on the cross shows the immutability of God's law. His death magnifies the law and makes it honorable, and gives evidence of its changeless character. From his own lips is heard, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." The death of the divine Son justified the claims of the divine law. In order to more fully realize the value of redemption, it is necessary to understand what it cost. In consequence of limited views of the sufferings of the divine Son of God, many place a low estimate upon the great work of the atonement. [Cf: ST 08-07-79 para. 02] p. 79, Para. 3, [1879MS].

The plan of redemption, embracing the good news of salvation through Jesus Christ, was first preached to Adam. It was to him the star of hope, lighting up the dark and dreaded future. Adam saw that Christ was the only door of hope through which he could enter and have life. The

plan of saving sinners through Christ alone was the same in the days of Adam, Noah, Abraham, and every successive generation of those who lived before the advent of Christ, as it is in our day. The patriarchs, prophets, and all the holy martyrs from righteous Abel, looked forward to a coming Saviour, in whom they showed their faith by sacrificial offerings. At the crucifixion the typical system of sacrifices was done away by the great antitypical offering. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to his death upon the cross. But at the crucifixion type met antitype, and the typical system there ceased; but not one jot or tittle of the moral code was abrogated at the death of Christ. [Cf: ST 08-07-79 para. 03] p. 79, Para. 4, [1879MS].

The Son of God is the center of the great plan of redemption, which unit plan covers all dispensations. He is "the Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all the ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Christ is the substance or body which cast its shadow back into former dispensations. And when Christ died the shadow ceased. The transgression of the moral code made the shadowy system necessary. And at the death of Christ, which event had been shadowed forth by the blood of beasts from the time of Adam, these offerings, and not the law of God, the violation of which had made them necessary, was abolished. [Cf: ST 08-07-79 para. 04] p. 80, Para. 1, [1879MS].

The gospel preached to Adam, Noah, Abraham, and Moses was to them good news; for their faith embraced a coming Saviour. A more clear and glorious light now shines upon the Christian world; for in the Jewish age the cross cast its shadow away back to the time when Adam left his Eden home. That which was faith to the ancients, who lived before Christ, is assurance to us, as we see that Christ has come, as foretold by the prophets. It is as essential, no more so, and no less, that we have faith in a Redeemer who has come and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, whom they represented by their typical sacrifices. [Cf: ST 08-07-79 para. 05] p. 80, Para. 2, [1879MS].

The Son of God, in becoming man's substitute, and bearing the curse which should fall upon man, has pledged himself in behalf of the race to maintain the sacred claims and exalted honor of his Father's law. His work and mission was to convince men of sin, which is the transgression of that law, and through the divine mediation, bring them back to obedience to his perfect law. The Father has given the world into the hands of Christ, that through his mediatorial work he may completely vindicate the binding claims and the holiness of every principle of his law. [Cf: ST 08-07-79 para. 06] p. 80, Para. 3, [1879MS].

After Christ was baptized of John in Jordan, he came up out of the water, and bowing upon the banks of the river, he prayed with fervency to his Heavenly Father for strength to endure the conflict with the prince of darkness in which he was about to engage. The heavens were opened to his prayer and the light of God's glory, brighter than the sun at noonday, came from the throne of the Eternal, and, assuming the form of a dove with the appearance of burnished gold, encircled the Son

of God, while the clear voice from the excellent glory was heard in terrible majesty, saying, "This is my beloved Son in whom I am well pleased." [Cf: ST 08-07-79 para. 07] p. 80, Para. 4, [1879MS].

Here was the assurance to the Son of God that his Father accepted the fallen race through their representative, and that he had granted them a second trial. The communication between Heaven and earth, between God and man, which had been broken by the fall of Adam, was resumed. He who knew no sin, became sin for the race, that his righteousness might be imputed to man. Through the perfection of Christ's character, man was elevated in the scale of moral value with God; and through the merits of Christ, finite man was linked to the Infinite. Thus the gulf which sin had made was bridged by the world's Redeemer. [Cf: ST 08-07-79 para. 08] p. 80, Para. 5, [1879MS].

But few have a true sense of the great privileges which Christ gained for man by thus opening Heaven before him. The Son of God was then the representative of our race; and the special power and glory which the Majesty of Heaven conferred upon him, and his words of approval, are the surest pledge of his love and good will to man. As Christ's intercessions in our behalf were heard, the evidence was given to man that God will accept our prayers in our own behalf through the name of Jesus. The continued, earnest prayer of faith will bring us light and strength to withstand the fiercest assaults of Satan. [Cf: ST 08-07-79 para. 09] p. 81, Para. 1, [1879MS].

The light and strength of one day to the Christian will not be sufficient for the trials and conflicts of the next. Satan is now constantly changing his temptations, as he did with Christ. Every day we may be placed in new positions, and may have new and unexpected temptations. We may as consistently expect to be sustained on the morrow by food eaten today, as to depend upon present light and present blessings for future strength. Weak and sinful man cannot be safe unless God shall daily manifest his light and impart to him his strength. [Cf: ST 08-07-79 para. 10] p. 81, Para. 2, [1879MS].

It is of the highest importance that God manifest his will to us in the daily concerns of life; for the most important results frequently depend upon small occurrences. The more we become acquainted with God through his divine light, the more sensible shall we become of our weaknesses, and that we cannot live without him. We should ever feel that we need a sure guide to direct our faltering steps. [Cf: ST 08-07-79 para. 11] p. 81, Para. 3, [1879MS].

The life of a living Christian is a life of living prayer. The path of the just shineth more and more unto the perfect day. The Christian's life is one of progression. He goes forward from strength to strength, from grace to grace, and from glory to glory, receiving from Heaven the light which Christ, at infinite cost to himself, made it possible for man to obtain. The Christian cannot let his light shine properly unless he receives an increase of the divine illumination, corresponding with his growth in the knowledge of Bible truths. The strength and glory from the accessible Heavens will qualify him to meet the new temptations and bear the heavier responsibilities which are ever before him. Untried scenes await the Christian. New dangers surround him. And unexpected temptations constantly assail him. Our great Leader points us to the open Heavens as the only source of light and strength. [Cf:

ST 08-07-79 para. 12] p. 81, Para. 4, [1879MS].

After his baptism, the Son of God entered the dreary wilderness, there to be tempted by the devil. For nearly six weeks he endured the agonies of hunger. For forty days he ate and drank nothing. This made his suffering greater than anything which man would ever be called to endure. Christ was bearing the guilt of the transgressor. He realized the power of appetite upon man; and in behalf of sinful man, he bore the closest test possible upon that point. Here a victory was gained which few can appreciate. The controlling power of depraved appetite, and the grievous sin of indulging it, can only be understood by length of the fast which our Saviour endured that he might break its power. [Cf: ST 08-07-79 para. 13] p. 81, Para. 5, [1879MS].

Satan had gained the victory over man in almost every temptation on the point of appetite. The Son of God saw that man could not of himself overcome this powerful temptation and he had such infinite love for the race that he left the royal courts of Heaven, and clothed his divinity with humanity, that with his long human arm he might reach to the very depths of human woe, while with his divine arm he grasps the Infinite. He came to earth to unite his divine power with our human efforts, that through the strength and moral power which he imparts, we may overcome in our own behalf. Oh! what matchless condescension for the King of glory to come down to this world to endure the pangs of hunger and the fierce temptations of a wily foe, that he might gain an infinite victory for man. Here is love without a parallel. Yet this great condescension is but dimly comprehended by those for whom it was made. [Cf: ST 08-07-79 para. 14] p. 82, Para. 1, [1879MS].

It was not the gnawing pangs of hunger alone which made the sufferings of our Redeemer so inexpressibly severe. It was the sense of guilt which had resulted from the indulgence of appetite that had brought such terrible woe into the world, which pressed so heavily upon his divine soul. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." [Cf: ST 08-07-79 para. 15] p. 82, Para. 2, [1879MS].

With man's nature, and the terrible weight of his sins pressing upon him, our Redeemer withstood the power of Satan upon this great leading temptation, which imperils the souls of men. If man should overcome this temptation, he could conquer on every other point. [Cf: ST 08-07-79 para. 16] p. 82, Para. 3, [1879MS].

Intemperance lies at the foundation of all the moral evils known to man. Christ began the work of redemption just where the ruin began. The fall of our first parents was caused by the indulgence of appetite. In redemption, the denial of appetite is the first work of Christ. What amazing love has Christ manifested in coming into the world to bear our sins and infirmities, and to tread the path of suffering, that he might show us by his life of spotless merit how we should walk, and overcome as he had overcome, and that we might become reconciled to God. [Cf: ST 08-07-79 para. 17] p. 82, Para. 4, [1879MS].

As the human was upon Christ, he felt his need of strength from his Father. He had select places of prayer. He loved the solitude of the mountain in which to hold communion with his Father in Heaven. In this exercise he was strengthened for the duties and trials of the day. Our

Saviour identifies himself with our needs and weaknesses, in that he becomes a suppliant, a nightly petitioner, seeking from his Father fresh supplies of strength, to come forth invigorated and refreshed, braced for duty and trial. He is our example in all things. He is a brother in our infirmities, but not possessing like passions. As the sinless One, his nature recoiled from evil. He endured struggles and torture of soul, in a world of sin. His humanity made prayer a necessity and privilege. He required all the divine support and comfort which his Father was ready to impart to his Son, who had left the joys of Heaven and chosen his home, for the benefit of man, in a cold and thankless world. Christ found joy and comfort in communion with his Father. Here he could unburden his sorrows that were crushing him. He was a man of sorrow and acquainted with grief. [Cf: ST 08-07-79 para. 18] p. 82, Para. 5, [1879MS].

Through the day he labored earnestly to save men from destruction. He healed the sick, he comforted the mourning, and brought cheerfulness and hope to the despairing. He brought the dead to life. After his work was finished for the day, he went forth, evening after evening, away from the confusion of the city, and his form was bowed in some retired place, in supplication to his Father. At times the bright beams of the moon shone upon his bowed form. And then again the clouds and darkness shut away all light. The dew and frost of night rested upon his head and beard while in the attitude of a suppliant. He frequently continued his petitions through the entire night. If the Saviour of men, with his divine strength, felt the need of prayer in our behalf, how much more should feeble, sinful mortals feel the necessity of prayer--fervent, constant prayer on their own account! When Christ was the most fiercely beset by temptation, he ate nothing. He committed himself to God, and through earnest prayer, and perfect submission to the will of his Father, came off conqueror. [Cf: ST 08-07-79 para. 19] p. 83, Para. 1, [1879MS].

"It is enough for the disciple that he be as his Master, and the servant as his Lord." Our tables are frequently spread with luxuries not healthful nor necessary, because we love these things more than we love freedom from disease and a sound mind. Jesus sought earnestly for strength from his Father. This the divine Son of God considered of more value even for himself than to sit at the most luxurious table. He has given us evidence that prayer is essential to us in order to receive strength to contend with the powers of darkness, and to do the work allotted us to perform. Our own strength is weakness, but that which God gives will make every one who obtains it more than conqueror. (*To be Continued.*) By Mrs. E. G. White. [Cf: ST 08-07-79 para. 20] p. 83, Para. 2, [1879MS].

Jesus had often resorted to Gethsemane with his disciples for meditation and prayer. They were all well acquainted with this sacred retreat. Even Judas knew where to lead the murderous throng, that he might betray Jesus into their hands. Never before had the Saviour visited the spot with his heart so full of sorrow. It was not bodily suffering from which the Son of God shrank, and which wrung from his lips in the presence of his disciples these mournful words: "My soul is exceeding sorrowful, even unto death." "Tarry ye here," said he, "and watch with me." He was bowed to the earth with mental anguish, and in an agony he prayed to his Heavenly Father. He felt the iniquity of sin, and the wrath of God against the violators of his holy law. [Cf: ST 08-

Christ was amazed with the horror of darkness which enclosed him. The temptations of Satan were almost overpowering. These words, "O my Father, if it be possible, let this cup pass from me," were borne upon the sympathizing air, to his disciples, in tones of startling agony. The sins of a lost world were upon him, and a sense of his Father's anger in consequence of sin was crushing him. He arose from his prostrate position, and, yearning for the sympathy of his disciples, he came to them and found them sleeping. He roused Peter and said to him, "Simon, sleepest thou?" What, couldst not thou, who so recently was willing to go with me to prison and to death, watch with thy suffering Master one hour? "Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." At the most important time, the disciples were found sleeping. It was the very time when Jesus had made a special request for them to watch with him. He knew that terrible temptations were before his disciples. He took them with him, that they might be a strength to him, and that the events they should witness that night, and the lessons of instruction they should receive, might be indelibly printed upon their memories. This was necessary that they might be strengthened for the test just before them. [Cf: ST 08-14-79 para. 02] p. 83, Para. 4, [1879MS].

But instead of watching with Christ, they were burdened with sorrow, and fell asleep. Even the ardent Peter was asleep, who, only a few hours before, had declared that he would suffer, and, if need be, die for his Lord. At the most critical moment, when the Son of God was in need of their sympathy and heartfelt prayers, they were found asleep. They lost much by thus sleeping. Our Saviour designed to fortify them for the severe test of their faith to which they would soon be subjected. If they had spent that mournful period in watching with the dear Saviour and in prayer to God, Peter would not have been left to his own feeble strength, to deny his Lord. We can have but faint conception of the inexpressible anguish of God's dear Son in Gethsemane, as he realized the separation from his Father in consequence of bearing man's sin. The divine Son of God was fainting, dying. The Father sent an angel from his presence to strengthen the divine sufferer. Could mortals view the amazement and sorrow of the angels as they watched in silent grief the Father separating his beams of light, love, and glory, from his Son, they would better understand how offensive is sin in his sight. As the Son of God in the garden of Gethsemane bowed in the attitude of prayer, the agony of his spirit forced from his pores sweat like great drops of blood. It was here that the horror of great darkness surrounded him. The sins of the world were upon him. He was suffering in man's stead, as a transgressor of his Father's law. Here was the scene of temptation. The divine light of God was receding from his vision, and he was passing into the hands of the powers of darkness. In the agony of his soul he lay prostrate on the cold earth. He was realizing his Father's frown. The cup of suffering Christ had taken from the lips of guilty man, and proposed to drink it himself, and, in its place, give to man the cup of blessing. The wrath that would have fallen upon man, was now falling upon Christ. [Cf: ST 08-14-79 para. 03] p. 84, Para. 1, [1879MS].

The disciples roused from their slumber to find their Master standing over them in a state of mental and bodily anguish such as they never before had witnessed. They saw the grief and agony of his pale face,

and the bloody sweat upon his brow, for "his visage was so marred more than any man, and his form more than the sons of men." The disciples were grieved that they had fallen asleep, so that they could not pray and sympathize with their suffering Lord. They were speechless with sorrow and surprise. [Cf: ST 08-14-79 para. 04] p. 84, Para. 2, [1879MS].

The suffering Son of God leaves his disciples, for the power of darkness rushes upon him with an irresistible force which bows him to the earth. He prays as before, and pours out the burden of his soul with stronger crying and tears. His soul was pressed with such agony as no human being could endure and live. The sins of the world were upon him. He felt that he was separated from his Father's love; for upon him rested the curse because of sin. Christ knew that it would be difficult for man to feel the grievousness of sin, and that close contact and familiarity with sin would so blunt his moral sensibility, that sin would not appear so dangerous to him, and so exceedingly offensive in the sight of God. He knew that but few would take pleasure in righteousness, and accept of that salvation which, at infinite cost, he made it possible for them to obtain. While this load of sin was upon Christ, unrealized, and unrepented of by man, doubts rent his soul in regard to his oneness with his Father. [Cf: ST 08-14-79 para. 05] p. 84, Para. 3, [1879MS].

In this fearful hour of trial Christ's human nature longed even for the sympathy of his disciples. A second time he rose from the earth and went to them and found them sleeping. This was not a deep sleep. They were in a drowse. They had a limited sense of their Lord's suffering and anguish. In tenderness Jesus stood for a moment bending over them, and regarding them with mingled feelings of love and pity. In these sleeping disciples he sees a representation of a sleeping church. When they should be watching, they are asleep. [Cf: ST 08-14-79 para. 06] p. 84, Para. 4, [1879MS].

"Watch ye, therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping." The church of God is required to fulfill her night-watch, however perilous, and whether long or short. Sorrow is no excuse for her to be less watchful. Tribulation should not lead to carelessness, but to double vigilance. Christ has directed the church by his own example, to the source of their strength in times of need, distress and peril. The attitude of watching is to designate the church as God's people indeed. But this sign the waiting ones are distinguished from the world, and show that they are pilgrims and strangers upon the earth. [Cf: ST 08-14-79 para. 07] p. 85, Para. 1, [1879MS].

How cruel it was for the disciples to permit sleep to close their eyes, and slumber to chain their senses, while their divine Lord was enduring such inexpressible mental anguish. If they had remained watching, they would not have lost their faith as they beheld the Son of God dying upon the cross. This important night-watch should have been signalized by noble mental struggles and prayers which would have brought them strength to witness the terrible agony of the Son of God. It would have prepared them, as they should behold his sufferings upon the cross, to understand something of the nature of the overpowering anguish which he endured in the garden of Gethsemane. And they would

have been better able to recall the words he had spoken to them in reference to his sufferings, death, and resurrection; and amid the gloom of that trying hour some rays of hope would have lighted up the darkness, and sustained their faith. [Cf: ST 08-14-79 para. 08] p. 85, Para. 2, [1879MS].

Christ had told them before that these things would take place; but they did not understand him. The scene of his sufferings was to be a fiery ordeal to his disciples, hence the necessity of watchfulness and prayer. Their faith needed to be sustained by an unseen strength, as they should experience the triumph of the powers of darkness. He knew the power which the prince of darkness used to paralyze the senses of his disciples at this time when they should be watching. At this crisis, when they would meet with a great loss, they are found asleep. Again the powers of darkness press upon him with renewed force, bowing him to the earth. He leaves his disciples with a determination to conquer the prince of darkness, that man may not be held in chains of hopeless despair. Giving his disciples one look of the tenderest compassion he left them and bowed a third time in prayer, using the same words as before. The divine sufferer shuddered with amazement at this mysterious and terrible conflict. [Cf: ST 08-14-79 para. 09] p. 85, Para. 3, [1879MS].

Human minds cannot conceive of the insupportable anguish which tortured the soul of our Redeemer. The holy Son of God had no sins or griefs of his own to bear. He was bearing the griefs of others, for on him was laid the iniquities of us all. Through divine sympathy he connects himself to man, and submits as the representative of the race to be treated as a transgressor. He looks into the abyss of woe opened for us by our sins, and proposes to bridge the gulf with his own person. Those who cannot see the force of the sacred claims of God's law cannot have a clear and definite understanding of the atonement. [Cf: ST 08-14-79 para. 10] p. 85, Para. 4, [1879MS].

It was soul-anguish that wrenched from the lips of God's dear Son these mournful words: "Now is my soul troubled,--my soul is exceeding sorrowful even unto death." Christ's soul was bearing a weight of anguish because of the transgression of God's law. He was overwhelmed with horror and consternation at the fearful work sin had wrought. His burden of guilt was so great because of man's transgression of his Father's law, that human nature was inadequate to bear it. His inexpressible anguish forced from his pores large drops of blood, which fell upon the ground and moistened the sods of Gethsemane. [Cf: ST 08-14-79 para. 11] p. 85, Para. 5, [1879MS].

The sufferings of martyrs can bear no comparison with the sufferings of Christ. The divine presence was with them, in their physical sufferings. There was the hiding of the Father's face from his dear Son. Humanity staggered and trembled in that trying hour. It was anguish of soul beyond the endurance of finite nature. It was woe condensed that brought from the trembling lips of the noble sufferer these words: "Now is my soul troubled." "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Again from his pale lips are heard these words: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." The awful moment had come which was to decide the destiny of the world. Angels are waiting and watching with intense

interest. [Cf: ST 08-14-79 para. 12] p. 86, Para. 1, [1879MS].

The fate of the world is trembling in the balance. The Son of God may even now refuse to drink the cup apportioned to guilty man. He may wipe the blood sweat from his brow, and leave the world to perish in their iniquity Will the Son of the infinite God drink the cup of humiliation and agony? Will the innocent suffer the curse of God to save the guilty? It was here the mysterious cup trembled in his hand, and the destiny of a ruined world was balanced. The world's Redeemer sees that the transgressors of his Father's law must perish under his displeasure. He sees the power of sin and the utter helplessness of man to save himself. [Cf: ST 08-14-79 para. 13] p. 86, Para. 2, [1879MS].

The woes and lamentations of a doomed world come up before him, and his decision is made. He will save man at any cost of himself. He has accepted his baptism of blood, that perishing millions through him might gain everlasting life. He left the heavenly courts where all was purity, happiness, and glory, to save the one lost sheep, the one world which had fallen by transgression. He will not leave man in his sins. He will reach to the very depths of misery to rescue him. The sleeping disciples see not that their beloved Teacher is fainting. He falls to the earth, and is dying. Where are his disciples to place their hands tenderly beneath the head of their suffering Master, and bathe that brow, marred indeed more than the sons of men? Our Saviour trod the winepress alone and of all the people there was none with him. [Cf: ST 08-14-79 para. 14] p. 86, Para. 3, [1879MS].

Christ suffered not alone. Saith he, "I and my Father are one." God suffered with his Son. The sacrifice that an infinite God has made in giving up his Son to reproach and agony, cannot be comprehended by man. In giving his Son for the sins of the world, God has evidenced his boundless love to man. The angels who had learned to do Christ's will in Heaven, were anxious to comfort him. But what can they do? Such sorrow, such agony, is beyond their power to alleviate. They have never felt the sins of a ruined world, and with astonishment they behold the object of their adoration subject to grief. Although the Father does not remove the cup from the trembling hand and pale lips of his Son, he sends an angel to give him strength to drink it. The angel raises the Son of God from the cold ground, and brings him messages of love from his Father. He is strengthened and fortified. He has the assurance that he is gaining eternal joy for all who will accept redemption. (*To be Continued.*) By Mrs. E. G. White. [Cf: ST 08-14-79 para. 15] p. 86, Para. 4, [1879MS].

The fearful hour in Gethsemane is passed. Our divine Saviour has accepted the cup to drain it to the dregs. In behalf of man he has conquered in the hour of temptation. Serenity and calmness are now seen in the pale and bloodstained face. And the third time he comes to his disciples and finds them overcome with sleep. Sorrowfully and pityingly he looked upon them, and said, "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." Even while these words were upon his lips, he heard the footsteps of the mob that was in search of him. Judas took the lead, and was closely followed by the high priest. Jesus aroused his disciples with these words. "Rise, let us be going; behold, he is at hand that doth betray me." The countenance of Christ wore an expression of calm dignity. The traces of his recent agony were not visible as he

walked forth to meet his betrayer. [Cf: ST 08-21-79 para. 01] p. 86, Para. 5, [1879MS].

Jesus steps out in front of his disciples, and inquires, "Whom seek ye?" They answer, "Jesus of Nazareth." Jesus replies, "I am he." At these words the mob stagger backward; and the priest, the elders, the hardened soldiers, and even Judas, fall powerless to the ground, giving ample opportunity for Christ to release himself if he chose. But he stands as one glorified amid that coarse and hardened band. As Jesus said, "I am he," the angel which had ministered to him in his anguish, moved between him and the murderous mob. They see a divine light glorifying the Saviour's face, and a dovelike form overshadowing him. Their sinful hearts are filled with terror. They cannot stand for a moment in the presence of divine glory, but fall as dead men to the ground. [Cf: ST 08-21-79 para. 02] p. 87, Para. 1, [1879MS].

The angel withdrew, and left Jesus standing calm and self-possessed, with the bright beams of the moon upon his pale face, and still surrounded by prostrate, helpless men, while the disciples were too much amazed to utter a word. As the angel removes, the hardened Roman soldiers start to their feet, and, with the priests and Judas, they gather about Christ as though ashamed as their weakness, and fearful that he would yet escape out of their hands. Again the question is asked by the world's Redeemer. "Whom seek ye?" Again they answer, "Jesus of Nazareth." Jesus answered, "I have told you that I am he. If, therefore, ye seek me, let these go their way." In this hour of humiliation Christ's thoughts are not for himself, but for his beloved disciples. He wishes to save them from any further trial of their strength. [Cf: ST 08-21-79 para. 03] p. 87, Para. 2, [1879MS].

Judas, the betrayer of our Saviour, does not forget his part, but comes close to Jesus, and takes his hand as a familiar friend, and bestows the traitor's kiss. Jesus says to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as he addressed deluded Judas. "Betrayest thou the Son of man with a kiss?" This most touching appeal should have aroused the conscience of Judas, and touched his stubborn heart; but honor, fidelity, and even human tenderness seemed to have left him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, to work wickedness, and he had no will to resist. Jesus did not resist the traitor's kiss. In this he gives us an example of forbearance, love, and pity, that is without a parallel. [Cf: ST 08-21-79 para. 04] p. 87, Para. 3, [1879MS].

Though the murderous throng are surprised and awed by what they have seen and felt, their assurance and hardihood returns as they see the boldness of Judas in touching the person of Christ, whom so recently they had seen glorified. They lay violent hands upon Jesus, and are about to bind those precious hands that had ever been employed in doing good. [Cf: ST 08-21-79 para. 05] p. 87, Para. 4, [1879MS].

As the disciples saw that band of hardened men lie prostrate and helpless on the ground, they thought surely their Master would not suffer himself to be taken. The same power that prostrated that hireling mob could have kept them there, and Jesus could have passed on his way unharmed. They are disappointed and indignant as they see the cords brought forward to bind the hands of him whom they love. Peter in

his vehement anger strikes rashly, and cuts off an ear of the servant of the high priest. [Cf: ST 08-21-79 para. 06] p. 87, Para. 5, [1879MS].

When Jesus saw what Peter had done, he released his hands, already held by the Roman soldiers, and, saying, "Suffer ye thus far," he touched the ear of the wounded man, and instantly it is made whole. Even to his enemies, who are bound to take his life, he here gives unmistakable evidence of his divine power. Jesus said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" "The cup which my Father hath given me, shall I not drink it?" Jesus said unto the chief priest, and captains of the temple, who helped compose that murderous throng, "Are ye come out as against a thief with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the Scriptures must be fulfilled." [Cf: ST 08-21-79 para. 07] p. 88, Para. 1, [1879MS].

When the disciples saw that Jesus did not deliver himself from his enemies, but permitted himself to be taken, they forsook him and fled, leaving their Master alone. Christ had foreseen this desertion, and had told them in the upper chamber before it took place, of what they would do: "Behold the hour cometh, yea, is not come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me." [Cf: ST 08-21-79 para. 08] p. 88, Para. 2, [1879MS].

The Saviour of the world was hurried to the judgment hall of an earthly court, there to be derided and condemned to death, by sinful men. There the glorious Son of God was "wounded for our transgressions, he was bruised for our iniquities." He bore insult, mockery, and shameful abuse, until his "visage was so marred more than any man, and his form more than the sons of men." [Cf: ST 08-21-79 para. 09] p. 88, Para. 3, [1879MS].

Who can comprehend the love here displayed? The angelic host beheld with wonder and with grief Him who had been the majesty of Heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to the rage of an infuriated mob, who were fired to insane madness by the wrath of Satan. Behold the patient sufferer! Upon his head is the thorny crown! His life blood flows from every lacerated vein! All this was in consequence of sin! Nothing could have induced Christ to leave his honor and majesty in Heaven, and come to a sinful world, to be neglected, despised, and rejected, by those he came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery. [Cf: ST 08-21-79 para. 10] p. 88, Para. 4, [1879MS].

Wonder, O Heavens, and be astonished, O earth! Behold the oppressor and the oppressed! A vast multitude inclose the Saviour of the world. Mockings and jeerings are mingled with the coarse oaths of blasphemy. [Cf: ST 08-21-79 para. 11] p. 88, Para. 5, [1879MS].

His lowly birth and humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief

priests and elders, and the vulgar jest and insulting derision are passed from lip to lip. Satan was having full control of the minds of his servants. In order to do this effectually, he commences with the chief priests and elders, and imbues them with religious frenzy. They are actuated by the same satanic spirit which moves the most vile and hardened wretches. [Cf: ST 08-21-79 para. 12] p. 88, Para. 6, [1879MS].

There is a corrupt harmony in the feelings of all, from the hypocritical priests and the elders down to the most debased. Christ, the precious Son of God, was led forth, and the cross was laid upon his shoulders. At every step was left blood which flowed from his wounds. Thronged by an immense crowd of bitter enemies and unfeeling spectators, he is led away to the crucifixion. "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. [Cf: ST 08-21-79 para. 13] p. 89, Para. 1, [1879MS].

His sorrowing disciples follow him at a distance, behind the murderous throng. He is nailed to the cross, and hangs suspended between the heavens and the earth. Their hearts are bursting with anguish as their beloved Teacher is suffering as a criminal. Close to the cross are the blind, bigoted, faithless priests and elders, taunting, mocking, and jeering: "Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God come down from the cross. Likewise also the chief priests mocking him with the scribes and elders, said, he saved others; himself he cannot save. If he be the King of Israel let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him; for he said I am the Son of God." [Cf: ST 08-21-79 para. 14] p. 89, Para. 2, [1879MS].

Not one word did Jesus answer to all this. Even while the nails were being driven through his hands and the sweat-drops of agony were forced from his pores, from the pale quivering lips of the innocent sufferer a prayer of pardoning love was breathed for his murderers: "Father, forgive them, for they know not what they do." All Heaven was gazing with profound interest upon the scene. The glorious Redeemer of a lost world was suffering the penalty of man's transgression of the Father's law. He was about to ransom his people with his own blood. He was paying the just claims of God's holy law. This was the means through which an end was to be finally made of sin and Satan, and his vile host to be vanquished. [Cf: ST 08-21-79 para. 15] p. 89, Para. 3, [1879MS].

Oh, was there ever suffering and sorrow like that endured by the dying Saviour! It was the sense of his Father's displeasure which made his cup so bitter. It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and a sense of his Father's wrath that broke his heart. The Father's glory and sustaining presence had left him, and despair pressed its crushing weight of darkness upon him, and forced from his pale and quivering lips the anguished cry: "My God, my God, why hast thou forsaken me?" [Cf: ST 08-21-79 para. 16] p. 89, Para. 4, [1879MS].

Jesus had united with the Father in making the world. Amid the

agonizing sufferings of the Son of God, blind and deluded men alone remain unfeeling. The chief priests and elders revile God's dear Son while in his expiring agonies. Yet inanimate nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. Angels have witnessed the scene of suffering, until they can look on no longer, and hide their faces from the horrid sight. Christ is in despair! He is dying! His Father's approving smile is removed, and angels are not permitted to lighten the gloom of the terrible hour. They could only behold in amazement their loved Commander suffering the penalty of man's transgression of the Father's law. [Cf: ST 08-21-79 para. 17] p. 89, Para. 5, [1879MS].

Even doubts assailed the dying Son of God. He could not see through the portals of the tomb. Bright hope did not present to him his coming forth from the tomb a conqueror, and his Father's acceptance of his sacrifice. The sin of the world with all its terribleness was felt to the utmost by the Son of God. The displeasure of the Father for sin, and its penalty which was death, were all that he could realize through this amazing darkness. He was tempted to fear that sin was so offensive in the sight of his Father that he could not be reconciled to his Son. The fierce temptation that his own Father had forever left him, caused that piercing cry from the cross, "My God, my God, why hast thou forsaken me?" (*To be Continued.*) By Mrs. E. G. White. [Cf: ST 08-21-79 para. 18] p. 90, Para. 1, [1879MS].

Christ felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. Black despair like a pall of death will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin. Salvation has been purchased for them by the suffering and death of the Son of God. It might be theirs if they would accept of it willingly, gladly; but none are compelled to yield obedience to the law of God. If they refuse the heavenly benefit, if they choose the pleasures and deceitfulness of sin, they can have their choice, and at the end receive their wages, which is the wrath of God and eternal death. They will be forever, separated from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness, and sacrificed eternal glory, for the pleasures of sin for a season. [Cf: ST 08-28-79 para. 01] p. 90, Para. 2, [1879MS].

Faith and hope trembled in the expiring agonies of Christ, because God had removed the assurance he had heretofore given his beloved Son of his approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened him, that his Father accepted his labors and was pleased with his work. In his dying agony, as he yields up his precious life, he has by faith alone to trust in Him whom it has ever been his joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt even by sympathizing nature, the Redeemer drains the mysterious cup to its dregs. Denied even bright hope and confidence in the triumph which will be his in the near future, he cries with a loud voice, "Lord, into thy hands I commit my spirit." He is acquainted with the character of his Father, his justice, his mercy, and great love. In submission he drops into the hands of his Father. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary,

"It is finished." [Cf: ST 08-28-79 para. 02] p. 90, Para. 3, [1879MS].

Nature sympathized with the sufferings of its Author. The heaving earth, the rent rocks, and the terrific darkness, proclaimed that it was the Son of God that died. There was a mighty earthquake. The vail of the temple was rent in twain. Terror seized the executioners and spectators as they beheld the sun veiled in darkness, and felt the earth shake beneath them, and saw and heard the rending of the rocks. The mocking and jeering of the chief priests and elders was hushed as Christ commended his spirit into the hands of his Father. The astonished throng began to withdraw, and grope their way in the darkness to the city. They smote upon their breasts as they went, and in terror, speaking scarcely above a whisper, said among themselves, "It is an innocent person that has been murdered. What if, indeed, he is, as he asserted, the Son of God?" [Cf: ST 08-28-79 para. 03] p. 90, Para. 4, [1879MS].

Jesus did not yield up his life till he had accomplished the work which he came to do, and exclaimed with his departing breath, "It is finished!" Satan was then defeated. He knew that his kingdom was lost. Angels rejoiced as the words were uttered, "It is finished." The great plan of redemption, which was dependent on the death of Christ, had thus far been carried out. And there was joy in Heaven that the sons of Adam could, through a life of obedience, be finally exalted to the throne of God. Oh, what love! What amazing love! that brought the Son of God to earth to be made sin for us, that we might be reconciled to God, and elevated to a life with him in his mansions in glory. And oh! what is man that such a price should be paid for his redemption? [Cf: ST 08-28-79 para. 04] p. 91, Para. 1, [1879MS].

When men and women can more fully comprehend the magnitude of the great sacrifice which was made by the Majesty of Heaven in dying in man's stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken sacred and living emotions in the Christian's heart. Praises to God and the Lamb will be in their hearts and upon their lips. Pride and self-worship cannot flourish in the hearts that keep fresh in memory the scenes of Calvary. This world will appear of but little value to those who appreciate the great price of man's redemption. [Cf: ST 08-28-79 para. 05] p. 91, Para. 2, [1879MS].

All the riches of the world are not of sufficient value to redeem one perishing soul. Who can measure the love Christ felt for a lost world, as he hung upon the cross, suffering for the sins of guilty men? This love was immeasurable, infinite. [Cf: ST 08-28-79 para. 06] p. 91, Para. 3, [1879MS].

Christ has shown that his love was stronger than death. Even when suffering the most fearful conflicts with the powers of darkness, his love for perishing sinners increased. He endured the hidings of his Father's countenance, until he was led to exclaim in the bitterness of his soul, "My God, my God, why hast thou forsaken me?" His arm brought salvation. The price was paid to purchase the redemption of man, when, in the last soul-struggle, the blessed words were uttered, which seemed to resound through creation, "It is finished." [Cf: ST 08-28-79 para. 07] p. 91, Para. 4, [1879MS].

Many who profess to be Christians become excited over worldly

enterprises, and their interest is awakened for new and exciting amusements, while they are coldhearted, and appear as if frozen in the cause of God. But here is a theme, poor formalist, which is of sufficient importance to excite you. Eternal interests are here involved. The scenes of Calvary call for the deepest emotions. Upon this subject you will be excusable if you manifest enthusiasm. That Christ, so excellent, so innocent, should suffer such a painful death, bearing the weight of the sins of the world, our thoughts and imaginations can never fully reach, so that we can comprehend the length, the breadth, the height, and the depth, of such amazing love. The contemplation of the matchless love of the Saviour, should fill and absorb the mind, touch and melt the soul, refine and elevate the affections, and completely transform the whole character. The language of the apostle is, "I determined not to know anything among you, save Jesus Christ and him crucified." And we may look toward Calvary, and also exclaim, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [Cf: ST 08-28-79 para. 08] p. 91, Para. 5, [1879MS].

Considering at what an immense cost our salvation has been purchased, what will be the portion of those who neglect so great salvation? What will be the punishment of those who profess to be followers of Christ, yet fail to bow in humble obedience to the claims of their Redeemer, and who do not take the cross, as humble disciples of Christ! [Cf: ST 08-28-79 para. 09] p. 92, Para. 1, [1879MS].

Some have limited views of the atonement. They think that Christ suffered only a small portion of the penalty of the law of God, and that while the wrath of God was felt by his dear Son, they suppose that he had, through all his painful sufferings, the evidence of his Father's love and acceptance, and that the portals of the tomb before him were illuminated with bright hope. Here is a great mistake. Christ's keenest anguish was a sense of his Father's displeasure. His mental agony because of this was of such intensity that man can have but faint conception of it. [Cf: ST 08-28-79 para. 10] p. 92, Para. 2, [1879MS].

With many the history of the humiliation and sacrifice of our divine Lord does not stir the soul and affect the life any more, nor awaken deeper interest, than to read of the death of the martyrs of Jesus. Many have suffered death by slow tortures. Others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? It is true he died upon the cross a most cruel death; yet others for his dear sake have suffered equally, as far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than that of other persons who have yielded their lives for his sake? If the sufferings of Christ consisted in physical pain alone, then his death was no more painful than that of some of the martyrs. [Cf: ST 08-28-79 para. 11] p. 92, Para. 3, [1879MS].

But bodily pain was only a small part of the agony of God's dear Son. The sins of the world were upon him, and also the sense of his Father's wrath as he suffered the penalty of the law. It was these that crushed his divine soul. It was the hiding of his Father's face, a sense that his own dear Father had forsaken him, which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed

by the powers of darkness. He had not one ray of light to brighten the future. And he was struggling with the power of Satan, who was declaring that Christ was in his hands, and that he was superior in strength to the Son of God, that God had disowned his Son, and that he was no longer in the favor of God any more than himself. If he was indeed still in favor with God, why need he die? God could save him from death. [Cf: ST 08-28-79 para. 12] p. 92, Para. 4, [1879MS].

Christ yielded not in the least degree to the torturing foe, even in his bitterest anguish. Legions of evil angels were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, the face of his Father hidden, legions of evil angels enshrouding him, the sins of the world upon him, that the words were wrenched from his lips, "My God, my God, why hast thou forsaken me?" [Cf: ST 08-28-79 para. 13] p. 92, Para. 5, [1879MS].

We should take larger, broader, and deeper views of the life, sufferings, and death of God's dear Son. When the atonement is viewed correctly, the salvation of souls will be felt to be of infinite value. In comparison with the worth of everlasting life everything else sinks into insignificance. But how have the counsels of this loving Saviour been despised by many. The heart's devotions have been to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and gain, envy, malice, and passion, have so filled the hearts of many that Christ can have no room. [Cf: ST 08-28-79 para. 14] p. 93, Para. 1, [1879MS].

He was eternally rich, "yet for our sakes became poor, that we through his poverty might be made rich." He was clothed with light and glory, surrounded with hosts of heavenly angels awaiting to execute his commands. Yet he put on our nature, and came to sojourn among sinful men. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Here is love that no language can express. Our souls should be enlivened, elevated, and enraptured with the theme of the love of the Father and the Son. "And every man that hath this hope in him purifieth himself, even as he is pure." The followers of Christ should learn here to reflect back in some degree that mysterious love, preparatory to joining all the redeemed in ascribing "Blessings, and honor, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever." By Mrs. E. G. White. [Cf: ST 08-28-79 para. 15] p. 93, Para. 2, [1879MS].

When we reflect upon the amazing love of God to fallen man, and view the small returns we make to him for this great love, we feel deeply humbled. Love of self, and selfish love of the things of the world, cannot find room in the hearts of true Christians. To be a Christian is to be Christlike. Self is so interwoven in the nature of some that it is the ruling sin of their lives, and not only stands in their own way of attaining Christian perfection, but is a constant stumblingblock to sinners. A vast army might be brought to Jesus Christ through personal effort if selfishness did not obstruct the way. [Cf: ST 09-04-79 para. 01] p. 93, Para. 3, [1879MS].

Many professed Christians will talk and weep over the sacrifice of Christ, the cross he bore up Calvary, his crucifixion, and ascension to Heaven; while at the same time they refuse to cooperate with Christ in working as he worked, in self-denial and sacrifice for the good of souls. They refuse to drink of the cup, or be baptized with the baptism. [Cf: ST 09-04-79 para. 02] p. 93, Para. 4, [1879MS].

Let all those who profess to believe in Christ follow his example, and they will be doing a great work for Jesus. It is easy to cry, when it is popular to do so, "Never man spake like this man," and to echo the hosannas to the Son of David; though we do not the things he bids us, and do not follow his example in self-denial, and in working to do others good. True religion has to do with the heart and life. All who are true followers of Jesus will have a special interest to work for the Master, whose servants they profess to be, in gathering souls into the ranks of Christ. The Christian life does not consist altogether of meditation and prayer, although these are essential, but of earnest, active working, as well as meditating and praying. [Cf: ST 09-04-79 para. 03] p. 93, Para. 5, [1879MS].

Those who are truly converted to the truth and who love Christ will feel their individual responsibility to make personal efforts for the salvation of others. They cannot be indifferent in this respect. They will see and feel the dangerous position of their friends, and of all who oppose the truths which to them are sacred and dear. They will desire to be actively employed in the work of seeking to win them to the truth. When men and women are convinced of the truth and decide to obey it, they have then only enlisted as Christ's soldiers. The work is all before them, to be doers as well as hearers of the word, and receivers of the heavenly gift. To be merely a passive Christian, receiving blessings, and not an earnest worker, is to be a novice and a dwarf in spiritual things. [Cf: ST 09-04-79 para. 04] p. 94, Para. 1, [1879MS].

The moon and the stars would not essentially benefit us if they retained for themselves their beauty and glory, and did not give to us the light they receive from the sun. The earth itself responds to the showers of rain, and the gentle dew, and the warming rays of the sun, and returns to us its bounties in grains, fruits, and flowers. [Cf: ST 09-04-79 para. 05] p. 94, Para. 2, [1879MS].

Man, the noblest work of God, made in his divine image, is found the most ungrateful. Christ comes to every individual to see what he is doing, and frequently finds neither fruits, nor blossoms, but only leaves. [Cf: ST 09-04-79 para. 06] p. 94, Para. 3, [1879MS].

Some are hearers of the word but not doers. They receive the heavenly benefits, but feel no responsibility to advance the cause of truth and save souls by their personal efforts. The divine command is twofold; to not only be hearers, but doers, of the word. We are to receive the word ourselves and impart to others the precious light we have received. As we accept the truth, we virtually pledge ourselves to be workers with Christ, and to be consecrated to his service, and no longer live to do our will, and serve ourselves, but to be faithful servants of the Master to whom we have yielded ourselves servants to obey. The commission of Christ to his disciples was, to go and preach the gospel to every creature. We have a worldwide message. [Cf: ST 09-04-79 para.

07] p. 94, Para. 4, [1879MS].

After men and women have received the truth, it is not to their advantage to depend upon their more experienced brethren to hold them up, and carry them to Heaven. They should be instructed that in order to grow spiritually strong, they must be earnest workers to lead others to the truth, as they were led. If those who receive the truth value its importance they will receive tenfold more encouragement and confidence in seeing their more experienced brethren and the ministers of Christ laboring in new fields, preaching the gospel to unbelievers, and bringing scores to the knowledge of the truth, than to be devoting their precious time and talents to taking care of them. [Cf: ST 09-04-79 para. 08] p. 94, Para. 5, [1879MS].

Missionaries are wanted throughout the great harvest field, self-sacrificing, and who will do as their Master has given them an example in his life. [Cf: ST 09-04-79 para. 09] p. 94, Para. 6, [1879MS].

Ministers to whom is intrusted the most sacred message of warning ever given to the world, have confined their labors too much to looking after the few who have embraced the truth, when their principal labor should have been for those who have not heard the message. There are those who think it is their duty to preach the truth, but they dare not venture from the shore, and they catch no fish. They will choose to go among the churches, over and over the same ground. They report a good time, a pleasant visit, but we look in vain for the souls that are converted to the truth through their instrumentality. These ministers hug the shore too closely. Let them launch out into the deep, and cast their net where the fish are. There is no lack of work to be done. There could be hundreds employed in the vineyard of the Lord where there is now one. [Cf: ST 09-04-79 para. 10] p. 94, Para. 7, [1879MS].

God never does what man can do. We have individually, as servants of Jesus Christ, a work to do in unison with Christ, in saving our fellow-men from perdition. While we do with heart and might what we can in the use of means, God alone can make our efforts effectual. He can clothe the humblest and weakest with wonderful power, and manifest his excellence in our sincere human efforts. [Cf: ST 09-04-79 para. 11] p. 95, Para. 1, [1879MS].

If, after souls have embraced the truth, and have had years of experience, they have not strength to stand alone in the truth with the help God has promised them, and if they are incapable of helping others to the light, they are like the barren fig tree which Jesus cursed. Because, although apparently flourishing, he found upon the tree neither blossoms nor fruit, nothing but leaves. [Cf: ST 09-04-79 para. 12] p. 95, Para. 2, [1879MS].

There are in our churches those who profess the truth who are only hindrances to the work of reform. They are clogs to the wheels of the car of salvation. This class are frequently in trial. Doubts, jealousies, and suspicion, are the fruits of selfishness, and seem to be interwoven with their very natures. I shall name this class chronic church-grumblers. They do more harm in a church than two ministers can undo. They are a tax to the church and a great weight to the ministers of Christ. They live in an atmosphere of doubts, jealousies, and surmisings. Much time and labor of the ambassadors of Christ are

required to undo their work of evil, and restore harmony and union in the church. This takes from the courage and strength of God's servants and unfits them for the work he has for them to do in saving perishing souls from ruin. God will reward these troublers of Zion according to their works. The ministers of Christ should take their position, and not be hindered in their work by these agents of Satan. There will be enough of these to question, and quibble, and criticise, to keep the ministers of God constantly busy, if they will allow themselves to be detained from the great work of giving the last saving message of warning to the world. If the church has no strength to stand against the unsanctified, rebellious feelings of church-grumblers, it is better to let church and grumblers go overboard together than lose the opportunity of saving hundreds who would make better churches, and have the elements existing within themselves of strength and union and power. [Cf: ST 09-04-79 para. 13] p. 95, Para. 3, [1879MS].

The very best way for ministers and churches is to let this faultfinding, crooked class fall back into their own element and pull away from the shore, launch out into the deep, and cast out the gospel net again for fish that may pay for the labor bestowed upon them. Satan exults when men and women embrace the truth who are naturally faultfinding and who will throw all the darkness and hinderance they can against the advancement of the work of God. Ministers cannot now in this important period of the work be detained to prop up men and women who see and have once felt the force of the truth. They should fasten believing Christians on Christ, who is able to hold them up and preserve them blameless unto his appearing, while they go forth to new fields of labor. [Cf: ST 09-04-79 para. 14] p. 95, Para. 4, [1879MS].

I entreat you, my brethren and sisters, to be self-reliant in the strength of Jesus. Do not hang the weight of your perplexities and burdens upon your ministers. Christ has invited you to come to him, your burden bearer. If you pass along in a state of unbelief and lack of consecration to God, you hang your weight upon the heart of your ministers, and you take just so much time and strength from them which God requires them to use in giving the message to those who have not heard it. Brethren, will you not rather work yourselves in union with the ambassadors of Christ in seeking to win souls to the truth? When tempted to become unbelieving and discouraged, you will find the very best cure for this in talking faith to others, and in presenting the truth to those who are in darkness. Extend your efforts to your neighbors, and to those who have not the privileges of meetings. Sow the seeds of truth beside all waters, and encourage the hearts of the servants of God when they visit you by showing that you have not been idle, but through your instrumentality one or more have been brought from darkness to light. You can keep above despondency and doubt by making it your practice to daily pray for the blessing of God to rest upon the men who are presenting the solemn message of warning to the world. Let your prayers follow the servants of God like sharp sickles in the harvest field. God will hear the earnest entreaties of his people. The prayer of faith will move the arm of God. [Cf: ST 09-04-79 para. 15] p. 95, Para. 5, [1879MS].

A great work is before us. We need the help of every one. The cause will need not only money but earnest workers. We believe that the time has fully come when the work should be enlarged and extended on the Pacific coast. The men who work for God in faith, willing to endure,

and suffer toil, privation, and reproach, will be the very men whom God will accept, and make powerful to do his great work. We shall not be stinted for means if we will only work, trusting and believing in God. [Cf: ST 09-04-79 para. 16] p. 96, Para. 1, [1879MS].

Missionaries are wanted to carry the message of warning to other lands. God will accept of men who have devoted hearts, whom he can teach, and impress, and polish, by his own divine hand. God will require personal service at the hands of every one to whom he entrusts his truth. Not one is excused. Some may feel that if they give their substance they are excused from personal efforts. But God forbid that they should deceive themselves in this. Gifts of means do not meet the requirement of God, for the duty is but half done. He will accept nothing short of yourselves. You must work to save souls. All will not be called to go to foreign missions, but you may be missionaries at home in your own families and in your neighborhoods. There is work for you to do for God that you do not see and do not feel, because you have not wanted to see, and know, and do, because your worldly interests and your arrangements in business would be interrupted. [Cf: ST 09-04-79 para. 17] p. 96, Para. 2, [1879MS].

Christ called fishermen from their nets to do his work, and they left them and followed him. He called Matthew, a publican, from his business to follow him, and he obeyed the invitation joyfully. He may call men from their farms, from their merchandise, and from their various trades, and send them forth to warn the world. [Cf: ST 09-04-79 para. 18] p. 96, Para. 3, [1879MS].

With the love of Christ in the heart, Christians will work. All who have made a profession of Christ have virtually pledged themselves to preach the gospel of salvation to sinners. Some may never be required to stand in the pulpit; but there are many ways to preach Christ. By deeds, by a godly, consistent life, and by letting our light shine forth to others, we may preach Christ. In acts of self-denial for others' good, and showing a love for precious souls that is paramount to love for riches or earthly enjoyment, we may preach Christ. [Cf: ST 09-04-79 para. 19] p. 96, Para. 4, [1879MS].

In doing the works of Christ, the Christian worker will become strong in spiritual strength. God is a present help in every time of need. Those who work for the salvation of souls feel their inefficiency and lack of heavenly wisdom, and in their emergency they flee to their tower of strength, and God meets their necessities, and they are obtaining a valuable experience. They are gaining spiritual strength, and growing in the knowledge of the truth. They are not spiritual dwarfs, or bodies of death; but are shining lights, gathering daily strength from God, and conferring blessings upon others. By Mrs. E. G. White. [Cf: ST 09-04-79 para. 20] p. 96, Para. 5, [1879MS].

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6, 19, 20. [Cf: ST 09-18-79 para. 01] p. 96, Para. 6, [1879MS].

We are not our own. We do not belong to ourselves. But we have been purchased with a dear price. We have cost an immense sum, even the

suffering and death of the Son of God. If we can understand this, and fully realize it, then shall we feel great responsibility resting upon us to keep ourselves in the very best condition of health, that we may render to God perfect service. [Cf: ST 09-18-79 para. 02] p. 97, Para. 1, [1879MS].

But when we take any course which decreases our strength, expends our vitality, beclouds the intellect, and destroys the powers of the mind, we sin against God. In pursuing this course we are not glorifying him in our bodies and spirits which are his; but are committing a great wrong in his sight. [Cf: ST 09-18-79 para. 03] p. 97, Para. 2, [1879MS].

Has Jesus given himself for us? Has this dear price been paid to redeem us? And is it so, that we are not our own? Is it true that all the powers of our being our bodies, our spirits, all that we have, and all we are, belong to God? Is this so? It certainly is. And when we realize this, what obligation does it lay us under to God to preserve ourselves in that condition that we may honor him upon the earth in our bodies and in our spirits which are the Lord's. [Cf: ST 09-18-79 para. 04] p. 97, Para. 3, [1879MS].

We believe without a doubt that Christ is soon coming. This is not a fable to us. It is a reality. We have no doubt, neither have we had a doubt for years, that the doctrines we hold today are present truth, and that we are preparing for the Judgment. We are preparing to meet Him who is to appear in the clouds of heaven with the holy retinue of angels, to escort Him on his way, to give the faithful and the just the finishing touch of immortality. When he comes he is not to cleanse us of our sins. He is not then to remove from us the defects in our characters. He will not then cure us of the infirmities of our tempers and dispositions. He will not do this work then. Before that time this work will all be accomplished, if wrought for us at all. Then those who are holy will be holy still. They are not to be made holy when the Lord comes. Those who have preserved their bodies, and their spirits, in holiness, and in sanctification, and honor, will then receive the finishing touch of immortality. And when he comes, those who are unjust, and unsanctified, and filthy, will remain so forever. There is then no work to be done for them which shall remove their defects, and give them holy characters. The Refiner does not then sit to pursue his refining process, and remove their sins, and their corruption. This is all to be done in these hours of probation. It is now that this work is to be accomplished for us. [Cf: ST 09-18-79 para. 05] p. 97, Para. 4, [1879MS].

We embrace the truth of God with our different organizations, and as we come under the influence of truth, it will accomplish the work for us which is necessary to be accomplished, and give us a moral fitness for the kingdom of glory, and for the society of the heavenly angels. We are now in God's workshop. We are, many of us rough stone from the quarry. As we lay hold upon the truth of God, its influence must affect us. It must elevate us. It must remove from us every imperfection. It must remove from us sins of whatever nature. And it must fit us, that we may be prepared to see the king in his beauty, and finally to unite with the pure and heavenly angels in the kingdom of glory. This work is to be accomplished for us here. Here we are, with these bodies and spirits, which are to be fitted for immortality. [Cf: ST 09-18-79 para.

06] p. 97, Para. 5, [1879MS].

We are in a world that is in opposition to righteousness, holiness, a growth in grace, and to purity of character. Everywhere we look we see deformity and sin. We see corruption. We see defilement on every hand. And what is the work that we are to undertake here just previous to immortality? It is to preserve our bodies holy, our spirits pure, that we may stand forth unstained amid the corruptions teeming around us in these last days. And if this work is to be performed for us, we need to engage in it heartily, and engage in it at once. We want to take hold of the work now. We want to understand it just as it is. Selfishness should not come in here to control us. We want the Spirit of God to have perfect control of us. It should influence us in all our actions. And if we have a right hold on Heaven, a right hold of the power that is from above, we shall feel the sanctifying influence of the Spirit of God upon our hearts. [Cf: ST 09-18-79 para. 07] p. 98, Para. 1, [1879MS].

When we have tried to present to the people the health reform, and have spoken of the importance of their eating, and drinking, and in all that they do, to do it to the glory of God, many, by their actions, have said, "It is nobody's business whether I eat this or that. Whatever we do we are to bear the consequences ourselves." Dear friends, you are greatly mistaken. You are not the only sufferers from a wrong course. The society you are in bears the consequences of your wrongs, in a great degree, as well as yourselves. If you are suffering from your intemperance in eating or in drinking, we that are around you, or associated with you, are affected by your infirmities. We have to suffer on account of the course you pursue, which is wrong. If it has an influence to lessen your powers of mind or body, we are affected by it. We have to feel it. When in your society, instead of your having a buoyancy of spirit, you are gloomy, and cast a shadow upon the spirits of all around you. If we are sad, and depressed, and in trouble, you could, if in right conditions of health, have a clear brain to show us the way out, and speak a comforting word to us. If your brain is so benumbed by your wrong course of living that you cannot give us the right counsel, do we not meet with a loss? Does not your influence seriously affect us? We may have a good degree of confidence in our own judgment, yet we want to have counsellors; for in many counsellors there is safety. We desire that our course should look consistent and proper to those we love, and we wish to seek their counsel, and have them able to give it with a clear brain. But what care we for your judgment, if your brain nerve power has been taxed to the utmost to take care of improper food, or an enormous quantity of even healthful food' placed in your stomachs, and the vitality withdrawn from the brain? What care we for the judgment of such persons? They see through a mass of undigested food. Therefore your course of living affects us. It is impossible for you to pursue any wrong course without others suffering beside yourself. [Cf: ST 09-18-79 para. 08] p. 98, Para. 2, [1879MS].

"Know ye not that they which run in a race run all, but one receiveth the price? So run, that ye may obtain. 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. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but 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." In running the race, in order to obtain that laurel which was considered a special honor, those who engaged in running were temperate in all things. They were temperate, that their muscles, and their brains, and every part of them, should be in the very best condition to run. If they were not temperate, they would not have that elasticity that they would have if they were temperate in all things. If temperate, they could run that race successfully. They were more sure of receiving the crown. But notwithstanding all their efforts in the direction of temperance, and to subject themselves to a careful diet, in order to be in the best condition, yet they only ran at a venture. They might do the very best they could, and yet after all not receive the token of honor; for another might be a little in advance of them, and take the prize. One only received the prize. But we can all run in the heavenly race, and all receive the prize. It is not an uncertainty. It is not to run at a risk. We must put on the heavenly graces, with the eye directed upward to the crown of immortality, keeping the Pattern ever before us. He was a Man of sorrows, and acquainted with grief. The self-denying life of our divine Lord we are to keep constantly in view. His life of poverty, humbleness, and self-denial, we must not forget. And then as we seek to imitate him, keeping our eye upon the mark of the prize, we can run this race with certainty, knowing that if we do the very best we can we shall certainly secure the prize. Men ran to obtain a corruptible crown, one that would perish in a day. All this self-denial practiced by those who ran these races was to obtain a corruptible crown, which was only a token of honor from mortals here. [Cf: ST 09-18-79 para. 09] p. 98, Para. 3, [1879MS].

But we are to run the race, at the end of which is a crown of immortality and everlasting life. Yes, a far more exceeding and eternal weight of glory will be awarded to us as the prize when the race is run. "We," says the apostle, "an incorruptible." And if they could be temperate in all things, who engaged in this race here upon earth for a temporal crown, cannot we be temperate in all things, who have in view an incorruptible crown, an eternal weight of glory, and a life which measures with the life of God? When we have this great inducement before us, cannot we run, with patience, this race that is set before us, looking unto Jesus the author and finisher of our faith? He has pointed out the way for us. He has marked it for us by his own footsteps all the way along. It is the path that he traveled. You may, with Christ, experience the self-denial, and the suffering, and walk in this pathway imprinted by his own blood. [Cf: ST 09-18-79 para. 10] p. 99, Para. 1, [1879MS].

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection." There is work to do here, for every man, woman, and child. Satan is constantly at work, that he may have control of your bodies and spirits. But Christ has bought you, and you are his property. And now it is for you to work in union with Christ, in union with the holy angels that minister unto you. It is for you to keep the body under, and bring it into subjection. Unless you do this, you will certainly lose everlasting life, and the crown of immortality. [Cf: ST 09-18-79 para. 11] p. 99, Para. 2, [1879MS].

And yet some will say, "What business is it to anybody what I eat? or what I drink?" I have shown you what relation your course has to

others. You have seen that it has much to do with the influence you exert in your families. It has to do with your manner of acting. It has much to do with moulding the characters of your children. [Cf: ST 09-18-79 para. 12] p. 99, Para. 3, [1879MS].

As I said before, it is a corrupted age in which we live. It is a time when Satan seems to have almost complete control of minds that are not fully consecrated to God. Therefore there is a very great responsibility resting upon parents and guardians who have children to bring up. Parents have taken the responsibility of bringing these children into existence. And what now is their duty? Is it to let them come up just as they may? and just as they will? Let me tell you, a weight of responsibility rests upon these parents. Whether you eat, or whether you drink, or whatever you do, do all to the glory of God. Do you do this when you are preparing food for the table, and when you place it upon your tables, and call your family to partake of it? Are you placing only the food before these children that you know will make the very best blood? Is it that food that will preserve their systems in the least feverish condition? Is it that which will place them in the very best relation to life and health? Is this the food that you are studying to place before your children? Or are you careless and reckless of their future good? and provide for them unhealthful, stimulating, irritating food? Let me tell you that the children from their very birth are born to evil. Satan seems to have control of them. He seems to take possession of their young minds, and they are corrupted. Why do fathers and mothers act as though a lethargy was upon them? They do not mistrust that Satan is sowing evil seed in their families. They are as blind, and careless, and reckless, in regard to these things as it is possible for them to be. Why do they not awake, and study these things? Why are they not reading up? Says the apostle, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience," etc. Here is work resting upon every one who professes to follow Jesus Christ.-- *From Report of an Address.* By Mrs. E. G. White. [Cf: ST 09-18-79 para. 13] p. 99, Para. 4, [1879MS].

Jesus stopped at the house of Lazarus in Bethany. He was on his way from Jericho to attend the feast of the passover at Jerusalem, and chose this retreat for rest and refreshment. Crowds of people passed on to the city, bearing the tidings that Jesus was on his way to the feast, and that he would rest over the Sabbath at Bethany. This information was received with great enthusiasm by the people; for the news had spread everywhere of the wonderful works wrought by Jesus, the last and most astonishing of which was the resurrection of Lazarus from the dead. Many flocked to Bethany, some from curiosity to see one who had been raised from the dead, and others because their hearts were in sympathy with Jesus, and they longed to look upon his face and hear his blessed words. [Cf: ST 10-09-79 para. 01] p. 100, Para. 1, [1879MS].

They returned with reports that increased the excitement of the multitude. All were anxious to see and hear Jesus, whose fame as a prophet had spread over all the land. There was a general buzz of inquiry as to who the wonderful Teacher was, from whence he had come, if Lazarus who had been raised from the dead would accompany him to Jerusalem, and if it was likely that the great prophet would be crowned king at the feast. The attention of the people was entirely engrossed in the subject of Jesus and his wondrous works. The priests and rulers

saw that they were losing their hold upon the minds of the people, and their rage against Jesus was increased; they could hardly wait for him to come and give them the desired opportunity of gratifying their revenge and removing him forever from their way. As the time passed, they became excited and restless, fearing that after all Jesus might not come to Jerusalem. They were fearful that he had read their purposes against him, and would therefore remain away. They remembered how often he had divined their thoughts, exposed their hidden motives, and baffled their murderous designs. They could illy conceal their anxiety, and questioned among themselves, "What think ye, that he will not come to the feast?" [Cf: ST 10-09-79 para. 02] p. 100, Para. 2, [1879MS].

A hasty council of the priests and Pharisees was called to determine how to proceed with regard to Jesus, in view of the excitement and enthusiasm of the people on his account. They decided that it would be dangerous to seize upon him openly on any pretext, for since the raising of Lazarus the sympathies of the people were greatly in favor of Jesus. So they determined to use craft and take him secretly, avoiding all uproar or interference, carry on the mockery of a trial as quietly as possible, and trust to the fickle tide of public opinion to set in their favor when it was known that Jesus was condemned to death. [Cf: ST 10-09-79 para. 03] p. 100, Para. 3, [1879MS].

But another consideration came up: If they should execute Jesus, and Lazarus should remain as a witness of his miraculous power to raise from the dead, the very fact that a man existed who had been four days in the grave, and whose body had begun to decay, yet had been called to life and health by a word from Jesus, would sooner or later create a reaction and bring disaster upon themselves for sacrificing the life of Him who could perform such a miracle for the benefit of humanity. They therefore decided that Lazarus must also die. They felt that if the people were to lose confidence in their rulers, the national power would be destroyed. [Cf: ST 10-09-79 para. 04] p. 100, Para. 4, [1879MS].

To such lengths do envy and bitter prejudice lead their slaves. In rejecting Christ, the Pharisees placed themselves where darkness and superstition closed around them, until, continually increasing in hatred and unbelief, they were ready to imbrue their hands in blood to accomplish their unholy ends, and would even take the life of one whom Infinite power had rescued from the grave. They placed themselves where no power, human or divine, could reach them; they sinned against the Holy Spirit, and God had no reserve power to meet their case. Their rebellion against Christ was settled and determined; he was a stumblingblock and a rock of offense to them; they would not have this man Jesus to reign over them. While all this plotting was going on at Jerusalem, Jesus was quietly resting from his labors at the house of Lazarus. Simon of Bethany, whom Jesus had healed of leprosy, wishing to show his Master special honor, made a supper and invited him and his friends as guests. The Saviour sat at the table, with Simon, whom he had cured of a loathsome disease, on one side, and Lazarus, whom he had raised from the dead, on the other. Martha served at the table, but Mary was earnestly listening to every word that fell from the lips of Jesus. She saw that he was sad; she knew that immediately after raising her brother from the dead, he was obliged to seclude himself in order to escape the persecution of the leading Jews. As she looked upon her

brother in the strength of perfect health, her heart went out in gratitude to Jesus who had restored him to her from the grave. [Cf: ST 10-09-79 para. 05] p. 100, Para. 5, [1879MS].

Jesus in his mercy had pardoned the sins of Mary, which had been many and grievous, and her heart was full of love for her Saviour. She had often heard him speak of his approaching death, and she was grieved that he should meet so cruel a fate. At great personal sacrifice she had purchased an alabaster box of precious ointment with which to anoint the body of Jesus at his death. But she now heard many express an opinion that he would be elevated to kingly authority when he went to Jerusalem, and she was only too ready to believe that it would be so. She rejoiced that her Saviour would no longer be despised and rejected, and obliged to flee for his life. In her love and gratitude she wished to be the first to do him honor, and, seeking to avoid observation, anointed his head and feet with the precious ointment, and then wiped his feet with her long, flowing hair. [Cf: ST 10-09-79 para. 06] p. 101, Para. 1, [1879MS].

Her movements had been unobserved by the others, but the odor filled the house with its fragrance and published her act to all present. Some of the disciples manifested displeasure at this act, and Judas boldly expressed his disapprobation at such a wasteful extravagance. Simon the host, who was a Pharisee, was influenced by the words of Judas, and his heart filled with unbelief. He also thought that Jesus should hold no communication with Mary because of her past life. Judas, the prime instigator of this disaffection among those who sat at the table, was a stranger to the deep devotion and homage which actuated Mary to her deed of love. He had been appointed treasurer of the united funds of the disciples, and had dishonestly appropriated to himself means which were designed for the service of God. [Cf: ST 10-09-79 para. 07] p. 101, Para. 2, [1879MS].

He had indulged a spirit of avarice until it had overpowered every good trait in his character. This act of Mary was in such marked contrast with his selfishness that he was ashamed of his avarice, and sought to attribute his objection to her gift, to a worthier motive. Turning to the disciples he asked, "Why was not this ointment sold for three hundred pence, and given to the poor?" Thus he sought to hide his covetousness under apparent sympathy for the poor, when, in reality, he cared nothing for them. [Cf: ST 10-09-79 para. 08] p. 101, Para. 3, [1879MS].

He longed to have the avails of the expensive ointment in his own hands to apply to his own selfish purposes. By his professed sympathy for the poor he deceived his fellow disciples, and by his artful insinuations caused them to look distrustfully upon the devotion of Mary. Whispered hints of prodigality passed round the table: "To what purpose is this waste? for this ointment might have been sold for much, and given to the poor." Mary was abashed as the eyes of the disciples were bent sternly and reproachfully upon her. She felt that her deed of devotion must have been wrong, and tremblingly expected Jesus to condemn it also. [Cf: ST 10-09-79 para. 09] p. 101, Para. 4, [1879MS].

But the Saviour had observed all that had transpired, and knew the motives of all who were there assembled. He read the object of Mary in her costly offering. Though she had been very sinful, her repentance

was sincere, and Jesus, while reproving her guilt, had pitied her weakness and forgiven her. Mary's heart was filled with gratitude at the compassion of Jesus. Seven times she had heard his stern rebuke to the demons which then controlled her heart and mind, and she had listened to his strong cries to his Father in her behalf. She knew how offensive everything impure was to the unsullied mind of Christ, and she overcame her sin in the strength of her Saviour. She was transformed, a partaker of the divine nature. [Cf: ST 10-09-79 para. 10] p. 101, Para. 5, [1879MS].

Mary had offered her gift in the grateful homage of her heart, and Jesus explained her motive and vindicated her deed. "Let her alone," he said. "Why," he asked, "trouble ye the woman? for she hath wrought a good work upon me." He justified her work to all present as evincing her gratitude to him for lifting her from a life of shame to one of purity, and teaching her to believe in him. Said he, "Against the day of my burying hath she kept this." The ointment so sacredly kept to anoint the dead body of her Lord she had poured upon his head in the belief that he was about to be lifted to a throne in Jerusalem. Jesus might have pointed out Judas to the disciples as the cause of such severe judgment being passed on Mary. He might have revealed to them the hypocrisy of his character; he might have made known his utter want of feeling for the poor, and his embezzlement of money appropriated to their relief. He could have raised their indignation against him for his oppression of the widow, the orphan, and the hireling; but he refrained from exposing the true character of Judas. He reproached him not, and thus avoided giving him an excuse for his future perfidy. [Cf: ST 10-09-79 para. 11] p. 102, Para. 1, [1879MS].

But he rebuked the disciples, saying, "Ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could. She is come aforehand to anoint my body to the burying. Verily, I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Jesus, looking into the future, spoke with certainty concerning his gospel: That it was to be preached throughout the whole world. Kingdoms would rise and fall; the names of monarchs and conquerors would be forgotten; but the memory of this woman's deed would be immortalized upon the pages of sacred history. [Cf: ST 10-09-79 para. 12] p. 102, Para. 2, [1879MS].

Had the disciples rightly appreciated the exalted character of their Master, they would have considered no sacrifice too costly to offer to the Son of God. The wise men of the East understood more definitely his true position, and the honor due him, than his own followers, who had received his instruction and beheld his mighty miracles. They brought precious gifts to the Saviour, and bent in homage before him, while he was but a babe, and cradled in a manger. [Cf: ST 10-09-79 para. 13] p. 102, Para. 3, [1879MS].

The look which Jesus cast upon the selfish Judas convinced him that the Master penetrated his hypocrisy and read his base, contemptible character. He was stirred with resentment. His heart burned with envy that Jesus should be the recipient of an offering suitable to the monarchs of earth. He went directly from that supper to the chief priests, and agreed to betray him into their hands. The priests were greatly rejoiced at this, and "they covenanted with him for thirty

pieces of silver, and from that time he sought opportunity to betray him." [Cf: ST 10-09-79 para. 14] p. 102, Para. 4, [1879MS].

In the case of Judas we see the fearful result of covetousness and unholy anger. He begrudged the offering made to Jesus, and although not personally rebuked, he was irritated to combine revenge with his avarice, and sell his Lord for a few pieces of silver. Mary showed how highly she prized the Saviour when she accounted the most precious gift none too costly for him; but Judas valued Jesus at the price for which he sold him; his niggardly soul balanced the life of the Son of God against a paltry sum of money. The same cold, calculating spirit is manifested by many who profess Christ today. Their offerings to his cause are grudgingly bestowed or withheld altogether under various plausible excuses. A pretense of wide philanthropy, unlimited by church or creed, is not unfrequently one of them, and they plead, like Judas, It is better to give it to the poor. But the true Christian shows his faith by investing in the cause of truth; he is known by his works, for "faith without works is dead." [Cf: ST 10-09-79 para. 15] p. 102, Para. 5, [1879MS].

Jesus read Simon's heart, and knew how he had been influenced by the insinuations of Judas, and that he had questioned in his mind, saying, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." When Judas had left the house, Jesus turned to his host and said, "Simon, I have somewhat to say unto thee." Simon replied, "Master, say on." Then Jesus proceeded to speak a parable, which illustrated the contrast between the gratitude of his host, who had been healed of the leprosy, and that of Mary, whose sins had been pardoned. Said he, "There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?" [Cf: ST 10-09-79 para. 16] p. 103, Para. 1, [1879MS].

Simon did not discern the application which Jesus designed to make, but he answered him, "I suppose that he to whom he forgave most." Jesus replied, "Thou hast rightly judged." This answer condemned Simon. He had been a great sinner, and also a loathsome leper, avoided by all. He had come to Jesus piteously imploring his help, and He who never turned a deaf ear to human woe, had cleansed him from sin and from the terrible disease that was upon him. Simon was humbled, but he had been a proud Pharisee, and he did not look upon himself as being so great a sinner as he really was, and he had now become self-sufficient and lifted up in his own estimation. He had exalted himself as far superior to the poor woman who anointed the feet of her Lord. In entertaining Jesus at his house, he thought he was paying him marked respect; but the Saviour was lowered in his estimation when he permitted the devotion of Mary, who had been so great a sinner. He overlooked the miracle which Jesus had wrought upon him in saving him from a living death, and coldly reasoned with himself if Jesus could be the Messiah, and yet stoop to receive the gift of this woman. He thought that if he were the Christ, he would know that a sinner had approached him and repel her. He did not realize that he himself had been a greater sinner than she, and that Christ had forgiven him as well as Mary. He was ready to doubt the divine character of his Master because he imagined that he detected in him a want of discernment. [Cf: ST 10-09-79 para. 17] p. 103, Para. 2, [1879MS].

On the other hand, Mary was thoroughly penitent and humbled because of her sins. In her gratitude for his pardoning mercy she was ready to sacrifice all for Jesus, and no doubt as to his divine power troubled her mind for a moment. It was not the comparative degrees of obligation which should be felt by the two persons, which Jesus designed to illustrate by this parable, for both were unable to cancel their debt of gratitude; but he took Simon on his own ground, as feeling himself more righteous than the woman, and showed him that though the sins which had been forgiven him were great, he had not repaid his Benefactor with that respect and love which casts out all unbelief. His sense of obligation to his Saviour was small, while Mary, prizing the gift of mercy bestowed upon her, was filled with gratitude and love. [Cf: ST 10-09-79 para. 18] p. 103, Para. 3, [1879MS].

Jesus drew the contrast sharply between the two. Said he: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment." [Cf: ST 10-09-79 para. 19] p. 103, Para. 4, [1879MS].

The proud Pharisee had considered that he had sufficiently honored Jesus by inviting him to his house; and in his self-confidence had neglected to show him the proper regard due to so exalted a guest, and to one who had wrought upon him a miracle of mercy. Jesus encouraged acts of heart felt courtesy, and the woman, whose gratitude and love was expressed in her act of attention, was highly commended by the Saviour: "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little." [Cf: ST 10-09-79 para. 20] p. 104, Para. 1, [1879MS].

Simon's eyes were opened to his neglect and unbelief. He was touched by the kindness of Jesus in not openly rebuking him before all the guests. He perceived that Jesus did not wish to exhibit his guilt and his want of gratitude to others, but desired to convince his mind by a true statement of his case, and to subdue his heart by pitying kindness. Stern denunciation would have closed the heart of Simon against repentance; but patient admonition convinced him of his error and won his heart. He saw the magnitude of the debt which he owed his Lord, and became a humble, self-sacrificing man. [Cf: ST 10-09-79 para. 21] p. 104, Para. 2, [1879MS].

When we realize the full debt of obligation to our Saviour, we are united to him by closer bonds, and our love will be expressed in all our acts. Jesus will remember every good work done by his children. The self-sacrificing and benevolent will live in his memory and be rewarded. No act of devotion to his cause will be forgotten by him. There is no sacrifice too costly to be offered on the altar of our faith. By Mrs. E. G. White. [Cf: ST 10-09-79 para. 22] p. 104, Para. 3, [1879MS].

The mission of Christ brought him to Capernaum. When the news spread abroad that Jesus was a guest at the house of Peter, men, women, and children flocked from every direction to hear the wonderful Teacher. There was a man in the vicinity who was reduced to utter helplessness

by the incurable disease of palsy. He had given up all hope of recovery. But his friends and relatives had heard the gracious instruction of Jesus; they had witnessed his wonderful miracles; they saw that he turned none away, that even the loathsome lepers found access to his presence, and were healed, and they began to hope that the paralytic might be relieved if he could be brought under the notice of Jesus. [Cf: ST 10-16-79 para. 01] p. 104, Para. 4, [1879MS].

They tried to encourage the sufferer, telling him of the miraculous power of Jesus to cure every malady, of the words of mercy he had spoken to the despairing, and of those who are set free from the power of Satan by a word of his sublime authority. As the palsied man listened to the good tidings, hope revived in his heart that he might be relieved of his terrible infirmity. He longed to see Jesus and place himself in his hands. But when he reflected that dissipation had been the main cause of his affliction, hope sank, for he feared that he would not be tolerated in the presence of the pure Physician. He had loved the pleasures of sin, his life had been a transgression of the law of God, and his bodily affliction was the penalty of his crime. [Cf: ST 10-16-79 para. 02] p. 104, Para. 5, [1879MS].

He had long before placed his case in the hands of the Pharisees and doctors, entreating their interest and sympathy, hoping that they would do something to relieve his tortured mind and physical sufferings. But they had looked coldly upon him and pronounced him incurable. They had added to his woe by telling him that he was only suffering the righteous retribution of God for his misdemeanors. It was the custom of the Pharisees to hold themselves aloof from the sick and needy. They held that sickness and distress were always an evidence of God's anger toward the transgressor. Yet frequently these very men, who exalted themselves as holy and enjoying the peculiar favor of God, were more corrupt in heart and life than the poor sufferers whom they condemned. [Cf: ST 10-16-79 para. 03] p. 104, Para. 6, [1879MS].

The palsied man had sunk into despair, seeing no help from any quarter, till news of the miracles of mercy performed by Jesus had aroused hope again in his breast. Yet he feared that he might not be allowed in his presence; he felt that if Jesus would only see him and give him relief of mind by pardoning his sins, he would be content to live or die according to his righteous will. His friends assured him that Jesus had healed others who were in every respect as sinful and helpless as himself, and this encouraged him to believe that his own petition would be granted. [Cf: ST 10-16-79 para. 04] p. 105, Para. 1, [1879MS].

He felt that there was no time to lose; already his wasted flesh was beginning to decay. If anything could be done to arrest mortality, it must be done at once. The despairing cry of the dying man was, Oh that I might come into his presence! His friends were anxious to assist him in gratifying his wish, and several projects were suggested to bring about this result, but none of them seemed feasible. The sick man, although racked with bodily pain, preserved the full strength of his intellect, and he now proposed that his friends should carry him on his bed to Jesus. This they cheerfully undertook to do. [Cf: ST 10-16-79 para. 05] p. 105, Para. 2, [1879MS].

As they approached the dense crowd that had assembled in and about the

house where Jesus was teaching, it seemed doubtful that they could accomplish their purpose. However, they pressed on with their burden, till their passage was completely blocked up and they were obliged to stop before they arrived within hearing of the Saviour's voice. Jesus was within, and, as was customary, his disciples sat near him; for it was most important that they should hear his words, and understand the truths which they were to proclaim by word or pen over all lands and through all ages. [Cf: ST 10-16-79 para. 06] p. 105, Para. 3, [1879MS].

The haughty Pharisees, the doctors and the scribes, were also gathered near with wicked purposes in their hearts, and a desire to confuse and confound the sacred Teacher, that they might accuse him of being an impostor, and condemn him to death. Jealous of his power and wisdom, they concealed their intense hatred, for the purpose of closely watching his words, and calling him out upon various subjects with the hope of surprising him into some contradiction or forbidden heresy that would give them an excuse to prefer charges against him. They were present when Jesus healed the withered hand upon the Sabbath day, and these men, who claimed to enjoy the special favor of God, were filled with madness because he had presumed to do this good work upon the Lord's day. [Cf: ST 10-16-79 para. 07] p. 105, Para. 4, [1879MS].

Outside of these magnates thronged the promiscuous multitude, drawn there from various motives. Some felt an irresistible impulse to hear the words of Jesus, yet dimly comprehended their import. They were eager to catch every syllable of the sacred utterances; and, in many cases, seeds of life lodged in their hearts, to spring up afterward and bear blessed fruit. Others came from wonder and curiosity, or a love of excitement,--the desire to see and hear some new thing. All grades of society were represented there, and many different nationalities. [Cf: ST 10-16-79 para. 08] p. 105, Para. 5, [1879MS].

Through this surging crowd, the bearers of the paralytic seek to push their way; but the attempt is useless. They urge the necessity of their case, in order to prevail upon the people to fall back, but it is of no avail. The sufferings of the invalid are increased by his anxiety, and his friends fear that he will die in this scene of confusion. The sick man gazes about him with inexpressible anguish. Must he relinquish all hope when the longed-for help is so near? He feels that he cannot endure so bitter a disappointment. He suggests that they bear him to the rear of the house, and break through the roof and let him down into the immediate presence of Jesus. [Cf: ST 10-16-79 para. 09] p. 105, Para. 6, [1879MS].

Seeing that it is his only chance of life, and fearing that he cannot live to be taken home, his friends follow his suggestion. The roof is opened, and the sick man is let down at the very feet of Christ. The discourse is interrupted; the Saviour looks upon that mournful countenance, and sees the pleading eyes fixed upon him with a silent entreaty. He understands the case, for it was he who had led the perplexed and doubting spirit to himself. He had come to the world to give hope to the guilty and wretched. John had pointed to him as "the Lamb of God, that taketh away the sin of the world." The divine spirit of Jesus stirred the heart of this poor sinner, and while he was yet at home, had brought conviction to his conscience. He had watched the first glimmer of faith deepen into a belief that Jesus was his only

helper, and had seen it grow stronger with every effort to come into his presence. [Cf: ST 10-16-79 para. 10] p. 106, Para. 1, [1879MS].

The sufferer had wealth, but it could not relieve his soul of guilt, nor remove disease from his body. But divine power attracted him to the Friend of sinners, who alone could relieve him. Jesus acknowledges the faith that is evidenced by the sick man's efforts, under such perplexing difficulties, to reach the presence of his Lord, and lifting up his voice in melodious tones, addressed him: "Son, be of good cheer, thy sins are forgiven thee." The burden of darkness and despair rolls from the sick man's soul; the peace of perfect love and forgiveness rests upon his spirit and shines out upon his countenance. His physical pain is gone, and his whole being is transformed before the eyes of the astonished multitude. The helpless paralytic is healed, the guilty sinner is pardoned! He has now received the evidence he so much desired. Yet not here, but at home, when he had repented of his sins and believed in the power of Jesus to make him whole, had the lifegiving mercies of the Saviour first blessed his longing heart. [Cf: ST 10-16-79 para. 11] p. 106, Para. 2, [1879MS].

The simple faith of the paralytic accepted the words of the Master, as the boon of new life. He preferred no further request, he made no noisy demonstration, but remained in blissful silence too happy for words. The light of Heaven irradiated his countenance, and the people looked with awe upon the scene before them. Christ stood with a serene majesty that lifted him above the dignitaries of the synagogue and the doctors of the law. The Pharisees, the scribes, and the doctors had waited anxiously to see what disposition Jesus would make of this case. They recollected that the sufferer had appealed to them for help, and that they had entrenched themselves in the sanctity of their office and refused him one ray of encouragement. They had even expressed annoyance at being troubled with so disagreeable a matter. They had looked with horror upon his shriveled form, and said, We cannot raise one from the dead; dissolution has already commenced. [Cf: ST 10-16-79 para. 12] p. 106, Para. 3, [1879MS].

Not satisfied with the agony thus inflicted, they had declared that he was suffering the curse of God for his sins. All these things came fresh to their minds when they saw the sick man before them. They also perceived that the people, most of whom were acquainted with these facts, were watching the scene with intense interest and awe. They felt a terrible fear that their own influence would be lost, not only over the multitude present, but also over all who should hear the news of this marvelous event. [Cf: ST 10-16-79 para. 13] p. 106, Para. 4, [1879MS].

These lofty men did not exchange words together, but looking into one another's faces, they read the same thought expressed upon every countenance: Something must be done to arrest the tide of popular sentiment. Jesus had declared that the sins of the paralytic were forgiven. The Pharisees caught at these words as an assumption of infinite power, a blasphemy against God, and conceived that they could present this before the people as a crime worthy of death. They did not express their thoughts, but these worshipers of forms and symbols were saying in their minds, He is a blasphemer! Who can forgive sins but God alone? They were laying hold of the Saviour's words of divine pardon, to use a means by which to accuse him. But Jesus read their thoughts,

and, fixing his reproving glance upon them, beneath which they cowered and drew back, addressed them thus: "Why reason ye these things in your hearts? Whether is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house." [Cf: ST 10-16-79 para. 14] p. 107, Para. 1, [1879MS].

Then he who had been borne to Jesus on a litter, and whose limbs were then useless, rises to his feet with the elasticity and strength of youth. The lifegiving blood bounds through his veins, seeking its natural channels with unerring precision. The lagging human machinery springs into sudden activity, the animating glow of health succeeds the pallor of approaching death. "And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." [Cf: ST 10-16-79 para. 15] p. 107, Para. 2, [1879MS].

Oh! wondrous love of Christ, stooping to heal the guilty and the afflicted! Divinity sorrowing over and soothing the ills of suffering humanity! Oh! marvelous power thus displayed to the children of men! Who can doubt the message of salvation! Who can slight the mercies of a compassionate Redeemer! [Cf: ST 10-16-79 para. 16] p. 107, Para. 3, [1879MS].

The effect of this wonderful miracle upon the people was as if Heaven had opened and revealed the glories of the better world. As the man who had been cured of palsy passed through the crowd, blessing God at every bounding step, and bearing his burden as if it were a feather's weight, the people fell back to give him room, and with awe-struck faces gazed upon him, and whispered softly among themselves, saying, "We have seen strange things today." The Pharisees were dumb with amazement, and overwhelmed with defeat. They saw that here was no opportunity for their prejudice and jealousy to inflame the multitude. The wonderful work wrought upon the man whom they, in their arrogance, had given over to death and the wrath of God, had so impressed the minds of the people that the influence of these leading Jews was, for the time, forgotten. They saw that Christ possessed a power, and claimed it as his own prerogative, which they thought belonged to God alone. The gentle dignity of his manner, united with his miraculous works, was in such marked contrast with their own proud and self-righteous bearing that they were disconcerted and abashed, recognizing, but not confessing, the presence of a Superior Being. [Cf: ST 10-16-79 para. 17] p. 107, Para. 4, [1879MS].

Had the scribes and Pharisees been honest before God, they would have yielded to the conclusive evidence they had witnessed that Jesus was the Promised One of Israel. But they were determined that nothing should convince them of this fact. They were in haughty and determined opposition to this meek and humble Teacher, who came from the workshops of Nazareth, yet by his wonderful works threatened to annihilate their dignity and station. So they yielded in no degree their hatred and malice, but went away to invent new schemes for condemning and silencing the Son of God. [Cf: ST 10-16-79 para. 18] p. 108, Para. 1, [1879MS].

These men had received many and repeated proofs that Jesus was the promised Saviour, but none had been so convincing and unquestioned as this miracle of mercy. Yet the stronger the evidence that was presented to their minds that Jesus had power on earth to forgive sins, as well as to heal the sick, the more they armed themselves with hatred and unbelief, till God left them to the forging of chains that would bind them in hopeless darkness. There was no reserve power to reach hearts so hardened with malice and skepticism. [Cf: ST 10-16-79 para. 19] p. 108, Para. 2, [1879MS].

Many in these days are taking the same course as the unbelieving Jews. God has given them light which they refuse to accept. His Spirit has rebuked them; but they have made his reproofs a stumblingblock in their way, over which they trip and fall. They have rejected his offered mercies, they have scorned to believe his truth, till they are left unrestrained to pursue their downward course. [Cf: ST 10-16-79 para. 20] p. 108, Para. 3, [1879MS].

There was great rejoicing in the home of the healed paralytic, when he came into the midst of his family, carrying with ease the couch upon which he had been slowly borne from their presence but a short time before. They gathered round with tears of joy, scarcely daring to believe their eyes. He stood before them in the full vigor of manhood. Those arms that they had seen lifeless were quick to obey his will; the flesh that had been shrunken and leaden-hued was now fresh and ruddy with health; he walked with a firm, free step; hope was written in every lineament of his countenance; all gloom had disappeared, and an expression of peace and purity had taken the place of the marks of sin and suffering. Glad thanksgivings went up from that house, and God was glorified through his Son, who had restored hope to the hopeless, and strength to the stricken one. This man and his family were ready to lay down their lives for Jesus. No doubt could dim their faith, no unbelief could mar their perfect fealty to Christ, who had brought light into their darkened home. By Mrs. E. G. White. [Cf: ST 10-16-79 para. 21] p. 108, Para. 4, [1879MS].

While Jesus was engaged in teaching, the scribes and Pharisees brought to him a woman whom they accused of the sin of adultery, and said to him, Master, "now Moses in the law commanded us that such should be stoned; but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not." [Cf: ST 10-23-79 para. 01] p. 108, Para. 5, [1879MS].

The scribes and Pharisees had agreed to bring this case before Jesus, thinking that whatever decision he made in regard to it, they would therein find occasion to accuse and condemn him. If he should acquit the woman, they would accuse him of despising the law of Moses, and condemn him on that account; and if he should declare that she was guilty of death, they would accuse him to the Romans as one who was stirring up sedition and assuming authority which alone belonged to them. But Jesus well knew for what purpose this case had been brought to him; he read the secrets of their hearts, and knew the character and life history of every man in his presence. He seemed indifferent to the question of the Pharisees, and while they were talking and pressing about him, he stooped and wrote carelessly with his finger in the sand. [Cf: ST 10-23-79 para. 02] p. 108, Para. 6, [1879MS].

Although doing this without apparent design, Jesus was tracing on the ground, in legible characters, the particular sins of which the woman's accusers were guilty, beginning with the eldest and ending with the youngest. At length the Pharisees became impatient at the indifference of Jesus, and his delay in deciding the question before him, and drew nearer, urging the matter. But as their eyes fell upon the words written in the sand, fear and surprise took possession of them. The people, looking on, saw their countenances suddenly change, and pressed forward to discover what they were regarding with such an expression of astonishment and shame. Many of those who thus gathered round also read the record of hidden sin inscribed against these accusers of another. [Cf: ST 10-23-79 para. 03] p. 109, Para. 1, [1879MS].

Then Jesus "lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground." The accusers saw that Jesus not only knew the secrets of their past sins, but was acquainted with their purpose in bringing this case before him and had in his matchless wisdom defeated their deeply laid scheme. They now became fearful lest Jesus would expose their guilt to all present, and they therefore "being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst." [Cf: ST 10-23-79 para. 04] p. 109, Para. 2, [1879MS].

There was not one of her accusers but was more guilty than the conscience stricken woman who stood trembling with shame before him. After the Pharisees had hastily left the presence of Christ, in their guilty consternation, he arose and looked upon the woman, saying, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee. Go, and sin no more." [Cf: ST 10-23-79 para. 05] p. 109, Para. 3, [1879MS].

Jesus did not palliate sin nor lessen the sense of crime; but he came not to condemn; he came to lead sinners to eternal life. The world looked upon this erring woman as one to be slighted and scorned; but the pure and holy Jesus stooped to address her with words of comfort, encouraging her to reform her life. Instead of to condemn the guilty, his work was to reach into the very depths of human woe and degradation, lift up the debased and sinful, and bid the trembling penitent to "sin no more." When the woman stood before Jesus, cowering under the accusation of the Pharisees and a sense of the enormity of her crime, she knew that her life was trembling in the balance, and that a word from Jesus would add fuel to the indignation of the crowd, so that they would immediately stone her to death. [Cf: ST 10-23-79 para. 06] p. 109, Para. 4, [1879MS].

Her eyes droop before the calm and searching glance of Christ. Stricken with shame, she is unable to look upon that holy countenance. As she thus stands waiting for sentence to be passed upon her, the words fall upon her astonished ears that not only deliver her from her accusers, but send them away convicted of greater crimes than hers. After they are gone, she hears the mournfully solemn words: "Neither do I condemn thee. Go, and sin no more." Her heart melts with penitential grief; and, with gratitude to her Deliverer, she bows at the feet of

Jesus sobbing out in broken accents the emotions of her heart, and confessing her sins with bitter tears. [Cf: ST 10-23-79 para. 07] p. 109, Para. 5, [1879MS].

This was the beginning of a new life to this tempted, fallen soul, a life of purity and peace, devoted to the service of God. In raising this woman to a life of virtue, Jesus performed a greater act than that of healing the most grievous bodily malady; he cured the sickness of the soul which is unto death everlasting. This penitent woman became one of the firmest friends of Jesus. She repaid his forgiveness and compassion, with a self-sacrificing love and worship. Afterward, when she stood sorrow-stricken at the foot of the cross, and saw the dying agony on the face of her Lord, and heard his bitter cry, her soul was pierced afresh; for she knew that this sacrifice was on account of sin; and her responsibility as one whose deep guilt had helped to bring about this anguish of the Son of God, seemed very heavy indeed. She felt that those pangs that pierced the Saviour's frame were for her; the blood that flowed from his wounds was to blot out her record of sin; the groans which escaped from his dying lips were caused by her transgression. Her heart ached with a sorrow past all expression, and she felt that a life of self-abnegating atonement would poorly compensate for the gift of life, purchased for her at such an infinite price. [Cf: ST 10-23-79 para. 08] p. 110, Para. 1, [1879MS].

In his act of pardoning, and encouraging this fallen woman to live a better life, the character of Jesus shines forth in the beauty of a perfect righteousness. Knowing not the taint of sin himself, he pities the weakness of the erring one, and reaches to her a helping hand. The self-righteous and hypocritical Pharisees denounce, and the tumultuous crowd is ready to stone and slay, and the trembling victim waits for death--Jesus, the Friend of sinners, bids her, "Go and sin no more." [Cf: ST 10-23-79 para. 09] p. 110, Para. 2, [1879MS].

It is not the true follower of Christ who turns from the erring with cold, averted eyes, leaving them unrestrained to pursue their downward course. Christian charity is slow to censure, quick to detect penitence, ready to forgive, to encourage, to set the wanderer in the path of virtue, and stay his feet therein. [Cf: ST 10-23-79 para. 10] p. 110, Para. 3, [1879MS].

The wisdom displayed by Jesus on this occasion, in defending himself against the designs of his enemies, and the evidence which he gave them that he knew the hidden secrets of their lives, the conviction that he pressed home upon the guilty consciences of the very men who were seeking to destroy him, were sufficient evidence of his divine character. Jesus also taught another important lesson in this scene: That those who are ever forward to accuse others, quick to detect them in wrong, and zealous that they should be brought to justice, are often guiltier in their own lives than those whom they accuse. Many who beheld the whole scene were led to compare the pardoning compassion of Jesus with the unrelenting spirit of the Pharisees, to whom mercy was a stranger; and they turned to the pitying Saviour as unto one who would lead the repentant sinner into peace and security. [Cf: ST 10-23-79 para. 11] p. 110, Para. 4, [1879MS].

"Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have

the light of life." Jesus had represented himself, in his relation to fallen man, as a fountain of living water, to which all who thirst may come and drink. The brilliant lights in the temple illuminated all Jerusalem, and he now used these lights to represent his relation to the world. In clear and thrilling tones he declared: "I am the light of the world." As the radiant lamps of the temple lit up the whole city, so Christ, the source of spiritual light, illuminated the darkness of a world lying in sin. His manner was so impressive, and his words carried with them such a weight of truth, that many were there convicted that he was indeed the Son of God. But the Pharisees, ever ready to contradict him, accused him of egotism, saying, "Thou bearest record of thyself; thy record is not true." Jesus, answering their objections, asserted again his divine commission:-- [Cf: ST 10-23-79 para. 12] p. 110, Para. 5, [1879MS].

"Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I came and whither I go." They were ignorant of his divine character and mission because they had not searched the prophecies concerning the Messiah, as it was their privilege and duty to do. They had no connection with God and Heaven, and therefore did not comprehend the work of the Saviour of the world, and, though they had received the most convincing evidence that Jesus was the Saviour, yet they refused to open their minds to understand. At first they had set their hearts against him, and refused to believe the strongest proof of his divinity, and, as a consequence, their hearts had grown harder until they were determined not to believe nor accept him. [Cf: ST 10-23-79 para. 13] p. 111, Para. 1, [1879MS].

"Ye judge after the flesh; I judge no man. And yet, if I judge, my judgment is true; for I am not alone, but I and the Father that sent me." Thus he declared that he was sent of God, to do his work. He had not consulted with priests nor rulers as to the course he was to pursue; for his commission was from the highest authority, even the Creator of the universe. Jesus, in his sacred office, had taught the people, had relieved suffering, had forgiven sin, and had cleansed the temple, which was his Father's house, and driven out its desecrators from its sacred portals; he had condemned the hypocritical lives of the Pharisees, and reproved their hidden sins; and in all this he had acted under the instruction of his Heavenly Father. For this reason they hated him and sought to kill him. Jesus declared to them: "Ye are from beneath; I am from above. Ye are of this world; I am not of this world." [Cf: ST 10-23-79 para. 14] p. 111, Para. 2, [1879MS].

"When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me." "And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him." These words were spoken with thrilling power, and, for the time, closed the lips of the Pharisees, and caused many of those who listened with attentive minds to unite with Jesus, believing him to be the Son of God. To these believing ones he said, "If ye continue in my word, then ye are my disciples indeed. And ye shall know the truth, and the truth shall make you free." But to the Pharisees who rejected him, and who hardened their hearts against him, he declared: "I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come." [Cf: ST 10-23-79 para. 15] p. 111, Para. 3, [1879MS].

But the Pharisees took up his words, addressed to those who believed, and commented upon them, saying, "We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free:" Jesus looked upon these men,--the slaves of unbelief and bitter malice, whose thoughts were bent upon revenge,--and answered them, "Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin." They were in the worst of bondage, ruled by the spirit of evil. Jesus declared to them that if they were the true children of Abraham, and lived in obedience to God, they would not seek to kill one who was speaking the truth that was given him of God. This was not doing the works of Abraham, whom they claimed as their father. [Cf: ST 10-23-79 para. 16] p. 111, Para. 4, [1879MS].

Jesus, with startling emphasis, denied that the Jews were following the example of Abraham. Said he, "Ye do the deeds of your father." The Pharisees, partly comprehending his meaning, said, "We be not born of fornication; we have one Father, even God." But Jesus answered them: "If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me." The Pharisees had turned from God, and refused to recognize his Son. If their minds had been open to the love of God, they would have acknowledged the Saviour who was sent to the world by him. Jesus boldly revealed their desperate condition:-- [Cf: ST 10-23-79 para. 17] p. 111, Para. 5, [1879MS].

"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. And because I tell you the truth, ye believe me not." These words were spoken with sorrowful pathos, as Jesus realized the terrible condition into which these men had fallen. But his enemies heard him with uncontrollable anger; although his majestic bearing, and the mighty weight of the truths he uttered, held them powerless. Jesus continued to draw the sharp contrast between their position and that of Abraham, whose children they claimed to be:-- [Cf: ST 10-23-79 para. 18] p. 112, Para. 1, [1879MS].

"Your father Abraham rejoiced to see my day; and he saw it, and was glad." The Jews listened incredulously to this assertion, and said, sneeringly, "Thou art not yet fifty years old, and hast thou seen Abraham:" Jesus, with a lofty dignity that sent a thrill of conviction through their guilty souls, answered, "Verily, verily, I say unto you, Before Abraham was, I am." For a moment, silence fell upon all the people, as the grand and awful import of these words dawned upon their minds. But the Pharisees, speedily recovering from the influence of his words, and fearing their effect upon the people, commenced to create an uproar, railing at him as a blasphemer. "Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." By Mrs. E. G. White. [Cf: ST 10-23-79 para. 19] p. 112, Para. 2, [1879MS].

[The following is from a letter written by Sister White, Oct. 8:-- Our campmeeting at Rochester, Ind., is now ended. We came upon the ground in an exhausted condition, took cold from dampness gathered in the tent, which caused us to labor with great difficulty through the meeting. But this has been a good meeting, and very profitable for

Indiana. I felt the burden of urging upon the people the necessity of obtaining an individual experience in the things of God, that their spiritual prosperity depended upon close and constant connection with him. [Cf: ST 10-23-79 para. 01] p. 112, Para. 3, [1879MS].

Many were so absorbed in the cares of this life, they were neglecting their higher interests. I felt the danger of this people and the Lord gave me a special testimony for them. Sabbath there was deep feeling in the meeting; quite a number came, forward for prayers, several who were making their first move on the Lords side. After prayer was offered for these, they repaired in small companies to several tents, and a minister was chosen for each tent where they were gathered, and the work was carried forward that had begun in the large tent. These meetings were characterized by deep feeling. Several stated that they came to the meeting prejudiced, but they were going home to keep the Sabbath and unite with this people. [Cf: ST 10-23-79 para. 02] p. 112, Para. 4, [1879MS].

The attendance on Sunday was good. The congregation seemed to be of the best class of society, and listened with attention. [Cf: ST 10-23-79 para. 03] p. 112, Para. 5, [1879MS].

Monday at five o'clock, by the call of the bell, we assembled under the tent. During the night I had been so burdened that I could not sleep, and spent these wakeful hours in pleading with God in my own behalf, and in behalf of the ministers of the Indiana Conference. I had the assurance that God would reveal himself to us, and give us help in our time of need. The Lord strengthened me to bear the testimony he had given me, to the ministers in particular. [Cf: ST 10-23-79 para. 04] p. 112, Para. 6, [1879MS].

The false theory of sanctification had threatened not only the unity and harmony of families, but the peace and prosperity of the church. Upon this subject I had a special testimony to bear. [Cf: ST 10-23-79 para. 05] p. 113, Para. 1, [1879MS].

This false sanctification is most dangerous and deceptive in its influence upon all who accept it. A peculiar atmosphere surrounds them, an influence which, when brought in contact with others, if not discerned, is breathed in unconsciously by the receiver. This atmosphere is charged with poison which is death to spirituality. There are no snares of Satan more hard to be discerned and defined, and souls be rescued from, than this delusion. [Cf: ST 10-23-79 para. 06] p. 113, Para. 2, [1879MS].

Those who accept this bogus sanctification do not hesitate to draw away from the body and set themselves up as criteria. They claim that the Lord is leading them, and do not seek counsel of the church, but move out independently, deceived in themselves and deceiving others. The poison of this so-called sanctification is inhaled, and the atmosphere, apparently so balmy, is intoxicating and destructive to those who are charmed with it. Each individual will have an independence of his own, claiming to be taught of God; therefore no one must get in their way or interfere with their course of action. This is as Satan would have it. The voice of the church, God's delegated power upon earth, is set aside and despised. These professedly sanctified ones are filled with vain conceit, and with presumption move on in

their own wisdom, exhorting others to come up to the exalted standard of themselves. They disregard the teachings and prayer of Christ that his disciples may be one as he was one with the Father, "that the world may believe that thou hast sent me." The unity and oneness of the church was to be the living epistle, known and read of all men. The world was to see in their harmony and love for each other the life of Christ exemplified. [Cf: ST 10-23-79 para. 07] p. 113, Para. 3, [1879MS].

Individuals who will strike out upon some new light and some new truth, independent of the body, are pursuing a course directly contrary to the word of God. If they have any influence over others, it is to disaffect them and lead them away from the watchcare, counsel, and strength of the body. And the very ones who claim sanctification, have in their hearts insubordination, pride, envy, jealousy, and evil surmising of their brethren. They sit as judges upon the life and character of their brethren. These are the fruits generally to be found growing upon the tree of false sanctification. This class have graduated. They suppose they have come to the knowledge of the truth. If they attend campmeetings, they will think they are so far ahead of the servants of God who labor in the meetings that they cannot learn anything, therefore the word or message of instruction God gives his servants for the people is not for them. They will generally be found drawing one or two away, holding them in conversation, imparting to them the great light they suppose they have; and thus some are deprived of hearing the message of God to the people. These self deceived men are drawing away souls from the body, scattering from Christ, and bringing in dissension and division. Individual experience is set above the authority of the church, and their example leads others whom they deceive to regard lightly the voice of counsel and admonition of the church. This course has worked the ruin of very many souls in every age of the world. As children in the family of God we need the wisdom and experience of matured Christians to direct, to encourage, and to defend us in times of danger, and to lead on to constant growth in grace, and to seek daily attainments in the knowledge of the truth and true holiness. [Cf: ST 10-23-79 para. 08] p. 113, Para. 4, [1879MS].

In the ministry of Christ and his apostles, those who were converted to the truth were brought into church relationship; and every stray, lost sheep that was found, was brought to the fold of the church, that under the direction of the Master, through the undershepherds, they might go in and out and find pasture. God has instituted his church and delegated to it his authority and power. He has given it the inspired oracles, provided it with pastors and teachers to carry forward his work on the earth when he should leave it. At a later date, when the church was weakened by its individual members being led into errors, and spiritual life was chilled and palsied by backslidings, the inspired apostle exclaimed, "I am jealous over you with a godly jealousy." "But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds be corrupted from the simplicity that is in Christ." Nothing is so demoralizing, so enfeebling to the church, as to have her individual members obtain a burden upon this false sanctification, which leads them away from the simplicity of the gospel of Christ. Satan always leads this class away from the church, and leads them to regard the church far behind them in spirituality and experience. The power and glory of God is revealed in his church. Here God gives the blessings of his grace. Here he reveals the mysteries of

his will. [Cf: ST 10-23-79 para. 09] p. 114, Para. 1, [1879MS].

There have been and always will be tares among the wheat, the foolish virgins with the wise, those who have no oil in their vessels with their lamps. There was a covetous Judas in the church Christ formed on earth, and there will be Judases in the church in every stage of her history. But because there are such, it does not do away with the fact that God has a church. There were murmurers, envious and jealous ones in the tribes of Israel, journeying to the promised Canaan; but, notwithstanding, God led them by a pillar of cloud by day and a pillar of fire by night. The deceitful hearts of individuals will lead them astray because they see imperfections in the church, but these very ones have defective characters that they do not discern. These very ones are capable of being useful in the church were they connected with the great Head of the church. But if they choose to be presumptuous, and in self-sufficiency draw off on some tangent, the church will move on without them. Every member of the church is bound by the most solemn vow to advance its interests and to labor unselfishly and devotedly for its success. [Cf: ST 10-23-79 para. 10] p. 114, Para. 2, [1879MS].

The prosperity of the church depends upon the faithfulness, purity, and zealous action of its individual members. Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." [Cf: ST 10-23-79 para. 11] p. 114, Para. 3, [1879MS].

If all who are ambitious for distinction above their brethren could estimate to what a depth of humiliation Christ submitted for their sakes, and learn from the cross of humiliation to be subject one to another, there would exist in the church a simplicity and power which would have a telling influence on the world. Through the cross we may learn the love we should have for our fellowmen, and the value of souls for whom Christ died, and our works, in self-denial to save the perishing souls around us will correspond with our faith. By Mrs. E. G. White. [Cf: ST 10-23-79 para. 12] p. 114, Para. 4, [1879MS].

Chapter XIII.--Jacob and the Angel.--By Mrs. E. G. White.--The sinful course which Jacob had pursued in deceiving his father was ever before him. He knew that his long exile was the result of his own deviation from strict integrity, the law of right. He pondered over these things day and night, his conscience accusing him, and making his journey very sad. How he longed to again go over the ground where he had stumbled and brought the stain of sin upon his soul. Before his transgression he had a sense of God's approval which made him brave under difficulties, and cheerful amid trouble and gloom. To this deep, abiding peace, he had long been a stranger. Yet he remembered with gratitude the favor which God had shown him, the vision of the shining ladder, and the promises of help and guidance. In solemn review of the mistakes and errors of his life, and the dealings of God with him, he humbly acknowledged his own unworthiness, the great mercy of God, and the prosperity which had crowned his labors. [Cf: ST 11-20-79 para. 01] p. 115, Para. 1, [1879MS].

As the hills of his native land appeared before him in the distance, the heart of the patriarch was deeply stirred. He had proved his God,

and found his promises unfulfilling; he believed that God would be with him; yet as he drew near to Edom he had many fears of Esau, who was now able to do his younger brother great injury if so disposed. Again the Lord encouraged the heart of his servant with a token of divine care and protection. Directly before him, as if leading the way, he beheld two armies of heavenly angels marching as a guide and guard; and when he saw them he broke forth in language of praise, and exclaimed, "This is God's host." And he called the name of the place Mahanaim, which signifies two hosts, or camps. [Cf: ST 11-20-79 para. 02] p. 115, Para. 2, [1879MS].

Although Jacob had so great evidence that God would protect him, he felt that he himself had something to do for his own safety. He therefore sent his servants with a conciliatory message to Esau, who dwelt at Mount Seir, in the country of Edom. He did not claim the precedence for himself, but courteously addressed his brother as a superior, hoping thus to appease the anger which his former course had excited. Esau was informed of his younger brother's safe return with abundant possessions of cattle and servants, and that he would be most happy to meet him with fraternal feelings. The messengers returned to their master with the tidings that Esau was advancing to meet him attended by four hundred men; and no response was sent to the friendly message. [Cf: ST 11-20-79 para. 03] p. 115, Para. 3, [1879MS].

It appeared certain that Esau was coming in anger to seek revenge. A feeling of terror pervaded the entire camp. Jacob was in distress. He could not go back, and he feared to advance. His company was few in numbers, and wholly unprepared for an encounter. He accordingly divided them into two bands, that if one should be attacked, the other might have an opportunity to escape. He would not fail to do all in his power to preserve his own life and the life of those dependent upon him, and then he pleaded with God for his presence and protecting care. He did not rely upon his feelings, nor upon any goodness which he possessed, but on the sure promise of God: "Thou saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee. I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now am I become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children." [Cf: ST 11-20-79 para. 04] p. 115, Para. 4, [1879MS].

Jacob halted in his journey to mature plans for appeasing the wrath of his brother. He would not rush recklessly into danger, but sent large presents to Esau by the hands of his servants, with a message well calculated to make a favorable impression. He sent his wives and children, with all his substance forward on the journey, while he himself remained behind. He thought the sight of that helpless little company would touch the feelings of Esau, who, though bold and revengeful, was yet pitiful and tender toward the weak and unprotected. If his eye rested first upon Jacob, his rage might be excited, and they would all perish. [Cf: ST 11-20-79 para. 05] p. 116, Para. 1, [1879MS].

Jacob wished to be alone with his God. It was midnight. All that made life dear to him was at a distance, exposed to danger and death. The bitterest drop in his cup of anguish was the thought that his own sin

had brought this great peril upon his wives and children, who were innocent of the sin of which he was guilty. He had decided to spend the night in humiliation and prayer. God could soften the heart of his brother. God was his only refuge and strength. In a desolate place, infested by robbers and murderers, he bowed in deep distress upon the earth; his soul was rent with anguish, and with earnest cries mingled with tears he made his prayer before God. Strong hands are suddenly laid upon his shoulders. He immediately grapples his assailant, for he feels that this attack is a design upon his life; that he is in the hands of a robber or murderer. The contest is severe; neither utters a word; but Jacob puts forth all his strength, and does not relax his efforts for a moment. Thus the struggle continued, until near the break of day, when the stranger placed his finger upon Jacob's thigh, and he was crippled instantly. The patriarch now discerns the character of his antagonist. He knows that he has been in bodily conflict with a heavenly messenger, and this is why his almost superhuman efforts did not gain for him the victory. He is now disabled and suffering keenest pain, but he will not loosen his hold. He falls, a conquered foe, all penitent and broken, upon the neck of the angel. [Cf: ST 11-20-79 para. 06] p. 116, Para. 2, [1879MS].

In the inspired history of this event, the one who wrestled with Jacob is called a man; Hosea calls him the angel; while Jacob said, "I have seen God face to face." He is also said to have had power with God. It was the Majesty of Heaven, the Angel of the covenant, that came, in the form and appearance of a man, to Jacob. The divine messenger uses some force to release himself from the grasp of Jacob; he pleads with him, "Let me go, for the day breaketh." But Jacob had been pleading the promises of God; he had been trusting his pledged word, which is as sure and unailing as his throne; and now, through humiliation, repentance, and self-surrender, this sinful, erring mortal, can make terms with Jesus Christ: "I will not let thee go, except thou bless me." What boldness is here manifested! What lofty faith, what perseverance and holy trust! Was this presumption and undue familiarity on the part of Jacob? Had it been of this character he would not have lived through the scene. His was not a self-exalted, boastful, presumptuous claim, but the assurance of one who realizes his weakness and unworthiness and the ability of God to fulfill his promise. The mistake which had led to Jacob's sin in obtaining the birthright by fraud was now opened before him. He had not trusted God and his promises as he should have done. He had sought by his own works and power to bring about that which God was abundantly able to perform in his own time and way. [Cf: ST 11-20-79 para. 07] p. 116, Para. 3, [1879MS].

"And when he saw that he prevailed not against him"--the Majesty of Heaven prevailed not against a man of dust, a sinful mortal! The reason is, that man has fastened the trembling hand of faith upon the promise of God, and the divine, messenger cannot leave him who is hanging repentant, weeping, helpless upon his neck. His great heart of love cannot turn away from the suppliant without granting his request. Christ did not wish to leave him unblest when his soul was shrouded with despair; for he is more willing to give good things to them that ask him than are parents to give to their children. [Cf: ST 11-20-79 para. 08] p. 117, Para. 1, [1879MS].

The angel inquired of Jacob, "What is thy name?" and on being informed

he said, "Thy name shall be called no more Jacob, [the supplanter] but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Jacob had received the blessing for which his soul had longed; his sin as a supplanter and deceiver was pardoned. The crisis in his life had passed. God shows, in his dealing with Jacob, that he will not sanction the least wrong in any of his children; neither will he cast off and leave to despair and destruction those who are deceived and tempted and betrayed into sin. Doubt, perplexity, and remorse had embittered Jacob's life; but now all was changed, and how sweet was the rest and peace in God, in the assurance of his restored favor. [Cf: ST 11-20-79 para. 09] p. 117, Para. 2, [1879MS].

"Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him; he found him in Bethel, and there he spake with us, even the Lord God of hosts; the Lord is his memorial." What a morning of light and joy dawned upon Jacob. The dark, despairing shadows brooding over him the previous night had disappeared. The brightness of the sun, shining in its glory, fitly represented the heavenly light that filled his soul. He was crippled in body, but his spirit was strong in God. He bore some marks of the battle, but the victory was his. [Cf: ST 11-20-79 para. 10] p. 117, Para. 3, [1879MS].

In this instance we see of what value is man in the sight of the infinite God. When a teacher of men upon the earth, the One who appeared to Jacob said, "Are not five sparrows sold for two farthings? and not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows." The promises of God are so sure to those who trust in him that he will suffer the heavens and the earth to pass away, rather than fail to fulfill the desire of them that fear him. The great lessons of peace, humility, and trust, are to be learned by all the followers of Christ. [Cf: ST 11-20-79 para. 11] p. 117, Para. 4, [1879MS].

While Jacob was wrestling with the angel on that eventful night, another angel, one of the host which the patriarch had seen guarding him in the way, was sent to move upon the heart of Esau in his sleeping hours. In his dream he saw his brother an exile from his father's house for twenty years through fear of his anger; he witnessed his sorrow to find his mother dead; and he beheld him encompassed with the hosts of God. Esau related this dream to his four hundred armed men, and charged them not to injure Jacob, for the God of his father was with him. [Cf: ST 11-20-79 para. 12] p. 117, Para. 5, [1879MS].

The two companies at last approach each other; the sturdy chieftain with his soldiers on one side, and on the other, Jacob, pale from his recent conflict, and halting at every step, yet with a benignity and peaceful light reflected upon his countenance; in the rear an unarmed company of men, women, and children, followed by the flocks and herds. Supported by his staff the patriarch went forward to meet that band of warriors, bowing himself repeatedly to the ground as a token of respect, while his little retinue awaited the issue with the deepest anxiety. They saw the arms of Esau thrown about the neck of Jacob, pressing to his bosom him whom he had so long threatened with direst vengeance. Revenge is now changed to tender affection, and he who once thirsted for his brother's blood shed tears of joy, his heart melted with the softest endearments of love and tenderness. The soldiers in

Esau's army saw the result of that night of weeping and of prayer; but they knew nothing of the conflict and the victory. They understood the feelings of the patriarch, the husband and father, for his family and his possessions; but they could not see the connection that he had with God, which had gained the heart of Esau from Him who has all hearts in his hand. Thus it has ever been with worldlings; the secret of the Christian's strength is not discerned by them. His inner life they cannot understand. [Cf: ST 11-20-79 para. 13] p. 118, Para. 1, [1879MS].

Esau looked with pleasure upon his brother's possessions. He acknowledged the presents tendered to him by Jacob, but declined to accept them, as he already possessed abundance. But Jacob urged the matter. He was a prince with God, yet as subdued and humble as a little child. "And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it." [Cf: ST 11-20-79 para. 14] p. 118, Para. 2, [1879MS].

Esau invited Jacob to his home in Seir, and offered to accompany him on the journey. But Jacob had no disposition to accept the offer. He knew that Esau was now under the direct influence of the Spirit of God; when another spirit should come upon him he might greatly change in feelings. Jacob did not refuse the offer, but presented the true condition of his party, his flocks and herds; that they could not travel with the expedition which would be agreeable to Esau and his band. He urged him to return to his own place, while the party would follow on slowly. Esau desired to leave with his brother soldiers to guard him and his company; but Jacob had evidence that they were guarded by a mighty host of heavenly angels, and he courteously declined the favor. The brothers parted with tender feelings. (*To be Continued.*) [Cf: ST 11-20-79 para. 15] p. 118, Para. 3, [1879MS].

Chapter XIII.--Continued.--Jacob and the Angel.--By Mrs. E. G. White.--Jacob and Esau represent two classes. Jacob, the righteous; and Esau, the wicked. Jacob's night of wrestling and anguish represents the time of trouble through which the people of God must pass just prior to the second coming of Christ. Jeremiah refers to this time: "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Daniel, in prophetic vision looking down to this point, says: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Isaiah speaks of the same time: "Come, my people, enter thou into thy chambers, and shut thy door about thee, hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." [Cf: ST 11-27-79 para. 01] p. 118, Para. 4, [1879MS].

In his distress, Jacob laid hold of the angel, and held him and wrestled with him all night. So also will the righteous, in the time of their trouble wrestle with God in prayer. Jacob prayed all night for deliverance from the hand of Esau. The righteous in their mental anguish will cry to God day and night for deliverance from the hands of the wicked who surround them. Jacob confessed his unworthiness: "I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant." The righteous will have a deep sense of their shortcomings, and with many tears will acknowledge their utter unworthiness, and, like Jacob, will plead the promises of God through Christ, made to just such dependent, helpless, repenting sinners. [Cf: ST 11-27-79 para. 02] p. 119, Para. 1, [1879MS].

Jacob took firm hold of the angel and would not let him go. As he made supplication with tears, the angel reminded him of his past wrongs, and endeavored to escape from him, to test and prove him. So will the righteous in the day of their anguish, be tested, proved, and tried, to manifest their strength of faith, their perseverance, and unshaken confidence in the power of God to deliver them. [Cf: ST 11-27-79 para. 03] p. 119, Para. 2, [1879MS].

Jacob would not be turned away. He knew that God was merciful, and he appealed to his mercy. He pointed back to his past sorrow for, and repentance of, his wrongs, and urged his petition for deliverance from the hand of Esau. Thus his importuning continued all night. As he reviewed his past wrongs, he was driven almost to despair. But he knew that he must have help from God or perish. He held the angel fast, and urged his petition with agonizing, earnest cries, until he prevailed. Thus will it be with the righteous. As they review the events of their past lives, their hopes will almost sink. But as they realize that it is a case of life or death, they will earnestly cry unto God, and appeal to him in regard to their past sorrow for, and humble repentance of, their many sins, and then will refer to his promise: "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." Thus will their earnest petitions be offered to God day and night. God would not have heard the prayer of Jacob, and mercifully saved his life, if he had not previously repented of his wrongs in obtaining the blessing by fraud. Every effort was put forward by Satan and his host to discourage Jacob and break his hold upon God by forcing upon him a sense of the sin of his falsehood and deception. But Jacob was not left alone; the Captain of the Lord's host, attended by an army of angels, was close beside the depressed, fear-stricken man, that he might not perish. [Cf: ST 11-27-79 para. 04] p. 119, Para. 3, [1879MS].

The righteous, like Jacob, will manifest unyielding faith and earnest determination, which will take no denial. They will feel their unworthiness, but will have no concealed wrongs to reveal. If they had sins, unconfessed and unrepented of, to appear then before them, while tortured with fear and anguish, they would be overwhelmed. Despair would cut off their earnest faith, and they could not have confidence to plead with God thus earnestly for deliverance, their precious moments would be spent in confessing hidden sins, and bemoaning their hopeless condition. [Cf: ST 11-27-79 para. 05] p. 119, Para. 4, [1879MS].

In these days of peril those who have been unfaithful in their duties

in life, and whose mistakes and sins of neglect are registered against them in the book in Heaven, unrepented of and unforgiven, will be overcome by Satan. Every one is to be tested and severely tried. Satan will exert all his energies, and call to his aid his evil host, who will exercise all their experience, artifice, and cunning, to deceive souls and wrest them from the hands of Jesus Christ. He makes them believe they may be unfaithful in the minor duties of life, and God will not see, God will not notice; but that Being who numbers the hairs of our head, and marks the fall of the little sparrow, notices every deviation from truth, every departure from honor and integrity in both secular and religious things. These errors and sins corrupt the man, and disqualify him for the society of heavenly angels. By his defiled character he has placed himself under the flag of Satan. The arch deceiver has power over this class. The more exalted their profession, the more honorable the position they have held, the more grievous their course in the sight of God, the more sure the triumph of Satan. These will have no shelter in the time of Jacob's trouble. Their sins will then appear of such magnitude that they will have no confidence to pray, no heart to wrestle as did Jacob. On the other hand, those who have been of like passion, erring and sinful in their lives, but who have repented of their sins, and in genuine sorrow confessed them, will have pardon written against their names in the heavenly records. They will be hid 'in the day of the Lord's anger. Satan will attack this class, but like Jacob they have taken hold of the strength of God, and true to his character he is at peace with them, and sends angels to comfort and bless and sustain them in their time of peril. The time of Jacob's trouble will test every one, and distinguish the genuine Christian from the one who is so only in name. [Cf: ST 11-27-79 para. 06] p. 119, Para. 5, [1879MS].

Those professed believers who come up to the time of trouble unprepared, will, in their despair, confess their sins before the world in words of burning anguish, while the wicked exult over their distress. The case of all such is hopeless. When Christ stands up, and leaves the most holy place, the time of trouble commences, the case of every soul is decided, and there will be no atoning blood to cleanse from sin and pollution. As Jesus leaves the most holy, he speaks in tones of decision and kingly authority: "He that is unjust, let him be unjust still; and 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. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." [Cf: ST 11-27-79 para. 07] p. 120, Para. 1, [1879MS].

Those who have delayed a preparation for the day of God, cannot obtain it in the time of trouble, or at any future period. The righteous will not cease their earnest, agonizing cries for deliverance. They cannot bring to mind any particular sins; but in their whole life they can see little good. Their sins have gone before hand to judgment, and pardon has been written. Their sins have been borne away into the land of forgetfulness, and they can not bring them to remembrance. Certain destruction threatens them, and, like Jacob, they will not suffer their faith to grow weak because their prayers are not immediately answered. Though suffering the pangs of hunger, they will not cease their intercessions. They lay hold of the strength of God, as Jacob laid hold of the angel; and the language of their soul is, "I will not let thee go except thou bless me." [Cf: ST 11-27-79 para. 08] p. 120, Para. 2,

[1879MS].

That season of distress and anguish will require an effort of earnestness and determined faith that can endure delay and hunger, and will not fail under weakness, though severely tried. The period of probation is the time granted to all to prepare for the day of God. If any neglect the preparation, and heed not the faithful warnings given, they will be without excuse. Jacob's course in wrestling with the angel, should be an example for Christians. Jacob prevailed because he was persevering and determined. All who desire the blessing of God, as did Jacob, and who will lay hold of the promises as he did, and be as earnest and persevering as he was, will succeed as he succeeded. The reason there is so little exercise of true faith, and so little of the weight of truth resting upon many professed believers, is they are indolent in spiritual things. They are unwilling to make exertions, to deny self, to agonize before God, to pray long and earnestly for the blessing, and therefore they do not obtain it. That faith which will live through the time of trouble must be developed now. Those who do not make strong efforts now to exercise persevering faith, will be unable to stand in the day of trouble. [Cf: ST 11-27-79 para. 09] p. 120, Para. 3, [1879MS].

At the transfiguration, Jesus was glorified by his Father. From his lips came these words: "Now is the Son of man glorified, and God is glorified in him." Before his betrayal and crucifixion he was strengthened for his last dreadful sufferings. As the members of Christ's body approach the period of their final conflict they will grow up into him, and will possess symmetrical characters. As the message of the third angel swells to a loud cry, great power and glory will attend the closing work. It is the latter rain, which revives and strengthens the people of God to pass through the time of Jacob's trouble referred to by the prophets. The glory of that light which attends the third angel will be reflected upon them. God will preserve his people through that time of peril. [Cf: ST 11-27-79 para. 10] p. 120, Para. 4, [1879MS].

By self-surrender and confiding faith Jacob gained what he had failed to gain by conflict in his own strength. God would here fully make known to his servant that it was divine power and grace alone that could give him the life and peace he so much craved. This lesson is for all time. Those who live in the last days must pass through an experience similar to that of Jacob. Foes will be all around them, ready to condemn and destroy. Alarm and despair will seize them, for it appears to them as to Jacob in his distress, that God himself has become an avenging enemy. It is the design of God to arouse the dormant energies of his people to look out of and away from self to One who can bring help and salvation, that the promises given for just such a time may be seen in their preciousness, and relied upon with unwavering trust. Here faith is proved. [Cf: ST 11-27-79 para. 11] p. 121, Para. 1, [1879MS].

Deep anguish of soul will be felt by the people of God, yet their sufferings cannot be compared with the agony endured by our adorable Redeemer in the garden of Gethsemane. He was bearing the weight of our sins; we endure anguish on our own account. Wrestling with God--how few know what it is! To wrestle with God is to have the soul drawn out with intensity of desire until every power is on the stretch, while waves of

despair that no language can express sweep over the soul; and yet the suppliant will not yield, but clings with deathlike tenacity to the promise. [Cf: ST 11-27-79 para. 12] p. 121, Para. 2, [1879MS].

Jacob specified no particular thing for the Lord to bestow upon him; he sought only a blessing; he knew that the Lord would give him a blessing appropriate to meet the necessities of the case at that time. God blessed him then and there; and on the field of conflict he was made a prince among men. Thus will it be with the agonized ones who prevail with God in the time of Jacob's trouble. Dangers thicken on every side, and it is difficult to fix the eye of faith upon the promises amidst the certain evidences of immediate destruction. But in the midst of revelry and violence, there falls upon the ear peal upon peal of the loudest thunder. The heavens have gathered blackness and are only illuminated with the blazing light and terrible glory from Heaven. God utters his voice from his holy habitation. The captivity of his people is turned. With sweet and subdued voices they say to one another, God is our friend. We shall be safe from the power of wicked men. In solemn awe they listen to the words proceeding from the throne of God. Those surrounding the righteous are then in their time of distress and inexpressible fear. The horror of despair seizes them, and these poor infatuated ones seem now to understand themselves. Those who have been deceived by the fables preached to them by their ministers now charge upon them the loss of their souls: You have preached to us falsehoods. We have believed a lie, and are lost, forever lost. [Cf: ST 11-27-79 para. 13] p. 121, Para. 3, [1879MS].

This is the time referred to by Malachi: "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [Cf: ST 11-27-79 para. 14] p. 121, Para. 4, [1879MS].

Chapter XIV.--Jacob's Second Visit to Bethel.--By Mrs. E. G. White.--Jacob made his home in Shechem, and having purchased a piece of land he erected his tent, and close beside it his altar, and dedicated them to God. The sons of Jacob were not all governed by religious principle. Their inhuman treatment of the Shechemites was offensive to God. Their father was kept in ignorance of their purpose until the work of cruelty was accomplished; and when he learned what had been done he severely rebuked them for their treacherous, revengeful course. Simeon and Levi attempted to defend themselves by urging that they had thus avenged the wrong done to their sister. But Jacob assured them that nothing could justify their conduct; for the sin of one man they had caused the innocent inhabitants of a whole city to suffer. These people had placed confidence in them, and thus had been shamefully betrayed. The God of Israel had been dishonored. Jacob felt deeply humiliated; he knew that deception and cruelty had been practiced, and he felt that he would now be hated and despised by the inhabitants of the country around them. [Cf: ST 12-04-79 para. 01] p. 121, Para. 5, [1879MS].

He saw, too, that treachery and cruelty was growing upon his sons, and that they were forgetting God, and allowing infidelity to come into their hearts. He knew that there was cause for self-condemnation in this matter, and he began to reflect upon his own conduct in allowing his beloved Rachel to conceal her father's gods which she had stolen, when he should have destroyed at once everything which would lead to infidelity. [Cf: ST 12-04-79 para. 02] p. 122, Para. 1, [1879MS].

There were false gods in the camp of Israel, and he had not used prompt means to destroy them; and idolatrous worship was more or less practiced by his household. He knew that should God deal with them, in the present instance, according to their crime, he would permit the surrounding nations to take vengeance upon them. [Cf: ST 12-04-79 para. 03] p. 122, Para. 2, [1879MS].

While Jacob was thus bowed down with trouble, the Lord had compassion upon him, and directed him to leave his place and move southward to Bethel. At the mention of this name the patriarch is reminded not only of his vision of the angels, ascending and descending, and of God above them speaking to him words of comfort, but also of the vow which he had made there, that if God would keep and bless him, the Lord should be his God. And he reflects thus: Have I been as faithful to my promise as God has been to me? He saw and felt the necessity of being more thorough and decided in his family, to put away everything that savored of idolatry. He determined to cleanse the camp, that his company might go to this sacred spot free from defilement. He therefore stands up and addresses them: "Put away the strange gods that are among you, and be clean, and change your garments; and let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." [Cf: ST 12-04-79 para. 04] p. 122, Para. 3, [1879MS].

He then, with trembling voice and quivering lip, related to them his perplexity; when but a youth he left his father's tent, a lonely traveler, afraid of his life, with no earthly friend to comfort or encourage. Passing Hebron and Moriah, he came, in the evening of the second day, to Bethel, the spot made sacred by the sacrifices and prayers of Abraham. He felt heartsick and friendless in his solitude, and lay down to sleep. It was here that God gave him that encouraging dream of the heavenly ladder which reached from earth to Heaven. Angels of God were ascending and descending upon this ladder of shining brightness, and the Lord himself stood above it, and spoke to him these encouraging words: "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and in thee and thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." [Cf: ST 12-04-79 para. 05] p. 122, Para. 4, [1879MS].

On awaking from this dream, Jacob felt that the spot was peopled with angels, and that God was looking with tender love and compassion upon him, and he there set up a memorial signifying that he would ever remember the lovingkindness of God. [Cf: ST 12-04-79 para. 06] p. 122, Para. 5, [1879MS].

As Jacob thus reviewed the goodness and mercy of God to him, his own heart was subdued and humbled; and he had taken the most effectual way to reach the hearts of his children, and lead them to reverence the God of Heaven when they arrived at Bethel. Not in the least did any of his family hesitate to obey his commands. All that were with him delivered up their idols, and also their earrings, and he buried them under an oak near Shechem. The patriarch felt that humiliation before God was more in keeping with their position than was the wearing of gold and

silver ornaments. [Cf: ST 12-04-79 para. 07] p. 122, Para. 6, [1879MS].

Jacob had now done his duty in cleansing his household from idolatry, and he set out with them on his journey to Bethel. For the sake of his servant Jacob, who had no part in the cruelty practiced on the Shechemites, the Lord caused fear to fall upon the inhabitants of the land, that they did not arise to avenge the deed done to Shechem. The travelers moved on their way unmolested, and came to Bethel. Here Jacob, in obedience to the divine command, immediately erected an altar, upon which he performed the vow made when on his journey from Canaan to Mesopotamia. Of all the substance that had been placed with him in trust, he rendered an offering to God, although it took from him quite a large share of his possessions. The self-denial and beneficence here manifested, rebukes the self-indulgence of many professed Christians, and the meager offerings which they bring to God. Many put into the Lord's treasury a sum less than the price of their cigars, and far less than the cost of the ornaments that adorn their persons and their houses, and the hurtful luxuries upon their tables. Eternity will reveal the narrowness and selfishness of these minds. What will be their feelings when Christ shall reveal to them the value of souls, and the infinite importance of their salvation? [Cf: ST 12-04-79 para. 08] p. 123, Para. 1, [1879MS].

The Lord accepted the offering of Jacob, and met with and blessed him, and renewed his covenant with him. As a lasting memorial of this additional token of divine favor, Jacob again erected a pillar of stone, which he consecrated in the usual manner. [Cf: ST 12-04-79 para. 09] p. 123, Para. 2, [1879MS].

Jacob's heart yearned to visit his early home once more, and look again upon his aged father's face. With his family, he journeyed toward Hebron. Before they had proceeded far on the way, Rachel gave birth to Benjamin. She had only a moment's space of life in which to name him, when she died, calling him Benoni, the son of my sorrow. But Jacob named him Benjamin, the son of my right hand, and my strength. Rachel was buried where she died, and above her grave was placed a stone monument to perpetuate her memory. [Cf: ST 12-04-79 para. 10] p. 123, Para. 3, [1879MS].

Rebekah, his mother, was dead; and while they were at Bethel, Deborah, his mother's nurse, also died, and was there buried with expressions of great sorrow, for she had been an honored member of his father's family. The meeting of Jacob with his father was a joyful one to both father and son. Isaac was very old, blind, and dependent; but he lived some years after the return of his son. [Cf: ST 12-04-79 para. 11] p. 123, Para. 4, [1879MS].

At the deathbed of their father, the two brothers, Jacob and Esau, met and united their grief. Once Esau had looked forward to this event as a time when he would be revenged upon Jacob for stealing from him his father's blessing; but his feelings had greatly changed. Jacob was now wealthy, and he returned to Esau the blessing of possession so recklessly sold for a mess of pottage. Therefore the two brothers, no longer separated by enmity, jealousy, and hatred, parted from each other because of their possessions. Jacob also knew that their religious faith was so unlike it would be better for them to live

apart. Jacob's character was greatly modified and refined by the blessing received from the angel in that night of terrible conflict, and ever after he was revered by all who knew him. His trials had not been in vain. [Cf: ST 12-04-79 para. 12] p. 123, Para. 5, [1879MS].

So far as human sympathy was concerned, Christ was as though alone in our world. His nearest friends and relatives did not understand him. They could not understand the nature of the kingdom of which he spoke, nor comprehend the vastness of that love which embraced humanity. [Cf: ST 12-11-79 para. 01] p. 124, Para. 1, [1879MS].

His knowledge extended, not only to this world, but to the future, unseen world. He had lived in eternal light in the heavenly courts, and was one with the Father, but in the world which he had created, he was in solitude. [Cf: ST 12-11-79 para. 02] p. 124, Para. 2, [1879MS].

Fallen men, in one sense, could not be companions for Christ, for they could not enter into sympathy with his divine nature, and hold communion with the world's Redeemer. When woe, and want, and suffering demanded his help, they found relief; for human suffering ever touched a responsive chord in the Saviour's heart. His work was to elevate men through his condescension, through his lessons of instruction, and by means of his example, lifting them heavenward by the might of his divine power. But companions he had none upon earth. He was fully understood in Heaven alone. [Cf: ST 12-11-79 para. 03] p. 124, Para. 3, [1879MS].

After the toils of the day the Redeemer of the world was frequently found all night in prayer. Crowds throng him through the day so that he has not a moment for rest or prayer. The fame of his work and of his wonderful teachings brought vast multitudes from all the region round about, not only to listen to his lifegiving words, but to receive power from him that they might be healed of their maladies. All are eager to receive his first attention. [Cf: ST 12-11-79 para. 04] p. 124, Para. 4, [1879MS].

Some ply him with questions to gratify their curiosity, some to show their aptness and learning; and the jealous, caviling Pharisees watch to find some pretext to denounce him as an impostor. Some selfishly think that they may be advantaged by his great knowledge, and receive help in their personal difficulties, while others, hungering and thirsting for clearer light, and a better knowledge of the true way, humbly listen as for their lives, drinking in every word that falls from the Master's lips. [Cf: ST 12-11-79 para. 05] p. 124, Para. 5, [1879MS].

The restless throng sways to and fro, as some are continually coming and striving to press nearer, while others are passing away with greater zeal in their own worldly interests than in the words of eternal life. [Cf: ST 12-11-79 para. 06] p. 124, Para. 6, [1879MS].

The suffering ones call for his sympathy, the feeble, the distorted, the decrepit, the blind, and the palsied, all turn imploringly to him, and faint voices plead earnestly for help. The crowd is so dense it seems impossible to urge a passage to Christ, and hope almost dies out of some hearts. They fear their chance will come too late, for they

feel that life is fast ebbing. Can they reach the mighty Healer through the dense masses before it is too late? [Cf: ST 12-11-79 para. 07] p. 124, Para. 7, [1879MS].

But not one passes from his presence unrelieved. He repulses none, but speaks kindly and patiently with all, and in clear, calm, earnest tones he utters the truths that search to the very souls of his hearers. He is often interrupted with the cry of the demoniac, and the suffering and dying ones are urged through the crowd and laid at his feet. [Cf: ST 12-11-79 para. 08] p. 124, Para. 8, [1879MS].

His disciples see the pressure of care and burdens upon the Master, and decide that they must interfere and draw him away from the crowd. They invite him to find rest from his physical weariness before he shall faint with exhaustion. But Jesus continues his work notwithstanding the urgency of his disciples to draw him away for refreshment and rest. They say one to another, He must be beside himself to continue this taxing labor longer. They think that force will have to be used to save his life. He has not had sleep, or food, or a moment's repose. He makes his way toward the seashore, and the surging crowd urge him to the very water's edge. He beckons to Peter to receive him in his boat, and there upon the swaying seat of a fisherman's boat he teaches his disciples upon the shore. [Cf: ST 12-11-79 para. 09] p. 125, Para. 1, [1879MS].

When the sun was set, and the night came on, and the people had dispersed to their homes, the disciples felt relieved. They felt sure that the Master would rest in some quiet home, and they would have him a little period all to themselves; but they were disappointed. Weary, exhausted, and faint as he was, he would not consent to go with them to seek refreshment or repose. He dismissed his disciples, and would not allow them to accompany him, but repaired to the solitary mountains, telling them where they may meet him in the morning. [Cf: ST 12-11-79 para. 10] p. 125, Para. 2, [1879MS].

All night he must be alone in the mountain sanctuary with his God. All night he spent in prayer, pouring out his soul with strong crying and tears, not because he had sins to confess, or to bring remorse to his heart, not because he had troubles of his own to be relieved. A world in the darkness of error is weighing upon his soul, and while it sleeps in security he prays that it may not perish in its sin and impenitence. Thus passed the night, and when nature's choristers tuned their songs of praise in the early morning, Christ was prepared for the day of active, earnest work. [Cf: ST 12-11-79 para. 11] p. 125, Para. 3, [1879MS].

The day after the scene at Capernaum was to be one of great importance. The memorable sermon upon the mount was to be given to his disciples, and so come down through the ages to us. The day before he had not place sufficiently large to accommodate the people, and had taken his seat in Peter's boat to address the people on the shore. This day he led the people to the high tableland overlooking the lake, where the tall grass was waving in the breeze, and wild flowers bloomed in rich profusion of beauty and variety at their feet, and nature was clothed in her most beautiful garments. Yonder were sharp mountain peaks outlined against the sky, bearing testimony to the majesty and power of God in his created works. [Cf: ST 12-11-79 para. 12] p. 125,

Para. 4, [1879MS].

Christ seated himself upon an eminence, while the people gathered on the large grassy plain at its foot. The place was well chosen for the discourse. The sun had not yet appeared above the mountains; the incense of flowers perfumed the air, and the singing birds seemed to attune their songs responsive to the words uttered by the God of nature to impress souls with the truths falling from his divine lips. [Cf: ST 12-11-79 para. 13] p. 125, Para. 5, [1879MS].

The contrast of this morning's scene with that of Sinai was marked. Then the millions of people gathered before the mountain whose lofty peaks seemed to reach to the very heavens. The lightnings flashed, and the groaning, muttering thunders, like supernatural voices filled the air, and God's voice was heard in trumpetlike tones by all the congregation. Moses was commanded to come up and talk with God. He obeyed the mandate, and climbed far up the solitary heights, and God talked with him. On the morning of the third day a thick cloud began to cover the mountain, increasing in denseness every moment, while its billowy form surged violently. The earth shook and trembled as if convulsed, and the thunder peals were caught up in reverberations from peak to peak, far and near. The stately tread of the Lord Jehovah and of his Son was upon that mountain. At intervals, between the bursts of the thunder were sounds as of a trumpet swelling louder and louder till it rose above the war of the elements. [Cf: ST 12-11-79 para. 14] p. 125, Para. 6, [1879MS].

The people stood terror stricken, every face pale as the dead, with eyes fixed in awe upon the fearful manifestations of the awful presence of God. Then was spoken amid flame and smoke the law of God. The people about the mount receded from its base in awe and fear. Their souls were overwhelmed with the grandeur and terrible majesty of the scene. They saw the two men go up amid the awful glory to receive the law from the lips of God. When Moses and Aaron again stood in their midst, the people implored them that the word of God might come to them through Moses, and not by the direct and terrible voice of God, lest they could not live. [Cf: ST 12-11-79 para. 15] p. 126, Para. 1, [1879MS].

"Fear not," said Moses, "for God is come to prove you, and that his fear may be before your faces, that ye sin not." All the majesty of this scene was necessary to impress its solemnity upon the minds of the children of Israel, whose lives had been spent among the symbols and ceremonies of the Egyptian worship. [Cf: ST 12-11-79 para. 16] p. 126, Para. 2, [1879MS].

Christ, who had led the children of Israel in the wilderness, who revealed his majesty and spoke the law from Sinai, was now to define the principles of that law, which was to be carried out and exemplified in practical life. The multitude close about the great Teacher, interested and eager to catch every word that fall from his lips. Yet there are no grand and awful demonstrations on this occasion, as at Sinai. The beauties of nature in the luxuriant vegetation and adornment of flowers speak to the senses of the love of God in his created works. [Cf: ST 12-11-79 para. 17] p. 126, Para. 3, [1879MS].

There was no eloquence of words used in the lessons of Christ, no overdrawn language hiding the simple grandeur of the thought, nothing

to bewilder the mind or mislead the imagination. The language was simple, the utterance slow and forcible, and the enunciation clear and distinct. God was speaking to the soul of man in kindness and love. The countenance of Christ beamed with the glory of heaven's light. His eyes expressed love and sympathy for man. Divinity flashed through humanity as the deep and earnest words of eternal life were spoken to the interested hearers. [Cf: ST 12-11-79 para. 18] p. 126, Para. 4, [1879MS].

The sun was climbing above the mountain tops, reflecting its bright beams upon the hills and mountains, distinctly revealing the cities upon their slopes. [Cf: ST 12-11-79 para. 19] p. 126, Para. 5, [1879MS].

He pointed to the bright beams of the sun, saying impressively, "Ye are the light of the world. A city that is set upon a hill cannot be hid. . . . Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." (*To be continued.*) By Mrs. E. G. White. [Cf: ST 12-11-79 para. 20] p. 126, Para. 6, [1879MS].

Chapter XV.--Jacob and Joseph.--By Mrs. E. G. White.--Of the twelve sons of Jacob, the one for whom he had special love was Joseph; for he was the son of his beloved wife Rachel, and one of the children of his old age. He was a son of remarkable beauty. His oldest sons had arrived at manhood, and had developed unhappy traits of character. There was continual strife among the eleven; they were neither just nor benevolent toward each other. The envy and jealousy which were cherished by the several mothers making the family relation very unhappy, were instilled by word and example into the minds and hearts of the children, who grew up revengeful, jealous, and uncontrollable. They would not endure provocation, for they had too long cherished hatred and revenge. These evils will ever be found to be the result of polygamy. Each of the mothers is envious and jealous lest her own children shall not receive due attention from the father; and again they experience bitterness and discontent whenever they are made to feel that another is preferred before them. Children who grow up together surrounded by such elements are most likely to indulge in resentment for every supposed slight, and revenge for any imaginary wrongs. There is that in polygamy which dries up human affection, and tempts to the loosening of ties which should be held sacred. [Cf: ST 12-18-79 para. 01] p. 126, Para. 7, [1879MS].

Jacob's life was made very bitter by the conduct of his sons. Joseph had another spirit; he was cheerful and happy, and possessed great love for his father whose heart was bound up in his child. This preference for Joseph was unwisely manifested, and called out the revengeful disposition of his other sons. When Joseph saw the wicked course pursued by his brethren he remonstrated with them; but they hated him for his entreaties, and for daring to reprove them who were so much older than he, and accused him of being a spy upon their actions. As Joseph saw that his words and entreaties only excited wrath against himself, he laid the plans and evil purposes of his brethren before his father, which gave him knowledge of many things he otherwise would not have known. The fathers of children among the Hebrews were made responsible in a great degree for the sins of their children, when they were left without the exercise of authority and restraint. When the

father's solicitude was expressed to his sons in a voice tremulous with grief, and he implored them to have respect for his gray hairs and not make his name a reproach, and to be despised because of their course, the sons felt sorry and ashamed before their father, because their wickedness was known, but felt envious and jealous of Joseph because he had informed his father of their course of sin. Jacob flattered himself that his sons repented of their wickedness, and he trusted they would reform. [Cf: ST 12-18-79 para. 02] p. 127, Para. 1, [1879MS].

Jacob unwisely gave expression to his love for Joseph in making him a present of a coat of beautiful colors. This only increased the hatred of his brothers against him; for they thought Joseph had stolen their father's affections from them, and they considered themselves ill treated and deprived of their father's confidence and love. They did not see that their own wicked course was a continual shame and disgrace to his gray hairs, and that his affections centered upon Joseph because of his purity and true excellence of character. [Cf: ST 12-18-79 para. 03] p. 127, Para. 2, [1879MS].

The Lord gave Joseph a dream which he related; Jacob would have been alarmed had he suspected the hatred and malicious feelings this dream aroused in the hearts of his sons against his beloved child. Joseph dreamed that while they were all engaged binding sheaves of grain, his sheaf arose and stood upright, and the sheaves of all the rest stood round about and bowed before his sheaf. No sooner was his dream related than they all understood its significance. His brothers exclaimed with indignation, "Shalt thou indeed have dominion over us?" Their hatred toward him burned deeper in their hearts than before. Soon the Lord gave Joseph another dream of the same import, but more strikingly significant. This dream he also related to his father and his brethren. He said, "Behold I have dreamed a dream more, and, behold, the sun and the moon and the eleven stars made obeisance to me." The interpretation of this dream was quite as quickly discerned as was that of the first. "And his father rebuked him, and said unto him, what is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying." [Cf: ST 12-18-79 para. 04] p. 127, Para. 3, [1879MS].

Like a youthful prophet Joseph stood before them in the simplicity of virtuous innocence, his beautiful countenance lighted up with the spirit of inspiration. His brethren could but admire his purity and goodness; but they did not choose to leave their wicked course and become virtuous and noble like him. The spirit that actuated Cain was fastening upon them. Like him they hated their brother because he was innocent and righteous and beloved of his father, while they were wicked and a source of grief to their father as Cain was to his father. [Cf: ST 12-18-79 para. 05] p. 127, Para. 4, [1879MS].

Joseph's father had confidence that the Lord was revealing the future to his son; but his words of apparent severity did not satisfy his elder sons, for the voice of tremulous affection betrayed his true feelings. He called to mind the promise of God to Abraham, to Isaac, and to himself. His heart had been grieved and disappointed in his older sons, but as he saw the qualities of mind possessed by Joseph, his hopes centered in him. He hoped that God would wonderfully bless him, the eldest son of his beloved Rachel. The favor with which Jacob

regarded Joseph could not be concealed, and the gorgeous colored coat which he had given him was a clear evidence to his sons of his partiality. This they thought gave them sufficient reason for harboring jealousy, hatred, and revenge in their hearts. [Cf: ST 12-18-79 para. 06] p. 128, Para. 1, [1879MS].

These brothers were obliged to move from place to place in order to secure better pasturage for their flocks, and sometimes they did not see their father for months. At one time Jacob directed them to go to Shechem, a place which he had purchased. After they had been gone some time, and he had received no word from them he feared that evil might have befallen them, knowing that they were near where their cruelty had been practiced upon the Shechemites. So he sent Joseph to Shechem to find his brethren, and bring him word of their condition. Had Jacob known the true feelings of his sons toward Joseph, he would not have trusted him alone with them; but they had concealed their wicked purposes from him. [Cf: ST 12-18-79 para. 07] p. 128, Para. 2, [1879MS].

When Joseph arrived at the place where his father supposed his brethren were, he did not find them. As he was traveling from field to field in search of them, a stranger learned his errand and told him they had gone to Dothan. He had already traveled fifty miles, and, a distance of fifteen more lay before him. This was a long journey for the youth; but he performed it cheerfully, desiring to relieve the anxiety of his beloved father, and longing to see his brethren who were enshrined in his affections. But he was illy repaid for his love and obedience. [Cf: ST 12-18-79 para. 08] p. 128, Para. 3, [1879MS].

At length he saw his brethren in the distance and hastened to greet them. They also saw him coming, his gay colored coat making him easily recognized; but as they beheld it, their feelings of envy, jealousy, and hatred, were aroused. They did not consider the long journey he had made on foot to meet them; they did not think of his weariness and hunger, and that as their brother he had claims upon their hospitality, their tender consideration and brotherly love. The sight of that coat which signalized him in the distance filled them with a Satanic frenzy. "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh." [Cf: ST 12-18-79 para. 09] p. 128, Para. 4, [1879MS].

There seemed to be a common feeling of deadly hatred in their hearts. They had engaged in carnage and destruction until their feelings had become calloused. The indulgence of one known sin deadens the conscience so that it is more easily overcome with the next temptation. Thus step by step the course of sin and transgression is pursued until there is a harvest of crime through the indulgence of the first sin. These men regardless of the consequences, had passed on from stage, to stage hardening their hearts in the indulgence of sin until they had to all intents and purposes the spirit of Cain. They were enraged that Joseph had heretofore informed against them, and they looked upon him as a spy. [Cf: ST 12-18-79 para. 10] p. 128, Para. 5, [1879MS].

They had ere this decided that if a favorable opportunity offered they would slay him; the proposition was made, "Come now, therefore, and let us slay him, and cast him into some pit, and we will say, some evil

beast hath devoured him; and we shall see what will become of his dreams." [Cf: ST 12-18-79 para. 11] p. 129, Para. 1, [1879MS].

This terrible purpose would have been carried out had not Reuben shrunk from participating in the murder of his brother. He plead for Joseph, showing with clear arguments what guilt would ever rest upon them, and, that the curse of God would come upon them for such a crime. He proposed to have him cast alive into a pit, and left there to perish, meaning to take him out privately and return him to his father. He left their company, fearing that his feelings would betray his design. [Cf: ST 12-18-79 para. 12] p. 129, Para. 2, [1879MS].

Joseph came on, glad and joyful that the object of his long search was accomplished. But, instead of a pleasant greeting, he met only scorn, abuse, and fierceness of looks which terrified him. He was immediately seized, and the coat which had created so much hatred, was stripped from him with the most taunting remarks. He had never before received such treatment and he expected his brethren would immediately kill him. His mind runs back to his home, his father, and the blessing he had received as he parted from him, and then he anticipated the sorrow he would feel at his death and the guilt of his murderers. He entreated them to spare his life, but all to no avail; he was helpless in the hands of infuriated men whose hearts were insensible to pity, and whose ears were deaf to the cry of anguish. But the eye of God was upon him, and Joseph's cries of distress reached his throne. His brethren thrust him into a dark pit and then sat down to enjoy their customary meal. But while they were eating, they saw a company of Ishmaelites approaching, and Judah, who was beginning to regret what had been done, suggested that here was an opportunity to sell their brother and obtain money, which would be better than leaving him to perish in the pit; for said he, is he not our own flesh? Then, too, Judah thought that he could be disposed of by being removed entirely from them. All agreed to the proposition of Judah; Joseph was drawn up out of the pit, and heartlessly sold as a slave. (*To be continued.*) [Cf: ST 12-18-79 para. 13] p. 129, Para. 3, [1879MS].

(*Concluded*)--Women can be the instruments of righteousness, rendering holy service. It was Mary that first preached a risen Jesus. In fulfillment of the divine plan, the Son of man came to seek and to save that which was lost. If this work was not beneath the dignity of the world's Redeemer, the Creator of worlds, should it be considered too humiliating for sinful mortals? If Christ taught, and if he wrestled in earnest prayer to his Father in behalf of those he came to save, we should engage in the same work. Those who engage with the Son of God in his work, be they ever so aspiring, can have no greater, no holier work than this. If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth. The Lord of the vineyard is saying to many women who are now doing nothing, "Why stand ye here all the day idle?" Zealous and continued diligence in our sisters toiling for the spread of the truth would be wholly successful, and would astonish us with its results. Through patience and perseverance, the work must be accomplished. In this faithful work is manifested the real devotion to God. He calls for deeds, and not words only. [Cf: RH 01-02-79 para. 1] p. 129, Para. 4, [1879MS].

We are so much wrapped up in our selfish interests that our hearts are not allowed to take in the needs and wants of humanity; we are lacking in deeds of sympathy and benevolence, in sacred and social ministering to the needy, the oppressed, and the suffering. Women who can work are needed now, women who are not self-important, but meek and lowly of heart, who will work with the meekness of Christ wherever they can find work to do for the salvation of souls. All who have been partakers of the heavenly benefits should be earnest and anxious that others, who do not have the privileges which they have enjoyed, in seeing and hearing the evidences of truth, should have the truth in papers, tracts, and pamphlets. They will not merely desire that others should have this benefit, but will see that they do have it, and will act their part to accomplish this object. [Cf: RH 01-02-79 para. 2] p. 130, Para. 1, [1879MS].

Those who work for God will grow in moral and spiritual power, while those who devote their time and energies to serving themselves will dwarf, and wither, and die. Our sisters, the youth, the middle-aged, and those of advanced years, may act a part in the closing work for this time; and in doing this as they have opportunity, they will obtain an experience of the highest value to themselves. In forgetfulness of self, they will grow in grace. By training the mind in this direction, they will learn how to bear burdens for Jesus. But those who take hold of this work, whether young or old, must not be above counsel, and refuse to receive instruction. They will need to guard against self-sufficiency and self-importance. When it may come in the line of duty to correspond with those they wish to help, they should be careful not to show a pompous, self-righteous, pharisaic spirit. Those sisters who may be appointed to do work for the church, or tract and missionary work, should be guarded in regard to the tone in which they write. Some quite young persons have shown great weakness on this point. Letters have been written by youth, addressed to old and tried friends of the cause of God, who have carried the banner of the cross of Christ in all worthiness for nearly a quarter of a century, exhorting and advising them to be more zealous in the cause of God, more prompt in duty, in labor, and in reporting. All that was written may have been good in itself, but it was inappropriate; such letters do no good. It is the manner and spirit in which labor is performed that makes it acceptable or repulsive. [Cf: RH 01-02-79 para. 3] p. 130, Para. 2, [1879MS].

The lives of those who are connected with God are fragrant with deeds of love and goodness. The sweet savor of Christ surrounds them; their influence is to elevate and bless. These are fruitful trees. Men and women of this stamp of character will render practical service in thoughtful deeds of kindness, and earnest, systematic labor. Self-importance, vanity, and pride should in no case be mingled with the sacred work. Those who become lifted up because they can do something in the cause of God, will be in danger of marring the work by their self-conceit, and they will ruin their own souls. All who are connected with the work of God should make their mission as attractive as possible, that they may create no distaste for the truth in consequence of their demeanor. Self must be hid in Jesus, and those who labor for God must have characters with a pleasant flavor. Now is the time to put forth earnest efforts. Men and women are needed to work in the great missionary field with determined effort, praying and weeping, sow the precious seed of truth in imitation of the Redeemer, who was the Prince of missionaries. [Cf: RH 01-02-79 para. 4] p. 130, Para. 3, [1879MS].

Christ left the royal courts of Heaven; he left his high command, and for our sakes became poor, that we through his poverty might be made rich. He labored in his vineyard among the hills of Galilee, and at last bedewed with his own blood the seed which he had sown. When the harvest of the earth shall be gathered into Heaven's garner, and Christ shall then look upon the saints redeemed, he will see of the travail of his soul and be satisfied. He who gives increased talents to those who have made a wise improvement of the talents intrusted to them, is pleased to acknowledge the services of his believing people in the Beloved, through whose strength and grace they have wrought. Those who have sought the development and perfection of Christian character by exercising their faculties in good works, in sowing the seeds of truth beside all waters, will, in the world to come, reap that which they have sown. The work begun upon earth will reach its consummation in the higher and holier life, to endure through all eternity. The self-denial and self-sacrifice required in the cultivation of the heart in doing the works of Christ, will be infinitely overbalanced by the rich reward of the eternal weight of glory, the joys of the life which measures with the life of God. [Cf: RH 01-02-79 para. 5] p. 131, Para. 1, [1879MS].

None of us should feel content to save merely our own souls. Those who appreciate the plan of salvation, the infinite price paid for man's redemption, will not live for themselves alone. They will have the deepest interest to save their fellow men, that Christ may not have died for them in vain. All Heaven is interested in the salvation of souls, and all who are partakers of the heavenly benefits will feel an intense anxiety that this interest manifested in Heaven may not be in vain. They will on earth cooperate with the angels in Heaven, by manifesting their appreciation of the value of souls for whom Christ has died. They will, through their earnest, judicious labor, bring many to the fold of Christ. Not one who is a partaker of the divine nature will be indifferent in this matter. The world is our field; with a firm hold on God for his strength and his grace we may move forward in the pathway of duty, as co-laborers with the Redeemer of the world. Our work is to spread the light of truth and advance the work of moral reform, to elevate, ennoble, and bless humanity. We should apply the principles of Christ's sermon on the mount to every move that we make, and then trust the consequences with God. [Cf: RH 01-02-79 para. 6] p. 131, Para. 2, [1879MS].

"I say unto you that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." If God and Christ and angels rejoice when even one sinner repents and becomes obedient to Christ, should not man be imbued with the same spirit, and work for time and for eternity with persevering effort to save, not only his own soul, but the souls of others? If you work in this direction with wholehearted interest as the followers of Christ, discharging every duty, improving every opportunity, your own souls will be gradually settling into the mold of a perfect Christian. The heart will not be sere and unfeeling. The spiritual life will not be dwarfed. The heart will glow with the impress of the divine image; for it will be in close sympathy with God. The whole life will flow out with cheerful readiness in channels of love and sympathy for humanity. Self will be forgotten,

and the ways of this class will be established in God. In watering others, their own souls will be watered. The stream flowing through their souls is from a living spring, and is flowing out to others in good deeds, in earnest, unselfish effort for their salvation. In order to be a fruitful tree, the soul must derive its support and nourishment from the Fountain of Life, and must be in harmony with the Creator. [Cf: RH 01-02-79 para. 7] p. 131, Para. 3, [1879MS].

All who are faithful workers for God will yield their spirit and all their powers a willing sacrifice to him. The Spirit of God operating upon their spirit calls forth the sacred harmonies of the soul in the answer to the divine touch. This is true sanctification, as revealed in the word of God. It is the work of a lifetime. And that which the Spirit of God has begun upon the earth for the perfection of man, glory shall crown in the mansions of God. Those who are indolent and self-caring know not true happiness and peace. They are losing, even in this life, and what glory they lose in the future, immortal life. I wish I could speak words to men and women which would nerve them to diligent action. The moments now granted us to work are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving. Who will seek God earnestly, and from him draw strength and grace to be his faithful workers in the missionary field? Individual effort is essential for the success of this work. The ease loving and self-caring, the worldly, ambitious ones will be ashamed to engage perseveringly in the tract and missionary work. Some may take hold of it impulsively, but they will not be able to bear rebuffs, and sneers, and contempt. These soon become weary in well doing, and fall back to their own position of living and caring for self. For such there will be no reward in Heaven, for Christ is to give to every one as his works shall be. [Cf: RH 01-02-79 para. 8] p. 132, Para. 1, [1879MS].

There will be no lazy Christians in this cause, or connected with this work. It is essential that all who have named the name of Christ have a personal knowledge of the word of God and the testimony of Jesus Christ. They should understand the Scriptures for themselves. All indifference and lethargy must be overcome. Work, work, is crowding upon the few who are willing and obedient. They overwork because they see so much to do and so few who are willing to lift the burdens and bear the yoke of Christ. Many who see the work for this time, and realize its importance, are pressed under the weight of responsibility as a cart beneath sheaves, while hundreds are dying a spiritual death of inaction because they will not work at all. These might come into working order if they would gather divine strength, and yield not to passing influences. They have the opportunity to cultivate traits of character which would be the opposite of selfishness, which would refine, enrich, and ennoble their lives. These may grow in spirituality if they will accept any burdens of the work where they can best serve the cause of God. Christians, in the fullest acceptation of the term, grow in grace and in the knowledge of Jesus Christ. They love God more and more, and are more and more desirous of acting a part in the great plan of salvation. Intellectual laziness and spiritual lethargy must be overcome, and as Christ's soldiers we must be faithful to duty, ready for every good work. [Cf: RH 01-02-79 para. 9] p. 132, Para. 2, [1879MS].

If the Christian thrives and progresses at all, he must do so amid strangers to God, amid scoffing, subject to ridicule. He must stand upright, like the palm tree in the desert. The sky may be as brass, the desert sand may beat about the palm tree's roots, and pile itself in heaps about its trunk. Yet the tree lives as an evergreen, fresh and vigorous amid the burning desert sands. Remove the sand till you reach the rootlets of the palm tree, and you discover the secret of its life; it strikes down deep beneath the surface, to the secret waters hidden in the earth. Christians indeed may be fitly represented by the palm tree. They are like Enoch; although surrounded with corrupting influences their faith takes hold of the Unseen. They walk with God, deriving strength and grace from him to withstand the moral pollution surrounding them. Like Daniel in the courts of Babylon, they stand pure and uncontaminated; their life is hid with Christ in God. They are virtuous in spirit amid depravity; they are true and loyal, fervent and zealous, while surrounded by infidels, hypocritical professors, godless and worldly men. Their faith and life are hid with Christ in God. Jesus is in them a well of water springing up into everlasting life. Faith, like the rootlets of the palm tree, penetrates beneath the things which are seen, drawing spiritual nourishment from the fountain of life. [Cf: RH 01-02-79 para. 10] p. 132, Para. 3, [1879MS].

The character of the true Christian will be consistent, meek, cheerful, fragrant with good works, and so resolute that sin will find no sanction in the heart, in the words uttered, or in silence. The peace of Christ ruling in the heart of the earnest, working Christian will be reflected upon others; and will elevate and refine the taste, and sanctify the judgment. The faithful sower of the seed will hear the commendation of the Master, "Well done, thou good and faithful servant, enter thou into the joy of the Lord." What is the joy of our Lord? It is the joy of seeing souls for whom Christ died redeemed in the kingdom of glory. Those who enter into the joys of their Lord will have the blessed satisfaction of seeing souls saved in the mansions of God through their instrumentality. These souls will be as stars in the crown of their rejoicing. By Mrs. E. G. White. [Cf: RH 01-02-79 para. 11] p. 133, Para. 1, [1879MS].

In my last vision I was shown the importance of the work in Northern Europe. The people are awakening to the truth. The Lord has given Elder Matteson a testimony to reach hearts. But the work is just entered upon. With judicious, self-sacrificing labor, many souls will be brought to the knowledge of the truth. There should be several unselfish, God fearing workers in this missionary field, who will labor for souls as they that must give account in the day of Judgment. [Cf: RH 02-06-79 para. 1] p. 133, Para. 2, [1879MS].

I have been shown that not all is being done by our Swedish, Norwegian, and Danish brethren that they might and should do for their own countrymen. As soon as they embrace the truth, they ought to feel the fire of missionary zeal kindled in their hearts for their brethren in the darkness of error. Many are looking for help from their American brethren while they do not do their duty and feel the burden God requires them to feel for those of their own nation. They may do very much more than they are now doing if they will. These brethren must overcome selfishness and arouse to a sense of their responsibilities to God and their fellow countrymen, or they will lose the precious reward they might secure by putting their talents of means into the treasury

of God, and by wisely directed personal effort, thus being instrumental in the salvation of many souls. [Cf: RH 02-06-79 para. 2] p. 133, Para. 3, [1879MS].

Young men should be educated to become missionaries to their own nation, to teach the truth to those in darkness. Publications should be printed in Europe. But at the present time there is altogether too much ease and too little zeal among the Danes, Swedes, and Norwegians who believe the truth in this country to sustain such a continual drain upon their funds. And for this reason I urge upon them the necessity of coming up into working order, feeling even a greater interest for their own people than their American brethren have shown. God requires that these brethren should come up to the help of the Lord without delay. [Cf: RH 02-06-79 para. 3] p. 133, Para. 4, [1879MS].

The Lord is the great benefactor of the universe, a being of infinite love. His tender mercy is over all his works. He sees the great want of those in different countries who have not the truth. Thousands are not satisfied with their present state, and desire to learn a better way. They are hungering and thirsting for light, and longing for greater surety and deeper spirituality. Minds are deeply stirred, and yet how few there are to bear the message to them! [Cf: RH 02-06-79 para. 4] p. 133, Para. 5, [1879MS].

Brethren, we need a deeper work of the Spirit of God in our own hearts. Jesus was rich in Heaven; but for our sakes he became poor, that we through his poverty might be made rich. The life of Christ, his self-denial and self-sacrifice, rebukes the indolence and inactivity of those who might and should engage in this great work of doing what they can to save their fellow men. God requires that we should be like Christ, bear his image and imitate his example. [Cf: RH 02-06-79 para. 5] p. 134, Para. 1, [1879MS].

I was shown that many in Northern Europe had embraced the truth through reading. Their souls were hungering for light and knowledge when some tracts or papers came into their hands, and they were represented to me as reading. The wants of their souls were met; the Spirit of God softened and impressed their hearts; tears were in their eyes, and sobs came from burdened hearts. They knelt with the leaflets in their hands, and with earnest prayer besought the Lord to lead them and help them to receive the light as it was from him. Some surrendered themselves to God. Uncertainty was gone; and as they accepted the truth upon the Sabbath of the fourth commandment, they felt that they were indeed standing upon the Rock of Ages. Many persons scattered all through Northern Europe were presented to me as being ready to accept the light of truth. [Cf: RH 02-06-79 para. 6] p. 134, Para. 2, [1879MS].

I also saw Bro. Matteson at work among this very people. A cry comes to us from him across the waters for help. Shall we let him call in vain? We want to invest one hundred dollars in this mission. We do not want to hide our talents in the earth where they will do no one any good, but we wish to put them out to the exchangers where they can be used for the salvation of the souls for whom Christ has died. [Cf: RH 02-06-79 para. 7] p. 134, Para. 3, [1879MS].

We do not feel in the least discouraged to have these calls come in

from foreign countries. They will not be made in vain. There are noble, self sacrificing men and women in our ranks who only wait to know their duty, and they are ready to engage in the work personally, or to help with their money. In doing this they are not only blessing others, but they are blessing themselves. Said Christ, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." It is for ourselves we are laying up treasure. I would not, for my right hand, do as some of our brethren have done. They make but little distribution of their means to sustain the cause of God, and excuse their consciences by resolving that when they shall have no further use for it they will will it to the cause of God. Will such poor, faithless souls have credit for laying up treasure in Heaven? No, no. Satan, through his agents, begins to work to secure the means in his cause, and he generally succeeds. This should be a standing rebuke to those unfaithful stewards, who are acting over the same plan hundreds have acted before them. [Cf: RH 02-06-79 para. 8] p. 134, Para. 4, [1879MS].

Men are too faithless to use their talents themselves and put it out to the exchangers, and so they would throw all the burden of their stewardship upon someone after they are gone. How much better for them to use the means which God has loaned them to be used for the advancement of his cause and to glorify his name on the earth. [Cf: RH 02-06-79 para. 9] p. 134, Para. 5, [1879MS].

The time is near when we shall be called to give an account of the manner in which we have spent our means. When the great white throne comes down from Heaven, and He sitteth thereon from whose face the heavens and earth flee away, then the dead, small and great, will stand before God, and the books will be opened, and all will be judged according to the things written in the books. We are trying to send our means beforehand into glory, and we call upon the selfish and penurious to arouse and do their duty before it shall be too late. [Cf: RH 02-06-79 para. 10] p. 135, Para. 1, [1879MS].

Put the means God has lent you out to the exchangers yourselves. The Lord will require of us personally a faithful record of how we have used our talents of means. Can we show a wise and faithful stewardship? How will you who hide your talents in the earth answer in that day? How will you answer who spend money upon your idols, tea and coffee? How will you, my sisters, answer, who spend much of the Lord's money in needless, expensive dress, when plain, modest apparel would be more in accordance with your faith? [Cf: RH 02-06-79 para. 11] p. 135, Para. 2, [1879MS].

You who would imitate your self-denying Redeemer, should deny the appetite, take the money formerly expended for tea and coffee and many other hurtful indulgences, and put it into the treasury of God. You should have a missionary box, and put the money into it which you have been in the habit of spending for these wicked indulgences which ought long ago to have been laid aside. [Cf: RH 02-06-79 para. 12] p. 135, Para. 3, [1879MS].

Is it not high time that we begin to make some little sacrifice for Christ, when he has sacrificed his life for us? Let the tea and coffee

money, and money that is spent so freely for dress and ornaments, be sent in to the treasury, and God will bless you for whatever sacrifice you make for his cause. Shall these important calls for means to carry forward this missionary work come to us across the broad waters in vain? No, no; let every voice answer, No! E. G. W. [Cf: RH 02-06-79 para. 13] p. 135, Para. 4, [1879MS].

We recommend that Eld. Matteson commence to publish a paper without delay, and we direct that one hundred dollars be sent to him immediately. [Cf: RH 02-06-79 para. 14] p. 135, Para. 5, [1879MS].

We now call for one thousand dollars to be raised, to assist Bro. Matteson in publishing the paper, in issuing another edition of his European hymn book, and to meet other expenses of the mission during the present year. Our American brethren, who are able, are urgently invited to follow our example in this good work; but the Scandinavian brethren, who have taken but little stock in our Publishing Houses, College, and Sanitarium are our main dependence in promptly raising this sum. [Cf: RH 02-06-79 para. 15] p. 135, Para. 6, [1879MS].

We pledge to pay monthly for this purpose, J. and E. G. White \$5.00, and of this sum we now pay for present relief \$15.00. [Cf: RH 02-06-79 para. 16] p. 135, Para. 7, [1879MS].

Brethren, send in your pledges and money as soon as possible. And with your alms, let your prayers come up before God for perishing souls in Northern Europe. James White. Ellen G. White. [Cf: RH 02-06-79 para. 17] p. 136, Para. 1, [1879MS].

From the Kansas campmeeting we came direct to the Missouri campground. Arriving there May 30, we found a very pleasant encampment. Eld. Butler soon rallied helpers to pitch a tent for us, and with a floor laid and carpeted, a table, bedstead, lounge, and chairs, our temporary home was made tasteful and inviting. [Cf: RH 06-12-79 para. 1] p. 136, Para. 2, [1879MS].

I was suffering from weakness and a severe cold, and would have been glad to keep my bed Sabbath morning, had I not been so desirous of speaking to the people. I was too sick to speak long, but in great weakness I sought to impress upon the people the necessity of preparing for a future life. I then invited sinners and backsliders to come forward. A large number responded, many making a start for the first time. [Cf: RH 06-12-79 para. 2] p. 136, Para. 3, [1879MS].

The people who came upon the ground Sunday had been told that I would speak to them; but it seemed like an impossibility for me to do so. My lungs were congested, and I was very hoarse; but, unable as I had been to sit up an hour since I came on the ground, I decided to venture out by faith. And, as on former occasions, I found the promises of God unfulfilling. "As thy days, so shall thy strength be." "Lo, I am with you always, even unto the end of the world." I was strengthened of God to speak nearly two hours, and was not nearly as tired when I left the stand as when I went upon it. [Cf: RH 06-12-79 para. 3] p. 136, Para. 4, [1879MS].

Monday morning, we assembled under the tent to attend the organization of a temperance association. There was a fair representation of our

people present. Eld. Butler spoke, and confessed that he had not been as forward in the temperance reform as he should have been. He stated that he had always been a strictly temperance man, discarding the use of liquor, tea and coffee, but he had not signed the pledge being circulated among our people. But he was now convinced that in not doing so he was hindering others who ought to sign it. He then placed his name under Col. Hunter's; my husband placed his name beneath Bro. Butler's, I wrote mine next, and Bro. Farnsworth's followed. Thus the work was well started. [Cf: RH 06-12-79 para. 4] p. 136, Para. 5, [1879MS].

My husband continued to talk while the pledge was circulating. Some hesitated, thinking that the platform was too broad in including tea and coffee; but finally their names were given, pledging themselves to total abstinence. [Cf: RH 06-12-79 para. 5] p. 136, Para. 6, [1879MS].

Bro. Hunter, who was then called upon to speak, responded by giving a very impressive testimony as to how the truth found him, and what it had done for him. He stated that he had drank liquor enough to float a ship, and that now he wanted to accept the whole truth, reform and all. He had given up liquor and tobacco, and this morning he had drank his last cup of coffee. He believed the testimonies were of God, and he wished to be led by the will of God expressed in them. [Cf: RH 06-12-79 para. 6] p. 136, Para. 7, [1879MS].

As the result of the meeting, one hundred and thirty-two names were signed to the teetotal pledge, and a decided victory was gained in behalf of temperance. E. G. White. [Cf: RH 06-12-79 para. 7] p. 137, Para. 1, [1879MS].

These annual gatherings are attended with great expense and wearisome labor. They are designed especially for our people, as the best means of reaching the greatest number. And while wisdom should be manifested in locating them where those not of our faith may be benefited by the light of truth presented, great care should be exercised that the object of the meeting be not lost sight of in the desire to make a favorable impression upon the public mind. [Cf: RH 07-10-79 para. 1] p. 137, Para. 2, [1879MS].

I see a marked change for the worse in our campmeetings. Reporting the meetings through the secular papers, will, if properly conducted, be the means of calling the attention of the people to our faith, and awakening an interest in it; but if not managed in a manner to exalt Jesus and the truth rather than to make a display of what is done, the efforts are thrown away, and time and energy needed to keep up the interest of the meetings are worse than lost. When sincere piety, earnest devotion, and sanctified zeal are manifested by those professing the truth, and our devotional exercises are characterized by the presence of God's Spirit, impressions will be made upon the outside world that no amount of reporting will produce. [Cf: RH 07-10-79 para. 2] p. 137, Para. 3, [1879MS].

Our campmeetings greatly fail of being what they should be, and our people do not gain the spiritual benefit from them that they might. Home burdens and worldly thoughts should be laid aside. Every individual should be upon the ground the first day of the meeting, prepared to remain until the closing service. When one family strike

their tent a day or two before the close of the meeting, others feel inclined to do the same, and the interest of the meeting is greatly injured. One full week is none too long a time to devote exclusively to the service of God, having the mind withdrawn from worldly interests and concentrated upon spiritual things; but to abridge the one week to two or three days is robbing God of time which should be spent in his service. Some do not get into the spirit of the meeting before they start for their homes. Such show that they value temporal things above spiritual, and they will receive no permanent good. [Cf: RH 07-10-79 para. 3] p. 137, Para. 4, [1879MS].

How must our Lord look upon his people who are thus indifferent and careless when his servants are laboring earnestly to bring them up to the requirements of the Bible, and to awaken in them greater earnestness and devotion in the cause of God. The preaching on Sunday is generally designed more especially for the people outside of our faith, the evidences of our position being dwelt upon. Monday the work commenced on Sabbath for those who are seeking the Lord, is resumed. This, the day for binding off the meetings, is the most important of the series; and our brethren meet with a great loss themselves, and cast a depressing influence upon the meeting, by taking this day for packing, taking down tents, and leaving the grounds. This is a wrong which nearly destroys the good that might be realized from the meetings. [Cf: RH 07-10-79 para. 4] p. 137, Para. 5, [1879MS].

We would appeal to our brethren and sisters to come to the campmeeting prepared to remain to the close. It is disheartening to your ministers to see a disposition on your part to scatter, as if in haste to get away from the camp. Be on the ground the first day, and feel an individual responsibility to labor for the interest of the meeting from the first day to the last. [Cf: RH 07-10-79 para. 5] p. 138, Para. 1, [1879MS].

As a people, we are backsliding from God. The hearts of his professed children are being estranged from him. While they have a name to live, the true, vital energies of the soul have become spiritually dead. To such, Jesus speaks: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Christ does not say days, but "day,"--"this thy day." That last meeting may be the very day of the special visitation of Christ,--a day of rare privileges and blessings so much needed by them. [Cf: RH 07-10-79 para. 6] p. 138, Para. 2, [1879MS].

When Christ was upon the earth, attending one of the Jews' convocations, upon the last day, that great day of the feast, he stood and cried: "If any man thirst, let him come unto me and drink." His eye of tenderest pity was cast around upon the multitude who were apparently all joy and rejoicing; but he who reads the secrets of the heart saw that there were many in that festive throng who were thirsting for that peace, and comfort, and consolation which he alone can give. They had failed to quench their thirst at earthly fountains, and his voice was heard by the whole temple crowd: "I am the fountain of living waters. If any man thirst, let him come unto me and drink." [Cf: RH 07-10-79 para. 7] p. 138, Para. 3, [1879MS].

In our campmeetings Jesus is present with his gracious invitations; and if, on the last day of the feast, he is specially near, and his

mercies and blessings are more forcibly brought home to us, how great the loss of those who fail to be present! On the very day of all others when they should be present, they are hastening to their homes; and thus failing to drink of the living waters, their souls are unrefreshed. [Cf: RH 07-10-79 para. 8] p. 138, Para. 4, [1879MS].

One family decide that their farm calls them; but if they had a little more faith and trust in their Heavenly Father, who has said, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," they would be more willing to leave the consequences with God. But very few are willing to make any sacrifice of their temporal things in order to gain eternal riches. [Cf: RH 07-10-79 para. 9] p. 138, Para. 5, [1879MS].

We feel to the very depths the spiritual loss that our people are sustaining in not appreciating their privileges and present blessings. They are not becoming more earnest, devoted, and perfect in character. Their faith is dead, because it is not sustained by works. There is every year a growing tendency to assimilate to the world. Self and the world are becoming a ruling power. I state that which I know. Spiritual death is coming upon us, because of the absence of vital godliness. Says Jesus, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." It is one thing to profess Christ, and another thing to follow him. [Cf: RH 07-10-79 para. 10] p. 138, Para. 6, [1879MS].

Anciently God commanded his people to assemble three times a year, and from every city from Dan to Beersheba the people came to these annual feasts. The one at the commencement of the season was to entreat God's blessing upon their families, their lands, their flocks, and their herds. The one at the close of harvest was the crowning festal gathering, to bring their offerings to God. The land had yielded its increase, the harvest had been gathered into their granaries, the firstfruits had been stored, and the people came with their tributes of thanksgiving to God, who had thus richly blessed them. Joy and rejoicing were there combined with the solemnities of a holy and sacred convocation. [Cf: RH 07-10-79 para. 11] p. 139, Para. 1, [1879MS].

God directed Moses to say to the children of Israel, "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine." "Seven days shalt thou keep a solemn feast unto the Lord thy God, in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice." [Cf: RH 07-10-79 para. 12] p. 139, Para. 2, [1879MS].

Many sacrifices were made at these feasts; and this profusion of blood shed in connection with the harvest of thanksgiving was significant to them of the fact that even the bounties of the earth could come to them only through the cross of Calvary. By thus assembling and bringing their tithes into the treasury, they ever acknowledged the Lord to be the giver of all their blessings. The children of Israel are our ensamples, that while we should imitate their faithfulness and virtues, we should shun those sins which brought the displeasure of God upon them. [Cf: RH 07-10-79 para. 13] p. 139, Para. 3, [1879MS].

We have our convocation meetings yearly, and all who possibly can

attend them should feel under obligation to do so. If they neglect to improve the opportunities to obtain a better knowledge of the truth, and to become more thoroughly in earnest in their efforts to perfect Christian character, they will be held responsible for the light, and privileges, and blessings which they might have had. Their case is nearly as bad in the sight of God as that of those who attend the meetings but fail to improve by the light and blessings there received. [Cf: RH 07-10-79 para. 14] p. 139, Para. 4, [1879MS].

I plead with our brethren and sisters to make the most of their God given opportunities. Christ, when weeping over Jerusalem, exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Jerusalem's sin was in abusing past blessings and privileges, and she was sealing her doom in rejecting present mercies and warnings. The weak faith of our people today shows that past warnings and reproofs have not been heeded, and hardness of heart, and indifference, and unbelief are the result. [Cf: RH 07-10-79 para. 15] p. 139, Para. 5, [1879MS].

The most solemn and awful period for the Jewish nation was when Jesus was in their midst. It was that generation that was responsible for not accepting the light of the world. For many years God has been pleading with his people by mercies, by judgments, and by the most solemn warnings and entreaties. Blessings have been bestowed, and blessings removed, and yet the people who profess to be in advance of every other people in the light of truth have not responded to these warnings and entreaties of the Spirit of God. The Saviour's love has been unrequited. Christ looks mournfully upon the individual members of the church, and exclaims, "Ye will not come to me, that ye might have life." [Cf: RH 07-10-79 para. 16] p. 140, Para. 1, [1879MS].

The hour of probation is fast passing; the cup of God's indignation is fast filling. Will those who profess to be waiting for the appearing of their Lord from heaven be found wanting in that day, or will they awake from their carnal security, repent of their indifference and hardness of heart, and in this their day give most diligent heed to the things which belong to their peace? Must the fast westering sun of merciful probation set, and the sentence be pronounced, "but now they are hid from thine eyes"? [Cf: RH 07-10-79 para. 17] p. 140, Para. 2, [1879MS].

From the crest of Olivet, Christ overlooked the world. Every soul who has become indifferent to the privileges within his reach, is personally addressed in this appeal. Christ is stooping over his throne today, his great heart of love yearning with deep and tender compassion over those who are careless, and neglectful of their eternal interests. Many professed Christians are now only stumblingblocks,--false waymarks. They do not represent to the world by good works the principles of the doctrines of Christ. They neglect the study of the Scriptures, and secret prayer, and have become, so far as their influence is concerned, traitors to their holy trust. Their hearts have gradually become hardened; they have a name to live, while the vital energies of the soul have become spiritually paralyzed. Of this class our Saviour speaks: "Many will say unto 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." [Cf: RH 07-10-79 para. 18] p. 140, Para. 3, [1879MS].

It is not enough to profess to believe in Christ, saying that we are saved by Christ, when we do not practice the lessons he has given. All such professed Christians are represented by the man who built his house upon the sand; while the hearers and doers of the word are represented by the man who built his house upon the rock, and amid tempest, storm, and flood, it remained unmoved. Thus the true foundation for every soul is represented by those who not only hear the truth but practice it. Those who claim to be children of God and do not his will are hypocrites. [Cf: RH 07-10-79 para. 19] p. 140, Para. 4, [1879MS].

He who is indeed a follower of Jesus Christ, will be assimilated to his image. He will be brought into sympathy with him through the fellowship of his sufferings. Storms of trial and adversity may break upon him, but he is not swayed from his foundation, for his soul is riveted upon the eternal Rock. Indolence in spiritual things will bring moral feebleness; active workers in the cause of God will be men of prayer, and will have success. Every day that they labor to do the will of God they will have increased ability to work efficiently to promote his glory. To such he will say by and by, "Come, ye blessed of my Father, enter thou into the joy of thy Lord." By Mrs. E. G. White. [Cf: RH 07-10-79 para. 20] p. 140, Para. 5, [1879MS].

If you are grieved because your neighbors or friends are doing wrong to their own hurt, if they are overtaken in fault, follow the Bible rule. "Tell him his fault between thee and him alone." As you go to the one you suppose to be in error, see that you speak in a meek and lowly spirit; for the wrath of man worketh not the righteousness of God. The erring can in no other way be restored than in the spirit of meekness, and gentleness, and tender love. Be careful in your manner. Avoid anything in look or gesture, word or tone of voice, that savors of pride, or self-sufficiency. Guard yourself against a word or look that would exalt self, or present your goodness and righteousness in contrast with their failings. Beware of the most distant approach to disdain, overbearing, or contempt. With care avoid every appearance of anger; and though you use plainness of speech, yet let there be no reproach, no railing accusation, no token of warmth, but that of earnest love. Above all let there be no shadow of hate or ill will, no bitterness, nor sourness of expression. Nothing but kindness and gentleness can flow from a heart of love. Yet all these precious fruits need not hinder your speaking in the most serious, solemn manner, as though angels were directing their eyes upon you, and you were acting in reference to the coming Judgment. Bear in mind that the success of reproof depends greatly upon the spirit in which it is given. Do not neglect earnest prayer that you may possess a lowly mind, and that angels of God may work upon the hearts you are trying to reach, before you, and so soften them by heavenly impressions, that your efforts may avail. If any good is accomplished, take no credit to yourself. God alone should be exalted. God alone hath done it all. [Cf: RH 07-17-79 para. 1] p. 141, Para. 1, [1879MS].

You may have excused yourself for speaking evil of your brother or sister or neighbor to others before going to them, and taking the steps God has absolutely commanded. Perhaps you say, "I did not speak to any

one until I was so burdened that I could not refrain." What burdened you? Was it a plain neglect of your own duty, a thus saith the Lord? You were under the guilt of sin because you did not go tell him his fault between thee and him alone. If you did not do this, if you disobeyed God, how should you be otherwise than burdened, unless your heart was hardened, while you were trampling the command of God under foot, and hating your brother or neighbor in your heart? And what way have you found to unburden yourself? God reproves you for a sin of omission, not telling your brother or sister their fault, and you excuse and comfort yourself under his censure by a sin of commission, by telling your brother's faults to another person! Is this the right way to purchase ease, by committing sin? [Cf: RH 07-17-79 para. 2] p. 141, Para. 2, [1879MS].

All your efforts to save the erring may be unavailing. They may repay you evil for good. They may be enraged rather than convinced. What if they hear to no good purpose, and pursue the evil course they have begun. This will frequently occur. Sometimes the mildest and tenderest reproof will have no good effect. In that case, the blessing you wanted another to receive by pursuing a course of righteousness, ceasing to do evil, and learning to do well, will return into your own bosom. If the erring persist in sin, treat them kindly and leave them with your Heavenly Father. You have delivered your soul. Their sin no longer rests upon you. You are not now partaker of their sins. But if they perish, their blood is upon their own heads. E. G. White. [Cf: RH 07-17-79 para. 3] p. 141, Para. 3, [1879MS].

In his sermon on the mount, Christ addressed his followers in these words: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 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 it under a bushel, but on a candlestick; and it giveth light unto 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." [Cf: RH 08-28-79 para. 1] p. 142, Para. 1, [1879MS].

If we take in the full meaning of our Saviour's words, we shall feel a responsibility resting upon us that is not small. We are to be channels of light. We are to so connect ourselves with Him who is the light of the world, that his character will appear in us his followers. There are excellent men and women in our organized churches, who will ever be standard bearers, faithful Calebs. Such will be lights in the world; but the mind and purpose of Christ in the usefulness of many of the church members is not met. He comes to them as he came to the barren fig tree, searching for fruit, and finds "nothing but leaves." [Cf: RH 08-28-79 para. 2] p. 142, Para. 2, [1879MS].

There has been on the part of many a sacrifice of the simplicity of true godliness to outward forms and appearances. Worldly thoughts and cares absorb their attention, and the things of eternal interest are made secondary. Christians holding daily communion with God, feasting upon the truths of his word, will by their religious conversation be constantly exerting a powerful influence for good upon their fellow men. Hearts imbued with the love of Jesus will not fail to express themselves in words. The precious love of Christ has been experienced

by them, and they cannot refrain from relating their experience to others. From a heart throbbing with a Saviour's love, the story of the cross of Christ will be repeated, and they will thus testify that Jesus has power on earth to forgive sins. [Cf: RH 08-28-79 para. 3] p. 142, Para. 3, [1879MS].

The individual members of the church, as sons and daughters of God, should show by their words and by their transformed characters, the divine reality that there is in the religion of Christ. They may exemplify in their lives that the happiness which worldlings seek after in vain is to be found in the service of Jesus Christ. Here alone is serenity, peace, contentment, and true happiness and joy. Those who have a name to live, but are dead, are by their unconsecrated lives daily confirming the sinner in his impenitence, and thus, while neglecting their duty to gather with Christ, they are scattering abroad by their silence and the indifference which they manifest. [Cf: RH 08-28-79 para. 4] p. 142, Para. 4, [1879MS].

The testimonies borne in the prayer meeting frequently savor of gloominess and self-condemnation, and sinners think that if there is no more brightness and cheerfulness in religion than is expressed, and revealed in their lives, they do not desire it. But hundreds and thousands profess Christ who are unacquainted with him, and who do not the will of God in Heaven. Eternal life is a matter of tremendous moment; and if those professing Christ can testify by words and actions to the love of Christ, and can have the divine witness of the Spirit to their testimonies, sinners will be convicted. It is the indifference of the members of the church which makes the truths they profess powerless. [Cf: RH 08-28-79 para. 5] p. 142, Para. 5, [1879MS].

There is a decided lack of genuine, living conversion among Christ's professed followers. When his people are thrown into the society of unbelievers, whether walking, working, riding, trading, or visiting, they should, as they have opportunity, introduce the subject of religion, and speak of the things which concern their eternal interest. They should not do this abruptly, but with tact. This was the way in which our Saviour taught concerning the kingdom of God. Everything in nature, and the incidents passing under their notice were to him texts for impressive sermons. He thus bound up his sacred lessons with the flowers, with the recurring seasons, with the rocks, the hills, and the mountains, and with the everyday occurrences of life. Thus it is the duty of every follower of Jesus to sow beside all waters, and in so doing he is fulfilling the purpose of God, and doing his work as Christ's representative on earth. By Mrs. E. G. White. [Cf: RH 08-28-79 para. 6] p. 143, Para. 1, [1879MS].

The question is often asked, Why is there not more power in the church? why not more vital godliness? The reason is, the requirements of God's word are not complied with in verity and in truth; God is not loved supremely, and our neighbor as ourselves. This covers the entire ground. Upon these two commandments hang all the law and the prophets. Let these two requirements of God be obeyed explicitly, and there would be no discord in the church, no inharmonious notes in the family. With many the work is too superficial. Outward forms take the place of the inner work of grace. They are whited sepulchers,--beautiful without, as far as claims to piety and a profession of the truth are concerned, but within full of uncleanness. The theory of the truth has converted the

head, but the soul temple has not been cleansed from its idols. [Cf: RH 08-28-79 para. 1] p. 143, Para. 2, [1879MS].

When the commandment came home to the mind and heart of Paul, he says, "Sin revived and I died." In these days of pretense there are many sham conversions. True conviction of sin, real heart sorrow because of wickedness, death to self, the daily overcoming of defects of character, and the new birth,--these, represented as old things, Paul says had passed away, and all things had become new. Such a work many know nothing of. They grafted the truth into their natural hearts, and then went on as before, manifesting the same unhappy traits of character. What is now needed is the plain testimony borne in love from lips touched with living fire. [Cf: RH 08-28-79 para. 2] p. 143, Para. 3, [1879MS].

Church members do not show that living connection with God that they must have in order to win souls from darkness to light. Make the tree good, and good fruit will be the result. The work of the Spirit of God upon the heart is essential to godliness. It must be received into the hearts of those who accept the truth, and create in them clean hearts, before one of them can keep his commandments and be doers of the word. "Marvel not," said the great Teacher unto the astonished Nicodemus, "Marvel not that I said unto you, Ye must be born again." [Cf: RH 08-28-79 para. 3] p. 143, Para. 4, [1879MS].

The Bible is not studied as much as it should be; it is not made the rule of life. Were its precepts conscientiously followed, and made the basis of character, there would be steadfastness of purpose that no business speculations or worldly pursuits could seriously influence. A character thus formed, and supported by the word of God, will abide the day of trial, of difficulties and dangers. The conscience must be enlightened, and the life sanctified by the love of the truth received into the heart, before the influence will be saving upon the world. [Cf: RH 08-28-79 para. 4] p. 144, Para. 1, [1879MS].

What is needed is men of action for the time, prompt, determined, firm as a rock to principle, and prepared to meet any emergency. Why we are so weak, why there are so many irresponsible men among us, is because they do not connect with God; they have not an indwelling Saviour, and do not feel the love of Christ ever fresh and new, calling forth deep gratitude to God, and unfeigned love for souls for whom Christ died. No earthly relationship is as strong as this love. Nothing can compare with it. It elevates, ennobles, and develops all that is great and beautiful in humanity. It is constantly elevating the human to the divine. This life should be a living representative of Jesus Christ. E. G. White. [Cf: RH 08-28-79 para. 5] p. 144, Para. 2, [1879MS].

We are rapidly approaching the season of the holidays, and many conscientious ones are now questioning what course they may pursue that will be pleasing in the sight of God. By the world the holidays are spent in frivolity and extravagance, gluttony and display. It is the prevailing custom at this time to make and receive presents. And it is no small burden upon the mind to know how to distribute these gifts among friends so that none will feel slighted. It is a fact that much envy and jealousy are often created by this custom of making presents. [Cf: RH 12-11-79 para. 1] p. 144, Para. 3, [1879MS].

Thousands of dollars will be worse than thrown away upon the coming Christmas and New Year's in needless indulgences. But it is our privilege to depart from the customs and practices of this degenerate age; and instead of expending means merely for the gratification of the appetite, or for needless ornaments or articles of clothing, we may make the coming holidays an occasion in which to honor and glorify God. [Cf: RH 12-11-79 para. 2] p. 144, Para. 4, [1879MS].

We advise all our brethren and sisters to make a decided reform in regard to these festal days. Those who appreciate the gift of God's dear Son to save them from ruin, now have a favorable opportunity to give tangible proofs of their gratitude by rendering to God their thank offerings. Let old and young lay aside their mites as sacred offerings to God. If we would give to the cause of our Redeemer one-half as much as we have bestowed upon our friends, we would do much good and receive a blessing for giving. [Cf: RH 12-11-79 para. 3] p. 144, Para. 5, [1879MS].

Let us seek to faithfully represent Christ on the coming festal days by imitating his example as he went about doing good. It is impossible to enjoy the approbation of God while living for self. As Christians who profess a living faith in the near coming of the Son of man, keeping all of God's commandments, let us make earnest efforts to draw near to God through Jesus Christ, and make a covenant with him by sacrifice. In our principles of action we must be elevated above the customs and fashions of the world. Christ came to our world to elevate the minds of men to the divine level, and to bring them into sympathy with the mind of God. [Cf: RH 12-11-79 para. 4] p. 144, Para. 6, [1879MS].

As every blessing we enjoy is brought to us through the condescension, humiliation, and sacrifice of Jesus Christ, we should render to him our best gifts, above all not withholding ourselves. The infinite sacrifice which Christ has made to free us from the guilt and woe of sin, should work in every heart a spirit of gratitude and self-denial which is not manifested by the world. God's gift of Christ to man filled all Heaven with amazement, and inspired at his birth the angelic song, "Glory to God in the highest, and on earth peace, good will toward men." [Cf: RH 12-11-79 para. 5] p. 145, Para. 1, [1879MS].

Christmas day, precious reminder of the sacrifice made in man's behalf, should not be devoted to gluttony and self-indulgence, thus exalting the creature above the Creator. Let us who are partakers of this great salvation show that we have some appreciation of the gift, by rendering to God our thank offerings. If we would indulge less in feasting and merriment upon these occasions, and instead make them the means of benefiting humanity, we should better meet the mind of God. It is a pleasure and gratification to exchange gifts with our friends; but are there not nobler and more glorious objects for which we may give our means, and thus do good by shedding light upon the pathway of others? [Cf: RH 12-11-79 para. 6] p. 145, Para. 2, [1879MS].

There are many who have not books and publications upon present truth. Here is a large field where money can be safely invested. There are large numbers of little ones who should be supplied with reading. The Sunshine Series, Golden Grains Series, Poems, Sabbath Readings, etc., are all precious books, and may be introduced safely into every family.

The many trifles usually spent in candies and useless toys, may be treasured up with which to buy these volumes. [Cf: RH 12-11-79 para. 7] p. 145, Para. 3, [1879MS].

Children need proper reading, which will afford amusement and recreation, and not demoralize the mind or weary the body. If they are taught to love romance and newspaper tales, instructive books and papers will become distasteful to them. Most children and young people will have reading matter; and if it is not selected for them, they will select it for themselves. They can find a ruinous quality of reading anywhere, and they soon learn to love it; but if pure and good reading is furnished them, they will cultivate a taste for that. [Cf: RH 12-11-79 para. 8] p. 145, Para. 4, [1879MS].

Especial efforts should be made to exclude from our homes that class of literature which can have no beneficial influence upon our children. Many times I have been pained to find upon the tables or in the bookcases of Sabbathkeepers, papers and books full of romance, which their children were eagerly perusing. [Cf: RH 12-11-79 para. 9] p. 145, Para. 5, [1879MS].

There are those who profess to be brethren who do not take the *Review, Signs, Instructor, or Good Health*, but take one or more secular papers. Their children are deeply interested in reading the fictitious tales and love stories which are found in these papers, and which their father can afford to pay for, although claiming that he cannot afford to pay for our periodicals and publications on present truth. Thus parents are educating the taste of their children to greedily devour the sickly, sensational stories found in newspaper columns. All such reading is poisonous; it leaves a stain upon the soul, and encourages a love for cheap reading which will debase the morals and ruin the mind. [Cf: RH 12-11-79 para. 10] p. 145, Para. 6, [1879MS].

Parents should guard their children, and teach them to cultivate a pure imagination and to shun, as they would a leper, the lovesick pen pictures presented in newspapers. Let publications upon moral and religious subjects be found on your tables and in your libraries, that your children may cultivate a taste for elevated reading. Let those who wish to make valuable presents to their children, grandchildren, nephews, and nieces, procure for them the children's books mentioned above. For young people, the *Life of Joseph Bates* is a treasure; also the three volumes of *Spirit of Prophecy*. These volumes should be placed in every family in the land. God is giving light from Heaven, and not a family should be without it. Let the presents you shall make be of that order which will shed beams of light upon the pathway to Heaven. [Cf: RH 12-11-79 para. 11] p. 146, Para. 1, [1879MS].

Anciently the children of Israel were commanded to keep three annual feasts each year: the Passover, the Feast of Tabernacles, and the Feast of Weeks. The Lord gave directions that on these occasions their gifts and offerings were to be consecrated to him, and none should appear before him empty-handed. But in our day it has become fashionable to observe these festal occasions in a manner that would divert the mind from God instead of bringing glory to his name. Those whom God has blessed with prosperity should acknowledge the Giver, and feel that where much is given much will be required. [Cf: RH 12-11-79 para. 12] p. 146, Para. 2, [1879MS].

Our holidays have been perverted from their intended use. Gifts are lavished upon one another, and praise which should have been given to God, to whom all these things belong, is bestowed upon poor mortals. [Cf: RH 12-11-79 para. 13] p. 146, Para. 3, [1879MS].

Our houses of worship in Oakland and Battle Creek are under the pressure of debt. The Dime Tabernacle belongs to us all; we should all have a special interest in it. In order to accommodate the students at the College, the patients at the Sanitarium, the laborers at the Office, and the large number of worshipers constantly coming in from abroad, the erection of this spacious house of worship was a positive necessity. Great responsibilities rest upon those at Battle Creek, and also upon those whose arms should be reached out to sustain these interests at the great heart of the work. Not in all the world is there a battlefield for truth and reform like this. Great interests are involved here. The Sabbath school and College are educating the young, and determining the future destiny of souls. There is here a continual necessity of devising ways and means for the advancement of truth and the conversion of souls. Our people are not half awake to the demands of the times. The voice of Providence is calling upon all who have the love of God in their hearts to arouse to this great emergency. Never was there a time when so much was at stake as today. Never was there a period in which greater energy and self-sacrifice were demanded from God's commandment keeping people. [Cf: RH 12-11-79 para. 14] p. 146, Para. 4, [1879MS].

We are now nearing the close of another year, and shall we not make these festal days opportunities in which to bring to God our offerings? I cannot say sacrifices, for we shall only be rendering to God that which is his already, and which he has only intrusted to us till he shall call for it. God would be well pleased if on Christmas, each church would have a Christmas tree on which shall be hung offerings, great and small, for these houses of worship. Letters of inquiry have come to us asking, Shall we have a Christmas tree? will it not be like the world? We answer, You can make it like the world if you have a disposition to do so, or you can make it as unlike the world as possible. There is no particular sin in selecting a fragrant evergreen, and placing it in our churches; but the sin lies in the motive which prompts the action, and the use which is made of the gifts placed upon the tree. [Cf: RH 12-11-79 para. 15] p. 146, Para. 5, [1879MS].

The tree may be as tall and its branches as wide as shall best suit the occasion; but let its boughs be laden with the golden and silver fruit of your beneficence, and present this to Him as your Christmas gift. Let your donations be sanctified by prayer, and let the fruit upon this consecrated tree be applied toward removing the debts from our houses of worship at Battle Creek, Mich., and Oakland, Cal. [Cf: RH 12-11-79 para. 16] p. 147, Para. 1, [1879MS].

A word to the wise is sufficient. E. G. W. [Cf: RH 12-11-79 para. 17] p. 147, Para. 2, [1879MS].

Christian Temperance.--Synopsis of a lecture delivered by Mrs. E. G. White, at the tent in Forest Park.--"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not

conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:1, 2. [Cf: Forrest Park Reporter 03-30-79 para. 01] p. 147, Para. 3, [1879MS].

The mercies of God, here brought before us, are innumerable; and the greatest of these is the gift of His Son. "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." The Lord has claims upon us that we do not appreciate. We are under obligation to our Creator to preserve to ourselves the very best condition of health, that the object of our existence may be answered. [Cf: Forrest Park Reporter 03-30-79 para. 02] p. 147, Para. 4, [1879MS].

There is an abundance in our world to supply the necessities of every human being, were the gifts of God put to the best use. If those who have an excess would not be prodigal of their means and of their time, there would be none crying for hunger, and none destitute of clothing; for our Heavenly Father has made abundant provision to satisfy all the real wants of His children. Hunger, cold and nakedness need not exist in our world if man loved God and his neighbor. To man, God has entrusted much. He has given him talents of means, and talents of intellect; and his lineage is from God. His Maker designs that man shall exemplify the dignity of his nature by preserving to himself the very best condition of physical strength and power of intellect, that these may be devoted to His service, not degraded and brought into slavery to perverted appetite. [Cf: Forrest Park Reporter 03-30-79 para. 03] p. 147, Para. 5, [1879MS].

Men were not created to be subject to poverty, disease and suffering, not for thoughtless inattention to their physical and spiritual wants, but for dignity, purity and elevation of character in this life, and for joy unspeakable and full of glory in the future immortal life. The mercies of God are distributed and diversified throughout the earth; and if man would be obedient to nature's laws there would not be a tithe of the misery which now exists. Health and life are imperiled by the indulgence of appetite. Our woes more frequently spring from the improvident use of the abundance than from scarcity. Young men in our cities and towns are surrounded with temptations to indulge in perverted appetite. Vice is gilded over; like apples of Sodom, it appears beautiful without, but is ashes within. [Cf: Forrest Park Reporter 03-30-79 para. 04] p. 147, Para. 6, [1879MS].

Health is essential, not only to our own happiness, but to the happiness, of those with whom we associate. Health, strength and longevity depend upon immutable laws. The woes and sufferings of humanity are charged upon Providence, when Providence would have men peaceful, healthful and happy. Our first parents by their disobedience opened the floodgates of woe to the race, and notwithstanding we have before us their sad experience in transgression, and the terrible result, we do not cease to sin; but while we deplore the sin of Adam, which was attended with such fearful consequences, we follow in the same course and realize the penalty of our own sins; for which suffering we alone are accountable. The providence of God is not responsible for the woes of man; his own course of action brings the sure result. [Cf: Forrest Park Reporter 03-30-79 para. 05] p. 148,

Para. 1, [1879MS].

The Christian world are insensible to the result of their course. It is sinful indulgence that has produced degeneracy of the race, until at the present time, as we look upon the pale, sickly, deformed and imbecile specimens of humanity, they seem almost valueless. And yet Christ has died to redeem them from the thralldom of sin, and the oppressive power of Satan. By His own example He has shown us how to overcome the power of appetite. Man may, through the merits of Jesus Christ, become elevated and noble; he may possess moral value with God. It is difficult to conceive what a man may be and what he may do through the power and grace of God. The law of God requires that he should love the Lord with all his heart and soul and mind and strength, and his neighbor as himself. How important, then, that he preserve himself in the very best condition of health, that he may have physical, mental and moral power with which to glorify his Creator. God has given to us a habitation to care for and keep pure and holy, to be devoted to His service. [Cf: Forrest Park Reporter 03-30-79 para. 06] p. 148, Para. 2, [1879MS].

Many greatly abuse the body in transgressing nature's laws by their pet indulgences, the use of tobacco and liquor. Even professed Christians indulge in what they call the social glass, and in the use of tobacco. This class, many of them, claim to love God with the whole heart, might, mind and strength; but their works speak louder than words, and testify that the noxious weed, or the stimulating draught, comes first; they love it better than the hour of prayer, better than religious service. It is, in short, their idol. To this shrine, physical, mental and moral health is sacrificed. It is impossible for a tobacco devotee to love God supremely, or his neighbor as himself. While indulging in either the use of liquor or tobacco he is debilitating his powers, both physically and mentally, so that he has but a limited ability to give to God; whereas, if he, through denial of perverted appetite, would enthrone God in his heart, loving Him supremely and serving Him with his entire being, he would have continually increasing powers with which to serve his Creator. While the animal part of our nature controls the moral and spiritual, man cannot serve God acceptably. [Cf: Forrest Park Reporter 03-30-79 para. 07] p. 148, Para. 3, [1879MS].

Wherever we may look, there are temptations for men of weak principles. Many a man who enters our cities is induced to spend a few spare dollars in sensual pleasure, and the hard-earned money that could have been invested in the Lord's treasury, succoring the distressed, reclaiming the guilty, and reforming the dissipated, goes to fill the till of the liquor seller, while the spender's powers are enfeebled by his eating and drinking and dissipation. The reaction is sure to come. He loses precious years of probationary time, if not his own soul, through indulgence of appetite. The continual transgression of nature's laws is a continual transgression of the laws of God. The present weight of suffering and anguish which we see everywhere, the deformity, decrepitude, disease, and imbecility, making our world one vast hospital, enfeebling mental, moral and physical powers,--all this misery, accumulated from generation to generation, exists because fallen man will break the law of God; for sins of the greatest magnitude are committed through the indulgence of perverted appetite. [Cf: Forrest Park Reporter 03-30-79 para. 08] p. 149, Para. 1,

[1879MS].

The effort made to create taste for the disgusting, filthy poison, tobacco, leads to the desire for stronger stimulus, as liquor, which is used on one plea or another, for some imaginary infirmity or to prevent some possible disease. Thus there is created an unnatural appetite for these nerve and brain destroying stimulants, an appetite which strengthens with every repeated indulgence until the shackles of habit bind the victim in the veriest bonds of slavery. [Cf: Forrest Park Reporter 03-30-79 para. 09] p. 149, Para. 2, [1879MS].

The Bible declares that no drunkard shall inherit the kingdom of God. What then of the drunkard-maker, who places the bottle to his neighbor's lips? Tobacco and liquor stupefy the brain and defile the user, but the evil does not end here. Fathers transmit to their children their own irritable temper, polluted blood, and enfeebled physical, mental, and moral powers; and their own vitiated appetite, intensified, is reproduced in the children. Thus the father of dissipated habits, makes himself accountable for the mold of character he gives his children. [Cf: Forrest Park Reporter 03-30-79 para. 10] p. 149, Para. 3, [1879MS].

Intemperance of any description is the worst kind of selfishness. How can any man or any woman keep the law of God requiring man to love his neighbor as himself, and indulge intemperate appetite, which benumbs the brain, weakens the intellect, and fills the body with corruption and disease? Those who pursue this course are in a fair way to lose both worlds. Christ came to our world to give to man moral power, that he might, through the mercies of Christ, combined with his human effort, present his body a living sacrifice, holy and acceptable [Cf: Forrest Park Reporter 03-30-79 para. 11] p. 149, Para. 4, [1879MS].

We are fast entering the perils of the last days, when views which conflict with the word of God will be presented by men of giant intellects, and we ought to be able to show the falsity of their claims. Our children also should be thoroughly furnished with Bible truth, so that they will not be moved by every new doctrine that is presented in their hearing. [Cf: The Youth's Instructor 02-19-79 para. 01] p. 149, Para. 5, [1879MS].

Many parents do not see the necessity that their children should be so particular in learning their Sabbath school lessons, and often neglect to give them the proper assistance of encouragement. The great object of thoroughness in the study of the Bible is that they may understand why they believe as they do, and that when the test shall come and the question be asked, "Will you obey God, or will you yield to the requirements of the world?" they will decide to serve God, because by studying his word they have learned to love him and his truth. [Cf: The Youth's Instructor 02-19-79 para. 02] p. 150, Para. 1, [1879MS].

We desire that the youth shall be able to say, We have become familiar with the Scriptures, and we see that it is of the highest importance that we be obedient to the truth of God found in his word. We want the little children to understand the Bible, and grow up in the knowledge of the truth. And we as parents do not wish to be found among those who do not see the necessity of their children's understanding the Scriptures for themselves, and who are therefore negligent and cause

their children to be negligent; but we want to be in earnest in these matters, and search the Scriptures, and see that our children search them. Christ said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." We should become firm in the truth, the word of God, which testifies of Him in whom all our hopes of everlasting life are centered. If you would know how to imitate the spotless life and character of Christ, obtain a knowledge of him as presented in the word of God. [Cf: The Youth's Instructor 02-19-79 para. 03] p. 150, Para. 2, [1879MS].

The apostle says, "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 thoroughly furnished unto all good works." If, therefore, you would be thus thoroughly furnished, and "ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," study the Bible with all diligence. [Cf: The Youth's Instructor 02-19-79 para. 04] p. 150, Para. 3, [1879MS].

The teachers in our Sabbath schools should be God fearing men and women who can have an interest in the spiritual condition of the members of their classes, as well as see that they have good lessons. They should be connected with God, and should feel it a duty to pray with and for each pupil in their classes. [Cf: The Youth's Instructor 02-19-79 para. 05] p. 150, Para. 4, [1879MS].

The Sabbath school teacher who is faithful in little things is preparing himself for a higher responsibility. We should be faithful in everything. It is a sin to forget. Many are heard again and again to excuse themselves for some gross error, by saying that they forgot. Have they not intellectual powers? and is it not a duty to discipline their minds to be retentive? It is a sin to neglect. If you form a habit of negligence you will find at last that you have neglected your own soul's salvation, and are unready for the kingdom of God. [Cf: The Youth's Instructor 02-19-79 para. 06] p. 150, Para. 5, [1879MS].

Parents and teachers, let us awake to our duty; let us sense the responsibility of our position, and take hold of the Sabbath school work with more zeal and earnestness, that God can approve of our efforts, and that our children may lay up sound knowledge, and with us be prepared for the future immortal life. E. G. White. [Cf: The Youth's Instructor 02-19-79 para. 07] p. 150, Para. 6, [1879MS].

It is a sad failing with many that they are always behind time on Sabbath morning. They are very particular about their own time, they cannot afford to lose an hour of that; but the Lord's time, the only day out of the seven that the Lord claims as his, and requires us to devote to him, quite a portion of this is squandered away by sleeping late in the morning. In this they are robbing God. It causes them to be behind in everything; it makes confusion in the family; and finally results in the tardiness of the entire family at Sabbath school, and perhaps at meeting. Now why can we not rise early with the birds, and offer praise and thanksgiving to God? Try it, brethren and sisters. Have your preparations all made the day before, and come promptly to the Sabbath school and meeting, and you will thereby not only benefit others, but you will reap rich blessings for yourselves. E. G. W. [Cf: The Youth's Instructor 03-19-79 para. 01] p. 151, Para. 1, [1879MS].

It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents, and teachers of schools, are certainly disqualified to educate children properly, if they have not first learned the lessons of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of youth. [Cf: The Youth's Instructor 04-23-79 para. 01] p. 151, Para. 2, [1879MS].

Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct their powers, and that they may be exercised to the very best account. [Cf: The Youth's Instructor 04-23-79 para. 02] p. 151, Para. 3, [1879MS].

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 in 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: The Youth's Instructor 04-23-79 para. 03] p. 151, Para. 4, [1879MS].

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 more perfectly than 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: The Youth's Instructor 04-23-79 para. 04] p. 151, Para. 5, [1879MS].

There are many children who plead a lack of time as a reason why their Sabbath school lessons are not learned. There are but 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 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. E. G. W. [Cf: The Youth's Instructor 04-23-79 para. 05] p. 152, Para. 1, [1879MS].

Monday morning, June 2, 1879, while in attendance at a camp-meeting held at Nevada, Missouri, we assembled under the tent to attend the organization of a temperance association. There was a fair representation of our people present. Elder Butler spoke, and confessed that he had not been as forward in the temperance reform as he should have been. He stated that he had always been a strictly temperance man, discarding the use of liquor, tea, and coffee, but he had not signed the pledge being circulated among our people. But he was now convinced that in not doing so he was hindering others who ought to sign it. He then placed his name under Col. Hunter's, I wrote mine next, and Brother Farnsworth's followed. Thus the work was well started. [Cf: Loma Linda Messages p. 237 para. 05] p. 152, Para. 2, [1879MS].

My husband continued to talk while the pledge was circulating. Some hesitated, thinking that the platform was too broad in including tea and coffee; but finally their names were given, pledging themselves to total abstinence. [Cf: Loma Linda Messages p. 238 para. 01] p. 152, Para. 3, [1879MS].

Brother Hunter, who was then called upon to speak, responded by giving a very impressive testimony, as to how the truth found him and what it had done for him. (418) He stated that he had drunk liquor enough to float a ship, and that now he wanted to accept the whole truth, reform and all. He had given up liquor and tobacco, and this morning he had drunk his last cup of coffee. He believed the testimonies were of God, and he wished to be led by the will of God expressed in them. [Cf: Loma Linda Messages p. 238 para. 02] p. 152, Para. 4, [1879MS].

As a result of the meeting, one hundred and thirty-two names were signed to the teetotal pledge, and a decided victory was gained in behalf of temperance. R & H. July 10, 1879. [Cf: Loma Linda Messages p. 238 para. 03] p. 152, Para. 5, [1879MS].

I. In the Way of Temptation. Ballardvale, Mass. August, 1879. Brother *Chapin*, -- I repair to my tent with aching heart, to relieve my mind by writing you some things which were shown me in the vision given me in Battle Creek at our camp meeting. [Cf: Unpublished Manuscripts, Volume 1 p. 47 para. 1] p. 152, Para. 6, [1879MS].

I cannot express to you the pain I felt to see you accompanying *Mattie*, sitting by her side and coming to the meetings together, notwithstanding all that has been shown and all the advice given you. I have spoken plainly in regard to these things but have not mentioned your names. You are in this--keeping her society--disregarding the light which the Lord, who reads the purposes of every heart, has given you. The Lord has shown you that your association with *Mattie* was not in any way calculated to help your morals or strengthen your spirituality. You are placing yourself in the way of temptation, and God will leave you to follow the carnal promptings of your own mind. [Cf: Unpublished Manuscripts, Volume 1 p. 47 para. 2] p. 153, Para. 1, [1879MS].

I have plainly stated that *Mattie* would not make you a happy wife; she knows nothing of economy. You would both be a financial failure. Your cup of misery would be full. You have made some feeble attempts to break away from her society, but you have soon renewed your attention to her, she sometimes making the advance and you infatuated with her.

You have chosen her company and her frivolous, superficial talk to the company of your God-fearing mother, the very best and dearest friend you have upon earth. This was because you were blinded by Satan's delusive suggestions. You have spent hours of the night in her company because you were both infatuated. She professes love for you but she knows not the pure love of an unpretending heart. Satan has ensnared your soul. I was shown you fascinated, deceived, and Satan exults that one who has scarcely a trait of character that would make a happy wife and a happy home should have an influence to separate you from the mother who loves you with a changeless affection. In the name of the Lord cease your attentions to *Mattie Stratton* or marry her--do not scandalize the cause of God. [Cf: Unpublished Manuscripts, Volume 1 p. 47 para. 3] p. 153, Para. 2, [1879MS].

You may pursue a course to cause your mother the keenest sorrow and apprehension and may separate your sympathies from her who has loved and prayed for you and to whom you owe everything, and for what? A bold, forward girl who has not a pure heart or holy affections. Truly it may be said of you, "Thou hast destroyed thyself." Unsanctified affection has been cherished despite warnings from your brethren and warnings from the servants of God. You have pursued your own course irrespective of consequences. Your heart has rebelled against your mother because she could not in any way receive *Mattie* or sanction the attention you gave her. No modest girl would have done as she has done. No God-fearing son, true to duty and principle, would have continued to persistently pursue the course you have done. The carnal heart has clamored for the victory. [Cf: Unpublished Manuscripts, Volume 1 p. 48 para. 1] p. 153, Para. 3, [1879MS].

Had you followed the light God has given you at this time you would stand free in the Lord, honoring your mother, respecting her judgment and following her counsel, having the highest regard for her happiness, acting the part of a dutiful son. How little do you now appreciate that mother love you once prized so highly. This influence is not divine but satanic. No greater evidence could be given the world of your sterling worth than your former faithfulness to your mother. This has made you esteemed; this has given you influence. But the world marks the change in your life and deportment, though not as fully as your brethren. It is a rare circumstance in this age of the world where selfishness, love of pleasure, and self-indulgence reign, to see a young man turning from the allurements of the world and with religious principle devote attention and courtesy and respect to his mother. This you did do until Satan's artifices succeeded through *Mattie Stratton* to insinuate and tell falsehoods which you believed and which had the influence to separate the mother and son. You have made a mistake in being in her presence, in sitting by her side or showing her the slightest preference after God had spoken and told you she would be the bane of your life. Do you believe this testimony or do you reject it? [Cf: Unpublished Manuscripts, Volume 1 p. 48 para. 2] p. 153, Para. 4, [1879MS].

The intimacy formed with *Mattie* has not had a tendency to bring you nearer the Lord or to sanctify you through the truth. You are risking your eternal interest in the company of this girl. When the light was first given, had you then humbled your heart and acknowledged your wrong and showed that the word of your godly mother was accepted before the word of an unprincipled girl, you would now have been free. Satan's

device would have been broken and you far advance in knowledge of the truth and knowledge of the will of God. In the place of idling away your time in the company of this unconsecrated girl, you would have been studying your Bible and been active in the service of God. Time has passed into eternity with its burden of record that has been passed in her society. Is this record such that you would never blush to read it? What you might have been and what you might have done had you heeded the voice of warning will be seen when the assembled throng shall gather about the great white throne. Oh, *Chapin!* could you not consider that you were not your own; that you had been bought with an infinite price? Your time, your strength, your affections belong to God and you are not at liberty to dispose of them as you please. [Cf: Unpublished Manuscripts, Volume 1 p. 49 para. 1] p. 154, Para. 1, [1879MS].

Mattie expects to consummate a marriage with you and you have given her encouragement to expect this by your attentions. But will you choose this piece of perversity as your wife, and will you separate your affections from your mother and the people of God? Your happiness in this life and in the future life is in peril. You have followed her deceptive, foolish entreaties and your own judgment which have not made you a more consistent Christian or a more faithful, dutiful son. I speak that I do know and testify that I have seen. If you will separate yourself from her society you will find a welcome in *Battle Creek* to engage in labor or attend school and fit yourself for a laborer in the cause of God. If you keep up your connection with *Mattie* you will not be benefited at *Battle Creek*. If you persist in the course you have pursued it would be much better for you to marry, for your course is as directly contrary to God's will as to marry her. Satan accomplishes his purpose all the same. If the atmosphere surrounding her is the most agreeable to you, if she meets your standard for a wife to stand at the head of your family; if, in your calm judgment, taken in the light given you of God, her example would be worthy of imitation, you might as well marry her as to be in her society and conduct yourselves as only man and wife should conduct themselves towards each other. You have about ruined yourself as it is. If through the period of your life you wish to enjoy the society of *Mattie* as you now appear to enjoy it and be fascinated with it, why not go a step farther than you already have and make yourself her lawful protector and have an undisputed right to devote the hours you choose in her company and be charmed with her presence night after night? [Cf: Unpublished Manuscripts, Volume 1 p. 50 para. 1] p. 154, Para. 2, [1879MS].

Your acts and conversation are offensive to God. The angels of God bear record of your words and your actions. The light has been given you but you have not heeded it. The course you have pursued is a reproach to the cause of God. Your behavior is unbecoming and unchristian. When you should both be in your beds you have been in one another's society and in one another's arms nearly the entire night. Have your thoughts been more pure, more holy, more elevated and ennobled? Did you have clearer views of duty--greater love for God and the truth? [Cf: Unpublished Manuscripts, Volume 1 p. 50 para. 2] p. 154, Para. 3, [1879MS].

You should have been released from every responsibility in the cause of God when you showed no disposition to heed the light given. The rebuke of the church should have been upon you for you have corrupted

your ways before God. But there have been those of the church who sympathized with you and encouraged you in your inconsistent, unholy course of action. The Lord reads the secrets of the life, the very thoughts and purposes of the heart. You have both departed far from the right and the only course for you to pursue is to return every step with confession and repentance. While you do not dare to marry, do you know your present attitude is most offensive to God? You give occasion to our enemies to judge our people at being loose in morals and they should take the most decided move to show they sanction no such conduct. [Cf: Unpublished Manuscripts, Volume 1 p. 51 para. 1] p. 155, Para. 1, [1879MS].

It is always a critical period in a young man's life when he is separated from home influences and wise counsels and enters upon new scenes and trying tests. But if he does not of his own accord place himself in these positions of danger and remove himself from parental restraint; if, without will or choice of his own, he is placed in dangerous positions and relies upon God for strength--cherishing the love of God in his heart--he will be kept from yielding to temptation by the power of God who placed him in that trying position. God will protect him from being corrupted by the fierce temptation. God was with Joseph in his new home. He was in the path of duty, suffering wrong but not doing wrong. He therefore had the love and protection of God for he carried his religious principle into everything he undertook.--Letter 3, 1879, p. 7. [Cf: Unpublished Manuscripts, Volume 1 p. 101 para. 3] p. 155, Para. 2, [1879MS].

The Judgment. Important Personal Testimony. On the morning of Oct. 23, 1879, about two o'clock, the Spirit of the Lord rested upon me, and I beheld scenes in the coming Judgment. Language fails me in which to give an adequate description of the things which passed before me, and of the effect they had upon my mind. [Cf: Pamphlet 043 p. 1 para. 01] p. 155, Para. 3, [1879MS].

The great day of the execution of God's judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire, "Ledger of Heaven." One of these books containing the names of those who claimed to believe the truth was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this did not seem to rest upon my mind with the greatest force. [Cf: Pamphlet 043 p. 1 para. 02] p. 155, Para. 4, [1879MS].

Another book was opened, wherein were recorded the *sins* of those who professed the truth. Under the general heading of selfishness came every other sin. There were also headings over every column, and underneath these, opposite each name, were recorded in their respective columns the lesser sins. Under covetousness came falsehood, theft, robbery, fraud, and avariciousness; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc. As I

beheld, I was filled with inexpressible anguish, and exclaimed, Who can be saved? who will stand justified before God? whose robes are spotless? who are faultless in the sight of a pure and holy God? [Cf: Pamphlet 043 p. 2 para. 01] p. 156, Para. 1, [1879MS].

As the Holy One upon the throne slowly turned the leaves of the Ledger, and his eyes rested for a moment upon individuals, his glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as if traced before their vision in letters of fire. Trembling seized them, and their faces turned pale. Their first appearance when around the throne was that of careless indifference. But how changed their appearance now! The feeling of security is gone, and in its place is a nameless terror. A dread is upon every soul lest he shall be found among those who are wanting. Every eye is riveted upon the face of the One upon the throne; and as his solemn, searching eye sweeps over that company, there is a quaking of heart, for they are self-condemned without one word being uttered. In anguish of soul each declares his own guilt, and with terrible vividness sees that by sinning he has thrown away the precious boon of eternal life. [Cf: Pamphlet 043 p. 3 para. 01] p. 156, Para. 2, [1879MS].

One class were registered as cumberers of the ground. As the piercing eye of the Judge rested upon these, their sins of neglect were distinctly revealed. With pale and quivering lips they acknowledged that they had been traitors to their holy trust. They had had warnings and privileges, but they had not heeded nor improved them. They now see that they presumed too much upon the mercy of God. True, they had not such confessions to make as had the vile and basely corrupt; but like the fig-tree they were cursed because they bore no fruit, because they had not put to use the talents intrusted to them. [Cf: Pamphlet 043 p. 4 para. 01] p. 156, Para. 3, [1879MS].

This class had made *themselves* supreme, laboring only for selfish interests. They were not rich toward God, not having responded to his claims upon them. Although professing to be servants of Jesus Christ, they brought no souls to him. Had the cause of God been dependent on their efforts, it would have languished; for they not only withheld the means lent them of God, but they withheld themselves. But these now see and feel that in occupying an irresponsible position in reference to the work and cause of God, they have placed themselves on the left hand. They had opportunity, but would not do the work that they could and should have done. [Cf: Pamphlet 043 p. 4 para. 02] p. 157, Para. 1, [1879MS].

The names of all who professed the truth were mentioned. Some were reproved for their unbelief, others for having been slothful servants. They allowed others to do the work in the Master's vineyard, and to bear the heaviest responsibilities, while they were selfishly serving their own temporal interests. By cultivating the abilities God had given them, they could have been reliable burden-bearers, working for the interest of the Master. Said the Judge, All will be justified by their faith, and judged by their works. How vivid then appeared their neglect, and how wise the arrangement of God in giving to every man a work to do to promote the cause and save his fellow-men. Each was to demonstrate a living faith, in his family and in his neighborhood, by showing kindness to the poor, sympathizing with the afflicted, engaging

in missionary labor, and by aiding the cause of God with his means. But like Meroz, the curse of God rested upon them for what they did not do. They loved that work which would bring the greatest profit in this life; and opposite their names in the Ledger devoted to good works, there was a mournful blank. [Cf: Pamphlet 043 p. 5 para. 01] p. 157, Para. 2, [1879MS].

The words spoken to these were most solemn: You are weighed in the balances, and found wanting. You have neglected spiritual responsibilities because of busy activity in temporal matters, while your very position of trust made it necessary that you should have more than human wisdom and greater than finite judgment. This you needed in order to perform even the mechanical part of your labor; and when you disconnected God and his glory from your business, you turned from his blessing. [Cf: Pamphlet 043 p. 6 para. 01] p. 157, Para. 3, [1879MS].

The question was then asked, Why have you not washed your robes of character and made them white in the blood of the Lamb? God sent his Son into the world, not to condemn the world, but that through him it might be saved. My love for you has been more self-denying than a mother's love. It was that I might blot out your dark record of iniquity; and put the cup of salvation to your lips, that I suffered the death of the cross, bearing the weight and curse of your guilt. The pangs of death, and the horrors of the darkness of the tomb, I endured that I might conquer him who had the power of death, unbar the prison-house, and open for you the gates of life. I submitted to shame and agony because I loved you with an infinite love, and would bring back my wayward, wandering sheep to the paradise of God, to the tree of life. That life of bliss which I purchased for you at such a cost, you have disregarded. Shame, reproach, and ignominy, such as your Master bore for you, you have shunned. The privileges he died to bring within your reach have not been appreciated. You would not be partaker of his sufferings, and you cannot now be partaker with him of his glory. [Cf: Pamphlet 043 p. 6 para. 02] p. 158, Para. 1, [1879MS].

Upon one page of the Ledger, under the head of "Fidelity," was the name of my husband. His life, character, and all the incidents in our experience, seemed to be brought vividly before my mind. A very few items which impressed me, I will mention. I was shown that God had qualified my husband for a specific work, and in his providence had united us to carry forward this work. Through the testimonies of his Spirit he had imparted to him great light. He had cautioned, warned, reproved, and encouraged; and it was due to the power of his grace that we had been enabled to bear a part in the work from its very commencement. God had miraculously preserved his mental faculties, notwithstanding his physical powers had given out again and again. [Cf: Pamphlet 043 p. 7 para. 01] p. 158, Para. 2, [1879MS].

God should have the glory for the unbending integrity and noble courage to vindicate the right and condemn the wrong which my husband has had. Just such firmness and decision were necessary at the commencement of the work, and they have been needed all along, as it progressed step by step. But if with this courage, firmness, and indomitable energy he had perseveringly cultivated gentleness, kindness, and charity, graces positively essential in carrying forward any great enterprise, but especially the work of God, he would now have greater influence than he has. He has stood in defense of the truth

without yielding a single principle to please the best friend. He has had an ardent temperament, bold and fearless in acting and speaking. This has often led him into difficulties which he might frequently have avoided. He has been obliged to stand more firmly, to be more decided, to speak more earnestly and boldly, because of the very different temperament of the men connected with him in his labor. But even here he has made mistakes, in misjudging the motives of his brethren. [Cf: Pamphlet 043 p. 8 para. 01] p. 158, Para. 3, [1879MS].

Had Elder Smith exercised more firmness and boldness in defending the right and condemning the wrong, my husband would not have been forced to take such firm, decided positions. This disposition on the part of Elder Smith to overlook wrong, and leave evils uncorrected, which, though small at first, would increase till they finally destroyed the purity of the church, has forced my husband to act, and caused his course, in contrast with Elder Smith's, to seem very severe and dictatorial. Had Elder Smith stood as a bold soldier for Jesus Christ, had he called sin, fraud, and dishonesty by their right names, had he given these evils their just rebuke, less of such disagreeable work would have fallen upon my husband, and less cause would have been given for temptation in regard to his course of action. [Cf: Pamphlet 043 p. 9 para. 01] p. 159, Para. 1, [1879MS].

God would have the facts appear as they are. Elder Smith has neglected to cultivate those traits of character which it is so needful that all who are engaged in the work of God should possess. Pleasing or unpleasing to human nature, faithfulness, vigilance, and boldness must be exercised, or sin will triumph over righteousness. A failure to see and sense the wants of the cause for this time, and to reprove sin, is called by some, meekness; God calls it unfaithfulness, and spiritual sloth. He gives no credit to those who shun the cross and neglect the disagreeable duties, thereby imperiling his church. Envy, jealousy, dishonesty, falsehoods, and evil surmisings have ever had to be met. They existed in the time of ancient Israel, and will ever be found in modern Israel. Some one must meet this element, and whoever does will displease some; it cannot be otherwise, for there will ever be those who will sympathize with wrong-doers. Those who have shunned that part of the work which requires anxiety and care, boldness and fortitude, will receive no reward for their silence and their peaceful demeanor; but condemnation will be written against them. [Cf: Pamphlet 043 p. 10 para. 01] p. 159, Para. 2, [1879MS].

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." [Cf: Pamphlet 043 p.

11 para. 01] p. 160, Para. 1, [1879MS].

This exactly represents the case of ministers in our day. It is an evil day. Satan is continually at work to press his temptations among us. At first he presents little deviations from right; then after the senses have become accustomed to this slight departure from the light which God has given, he presents another temptation to lead away from former positions and principles. Then as the mind becomes accustomed to that, he presents a still greater departure from the simplicity of our faith, until the barriers are broken down, and idolatry in various forms is at home in our midst. God then moves upon those who will not shun to declare his whole counsel, and charges them, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, . . . as a nation that did righteousness, and forsook not the ordinance of their God." Those who ought to be humiliating their souls before God will then begin to justify themselves:-- [Cf: Pamphlet 043 p. 12 para. 01] p. 160, Para. 2, [1879MS].

"What an easy, happy time we were having. The church was in a pleasant condition. We were doing well. But, lo! here come Elder White and his wife, the disturbers of Israel. They always create a trouble whenever they come. If they only had the sweet spirit of Elder Smith; he never hurts any one's feelings, he never says sharp and cutting things." But these blind ones do not see that this very pleasing, careless indifference on the part of men at Battle Creek who have failed to keep the fort, has created the necessity for the alarm to be sounded and the cutting rebukes to be given. Where would the church drift, were it not for the plain, close, searching testimonies to arouse them from their slumber? [Cf: Pamphlet 043 p. 13 para. 01] p. 161, Para. 1, [1879MS].

I was shown that God had given judgment and strength of discrimination to my husband in the past, not because this was exclusively for him, but because he was willing to use these abilities. God has given him clear foresight, because he put to use what he had given him. God has given him the power to form and execute plans with the needed firmness, because he did not refuse to exercise these qualities of the mind, and to venture in order to advance the work of God. [Cf: Pamphlet 043 p. 13 para. 02] p. 161, Para. 2, [1879MS].

Self has at times been mingled with the work; but when the Holy Spirit has controlled his mind, he has been a most successful instrument in the hands of God for the upbuilding of his cause. He has had elevated views of the Lord's claims upon all who profess his name,--of their duty to stand in defense of the widow and the fatherless, to be kind to the poor, to help the needy, and to guard the interests of those who should settle at Battle Creek. He would jealously guard the interests of his brethren that no unjust advantage should be taken of them. His self-denial, and firm, conscientious purpose to deal justly and love mercy, and see that justice was done and no fraud allowed, has made him enemies of those who wished to serve themselves at the expense of their brethren. His zeal in these matters has sometimes caused him to exercise too great severity in order to have right rule, and wrong rebuked. [Cf: Pamphlet 043 p. 14 para. 01] p. 161, Para. 3, [1879MS].

The earnest efforts of my husband to build up the institutions in our midst I also saw registered in the Ledger of Heaven. The truth sent out

from the press was like rays of light emanating from the sun in all directions. This work was commenced and carried forward at a great sacrifice of strength and means. [Cf: Pamphlet 043 p. 15 para. 01] p. 162, Para. 1, [1879MS].

When affliction came upon my husband, other men were selected to take his place. They commenced with a good purpose, but they had never learned the lesson of self-denial. Had they felt the necessity of earnestly agonizing before God daily, and thrown their souls unselfishly into the work, not depending upon self, but upon the wisdom of God, they would have shown that their works were wrought in God. Had they heeded the reproofs and counsels given, when they did not meet the mind of the Spirit of God, they would have been saved from sin. But they followed the inclination of their own carnal hearts, instead of walking in the counsel of God, and the record in the books of God was sad indeed. Unfaithfulness, dishonesty, and fraud were written against them. [Cf: Pamphlet 043 p. 15 para. 02] p. 162, Para. 2, [1879MS].

Direct theft and outright robbery are not the sins which these men of influence are guilty of committing; but it is the petty dishonesties, the prevarications, the incorrect entries and false statements, which amount to quite a large sum in the course of years. The great evil exists in the heart,--dishonesty of soul. Any deviation from perfect fairness and integrity in business or in trade, little though it may be, is copied by others, only to be increased in magnitude two, three, four, five, or even ten fold. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." [Cf: Pamphlet 043 p. 16 para. 01] p. 162, Para. 3, [1879MS].

It is not the magnitude of the transaction that makes it fair or unfair, honest or dishonest. It is the purpose of the heart begotten by covetousness and selfishness, which leads a man to overreach his neighbor in the smallest item. If temptation were placed in his way, and circumstances favored, he would overreach on a much larger scale. When the strict line of duty is passed, when rectitude is sacrificed, the way is opened to go to greater lengths. In the case of Adam it was not the value of the fruit of which he partook which made his sin so grievous, but it was the departure from God's requirements, the failure to stand the test. He was found on Satan's side when he should have been found wholly on the side of the Lord and of Heaven. The sin of Adam and Eve consisted in their disobedience of the express command of God. [Cf: Pamphlet 043 p. 16 para. 02] p. 162, Para. 4, [1879MS].

A man who is honest before God will deal justly with his fellow-men, whether or not it is for his own personal interest to do so. The outward acts are a fair transcript of the principles within. Many whom God called to his work have been tested and proved, and found wanting; and there are others whom he is now testing and proving. He makes examples of those who prove recreant to their trust; but men whose hearts are not right with God see virtues in those who have failed, where God sees dishonesty; and sin is not called by its right name and regarded in its aggravated character. [Cf: Pamphlet 043 p. 17 para. 01] p. 163, Para. 1, [1879MS].

After God had tested and proved us in the furnace of affliction, he raised up my husband and gave him greater clearness of mind and power

of intellect to plan and execute than he had before his affliction. When my husband felt his own weakness and moved in the fear of God, then the Lord was his strength; but when he did not fully rely upon God, his impetuosity of character brought him into difficulties. In the deep earnestness of his warm heart he was ready to promise and undertake much in the service of those he loved; and in order to help others he sometimes taxed himself severely. But this was a moral weakness in his character,--his dislikes were as strong as his affections, and he did not always control his feelings, but moved too much by present impulse. His whole heart is in anything he undertakes; but he has acted at times under the power of strong feelings. Unexpected changes taking place, his mind has been turned in different directions. While he has labored under the special grace of God, these natural traits, which have been sharpened by disease, were not discernible. Prompt in speech and action, he has pushed forward reforms where they would otherwise have languished. He has made very liberal donations, fearing that his means would prove a snare to him. He has been cautioned through the testimonies in regard to these matters. God had made him his steward, and intrusted him with means to use judiciously for the advancement of his cause. Should he at once give all his means, he would not answer the purpose of God as a wise steward; for enterprises will be constantly arising until the close of time calling for means to carry forward the work of God, and some one should be able to lead out and set an example in donating. Large donations to any one object would limit his ability to aid in other enterprises which are equally important. [Cf: Pamphlet 043 p. 18 para. 01] p. 163, Para. 2, [1879MS].

When my husband has overworked, and nature has been burdened beyond endurance, a long period of sickness has resulted, then has come discouragement, as he has had a painful consciousness of his inability to plan and work to advance the cause of God. It has seemed to him of but little consequence to retain money, and he has donated largely to the various enterprises connected with the work of God. When he has recovered his health, he has found himself limited in means, and fearing he has not been as careful in its application as would best serve the cause of God, he has claimed the privilege of reconsidering the matter, especially as he has seen bad management in using the means which has cost us so much hard labor, physically and mentally, to accumulate. But the principle of this is not good. If he has given to his own hurt, when in physical and mental strength he should not change. If he sees that he has made mistakes, he should move more carefully in the future, consulting others at every step, and seeking wisdom from above more earnestly, that all his work may be wrought in God. [Cf: Pamphlet 043 p. 19 para. 01] p. 164, Para. 1, [1879MS].

The charge of dishonest dealing with his fellow-men does not stand against him; he has been as true to the interests of the cause as the compass to the pole. But he gives his brethren opportunity to misjudge him, by his apparent desire to advantage himself. He has labored beyond his strength almost constantly, when he was able to labor at all. But when assailed by envy and jealousy he has made *himself* the subject of thought and of remark, and has called the attention of others to himself. He has thought the course of his brethren compelled him to do this. [Cf: Pamphlet 043 p. 21 para. 01] p. 164, Para. 2, [1879MS].

The large donations he has made from time to time, the sacrifice of

means he has made upon the Pacific coast to establish the *Signs Office* and build meeting-houses there, have not been appreciated; but he should consider that he did not do this for his brethren, but for God. His brethren and his own children have been willing to draw from us more means than we should have invested on the Pacific coast, or in the institutions at Battle Creek. His whole soul was ardent and full of zeal to push forward the work. Some have thought that he must be making money fast, in order to give so liberally. He has had to meet disaffection and murmurings on every side. These have been greatly magnified in his mind, and he has felt too keenly over them. He has been enshrined in the hearts of his brethren generally; but a few have always been ready to complain, and to entertain a spirit of jealousy and envy. [Cf: Pamphlet 043 p. 21 para. 02] p. 164, Para. 3, [1879MS].

Men who have never felt the burden of the work, and have never exercised disinterested benevolence and care-taking, have not been the ones to allay suspicion and discountenance disparaging remarks. Those who have been willing to bear responsibilities themselves, could understand my husband's efforts to lift when the load pressed heavy, and they have been true to him from first to last. He has overlooked this very pleasant feature in his experience, and has looked upon the dark side, reasoning for himself and repeating what he has done for the cause. In calling attention to himself he has cast a shadow between him and his Redeemer, which has darkened his pathway. [Cf: Pamphlet 043 p. 22 para. 01] p. 165, Para. 1, [1879MS].

Our important institutions, which have had the very best of our lives in disinterested, unselfish labor, should respond to the labor which was bestowed when everything went so hard. Every new enterprise, every forward movement, met at first with opposition from our ministers and people; and these enterprises had to be carried through by the most taxing efforts at every step, to bring them into existence and keep them advancing with the opening providence of God. But the work has been helped forward by others as well as my husband; and he must not feel that he is deserving of all the credit. [Cf: Pamphlet 043 p. 23 para. 01] p. 165, Para. 2, [1879MS].

Men who occupy responsible positions in the work of God should not feel that it is required of them to deal with those whose very lives are interwoven with the rise and growth of these institutions, and who made them what they were in their prosperity, as with others who have had no special burden and have acted no leading part in bringing them into existence. These institutions will not please God, if they neglect the duty of giving honor to whom honor is due. The guardians of these institutions will not displease God in treating very tenderly the self-sacrificing servants of God whom he has used as his chosen instruments in the upbuilding of his cause. They should exercise the same tenderness toward them which children should exercise toward their parents; while tenderness should be ever cherished in return. These institutions are as dear to us as our children. [Cf: Pamphlet 043 p. 23 para. 02] p. 165, Para. 3, [1879MS].

God would have those who guard these institutions appreciate those whom he has chosen, and esteem them highly for their work's sake. Sharp, close dealing in business is entirely out of place between them and the father of these institutions, whose earnest working and self-denying efforts have, through the blessing of God, made them what they

are. Such a course would be regarded by the servant of God as injustice, and would result in awakening in him the same spirit. [Cf: Pamphlet 043 p. 24 para. 01] p. 166, Para. 1, [1879MS].

My husband has been upon the point recently of separating his interest from these institutions, and of taking up the work of publishing on his own responsibility. This, God would not approve. His interest must remain with the institutions. He has labored faithfully for them, not receiving in times past that which was his just due, that he might give an example to others. He has placed his wages for his labor, which has been continuous and wearing, three times nearly costing him his life, upon the level of a common working hand. God would not have him feel that he must now bear the responsibilities of these institutions. He has not physical or mental power to do the planning and executing for this great work. He should feel that he is in a great measure released from this. [Cf: Pamphlet 043 p. 25 para. 01] p. 166, Para. 2, [1879MS].

While God has given us our work to do in bearing our testimony to the people by pen and voice, others must come to bear burdens in connection with the cause. My husband should do all he can do with calmness, with unselfish motives, and then welcome all to act their part in planning and executing. Should they fail in any of their undertakings, they should not therefore be deemed unqualified for the work; for to err is human. They should not become discouraged, but should endeavor to learn by every apparent failure how to make a success of the next effort. And if they connect with the Source of wisdom they will surely succeed. [Cf: Pamphlet 043 p. 25 para. 02] p. 166, Para. 3, [1879MS].

My husband has erred in making public the errors of those who were willing to do all they could to lift burdens. One word spoken to weaken the influence of those who are doing their best to advance the cause of God, is no more excusable in him than it was in those who stood ready to repulse his every effort during the earlier stages of the work. God is putting burdens upon more inexperienced shoulders. He is fitting them to be caretaking, to venture, to run risks. Mistakes have been made and will be made; but should these errors be presented before the public in contrast with his success, thus arousing suspicious and jealousies that the men whom God is working with cannot be trusted, it would discourage those who were doing their very utmost to promote the interests of the work of God, and would hinder some whom God is moving upon, who would otherwise sustain the cause. Not one word should be spoken or written to weaken the influence of his fellow-laborers, those connected with these institutions, or cast reflections upon their plans and the execution of them, unless some evidence is given that downright dishonesty is endangering the cause of God. [Cf: Pamphlet 043 p. 26 para. 01] p. 167, Para. 1, [1879MS].

My husband has been highly favored in being connected with one whom God is leading, counseling, and teaching, by pointing out the way and warning against dangers. To this is due, in a great measure, his success. Those less favorably situated cannot be expected to steer as clear of mistakes as he has done. To contrast their course with his is scarcely just and fair. Too much already has been made public in regard to the weaknesses of ministers and others professing the truth. This has injured the cause of God by giving impressions to those not of our faith, that either we were a weak, inefficient people or that

uncharitableness existed to a great degree among us. The latter has been the case. These things have worked against us. We should just as zealously guard the reputation of our ministering brethren as we would have them guard our reputation. We should do unto them exactly as we would have them do unto us under similar circumstances. The golden rule has been violated again and again by my husband. [Cf: Pamphlet 043 p. 27 para. 01] p. 167, Para. 2, [1879MS].

He has felt that due respect was not shown him in not publishing all his articles, when some of them would have made unfavorable impressions upon minds, and worked against the interests of the cause, by presenting the mistakes and errors of those who have to bear burdens of responsibility. These thrusts in public are not in the order of God, and would prove a greater injury to the cause than the mistakes he would reprove. [Cf: Pamphlet 043 p. 28 para. 01] p. 168, Para. 1, [1879MS].

God would not have those who are connected with these institutions make my husband a pack-horse for their difficulties. He has encouraged the referring of matters to him too much; and the work has been retarded. He is not always in a condition of physical and spiritual health to make decisions in regard to such matters; and should they be brought before him, and he devote that thought, and study, and prayer to the subject which are required in order to give an answer according to the mind of God, he would be unable to stand under the burden. If others are to throw their burdens of anxiety, close thinking, and earnest prayer upon him, they will fail to gain that deep, living experience which they might otherwise obtain in carrying forward the work. He should not feel that he is responsible for all their planning and executing. And if my husband gives hasty decisions, without taking in all the bearings of the question before him, he is liable to make mistakes, and to mar the cause of God. When my husband is known to have sufficient physical and mental health for counsel and advice, then the large plans devised by others may be laid before him. The long experience he has had, and the light God has given me, may be of great service to the cause of God, when important decisions are to be made. [Cf: Pamphlet 043 p. 28 para. 02] p. 168, Para. 2, [1879MS].

Human weakness is apparent in the strongest of men. The best are but erring mortals, and one should not feel at liberty to sit in judgment upon the motives or actions of his brethren. Charity, which is so much lacking, is yet very essential in this age of the world. God would have his ministers, and every soul connected with his work in these sacred institutions, show marked respect and love for one another; in honor, preferring one another. [Cf: Pamphlet 043 p. 30 para. 01] p. 168, Para. 3, [1879MS].

All who have responsible positions must realize that they must first have power with God, in order that they may have power with the people. Those who devise and execute plans for our institutions must connect with Heaven, if they would have wisdom, foresight, discernment, and keen perception. The Lord is left out of the question altogether too much, when everything depends upon his blessing. God listens to the appeals of his self-denying workers who labor to advance his cause. He has even condescended to talk with feeble mortals, face to face. He listens to the importunate prayers of those who really long for his help, not only with patience, but with approval. [Cf: Pamphlet 043 p.

30 para. 02] p. 169, Para. 1, [1879MS].

His servant Moses felt his insufficiency for the great work before him, and pleaded, with an earnestness that seemed almost presumption, for the presence of God to be with him. But instead of receiving a reproof, the earnest pleader receives the reply, "My presence shall go with thee, and I will give thee rest,"--an assurance that all his burdens may be rested upon God. But the mind of Moses is so burdened with the tremendous weight of the responsibilities resting upon him that he approaches still nearer to God, and his request is pressed still further. The answer from God is, "I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name." Encouraged by his success, Moses ventures still further,--a holy boldness he possesses, until it reaches a point which is incomprehensible to poor, finite man. The servant of God has been, through prayer, approaching nearer and nearer to God, and now prefers a request such as no mortal man had ever dared to make,--"I beseech thee, show me thy glory." Will God thrust aside his servant now for his apparent presumption? The third time, the answer comes, "I will make all my goodness to pass before thee." The Lord of glory promises to show Moses all he can bear of his glory, in his present, mortal state. He was told that he could not see the full, unveiled glory of God, and live. Oh, what condescension on the part of God! That Hand that made the worlds takes the mighty man of faith and puts him in a cleft of the rock, that he may show him his glory, and make all his goodness to pass before him. Tenderly that Monarch of the universe, the King of Glory, puts his hand over this worm of the dust, that the splendor of his divine majesty may not consume him. [Cf: Pamphlet 043 p. 30 para. 03] p. 169, Para. 2, [1879MS].

The close intercourse which Moses had with God, and the glorious manifestation vouchsafed to him, caused his face to shine so brightly with heavenly luster that the people of Israel could not look upon him. He appeared like a bright angel from Heaven. This personal experience of the knowledge of God was of more value to him as a man bearing responsibilities as a leader than all his former education in the learning of the Egyptians. The most brilliant intellect, the most earnest study, the highest eloquence, can never be substituted for the wisdom and power of God in those who are bearing the responsibilities connected with his cause. Nothing can be substituted for the grace of Christ and the knowledge of God's will. [Cf: Pamphlet 043 p. 32 para. 01] p. 170, Para. 1, [1879MS].

God has made every provision for man to have help which he alone can give him. If he allows his work to hurry, drive, and confuse, so that he will have no time for devotional thought, or for prayer, he will make mistakes. If a standard is not lifted up by Jesus Christ against Satan, he will overcome those who are engaged in the important work for this time. [Cf: Pamphlet 043 p. 33 para. 01] p. 170, Para. 2, [1879MS].

It is the privilege of every one connected with these institutions to be connected in close relationship with God, and if they fail to do this they show themselves unfitted for their work of trust. The provision made for us all through Christ was a full and perfect sacrifice,--a sinless offering. His blood can cleanse the foulest stain. Had he been but a man, we would be excusable for our lack of

faith and obedience, and present state of darkness and feebleness. He came to save that which was lost. We are not qualified for the great work for this time, except when we labor in God; when our prayers, earnest and fervent, are continually ascending to the throne of grace. [Cf: Pamphlet 043 p. 33 para. 02] p. 170, Para. 3, [1879MS].

A great mistake has been made in the outlay of means in Oakland, Cal., and in Battle Creek, causing an accumulation of debts which have involved these institutions in embarrassment. Now the evil of this is fully seen, and the pressure is felt. But it is with them as with a bank; if the impression goes out that failure is imminent, all who have intrusted their money in them will rush to call it out. The greatest wisdom is now required to manage these important institutions in such a manner that the difficulties which threaten to ruin them may be overcome. All may come out in safety by managing judiciously and economically, and keeping the embarrassment under which they are laboring as close as possible. A few injudicious words spoken without thought by my husband will do a work he can never undo if he would. He will awaken the fears of those who have invested means, and will lead them to withdraw it, which must ruin the Sanitarium and our publishing house on the Pacific coast. If we will labor with courage now, in this financial crisis, prudently, disinterestedly, calling in means, the difficulty will be overcome. [Cf: Pamphlet 043 p. 33 para. 03] p. 170, Para. 4, [1879MS].

My husband and myself should no longer bear the burdens in this cause; but we should never have cause to feel that we are supplanted by others, who, as the work increases, have to come in to bear responsibilities. One should not in any case feel envious or suspicious of another; but all should work in harmony; they are a part of the great whole. Interested workers must be found, who will qualify themselves, by close connection with God, to be guardians and directors of our institutions. Those of God's servants who have borne the burden and heat of the day should be honored and highly esteemed for their work's sake. But the people should trust alone in the living God. The workers individually should rely upon God. My husband's voice should not absolutely control, independent of those placed as a committee to form the plans and execute them. [Cf: Pamphlet 043 p. 34 para. 01] p. 171, Para. 1, [1879MS].

In answer to prayer, God's care for his servant has been evinced again and again in raising him up from an apparently hopeless condition, physically and mentally. In the hurry of labor and the pressure of business, there has been much wear and work, but less spirituality. The meekness and love of Christ have been greatly lacking. A spirit of hurry has driven away the sweet spirit of Christ. More would have been done in the end, and in a much better manner, had more calmness been manifested, and true kindness and respect shown for all the servants of God who are laboring to advance the cause. God is never in a hurry. While the work should be pushed forward with persevering energy, it might better move more slowly than to be carried on in a spirit of hurry and friction, nervousness, and severe reprimands, which bring confusion and great unhappiness. [Cf: Pamphlet 043 p. 35 para. 01] p. 171, Para. 2, [1879MS].

I saw that many sharp words had been spoken from impulse by my husband to his brethren, and his character is estimated according to the words

spoken, even by those who ought to know him better. Deeds of kindness now and then cannot take the place of kind words and true courtesy, neither can soft speeches and kind words take the place of reproof which ought to be given for sin to our brethren, relatives, and worldlings. But on this point my husband is weak, and often fails in giving reproofs when he should not. [Cf: Pamphlet 043 p. 36 para. 01] p. 171, Para. 3, [1879MS].

Liberality of feeling, generosity and nobleness of spirit, fairness and candid judgment and mildness, are the essence of Christianity; and the neglect of this, wounds our Redeemer, and brings a reproach upon the cause of God. The Lord requires my husband to cultivate love and tender affection for his brethren; not love which is dependent upon feeling, but love which is a principle; kindness which is not spasmodic. [Cf: Pamphlet 043 p. 36 para. 02] p. 172, Para. 1, [1879MS].

God would have had my husband exert a power of influence from the first, in molding the work as it progressed, after the divine pattern. The donation of means, the taxing of his strength in wearing labor, have been an easier work than to bring himself to task, and discipline and control his own spirit, ever having the spirit of Christ, and keeping self out of sight. The lesson of self-government is the most important lesson that man ever learned. My husband has been acknowledged as the acting head in this work. Wherever the head moves, the body follows. The speeches he has felt free to make to his brother ministers up to the present time have displeased God. He has been tempted to question and find fault with any move of importance that he did not suggest or originate. He must see that this is not pleasing to God, and must change his course, or else he will mar the work. God is fitting up men to bear burdens, to plan and execute, and my husband must not stand in the way. [Cf: Pamphlet 043 p. 37 para. 01] p. 172, Para. 2, [1879MS].

He cannot encircle the cause of God in his arms; it is too broad; many heads and many hands are needed to plan and labor, not saving themselves. For want of experience, mistakes will be made; but if the workers connect with God, he will give them an increase of wisdom. [Cf: Pamphlet 043 p. 37 para. 02] p. 172, Para. 3, [1879MS].

The attention of men all over the land is fixed intently upon the work here at Battle Creek. With the deepest anxiety, many are watching for the development of the faith and principles which are here cherished, and which will ere long be brought into testing activity. Never since the creation of the world were such important interests at stake as now depend upon the action of men who believe and are giving the last message of warning to the world. [Cf: Pamphlet 043 p. 38 para. 01] p. 172, Para. 4, [1879MS].

My husband's last sickness came upon him in consequence of bearing burdens which God had warned him he ought not to bear. Nature could not bear up under the pressure, unless God should work a miracle. My husband trusted too much to his own strength and wisdom, and the Lord permitted sickness to come upon him, that he might realize his own weakness. [Cf: Pamphlet 043 p. 38 para. 02] p. 173, Para. 1, [1879MS].

God has given us night as one of his greatest blessings, bringing

quiet and repose to overworked bodies and minds. We cannot prosecute any labor, however interesting and essential, without periods of rest, when the human machinery shall stand still. When the hour of retirement comes, we should yield to nature's sweet restorer. If her claims are not obeyed, if the hours of sleep are abridged, the result will be weariness and want of every power. God has not constituted men to pursue one round of either labor or enjoyment. [Cf: Pamphlet 043 p. 38 para. 03] p. 173, Para. 2, [1879MS].

Eld. White and Dr. Kellogg have not given themselves proper rest. God instituted the Sabbath as a day of rest to repair nature's exhausted energies. No mind can continue day after day without cessation, either in business which taxes the mental powers, or in the acquirement of knowledge, without injury. There is no night in Heaven. There is no wear and weariness of the human machinery. There we shall never be sensible of fatigue; never need or want repose. There is no tire in performing God's will; we shall never be wearied in sounding his praise. We shall always have the freshness of the morning. But as we are now in this world, with bodies which weary, we must pay heed to God's plans, and take repose when we need it. [Cf: Pamphlet 043 p. 39 para. 01] p. 173, Para. 3, [1879MS].

We are both in the decline of life. Our time to work is limited at the longest, and we have not a day to waste in justifying ourselves in acts which are not in harmony with the spirit of Christ. Our influence should be felt in Battle Creek so long as we can remain without gathering burdens upon us and leaving others to go lightly loaded. If we would take the responsibilities of the work, there are too many who would be willing that we should bear them; and when we leave them, others would not know where to take hold. It is not our work to serve tables. God did not raise up my husband and give him a new lease of life for any such work. He would have us bear the testimony he gives us, not in self, but in the spirit of Christ; and with the softening influence of his grace upon our hearts we have a molding influence upon the cause of God at the great heart of the work. The testimonies of the Spirit of God are greatly needed here. [Cf: Pamphlet 043 p. 40 para. 01] p. 173, Para. 4, [1879MS].

True godliness includes kindness and the filling in of all the graces of the Spirit in the character like the fine pencilings in a picture. We should labor continually to advance the glory of God, and to bless and save our fellow-men. Our work should not wind up as it began. There must be less hurry and fatigue, and more thoughtfulness and repose, less nervous action, and more prayer. The day of God will test the spirit that has governed the life. There has been too much self and too little Jesus in the labor that has been performed. The Christian life must exemplify the life of Christ. The great mystery of godliness must be developed in the life and character; then the influence upon the church will be to bring it up to a higher and purer life. [Cf: Pamphlet 043 p. 40 para. 02] p. 174, Para. 1, [1879MS].

If we walk loftily and in self-sufficiency, we shall walk alone, without the companionship of Jesus. "The meek will he guide in judgment, and the meek will he teach his way." We should labor less in self, and more in the spirit of Jesus Christ. My husband's voice might have been a power in its pathos and melody to reach hearts. One of God's best gift is the voice. God has given cautions which have not

been heeded. My husband has perverted this gift, but now he may do much to redeem the past. He has no time to lose. God in mercy brings our defects to light, that we may remedy them before it is too late. We must look from ourselves, our self-righteousness, our alms giving, our religious conflicts, to Jesus. His merits alone will save us. Living faith in Jesus will bring rich blessings. [Cf: Pamphlet 043 p. 41 para. 01] p. 174, Para. 2, [1879MS].

Testimony for the Physicians and Helpers of the Sanitarium. Moral and Intellectual Culture. Oct. 9, 1878, I was shown that the Sanitarium at Battle Creek has been established by the providence of God, and that his blessing is indispensable to its success. The physicians are not quacks nor infidels, but men who are thoroughly educated, and who understand how to take care of the sick; men who fear God, and have an earnest interest for the moral and spiritual welfare of their patients. This interest for spiritual as well as physical good, the managers of the institution should make no effort to conceal. By a life of true Christian integrity they can give to the world an example worthy of imitation; and they should not hesitate to let it be seen that in addition to their skill in treating disease, they are continually gaining wisdom and knowledge from Christ, the greatest teacher the world has ever known. They must have this connection with the Source of all wisdom, to make their labor successful. [Cf: Pamphlet 100 p. 1 para. 01] p. 174, Para. 3, [1879MS].

Truth has a power to elevate the receiver. If Bible truths exerts its sanctifying influence upon the heart and character, it will make believers more intelligent. A Christian will understand his responsibilities to God and to his fellow-men, if he is truly connected with the Lamb of God who gave his life for the world. Only by a continual improvement of the intellectual as well as the moral powers can we hope to answer the purpose of our Creator. [Cf: Pamphlet 100 p. 1 para. 02] p. 175, Para. 1, [1879MS].

God is displeased with those who are too careless or indolent to become efficient, well-informed workers. The Christian should possess more intelligence and keener discernment than the worldling. The study of God's word is continually expanding the mind and strengthening the intellect. There is nothing that will so refine and elevate the character and give vigor to every faculty, as the continual exercise of the mind to grasp and comprehend weighty and important truths. [Cf: Pamphlet 100 p. 2 para. 01] p. 175, Para. 2, [1879MS].

The human mind becomes dwarfed and enfeebled when dealing with commonplace matters only, never rising above the level of time and sense to grasp the mysteries of the unseen. The understanding is gradually brought to the level of the things with which it is constantly familiar. The mind will contract its powers and lose its ability, if it is not exercised to acquire additional knowledge, and put to the stretch to comprehend the revelations of divine power in nature and in the Sacred Word. [Cf: Pamphlet 100 p. 2 para. 02] p. 175, Para. 3, [1879MS].

But an acquaintance with facts and theories, however important they may be in themselves, is of little real value, unless put to a practical use. There is danger that those who have obtained their education principally from books will fail to realize that they are

novices so far as experimental knowledge is concerned. This is especially true of those connected with the Sanitarium. This institution needs men of thought and ability. The physicians, superintendent, matron, and helpers should be persons of culture and experience. But some fail to comprehend what is needed at such an establishment, and they plod on year after year, making no marked improvement. They seem to be stereotyped; each succeeding day is but a repetition of the past one. [Cf: Pamphlet 100 p. 2 para. 03] p. 175, Para. 4, [1879MS].

The minds and hearts of these mechanical workers are impoverished. Opportunities are before them; if studious, they might obtain an education of the highest value; but they do not appreciate their privileges. None should rest satisfied with their present education. All may be daily qualifying themselves to fill some office of trust. [Cf: Pamphlet 100 p. 3 para. 01] p. 176, Para. 1, [1879MS].

It is of great importance that the one who is chosen to care for the spiritual interests of patients and helpers, be a man of sound judgment and undeviating principle,--a man who will have moral influence, who knows how to deal with minds. He should be a person of wisdom and culture, of affection as well as intelligence. He may not be thoroughly efficient in all respects at first, but he should, by earnest thought and the exercise of his abilities, qualify himself for this important work. The greatest wisdom and gentleness are needed, to serve in this position acceptably, yet with unbending integrity; for prejudice, bigotry, and error of every form and description must be met. [Cf: Pamphlet 100 p. 3 para. 02] p. 176, Para. 2, [1879MS].

This place should not be filled by a man who has an irritable temper,--a sharp combativeness. Care must be taken that the religion of Christ be not made repulsive by harshness or impatience. The servant of God should seek, by meekness, gentleness, and love, rightly to represent our holy faith. While the cross must never be concealed, he should present also the Saviour's matchless love. The worker must be imbued with the spirit of Jesus, and then the treasures of the soul will be presented in words that will find their way to the hearts of those who hear. The religion of Christ, exemplified in the daily life of his followers, will exert a tenfold greater influence than the most eloquent sermons. [Cf: Pamphlet 100 p. 4 para. 01] p. 176, Para. 3, [1879MS].

Intelligent, God-fearing workers can do a vast amount of good in the way of reforming those who come as invalids to be treated at the Sanitarium. Not only are these persons diseased physically, but mentally and morally. The education, the habits, and the entire life of many have been erroneous. They cannot make the great changes necessary for the adoption of correct habits, in a few days. They must have time to consider the matter, and to learn the right way. If all connected with the Sanitarium are correct representatives of the truths of health reform and of our holy faith, they are exerting an influence to mold the minds of their patients. The contrast of erroneous habits with those which are in harmony with the truth of God, has a convicting power. [Cf: Pamphlet 100 p. 4 para. 02] p. 176, Para. 4, [1879MS].

Man is not what he might be, and what it is God's will that he should be. The strong power of Satan upon the human race keeps them upon a low

level; but this need not be so, else Enoch could not have become so elevated and ennobled as to walk with God. Man need not cease to grow intellectually and spiritually during his lifetime. But the minds of many are so occupied with themselves and their own selfish interests as to leave no room for higher and nobler thoughts. And the standard of intellectual as well as spiritual attainments is far too low. With many, the more responsible the position they occupy, the better pleased are they with themselves; and they cherish the idea that the position makes and gives character to the man. Few realize that they have a constant work before them to develop forbearance, sympathy, charity, conscientiousness, and fidelity,--traits of character indispensable to those who occupy positions of responsibility. All connected with the Sanitarium should have a sacred regard for the rights of others, which is but obeying the principles of the law of God. [Cf: Pamphlet 100 p. 5 para. 01] p. 177, Para. 1, [1879MS].

Some at this institution are sadly deficient in the qualities so essential to the happiness of all connected with them. The physicians, and the helpers in the various branches of the work, should carefully guard against a selfish coldness, a distant, unsocial disposition; for this will alienate the affection and confidence of the patients. Many who come to the Sanitarium are refined, sensitive people, of ready tact and keen discernment. These persons discover such defects at once, and comment upon them. Men cannot love God supremely and their neighbor as themselves, and be as cold as icebergs. They not only rob God of the love due him, but they are robbing their neighbor as well. Love is a plant of heavenly birth, and it must be fostered and nourished. Affectionate hearts, truthful, loving words, will make happy families, and exert an elevating influence upon all who shall come within the sphere of their influence. [Cf: Pamphlet 100 p. 5 para. 02] p. 177, Para. 2, [1879MS].

Those who make the most of their privileges and opportunities will be, in the Bible sense, talented and educated men; not learned merely, but educated, in mind, in manners, in deportment. They will be refined, tender, pitiful, affectionate. This, I was shown, is what the God of Heaven requires in the institutions at Battle Creek. God has given us powers to be used, to be developed and strengthened by education. We should reason and reflect, carefully marking the relation between cause and effect. When this is practiced, there will be, on the part of many, greater thoughtfulness and care in regard to their words and actions, that they may fully answer the purpose of God in their creation. [Cf: Pamphlet 100 p. 6 para. 01] p. 177, Para. 3, [1879MS].

We should ever bear in mind that we are not only learners, but teachers in this world, fitting ourselves and others for a higher sphere of action in the future life. The measure of man's usefulness is in knowing the will of God, and in doing it. It is within our power to so improve in mind and manners that God will not be ashamed to own us. There must be a high standard at the Sanitarium. If there are men of culture, of intellectual and moral power, to be found in our ranks, they must be called to the front, to fill places in our institutions. [Cf: Pamphlet 100 p. 6 para. 02] p. 178, Para. 1, [1879MS].

Dr. Kellogg has not been satisfied with a superficial education, but has made the most of his opportunities to obtain a thorough knowledge of the human system, and the best methods of treating disease. This has

given him an influence. He has earned the respect of the community as a man of sound judgment and nice discrimination,--one who reasons carefully from cause to effect; and he is highly esteemed for his courtesy of deportment and his Christian integrity. But there are others also who can become men of influence, trust, and power in that institution. [Cf: Pamphlet 100 p. 7 para. 01] p. 178, Para. 2, [1879MS].

The physicians should not be deficient in any respect. A wide field of usefulness is open before them, and if they do not become skillful in their profession, they have only themselves to blame. They must be diligent students; and, by close application and faithful attention to details, they should become care-takers. It should be necessary for no one to follow them to see that their work is done without mistakes. [Cf: Pamphlet 100 p. 7 para. 02] p. 178, Para. 3, [1879MS].

Sister Drusilla Lamson has had an experience in the things of God. She has been favored with great light, and has borne the test of affliction; and she should, in her position, be a light, a blessing, to that institution. While she shall serve in her present position, she should do her utmost to direct the minds of the patients to God. In him there is comfort and hope for the suffering ones. [Cf: Pamphlet 100 p. 7 para. 03] p. 178, Para. 4, [1879MS].

Those who occupy responsible positions should so educate and discipline themselves that all within the sphere of their influence may see what man can be, and what he can do, when connected with the God of wisdom and power. And why should not a man thus privileged become intellectually strong? Again and again have worldlings sneeringly asserted that those who believe present truth are weak-minded, deficient in education, without position or influence. This we know to be untrue; but is there not some reason for these assertions? Many have considered it a mark of humility to be ignorant and uncultivated. Such persons are deceived as to what constitutes true humility and Christian meekness. [Cf: Pamphlet 100 p. 8 para. 01] p. 178, Para. 5, [1879MS].

Duty to the Poor. The managers of the Sanitarium should not be governed by the principles which control other institutions of this kind, in which the leaders, acting from policy, too often pay deference to the wealthy, while the poor are neglected. The latter are frequently in great need of sympathy and counsel, which they do not always receive, although for moral worth they may stand far higher in the estimation of God than the more wealthy. The apostle James has given definite counsel with regard to the manner in which we should treat the rich and the poor:-- [Cf: Pamphlet 100 p. 8 para. 02] p. 179, Para. 1, [1879MS].

"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou here, or sit here under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" [Cf: Pamphlet 100 p. 9 para. 01] p. 179, Para. 2, [1879MS].

Although Christ was rich in the heavenly courts, yet he became poor, that we through his poverty might be made rich. Jesus honored the poor by sharing their humble condition. From the history of his life we are to learn how to treat the poor. Some carry the duty of beneficence to extremes, and really hurt the needy by doing too much for them. The poor do not always exert themselves as they should. While they are not to be neglected and left to suffer, they must be taught to help themselves. [Cf: Pamphlet 100 p. 9 para. 02] p. 179, Para. 3, [1879MS].

The cause of God should not be overlooked, that the poor may receive our first attention. Christ once gave his disciples a very important lesson on this point. When Mary poured the ointment on the head of Jesus, covetous Judas made a plea in behalf of the poor, murmuring at what he considered a waste of money. But Jesus vindicated the act, saying, "Why trouble ye her? She hath wrought a good work on me. Whosoever this gospel shall be preached, in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." By this we are taught that Christ is to be honored in the consecration of the best of our substance. Should our whole attention be directed to relieving the wants of the poor, God's cause would be neglected. Neither will suffer, if his stewards do their duty; but the cause of Christ should come first. [Cf: Pamphlet 100 p. 9 para. 03] p. 179, Para. 4, [1879MS].

The poor should be treated with as much interest and attention as the rich. The practice of honoring the rich, and slighting and neglecting the poor, is a crime in the sight of God. Those who are surrounded with all the comforts of life, or who are petted and pampered by the world because they are rich, do not feel the need of sympathy and tender consideration as do persons whose lives have been one long struggle with poverty. The latter have but little in this life to make them happy or cheerful, and they will appreciate sympathy and love. Physicians and helpers should in no case neglect this class; for by thus doing, they may neglect Christ in the person of his saints. [Cf: Pamphlet 100 p. 10 para. 01] p. 180, Para. 1, [1879MS].

Our Sanitarium was erected to benefit suffering humanity, rich and poor, the world over. Many of our churches have but little interest in this institution, notwithstanding they have sufficient evidence that it is one of the instrumentalities designed of God to bring men and women under the influence of truth, and to save many souls. The churches that have the poor among them should not neglect their stewardship, and throw the burden of the poor and sick upon the Sanitarium. All the members of the several churches are responsible before God for their afflicted ones. They should bear their own burdens. If they have sick persons among them, whom they wish to be benefited by treatment, they should, if able, send them to the Sanitarium. In doing this, they will not only be patronizing the institution which God has established, but will be helping those who need help, caring for the poor as God requires us to do. [Cf: Pamphlet 100 p. 10 para. 02] p. 180, Para. 2, [1879MS].

It was not the purpose of God that poverty should ever leave the world. The ranks of society were never to be equalized; for the diversity of condition which characterizes our race is one of the means by which God has designed to prove and develop character. Many have

urged with great enthusiasm that all men should have an equal share in the temporal blessings of God; but this was not the purpose of the Creator. Christ has said that we shall have the poor always with us. The poor, as well as the rich, are the purchase of his blood; and among his professed followers, in nine cases out of ten, the former serve him with singleness of purpose, while the latter are constantly fastening their affections on their earthly treasures, and Christ is forgotten. The cares of this life and the greed for riches eclipse the glory of the eternal world. It would be the greatest misfortune that has ever befallen mankind, if all were to be placed upon an equality in worldly possessions. [Cf: Pamphlet 100 p. 11 para. 01] p. 180, Para. 3, [1879MS].

Religion Conducive to Health. The fear of the Lord will do more for the patrons of the Sanitarium than any other means that can be employed for the restoration of health. Religion should in no case be kept in the background, as though detrimental to those who come to be treated. On the contrary, the fact should ever be made prominent, that the laws of God, both in nature and revelation, are "life unto those that fear them, and health to all their flesh." [Cf: Pamphlet 100 p. 12 para. 01] p. 181, Para. 1, [1879MS].

Pride and fashion hold men and women in the veriest slavery to customs which are fatal to health, and even to life itself. The appetites and passions, clamoring for indulgence, trample reason and conscience under foot. This is the cruel work of Satan, and he is constantly putting forth the most determined efforts to strengthen the chains by which he has bound his victims. Those who have been all their lives indulging wrong habits do not always realize the necessity of a change. And many will persist in gratifying their desire for sinful pleasure at any cost. Let the conscience be aroused, and much is gained. Nothing but the grace of God can convict and convert the heart; here alone can the slaves of custom obtain power to break the shackles which bind them. The self-indulgent must be led to see and feel that a great moral renovation is necessary, if they would meet the claims of the divine law; the soul-temple has been defiled, and God calls upon them to arouse, and strive with all their might to win back the God-given manhood which has been sacrificed through sinful indulgence. [Cf: Pamphlet 100 p. 12 para. 02] p. 181, Para. 2, [1879MS].

Divine truth can make little impression upon the intellect while the customs and habits are opposed to its principles. Those who are willing to inform themselves concerning the effect of sinful indulgence upon the health, and who commence the work of reform, even if it be from selfish motives, place themselves, in so doing, where the truth of God may find access to their hearts. And, on the other hand, those who are reached by the presentation of Scripture truth, are then in a position where their consciences will be aroused upon the subject of health. They see and feel the necessity of breaking away from the tyrannizing habits and appetites which have ruled them so long. There are many who would receive the truths of God's word, their judgment having been convinced by the clearest evidence; but the carnal desires, clamoring for gratification, control the intellect, and they reject truth as falsehood, because it comes in collision with their lustful affections. [Cf: Pamphlet 100 p. 13 para. 01] p. 181, Para. 3, [1879MS].

"The fear of the Lord is the beginning of wisdom." When men of wrong

habits and sinful practices yield to the power of divine truth, the entrance of God's word gives light and understanding to the simple. There is an application of truth to the heart; and moral power, which seemed to have been paralyzed, revives. The receiver is possessed of stronger, clearer understanding than before. He has riveted his soul upon the Eternal Rock. Health improves, in the very sense of his security in Jesus Christ. Thus religion and the laws of health go hand in hand. [Cf: Pamphlet 100 p. 13 para. 02] p. 182, Para. 1, [1879MS].

Admonitions and Warnings. Nov. 23, 1879, some things were shown me in reference to the institutions among us, and the duties and dangers of those who occupy a leading position in connection with them. I saw that Dr. Kellogg had been raised up to do a special work as God's instrument, to be led, guided, and controlled by his Spirit. He is to answer the claims of God, and never to feel that he is his own property, and that he can employ his powers as he shall deem most profitable to himself. Although it is his purpose to be and to do right, yet he will most surely err, unless he is a constant learner in the school of Christ. His only safety is in humbly walking with God. [Cf: Pamphlet 100 p. 14 para. 01] p. 182, Para. 2, [1879MS].

Dangers beset his path, and if he comes off conqueror, he will indeed have a triumphant song to sing in the city of God. He has strong traits of character that will need to be constantly repressed. If kept under the control of the Spirit of God, these traits will be a blessing; but if not, they will prove a curse. If Dr. Kellogg, who is now riding upon the wave of popularity, does not become giddy, it will be a miracle of mercy. If he leans to his own wisdom, as so many thus situated have done, his wisdom will prove to be foolishness. While he shall give himself unselfishly to the work of God, never swerving in the least from principle, the Lord will throw about him the everlasting arms, and will prove to him a mighty helper. "Them that honor me, I will honor." [Cf: Pamphlet 100 p. 14 para. 02] p. 182, Para. 3, [1879MS].

It is a dangerous age for any man who has talents which can be of value in the work of God; for Satan is constantly plying his temptations upon such a person, ever trying to fill him with pride and ambition; and when God would use him, in nine cases out of ten he becomes independent, self-sufficient, and feels capable of standing alone. This will be your danger, Dr. Kellogg, unless you live a life of constant faith and prayer. You may have a deep and abiding sense of eternal things, and that love for humanity which Christ has shown in his life. A close connection with Heaven will give the right tone to your fidelity, and will be the ground of your success. Your feeling of dependence will drive you to prayer, and your sense of duty summon you to effort. Prayer and effort, effort and prayer, will be the business of your life. You must pray as though the efficiency and praise were all due to God, and labor as though duty were all your own. If you want power, you may have it; as it is awaiting your draft upon it. Only believe in God, take him at his word, act by faith, and blessings will come. [Cf: Pamphlet 100 p. 15 para. 01] p. 182, Para. 4, [1879MS].

In this matter, genius, logic, and eloquence will not avail. Those who have a humble, trusting, contrite heart, God accepts, and hears their prayer; and when God helps, all obstacles will be overcome. How many men of great natural abilities and high scholarship have failed when placed in positions of responsibility; while those of feebler

intellect, with less favorable surroundings, have been wonderfully successful. The secret was, the former trusted to themselves, while the latter united with Him who is wonderful in counsel, and mighty in working to accomplish what he will. [Cf: Pamphlet 100 p. 15 para. 02] p. 183, Para. 1, [1879MS].

Your work being always urgent, it is difficult for you to secure time for meditation and prayer; but this you must not fail to do. The blessing of Heaven, obtained by daily supplication, will be as the bread of life to your soul, and will cause you to increase in spiritual and moral strength, like a tree planted by the river of waters, whose leaf will be always green, and whose fruit will appear in due time. [Cf: Pamphlet 100 p. 16 para. 01] p. 183, Para. 2, [1879MS].

Your neglect to attend the public worship of God is a serious error. The privileges of divine service will be as beneficial to you as to others, and are fully as essential. You may be unable to avail yourself of these privileges as often as do many others. You will frequently be called, upon the Sabbath, to visit the sick, and may be obliged to make it a day of exhausting labor. Such labor to relieve the suffering, was pronounced by our Saviour a work of mercy, and no violation of the Sabbath. But when you regularly devote your Sabbaths to writing or labor, making no special change, you harm your own soul, give to others an example that is not worthy of imitation, and do not honor God. [Cf: Pamphlet 100 p. 16 para. 02] p. 183, Para. 3, [1879MS].

You have failed to see the real importance, not only of attending religious meetings, but also of bearing testimony for Christ and the truth. If you do not obtain spiritual strength by the faithful performance of every Christian duty, thus coming into a closer and more sacred relation to your Redeemer, you will become weak in moral power. You will surely wither spiritually, unless you change your course in this respect. [Cf: Pamphlet 100 p. 16 para. 03] p. 183, Para. 4, [1879MS].

Some in Battle Creek have indulged feelings toward Dr. Kellogg that are not justifiable. This is offensive to God. Dr. Kellogg has the frailties of humanity, and is as liable as themselves to err. He does not claim perfection, neither do his friends claim it for him. He is subject to the fierce temptations of Satan; for any deviation from the right in him will affect many others. The unwarrantable jealousy and prejudice against him are contrary to the spirit of Christ. Jealousy and evil surmisings place a wrong construction upon motive, plans, and actions. And the very fact that we are always suspecting evil, goes far to create the evil which we suspect. [Cf: Pamphlet 100 p. 17 para. 01] p. 184, Para. 1, [1879MS].

Facts and evidences in favor of the Doctor and his work are gaining him many true friends, even among those who once regarded him with suspicion. He has, by his own exertion, and the blessing of God, availed himself of the opportunities and privileges within his reach to become, mentally, a strong man; and has been wonderfully successful in reaching a high standard as a reliable physician,--just such a man as our people need,--who will, if humble and devoted to God, be a man for this time. While accumulating means, he has not hoarded it. He has manifested a noble spirit of liberality to aid the cause whenever he could do so. But notwithstanding all this, there have been families who

have worked against him, and against the Sanitarium because he acted so prominent a part there. Between these individuals and the Kellogg family there has long existed a feeling of enmity,--a root of bitterness, whereby many have been defiled. Some have even stooped to circulate unfavorable reports, and to indulge in contemptible gossiping, all of which has borne its burden of poisonous fruit. [Cf: Pamphlet 100 p. 17 para. 02] p. 184, Para. 2, [1879MS].

Dr. Kellogg has at times taken strong measures, and has been firm and determined in the accomplishment of his purposes. He has an indomitable will to carry through whatever he undertakes; otherwise he would not now be standing on the high platform he has honorably reached. While he makes God his strength, and loves and fears him, he will be rightly balanced; but as surely as he loses his connection with God, and attempts to go in his own strength, this same will that has proved a blessing, will prove an injury to himself and to others. He will become overbearing, tyrannical, exacting, and dictatorial. These traits must not be allowed to gain the ascendancy under any circumstances; for they will strengthen by indulgence, and will soon become a controlling power. His character will thus become ill-balanced, and this will disqualify him for the work of God. But although Dr. Kellogg has not been faultless, the Lord has been his helper thus far; and those who have cherished envious and jealous feelings toward him have been working against God. [Cf: Pamphlet 100 p. 18 para. 01] p. 184, Para. 3, [1879MS].

There are individuals who are watching with eagle eyes for his haltings, and all the more intently because of the efforts that have been made by my husband and myself to counteract the influence which was working against him, and to place him in the confidence of our people everywhere. Some have not given up their feelings of suspicion, but have been watching to see Dr. Kellogg make mistakes which shall prove our confidence in him to have been misplaced. When any reproof is given to the Sanitarium, there is in some hearts a throb of joyful triumph; and those who have cherished prejudice, feel a new assurance that they are in the right. God is in no way pleased with this spirit. These feelings are more satanic than divine. If those who complain of the Doctor were one-half as self-sacrificing as he has been, if they would accomplish one-half as much good as he has accomplished, their course would be more pleasing to God than it now is. [Cf: Pamphlet 100 p. 19 para. 01] p. 185, Para. 1, [1879MS].

The Lord put it into the heart of my husband to help Dr. Kellogg at a time when he needed help. Eld. White has felt for Dr. Kellogg all the tenderness of a father, and the Doctor has, in turn, responded. This was in the order of God. My husband can have the satisfaction of knowing that the results of his interest for Dr. Kellogg--which has been far deeper than that manifested for his own children--fully answer his expectations. The Doctor should now manifest the same interest for others who need help and encouragement as he needed it. In this work he may meet with disappointments, but should not be discouraged. [Cf: Pamphlet 100 p. 19 para. 02] p. 185, Para. 2, [1879MS].

Unless he continually seeks help from God Dr. Kellogg will be too exacting toward those who are fighting their way up, as he once was and will fail to cherish all that sympathy and love which he should manifest, because he does not see in them the same resolute

determination to study diligently, to deny self, and to practice rigid economy, that enabled him to gain his position. [Cf: Pamphlet 100 p. 20 para. 01] p. 185, Para. 3, [1879MS].

Dr. Kellogg and Bro. Henry Kellogg represent two very important institutions. Neither of these men can well be spared from his position of trust, yet neither of them should feel that he is indispensable. God could do without them, but they cannot do without God. I was shown that these brethren were not working in harmony. If Bro. Henry Kellogg fills his position honorably, he must guard the financial interests of the institution committed to his care. Dr. Kellogg feels the same responsibility in his position of trust. But these men should be exceedingly cautious that they look not alone on their own branch of the work, and labor for their own department, to the injury of other branches, of equal importance. [Cf: Pamphlet 100 p. 20 para. 02] p. 185, Para. 4, [1879MS].

Brethren, you are in danger of making a grave mistake in your business transactions. You are both sharp, critical men. God warns you to be on your guard, lest you indulge a spirit of crowding each other. Be careful not to cultivate the sharper's tact; for this will not stand the test of the day of God. Bro. Henry Kellogg's shrewdness and discrimination are needed; for he has all classes to deal with. He must guard the interests of the publishing house, or thousands of dollars will go into the hands of dishonest men. But let not these traits become a ruling power. Under proper control, they are essential elements in the character; and if Bro. Henry Kellogg keeps the fear of God before him, and his love in the heart, he will be safe. [Cf: Pamphlet 100 p. 20 para. 03] p. 186, Para. 1, [1879MS].

Dr. Kellogg has obtained an experience in economy. This was the battle of life with him. But he should not let the habit of close figuring, which was a necessity in his youth, degenerate into avarice and sharp practice. While he is liberal with the money he gains, he is in danger of scheming, and the fine gold of his character will thus be tarnished. While he sees the advantages to be gained by a certain course of action, he does not always look to see how it will affect others. But he can afford to be fair and square in deal. Better, far better, to yield some advantages that might be gained, than to cultivate an avaricious spirit, and thus make it a law of nature. [Cf: Pamphlet 100 p. 21 para. 01] p. 186, Para. 2, [1879MS].

Petty sharpness is unworthy of a Christian. We have been separated from the world by the great cleaver of truth. Our wrong traits of character are not always visible to ourselves, although they may be very apparent to others. But time and circumstances will surely prove us, and bring to light the gold of character, or discover the baser metal. Not one of us is known or read of all men, till the crucible of God tests us. Every base thought, every wrong action, reveals some defect in the character. These rugged traits must be brought under the chisel and hammer in God's great workshop, and the grace of God must smooth and polish, before we can be fitted for a place in the glorious temple. [Cf: Pamphlet 100 p. 21 para. 02] p. 186, Para. 3, [1879MS].

God can make these brethren more precious than fine gold, even the golden wedge of Ophir, if they will yield themselves to his transforming hand. They should be determined to make the noblest use of

every faculty and every opportunity. The word of God should be their study and their guide in deciding what is the highest and best in all cases. The one faultless character, the perfect pattern set before them in the gospel, should be studied with deepest interest. The one lesson most essential for them to learn is that goodness alone gives true greatness. May God deliver us from the philosophy of worldly-wise men. Their only hope is in becoming fools, that they may be wise indeed. [Cf: Pamphlet 100 p. 22 para. 01] p. 186, Para. 4, [1879MS].

The weakest follower of Christ has entered into alliance with infinite power. God can do very little with men of learning, because they feel no need of leaning upon Him who is the source of all wisdom; therefore, after a trial, he often sets them aside for men of inferior talent, who have learned to rely upon God, whose souls are fortified by goodness, truth, and unwavering fidelity, and who will not stoop to anything that will leave a stain upon the conscience. [Cf: Pamphlet 100 p. 22 para. 02] p. 187, Para. 1, [1879MS].

Brethren, if you connect your souls with God by living faith, he will make you men of power. If you trust to your own strength and wisdom, you will surely fail. It is not pleasing to God that you take so little interest in religious service. You are representative men, and as such, you exert a wider influence than persons in less prominent positions. You should ever seek first the kingdom of God and his righteousness. You should be active, interested workers in the church, cultivating your religious faculties, and keeping your own souls in the love of God. The Lord has claims upon you in this matter that you cannot lightly disregard; you must either grow in grace or be dwarfed and crippled in spiritual things. It is not only your privilege but your duty to bear testimony for Christ when and where you can; and by exercising the mind in this way, you will cultivate a love for sacred things. [Cf: Pamphlet 100 p. 22 para. 03] p. 187, Para. 2, [1879MS].

We are in danger of regarding Christ's ministers simply as men, not recognizing them as representatives of himself. All personal considerations should be laid aside; we must listen for the word of God through his ambassadors. Christ is ever sending messages to those who listen for his voice. On the night of our Saviour's agony in the garden of Gethsemane, the sleeping disciples heard not the voice of Jesus; they had a dim sense of the angel's presence, but lost the power and glory of the scene. By drowsiness and stupor, they failed to receive the evidence which would have strengthened their souls for the terrible scenes before them. Thus the very men who most need divine instruction often fail to receive it, because they do not place themselves in communication with Heaven. Satan is ever seeking to impress and control the mind, and none of us are safe, except as we have a constant connection with God. We must momentarily receive supplies from Heaven; and if we would be kept by the power of God, we must be obedient to all his requirements. [Cf: Pamphlet 100 p. 23 para. 01] p. 187, Para. 3, [1879MS].

The condition of your bearing fruit is that you abide in the living vine. "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." [Cf: Pamphlet 100 p. 24 para. 01] p. 188, Para. 1, [1879MS].

All your good purposes and good intentions will not enable you to withstand the test of temptation. You must be men of prayer. Your petitions must be, not faint, occasional, and fitful, but earnest, persevering, and constant. It is not essential to be alone, or to bow upon your knees, to pray; but in the midst of your labor, your souls can be often uplifted to God, taking hold upon his strength; then you will be men of high and holy purposes, of noble integrity,--who will not for any consideration be swerved from truth, right, and justice. [Cf: Pamphlet 100 p. 24 para. 02] p. 188, Para. 2, [1879MS].

You are both pressed with urgent cares, burdens, and duties; but the greater the pressure upon you, and the heavier the burdens you have to bear, the greater your need of divine aid. Jesus will be your helper. You need constantly the Light of life to lighten your own pathway, and then its divine rays will reflect upon others. The work of God is a perfect whole, because perfect in all its parts. It is the conscientious attention to what the world calls little things that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, a wise improvement of little opportunities, a diligent cultivation of little talents, make great men in God's sight. If these little things are faithfully attended to, if these graces be in you and abound, they will make you perfect in every good work. [Cf: Pamphlet 100 p. 24 para. 03] p. 188, Para. 3, [1879MS].

It is not enough to be willing to give liberally of your means to the cause of God. He calls for an unreserved consecration of all your powers. Withholding yourselves has been the mistake of your life. You may think it very difficult in your position to maintain a close connection with God; but your work will be tenfold harder if you fail to do this. Satan will beset your path with his temptations, and it is only through Christ that you can gain the victory. The same indomitable will that gave success to Dr. Kellogg in his medical career, is essential in the Christian course. You must both be representatives of Jesus Christ. Your energy and perseverance in perfecting a Christian character should be as much greater than that displayed in any other pursuit, as the things of eternity are of more importance than temporal affairs. [Cf: Pamphlet 100 p. 25 para. 01] p. 188, Para. 4, [1879MS].

If you ever achieve success in the Christian life, you must resolve that you will be men after God's own heart. The Lord wants your influence to be exerted in the church and in the world to elevate the standard of Christianity. True Christian character should be marked by a fixedness of purpose, an indomitable determination, which cannot be molded or subdued by earth or hell. He who is not blind to the attraction of worldly honors, indifferent to threats, and unmoved by allurements, will be, all unexpectedly to himself, overthrown by Satan's devices. [Cf: Pamphlet 100 p. 25 para. 02] p. 189, Para. 1, [1879MS].

God calls for complete and entire consecration; and anything short of this he will not accept. The more difficult your position, the more you need Jesus. The love and fear of God kept Joseph pure and untarnished

in the king's court. He was exalted to great wealth, to the high honor of being next to the king; and this elevation was as sudden as it was great. It is impossible to stand upon a lofty height without danger. The tempest leaves unharmed the modest flower of the valley, while it wrestles with the lofty tree upon the mountain-top. There are many men whom God could have used with wonderful success when pressed with poverty,--he could have made them useful here, and crowned them with glory hereafter,--but prosperity ruined them; they were dragged down to the pit, because they forgot to be humble, forgot that God was their strength, and became independent and self-sufficient. These dangers are yours. [Cf: Pamphlet 100 p. 26 para. 01] p. 189, Para. 2, [1879MS].

Joseph bore the test of character in adversity, and the gold was undimmed by prosperity. He showed the same lofty regard for God's will when he stood next the throne as when in a prisoner's cell. Joseph carried his religion everywhere, and this was the secret of his unwavering fidelity. As representative men, you must have the all-pervading power of true godliness. I tell you, in the fear of God, your path is beset by dangers which you do not see and do not sense. You must hide in Jesus. You are unsafe, unless you hold the hand of Christ. You must guard against everything like presumption, and cherish that spirit that would suffer rather than sin. No victory you can gain will be half so precious as that gained over self. [Cf: Pamphlet 100 p. 26 para. 02] p. 189, Para. 3, [1879MS].

Faithful Workers. I have been shown that the Sanitarium is not what God would have it. I cannot command language to present the position that all connected with this institution should occupy to secure the greatest usefulness, and to answer the purpose of God in its existence. [Cf: Pamphlet 100 p. 27 para. 01] p. 190, Para. 1, [1879MS].

We are not aware with what anxiety patients with their various diseases come to the Sanitarium, all desiring help, but some doubtful and distrusting, while others are more confident that they shall be relieved. Those who have not visited the Sanitarium are watching with interest every indication of the principles which are cherished by its managers. [Cf: Pamphlet 100 p. 27 para. 02] p. 190, Para. 2, [1879MS].

This institution necessarily involves a great amount of responsibility, both in temporal and spiritual matters. It is of the greatest importance that this asylum for those who are diseased in body and mind shall be such that Jesus, the mighty Healer, can preside in their midst, and all that is done may be under the control of his Spirit. All connected with this institution should qualify themselves for the faithful discharge of their God-given responsibilities. They should attend to every little duty with as much fidelity as to matters of greater importance. All should study prayerfully how they can themselves become most useful, and make this retreat for the sick a grand success. [Cf: Pamphlet 100 p. 27 para. 03] p. 190, Para. 3, [1879MS].

All who profess to be children of God should unceasingly bear in mind that they are missionaries, in their labors brought in connection with all classes of minds. There will be the aristocratic, the proud, the vain, the frivolous, the independent, the complaining, the desponding, the discouraged, the fanatical, the egotistical, the selfish, the avaricious, the pharisaical, the timid, and the sensitive ones; the

elevated in mind, and the courteous in manners; the dissipated, the uncourteous, and the superficial; in fact, every grade of character will be found among the patients at the Sanitarium. Those who come to this asylum, come because they need help; and thus, whatever their station or condition, they acknowledge that they are not able to help themselves. These varied minds cannot be treated alike; yet all, whether they be rich or poor, high or low, dependent or independent, need kindness, sympathy, and love. By mutual contact, our minds should receive polish and refinement. We are dependent upon one another,-- closely bound together by the ties of human brotherhood. "Heaven forming each on other to depend, A master, or a servant, or a friend, Bids each on other for assistance call, Till one man's weakness grows the strength of all." [Cf: Pamphlet 100 p. 28 para. 01] p. 190, Para. 4, [1879MS].

It is through the social relations that Christianity comes in contact with the world. Every man and woman who has tasted of the love of Christ, and has received into the heart the divine illumination, is required of God to shed light on the dark pathway of those who are unacquainted with the better way. Every worker in that Sanitarium should become a witness for Jesus. Social power, sanctified by the spirit of Christ, must be improved to win souls to the Saviour. [Cf: Pamphlet 100 p. 29 para. 01] p. 191, Para. 1, [1879MS].

He who has to deal with persons differing so widely in character, disposition, and temperament, will have trials, perplexities, and collisions, even when he does his best. He may be disgusted with the ignorance, pride, and independence which he will meet; but this should not discourage him. He should stand where he will sway, rather than be swayed. Firm as a rock to principle, with an intelligent faith, he should stand uncorrupted by surrounding influences. The physicians and helpers should not be transformed by the various influences to which they must necessarily be exposed; but they must stand up for Jesus, and by the aid of his Spirit exert a transforming power upon minds deformed by false habits and defiled by sin. [Cf: Pamphlet 100 p. 29 para. 02] p. 191, Para. 2, [1879MS].

Christ is not to be hid away in the heart, and locked in as a coveted treasure, sacred and sweet, to be enjoyed solely by the possessor. We are to have Christ in our hearts as a well of water, springing up into everlasting life, refreshing all who come in contact with us. We must confess Christ openly and bravely, exhibiting in our characters his meekness, humility, and love, till men shall be charmed by the beauty of holiness. It is not the best way to preserve our religion as we bottle perfumes, lest the fragrance should escape. [Cf: Pamphlet 100 p. 29 para. 03] p. 191, Para. 3, [1879MS].

The very conflicts and rebuffs we meet are to make us stronger, and give stability to our faith. We are not to be swayed, like a reed in the wind, by every passing influence. Our souls, warmed and invigorated by the truth of the gospel, and refreshed by divine grace, are to open and expand, and shed their fragrance upon others. Clad in the whole armor of righteousness, we can meet any influence and our purity remain untarnished. [Cf: Pamphlet 100 p. 30 para. 01] p. 191, Para. 4, [1879MS].

All should consider that God's claims upon them are paramount to all

others. God has given to every person capabilities to improve, that he may reflect back glory to the Giver. Every day some progress should be made. If the workers leave the Sanitarium as they entered it, without making decided improvement, gaining in knowledge and spiritual strength, they have met with loss. God designs that Christians shall grow continually,--grow up into the full stature of men and women in Jesus Christ. All who do not grow stronger, and become more firmly rooted and grounded in the truth, are continually retrograding. [Cf: Pamphlet 100 p. 30 para. 02] p. 192, Para. 1, [1879MS].

A special effort should be made to secure the services of conscientious, Christian workers. It was the purpose of God that a health institution should be organized and controlled exclusively by S. D. Adventists; and when unbelievers are brought in to occupy responsible positions, an influence is presiding there that will tell with great weight against the Sanitarium. God did not design that this institution should be carried on after the order of any other health institute in the land; but that it should be one of the most effectual instrumentalities in his hands of giving light to the world. It should stand forth with scientific ability, with moral and spiritual power, and as a faithful sentinel of reform in all its bearings; and all who act a part in it, should be reformers, having respect to its rules, and heeding the light of health reform now shining upon us as a people. [Cf: Pamphlet 100 p. 31 para. 01] p. 192, Para. 2, [1879MS].

A class of helpers has been employed who are not, in deportment, morals, or religion, a credit to the institution. Many can do good, if they will place themselves where they will correctly represent the religion of Jesus Christ. But there has been greater anxiety to make the outward appearance in every way presentable, that it may meet the minds of worldly patients, than to maintain a living connection with Heaven,--to watch and pray, that this instrumentality of God may be wholly successful in doing good to the bodies and also to the souls of men. [Cf: Pamphlet 100 p. 31 para. 02] p. 192, Para. 3, [1879MS].

What can be said, and what can be done, to awaken conviction in the hearts of all connected with this important institution? How can they be led to see and sense the danger of making wrong moves unless they daily have a living experience in the things of God? The physicians are in a position where, should they exert an influence in accordance with their faith, they would have a molding power upon all connected with the institution. This is one of the best missionary fields in the world; and all in responsible positions should become acquainted with God, and ever be receiving light from Heaven. There has never been so important a period in the history of the Sanitarium as the present, never a time when so much was at stake. We are surrounded by the perils of the last days. Satan has come down with great power, working with all deceivableness of unrighteousness in them that perish; for he knows that his time is short. The light must now shine forth in our words and deportment with increased brightness on the path of those who are in darkness. [Cf: Pamphlet 100 p. 31 para. 03] p. 192, Para. 4, [1879MS].

Eld. McCoy, you are not what the Lord would have you to be. You are abrupt and harsh, and need the softening, subduing influence of the Spirit of God. It is never convenient to take up the cross, and follow in the path of self-denial; and yet this must be done. God wants you to have his grace and his Spirit to make fragrant your life. You are too

independent, too self-sufficient; you do not counsel with others as you should. You cannot read character, you lack discernment; therefore your only safety is in counseling with those of good judgment. You may be constantly associated with unprincipled persons connected with the Sanitarium, and yet you do not discern their defects; individuals will practice dishonesty, and you do not see it; they may do any amount of injury by their influence upon others, and you are blind to it all. [Cf: Pamphlet 100 p. 32 para. 01] p. 193, Para. 1, [1879MS].

Your own children are not restrained as they should be. They are unruly, and their rough ways are no recommendation to you, or to the institution with which you are connected. They should not be allowed at the Sanitarium unless their characters shall be greatly changed. They do harm; they work against the institution. [Cf: Pamphlet 100 p. 33 para. 01] p. 193, Para. 2, [1879MS].

My brother, we are living in a solemn time. An important work is to be done for our own souls and for the souls of others, or we shall meet with an infinite loss. We must be transformed by the grace of God, or we shall fail of Heaven; and through our influence, others will fail with us. Let me assure you, my brother, the struggles and conflicts which must be endured in the discharge of duty, the self-denials and sacrifices which must be made if we are faithful to Christ, are not created by him. They are not imposed by arbitrary or unnecessary command; they do not come from the severity of the life which he requires us to lead in his service. Trials would exist in greater power and number, were we to refuse obedience to Christ, and become the servants of Satan and the slaves of sin. [Cf: Pamphlet 100 p. 33 para. 02] p. 193, Para. 3, [1879MS].

Jesus invites us to come to him, and he will lift the weights from all weary shoulders, and place upon us his yoke, which is easy, and his burden, which is light. The path in which he invites us to walk would never have cost us a pang, had we always walked in it. It is when we stray from the path of duty that the way becomes difficult and thorny. The sacrifices which we must make in following Christ are only so many steps to return to the path of light, of peace and happiness. Doubts and fears grow by indulgence, and the more they are indulged, the harder are they to overcome. It is safe to let go every earthly support, and take the hand of Him who lifted up and saved the sinking disciple on the stormy sea. [Cf: Pamphlet 100 p. 33 para. 03] p. 193, Para. 4, [1879MS].

God calls upon you to mingle the trusting simplicity of the child with the strength and maturity of the man. He would have you develop the true gold of character; and through the merits of Christ you can do this. My soul is burdened for you and for others who do not feel their need of constant connection with Heaven in order to do the work devolving upon them as faithful sentinels for God. [Cf: Pamphlet 100 p. 34 para. 01] p. 194, Para. 1, [1879MS].

Religion is what is needed. We must eat of the bread of life, and drink of the water of salvation. We must cherish love,--not that which is falsely called charity, which would lead us to love sin and cherish sinners; but Bible charity and Bible wisdom, that is first pure, then peaceable, easy to be entreated, full of mercy and good fruits. [Cf: Pamphlet 100 p. 34 para. 02] p. 194, Para. 2, [1879MS].

The Sanitarium is a place which affords ample opportunity to backslide from God, to let self have the supremacy, and thus separate from the soul Christ and holy angels. There must be with all who have any influence in the Sanitarium, a conforming to God's will, a humiliation of self, an opening of the heart to the precious influence of the spirit of Christ. The gold tried in the fire represents love and faith. Many are nearly destitute of love. Self-sufficiency blinds their eyes to their great need. There is a positive necessity for a daily conversion to God,--a new, deep, and daily experience in the religious life. [Cf: Pamphlet 100 p. 34 para. 03] p. 194, Para. 3, [1879MS].

There should be awakened in the hearts of the physicians especially, a most earnest desire to have that wisdom which God alone can impart; for as soon as they become self-confident, they are left to themselves, to follow the impulses of the unsanctified heart. When I see what these physicians may become, in connection with Christ, and what they will fail to become if they do not daily connect with him, I am filled with apprehension that they will be content with reaching a worldly standard, and have no ardent longings, no hungering and thirsting for the beauty of holiness, and ornament of a meek and quiet spirit, which is in the sight of God of great price. [Cf: Pamphlet 100 p. 35 para. 01] p. 194, Para. 4, [1879MS].

The peace of Christ--the peace of Christ--money cannot buy it; brilliant talent cannot command it; intellect cannot secure it: it is the gift of God. The religion of Christ--how shall I make you understand your great loss if you fail to carry its holy principles into your daily life? The meekness and lowliness of Christ is the Christian's power. It is indeed more precious than all things which genius can create, or wealth can buy. Of all things that are sought, cherished, and cultivated, there is nothing so valuable in the sight of God as a pure heart, a disposition imbued with thankfulness and peace. [Cf: Pamphlet 100 p. 35 para. 02] p. 194, Para. 5, [1879MS].

If the divine harmony of truth and love, exists in the heart, it will shine forth in words and actions. The most careful cultivation of the outward proprieties and courtesies of life has not sufficient power to shut out all fretfulness, harsh judgment, and unbecoming speech. The spirit of genuine benevolence must dwell in the heart. Love imparts grace, propriety, and comeliness of deportment, to its possessor. Love illuminates the countenance, and subdues the voice,--refines and elevates the entire man. It brings him into harmony with God; for it is a heavenly attribute. [Cf: Pamphlet 100 p. 36 para. 01] p. 195, Para. 1, [1879MS].

Many are in danger of thinking that in the cares of labor, in writing and practicing as physicians, or performing the duties of the various departments, they are excusable if they lay down prayer, neglect the Sabbath, and neglect religious service. Sacred things are thus brought down to meet their convenience, while duties, denials, and crosses are left untouched. Neither physicians nor helpers should attempt to perform their work without taking time to pray. God would be the helper of all who profess to love him, if they would come to him in faith, and, with a sense of their own weakness, crave his power. When they separate from God, their wisdom will be found to be foolishness. When they are small in their own eyes, and lean heavily upon their God, then

he will be the arm of their power, and success will attend their efforts; but when they allow the mind to be diverted from God, then Satan comes in and controls the thoughts and perverts the judgment. [Cf: Pamphlet 100 p. 36 para. 02] p. 195, Para. 2, [1879MS].

None are standing in greater danger than our beloved brother, Dr. Kellogg. He is honored not only by the most of our own people, but by all who know him. He is in danger of feeling that his mountain standeth sure. It is then that his feet will begin to slide. Temptations will come, one after another, and so imperceptible will be their influence upon the life and character, that, unless kept by divine power, he will be corrupted by the spirit of the world, and will fail to carry out the purpose of God. All that he is, God has given him, and if he improves his abilities to God's glory, he will be an honored instrument to do much good; but he can no more live a religious life without constant prayer and the performance of religious duties, than he can have physical strength without partaking of temporal food. He must daily sit down at God's table. He must receive strength from the Living Vine, if he is nourished. [Cf: Pamphlet 100 p. 37 para. 01] p. 195, Para. 3, [1879MS].

The course which some have pursued, in using worldly policy to accomplish their purposes, is not in harmony with the will of God. They see evils which need correcting, and instead of courageously meeting these things, they do not wish to bring down reproach upon their own head, and therefore throw the burden upon another, and let him meet the difficulties which they have shunned; and in too many cases the one who uses plain speech is made the great offender. [Cf: Pamphlet 100 p. 37 para. 02] p. 196, Para. 1, [1879MS].

All who are connected with the Sanitarium should labor diligently and unselfishly for its prosperity. There is danger of burdening this institution with improper and inefficient helpers, by employing persons simply because they are relatives or friends of the managers. Selfish interests should not control in these matters. [Cf: Pamphlet 100 p. 38 para. 01] p. 196, Para. 2, [1879MS].

Some who occupy responsible positions in this institution are in danger of being affected and misled by outside influences. They should watch every point carefully, that the attitude of their relatives may not warp their judgment, or control them in any manner. The only safety for these men is to look to God, and be guided by him, allowing no unsanctified influence to sway them a hair's breadth from the path of right. [Cf: Pamphlet 100 p. 38 para. 02] p. 196, Para. 3, [1879MS].

Brethren, I entreat you to move with an eye single to the glory of God. Let his power be your dependence, his grace your strength. By study of the Scriptures, and earnest prayer, seek to obtain clear conceptions of your duty, and then faithfully perform it. It is essential that you cultivate faithfulness in little things, and in thus doing, you will acquire habits of integrity in greater responsibilities. The little incidents of every-day life often pass without our notice; but it is these things that shape the character. Every event of life is great for good or for evil. The mind needs to be trained by daily tests, that it may acquire power to stand in any difficult position. In the days of trial and of peril, you will need to be fortified to stand firmly for the right, independent of every

opposing influence. [Cf: Pamphlet 100 p. 38 para. 03] p. 196, Para. 4, [1879MS].

God is willing to do much for you, if you will only feel your need of him. Jesus loves you. Ever seek to walk in the light of God's wisdom; and through all the changing scenes of life, do not rest unless you know that your will is in harmony with the will of your Creator. Through faith in him you may obtain strength to resist every temptation of Satan, and thus increase in moral power with every proving from God. [Cf: Pamphlet 100 p. 39 para. 01] p. 196, Para. 5, [1879MS].

You may become men of responsibility and influence, if by the power of your will, united with the divine strength, you earnestly engage in the work. Exercise the mental powers, and in no case neglect the physical. Let not intellectual slothfulness close up your path to greater knowledge. Learn to reflect as well as to study, that your minds may expand, strengthen, and develop. Never think that you have learned enough, and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your life-time; every day you should be learning, and putting to practical use the knowledge gained. [Cf: Pamphlet 100 p. 39 para. 02] p. 197, Para. 1, [1879MS].

You are rising in true dignity and moral worth as you practice virtue, and cherish uprightness in heart and life. Let not your character be affected by a taint of the leprosy of selfishness. A noble soul, united with a cultivated intellect, will make you men whom God will use in positions of sacred trust. [Cf: Pamphlet 100 p. 39 para. 03] p. 197, Para. 2, [1879MS].

It should be the first work of all connected with this institution to be right before God themselves, and then to stand in the strength of Christ, unaffected by the wrong influences to which they will be exposed. If they make the broad principles of the word of God the foundation of the character, they may stand wherever the Lord in his providence may call them, surrounded by any deleterious influence, and yet not be swayed from the path of right. [Cf: Pamphlet 100 p. 39 para. 04] p. 197, Para. 3, [1879MS].

Many fail where they should be successful, because they do not realize how great is the influence of their words and actions. They are affected by circumstances, and seem to think that their lives are their own, and they may pursue whatever course seems most agreeable to themselves, irrespective of others. Such persons will be found self-sufficient and unreliable. They do not prayerfully consider their position and their responsibilities, and fail to realize that only by a faithful discharge of the duties of the present life, can they hope to win the future, immortal life. [Cf: Pamphlet 100 p. 40 para. 01] p. 197, Para. 4, [1879MS].

If these persons would make the word of God their study and their guide, they would see that "no man liveth to himself." They would learn from the Inspired Record that God has placed a high value upon the human family. The works of his creation upon each successive day were called good, but man, formed in the image of his Creator, was pronounced "very good,." No other creature which God has made has called forth such exhibitions of his love. And when all was lost by

sin, God gave his dear Son to redeem the fallen race. It was his will that they should not perish in their sins, but live to use their powers in blessing the world and honoring their Creator. Professed Christians who do not live to benefit others, follow their own perverse will rather than the will of God, and they will be called to account by the Master for their abuse of the blessings which he has given them. [Cf: Pamphlet 100 p. 40 para. 02] p. 198, Para. 1, [1879MS].

Jesus, Heaven's great commander, left the royal courts to come to a world seared and marred with the curse. He took upon himself our nature, that with his human arm he might encircle the race, while with his divine arm he grasps Omnipotence, and thus links finite man to the infinite God. Our Redeemer came to the world to show how man should live in order to secure immortal life. Our Heavenly Father made an infinite sacrifice in giving his Son to die for fallen man. The price paid for our redemption should give us exalted views of what we may become through Jesus Christ. [Cf: Pamphlet 100 p. 41 para. 01] p. 198, Para. 2, [1879MS].

As John beholds the height, depth, and breadth of the love of the Father toward our perishing race, he is filled with admiration and reverence. He cannot find suitable language to express this love, but he calls upon the world to behold it. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What a value this places upon man. Through transgression, the sons of men became subjects of Satan. Through the infinite sacrifice of Christ, and faith in his name, the sons of Adam become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are granted another trial, and are placed where, through connection with Christ, they may educate, improve, and elevate themselves, that they may indeed become worthy of the name, sons of God. [Cf: Pamphlet 100 p. 41 para. 02] p. 198, Para. 3, [1879MS].

Such love is without a parallel. Jesus requires that those who have been bought by the price of his own life, shall make the best use of the talents which he has given them. They are to increase in the knowledge of the divine will, and constantly improve in intellect and morals, until they shall attain to a perfection of character but little lower than that of the angels. Said Christ, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." [Cf: Pamphlet 100 p. 42 para. 01] p. 199, Para. 1, [1879MS].

If those who profess to believe present truth were indeed representatives of the truth, living up to all the light which shines upon their pathway, they would constantly exert an influence for good upon others, thus leaving a bright track heavenward for all who are brought in contact with them. But what a different state of things exists among the workers at the Sanitarium. Lack of faithfulness and integrity among its professed friends is a serious hinderance to the prosperity of God's cause. Satan works through men who are under his control. The Sanitarium, the church, and other institutions at Battle Creek, have less to fear from the infidel and the open blasphemer than from inconsistent professors of Christ. These are the Achans in the camp, who bring shame and defeat. These are the ones who keep back the blessings of God, and dishearten the zealous, self-denying workers in the cause of Christ. [Cf: Pamphlet 100 p. 42 para. 02] p. 199, Para. 2, [1879MS].

In their conduct toward the patients, all should be actuated by higher motives than selfish interest. Every one should feel that this institution is one of God's instrumentalities to relieve the disease of the body, and point the sin-sick soul to Him who can heal both soul and body. In addition to the performance of the special duties assigned them, all should have an interest for the welfare of others. Selfishness is contrary to the spirit of Christianity. It is altogether satanic in its nature and development. [Cf: Pamphlet 100 p. 43 para. 01] p. 199, Para. 3, [1879MS].

In one of his precious lessons to his disciples, our Saviour described God's care for his creatures in these words: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered." He who stoops to notice even the little birds, has a special care for all branches of his work. All who are employed in the Sanitarium, be their position high or low, are under the eye of the infinite God. He sees whether their duties are performed with strict, integrity, or in a careless dishonest manner. Angels are walking unseen through every room of that institution. Angels are constantly ascending to Heaven, bearing up the record with joy or sadness. Every act of fidelity is registered; every act of dishonestly also is recorded; and every person is finally to be rewarded as his works have been. [Cf: Pamphlet 100 p. 43 para. 02] p. 199, Para. 4, [1879MS].

Christian Intercourse. In all their intercourse with others, the followers of Christ should seek to elevate the standard of Christianity. I have hesitated to speak upon this point, because some who are ever ready to go to extremes will conclude that in order to elevate the standard, it is necessary to discuss with the patients upon points of doctrine, and in the religious meetings held at the Sanitarium, to talk as they would if among their brethren in our own house of worship. Some manifest no wisdom in bearing their testimony in these little meetings designed more especially for the benefit of the patients, but rush on in their zeal, and talk of the third angel's message, or other peculiar points of our faith, while these sick people understand no more what they are talking about than if they spoke in Greek. [Cf: Pamphlet 100 p. 44 para. 01] p. 200, Para. 1, [1879MS].

It may be well enough to introduce these subjects in a prayer-meeting of believers, but not where the object is to benefit those who know nothing of our faith. We should adapt our prayers and testimonies to the occasion and to the company present. Those who cannot do this are not needed in such meetings. There are themes that Christians may at any time dwell upon with profit, such as the Christian experience, the love of Christ, and the simplicity of faith; and if their own hearts are imbued with the love of Jesus, they will let it shine forth in every prayer and exhortation. Let the fruits of the sanctifying truth be seen in the life, in a godly example, and it will make an impression that no opposing influence can counteract. [Cf: Pamphlet 100 p. 44 para. 02] p. 200, Para. 2, [1879MS].

It is a shame to the Christian name, that so little stability and true godliness are seen in the lives of many who profess Christ. When brought in contact with worldly influences, they become divided in heart. They lean to the world rather than toward Christ. Unless there

is a powerful excitement to stir the feelings, one would never think, from their deportment, that they loved the truth or were Christians. [Cf: Pamphlet 100 p. 45 para. 01] p. 200, Para. 3, [1879MS].

Some will acknowledge the truthfulness of what I have written, but will make no radical change; they cannot discern the deceitful workings of their own hearts, and because of their spiritual blindness they will be seduced by influences that corrupt and ruin the soul. The spell of temptation will hold under its charm those who see and feel not their danger. At every favorable opportunity the adversary of souls will use them as his agents, and will stir every element of depravity which exists in their unsanctified natures. They will manifest a continual tendency toward that which is wrong. Appetite and passion will clamor for indulgence. The habits of years will be revealed under the strong power of Satan's temptations. If this class were many miles from any of our institutions in Battle Creek; the cause of God would be far more prosperous. [Cf: Pamphlet 100 p. 45 para. 02] p. 200, Para. 4, [1879MS].

Such persons might reform, if they would have any true sense of their condition and the pernicious influence which they exert, and would make decided efforts to correct their errors. But they do not meditate, or pray, or read the Scriptures as they should. They are frivolous and changeable. They are anchored nowhere. Those who would be faithful and exert a saving influence upon others, find this class a stumbling-block in their path, and their work is tenfold harder than it otherwise would be. [Cf: Pamphlet 100 p. 45 para. 03] p. 201, Para. 1, [1879MS].

I have been shown that the physicians should come into a closer connection with God, and stand and work earnestly in his strength. They have a responsible part to act. Not only the lives of the patients, but their souls also, are at stake. Many who are benefited physically, may, at the same time, be greatly helped spiritually. The health of the body and also the salvation of the soul is in a great degree dependent upon the course of the physicians. It is of the utmost consequence that they are right; that they have not only scientific knowledge, but the knowledge of God's will and of God's ways. Great responsibilities rest upon them. [Cf: Pamphlet 100 p. 46 para. 01] p. 201, Para. 2, [1879MS].

My brethren, you should see and feel your responsibility, and in view of it, humble your souls before God, and plead with him for wisdom. You have not realized how much the salvation of the souls of those whose bodies you are seeking to relieve from suffering, depends upon your words, your actions, and deportment. You are doing work which must bear the test of the Judgment. You must guard your own soul from the sins of selfishness, self-sufficiency, and self-confidence. [Cf: Pamphlet 100 p. 46 para. 02] p. 201, Para. 3, [1879MS].

You should preserve a true Christian dignity, but avoid all affectation. Be strictly honest in heart and life. Let faith, like the palm-tree, strike its penetrating roots beneath the things which do appear, and bring up spiritual refreshment from the living springs of God's grace and mercy. There is a well of water which springeth up into everlasting life. You must draw your life from this hidden spring. If you divest yourselves of selfishness, and strengthen your souls by constant communion with God, you may promote the happiness of all with

whom you come in contact. You will notice the neglected, inform the ignorant, encourage the oppressed and desponding, and, as far as possible, relieve the suffering. And you will not only point the way to Heaven, but will walk in that way yourselves. [Cf: Pamphlet 100 p. 46 para. 03] p. 201, Para. 4, [1879MS].

Be not satisfied with superficial knowledge. Be not elated by flattery, or depressed by fault-finding. Satan will tempt you to pursue such a course that you may be admired and flattered; but you should turn away from his devices. You are servants of the living God. [Cf: Pamphlet 100 p. 47 para. 01] p. 202, Para. 1, [1879MS].

Your intercourse with the sick is an exhaustive process, and would gradually dry up the very springs of life if there were no change, no opportunity for recreation, and if angels of God did not guard and protect you. If you could only see the many perils through which you are conducted safely every day by these messengers of Heaven, gratitude would spring up in your heart, and find expression from your lips. If you make God your strength, you may, under the most discouraging circumstances, attain a height and breadth of Christian perfection which you hardly think it possible to reach. Your thoughts may be elevated, you may have noble aspirations, clear perception of truth, and purposes of action which shall raise you above all sordid motives. [Cf: Pamphlet 100 p. 47 para. 02] p. 202, Para. 2, [1879MS].

Both thought and action will be necessary, if you attain to perfection of character. While brought in contact with the world, you should be on your guard that you do not seek too ardently for the applause of men, and live for their opinion. Walk carefully, if you would walk safely; cultivate the grace of humility, and hang your helpless souls upon Christ. You may be, in every sense, men of God. In the midst of confusion and temptation in the worldly crowd, you may, with perfect sweetness, keep the independence of the soul. [Cf: Pamphlet 100 p. 48 para. 01] p. 202, Para. 3, [1879MS].

If you are in daily communion with God, you will learn to place his estimate upon men, and the obligations resting upon you to bless suffering humanity will meet with a willing response. You are not your own; your Lord has sacred claims upon your supreme affections and the very highest services of your life. He has a right to use you, in your body and in your spirit, to the fullest extent of your capabilities, for his own honor and glory. Whatever crosses you may be required to bear, whatever labors or sufferings are imposed upon you by his hand, you are to accept without a murmur. [Cf: Pamphlet 100 p. 48 para. 02] p. 202, Para. 4, [1879MS].

Those for whom you labor are your brethren in distress, suffering from physical disorders and the spiritual leprosy of sin. If you are any better than they, it is be credited to the cross of Christ. Many are without God, and without hope in the world. They are guilty, corrupt, and degraded,--enslaved by Satan's devices. Yet these are the ones whom Christ came from Heaven to redeem. They are subjects for tenderest pity, sympathy, and tireless effort; for they are on the verge of ruin. They suffer from ungratified desires, disordered passions, and the condemnation of their own consciences; they are miserable in every sense of the word, for they are losing their hold on this life, and have no prospect for the life to come. [Cf: Pamphlet 100 p. 48 para.

03] p. 203, Para. 1, [1879MS].

You have an important field of labor, and you should be active and vigilant, rendering cheerful and unqualified obedience to the Master's calls. Ever bear in mind that your efforts to reform others should be made in the spirit of unwavering kindness. Nothing is ever gained by holding yourselves aloof from those whom you would help. You should keep before the minds of patients the fact that in suggesting reforms of their habits and customs you are presenting before them that which is not to ruin, but to save them; that, while yielding up what they have hitherto esteemed and loved, they are to build on a more secure foundation. While reform must be advocated with firmness and resolution, all appearance of bigotry or overbearing should be carefully shunned. Christ has given us precious lessons of patience, forbearance, and love. Rudeness is not energy; nor is domineering, heroism. The Son of God was persuasive. He was manifested to draw all men unto him. His followers must study his life more closely, and walk in the light of his example, at whatever sacrifice to self. Reform, continual reform, must be kept before the people; and your example should exemplify your faith. [Cf: Pamphlet 100 p. 49 para. 01] p. 203, Para. 2, [1879MS].

The case of Daniel was presented before me. Although he was a man of like passions with ourselves, the pen of inspiration presents him as a faultless character. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength, and wisely improve the opportunities and privileges within his reach. Daniel was an intellectual giant, yet he was continually seeking for greater knowledge, for higher attainments. Other young men had the same advantages; but they did not, like him, bend all their energies to seek wisdom,--the knowledge of God as revealed in his word and in his works. Although Daniel was one of the world's great men, he was not proud and self-sufficient. He felt the need of refreshing his soul with prayer, and each day found him in earnest supplication before God. He would not be deprived of this privilege, even when a den of lions was open to receive him if he continued to pray. [Cf: Pamphlet 100 p. 50 para. 01] p. 203, Para. 3, [1879MS].

Daniel loved, feared, and obeyed God. Yet he did not flee away from the world to avoid its corrupting influence. In the providence of God, he was to be in the world, yet not of the world. With all the temptations and fascinations of court life surrounding him, he stood in the integrity of his soul, firm as a rock to principle. He made God his strength, and was not forsaken of him in his time of greatest need. [Cf: Pamphlet 100 p. 50 para. 02] p. 204, Para. 1, [1879MS].

Daniel was true, noble and generous. While he was anxious to be at peace with all men, he would not permit any power to turn him aside from the path of duty. He was willing to obey those who had rule over him as far as he could do so consistently with truth and righteousness, but kings and decrees could not make him swerve from his allegiance to the King of kings. Daniel was but eighteen years old when brought into a heathen court in service to the king of Babylon. And because of his youth, his noble resistance of wrong and his steadfast adherence to the right are the more admirable. His noble example should bring strength to the tried and tempted, even at the present day. [Cf: Pamphlet 100 p. 51 para. 01] p. 204, Para. 2, [1879MS].

A strict compliance with the Bible requirements will be a blessing, not only to the soul, but to the body. The fruit of the Spirit is not only love, joy, and peace, but temperance also. We are enjoined not to defile our bodies, for they are the temples of the Holy Ghost. The case of Daniel shows us, that, through religious principle, young men may triumph over the lust of the flesh, and remain true to God's requirements, even though it cost them a great sacrifice. What if he had made a compromise with those heathen officers, and had yielded to the pressure of the occasion by eating and drinking as was customary with the Babylonians? That one wrong step would probably have led to others, until, his connection with Heaven being severed, he would have been borne away by temptation. But while he clung to God with unwavering trust, the spirit of prophetic power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages. [Cf: Pamphlet 100 p. 51 para. 02] p. 204, Para. 3, [1879MS].

Economy and Self-denial. Economy in the outlay of means is an excellent branch of Christian wisdom. This matter is not sufficiently considered by those who occupy responsible positions in our institutions. Money is an excellent gift of God. In the hands of his children, it is food for the hungry, drink for the thirsty, and raiment for the naked; it is a defense for the oppressed, and a means of health to the sick. Means should not be needlessly or lavishly expended for the gratification of pride or ambition. [Cf: Pamphlet 100 p. 52 para. 01] p. 205, Para. 1, [1879MS].

A mistake was made in the large outlay in the erection of the Sanitarium building. The perfection of arrangement and finish involved great additional expense. Wisdom and good judgment would have led the managers first to consider carefully the cost, and to ask whether it would not be difficult to complete so extensive an enterprise. [Cf: Pamphlet 100 p. 52 para. 02] p. 205, Para. 2, [1879MS].

Thousands of dollars were lost in experimenting with various plans,-- building up and tearing down. Wisdom seemed to have departed. Sabbaths were spent by some in looking over the premises and devising improvements. God's hand was not in all this. There were lofty ideas and extensive plans, but no capital and little experience. Without a close connection with Heaven and special wisdom from God, it is not strange that mistakes were made. But a greater wrong was done in throwing the blame on Bro. Jones. I saw that he did not understand how to make proper calculations for so large a building; but much has been charged upon him for which others were responsible; and some of his plans, which would have saved expense, were not accepted. I saw that Bro. Sisley took advantage of this state of things to raise himself on the downfall of Bro. Jones. [Cf: Pamphlet 100 p. 52 para. 03] p. 205, Para. 3, [1879MS].

A further lack of wisdom was manifested in furnishing the new building. Very much of the heavy debt might have been saved by prudent calculation. One-half the means used would have been amply sufficient for the purpose, and any surplus might have been far more profitably expended in providing additional facilities. [Cf: Pamphlet 100 p. 53 para. 01] p. 205, Para. 4, [1879MS].

It was thought necessary that the table should correspond with the general appointments of the house, and there has been a greater effort to make a display, and to provide for the indulgence of appetite, than to carry out hygienic principles. Thus the Sanitarium has been perverted from its original design, until it resembles a grand hotel rather than an institution for the treatment of the sick. [Cf: Pamphlet 100 p. 53 para. 02] p. 206, Para. 1, [1879MS].

A gradual, steady growth from a small beginning would have made a far more favorable impression upon visitors and patients, than expensive arrangements and furnishing and even increased facilities, on borrowed capital. This is poor policy. As the result of the extravagant outlay, the price of board and treatment must be placed at a high figure, and hence many are unable to avail themselves of the benefits of the institution. Again, the financial embarrassment has called into active exercise all of Dr. Kellogg's scheming and planning to gather means to lessen the heavy debt. This has caused him great care and labor, and has nearly cost his life. The efforts to gratify worldliness and pride will result in more disaster than is dreamed of; they will cost physical life, and will ruin souls. [Cf: Pamphlet 100 p. 53 para. 03] p. 206, Para. 2, [1879MS].

The unnecessary expense at the outset involves an increase of expense in conducting the institution, that everything may be kept up to the high standard already established. The repeated calls for means which have been made necessary have disheartened our brethren. "Money, money," say they, "it is always money!" and then temptations come in, and backsliding commences. [Cf: Pamphlet 100 p. 54 para. 01] p. 206, Para. 3, [1879MS].

The great mistake is all this has been caused by a departure from the simplicity which God has ever been calling upon us to preserve. With the heavy debt now hanging over the institution,--a debt which should never have been incurred,--there is a continual temptation to deviate from principle,--to follow the customs of the world in the gratification of pride and of the appetite, in order to gain the favor of worldlings. [Cf: Pamphlet 100 p. 54 para. 02] p. 206, Para. 4, [1879MS].

The only safe course is to cut down expenses, to dispense with delicacies and great variety, and be content with simple food, simply prepared. We should make it a principle not to aim at the world's standard. The precious talent of means should not be squandered to gain the praise of men. We should be content with the honor which comes from above. God hates the pride, the lust, the ambition, which have a controlling power in the world today, and which are fast gaining control of the Sanitarium. [Cf: Pamphlet 100 p. 55 para. 01] p. 207, Para. 1, [1879MS].

Great efforts have been made to secure the patronage of the wealthy. The Sanitarium has not been a success, and will not prove such, unless those who are connected with it shall give it a different mold. If this institution shall be conducted as it has been, with so little of the influence of the Holy Spirit, it will not answer the purpose of God, and will be rejected by him. It was Satan's device to lead to a great expenditure of means in building and furnishing, when there were not sufficient funds to sustain such an outlay. Those who were responsible

for this heavy debt, felt that extra effort must be made to secure patients; hence a conservative spirit has come in; little by little has the transforming been going on in the Sanitarium, until the object for which it was started has been almost lost. [Cf: Pamphlet 100 p. 55 para. 02] p. 207, Para. 2, [1879MS].

In order to meet the real wants of the people, the stern motives of religious principle must be a controlling power. But it is not thus. When Christians and worldlings are brought together, the Christian element is not to assimilate with the unsanctified. The contrast must be kept sharp and positive between the two. They are servants of two masters. One class strive to keep the humble path of obedience to God's requirements,--the path of simplicity, meekness, and humility,--imitating the Pattern, Christ Jesus. The other class are in every way the opposite of the first. They are servants of the world, eager and ambitious to follow its fashions in extravagant dress and in the gratification of appetite. This is the field in which Christ has given those connected with the Sanitarium their appointed work. We are not to lessen the distance between us and worldlings by coming to their standard, stepping down from the high path cast up for the ransomed of the Lord to walk in. But the charms exhibited in the Christian's life,--the principles carried out in our daily work, in holding appetite under the control of reason, maintaining simplicity in dress, and engaging in holy conversation,--will be a continual light shining upon the pathway of those whose habits are false. [Cf: Pamphlet 100 p. 55 para. 03] p. 207, Para. 3, [1879MS].

There are weak and vain ones at the Sanitarium who have no depth of mind, or power of principle, who are foolish enough to be influenced and corrupted from the simplicity of the gospel by the devotees of fashion. If they see that physicians and managers, are, as far as their circumstances will admit, indulging the appetite, and dressing after the customs of the world, the slaves of self-indulgence will become confirmed in their perverse habits. They conclude that they are not so far out of the way, after all, and that no great change need to be made by them. [Cf: Pamphlet 100 p. 56 para. 01] p. 208, Para. 1, [1879MS].

There must be a change in that Sanitarium. I lift my voice in protest against the course pursued there in conforming to the habits and customs of the world. Those who are connected with that institution should be examples as reformers. When Dr. Kellogg took his stand against the dress reform, he made a wrong move; in no place was the dress advocated so appropriate and in every way proper and consistent as in an institution for the treatment of the sick. The dress is not in accordance with the fashions of the world, and this is why it is considered objectionable. Physicians and workers should firmly uphold the standard of right, and exert an influence to correct the wrong habits of those who have been worshiping at the shrine of fashion, and break the spell which Satan has had over these poor souls. Worldlings should see a marked contrast between their own extravagance and the simplicity of reformers who are followers of Christ. [Cf: Pamphlet 100 p. 57 para. 01] p. 208, Para. 2, [1879MS].

There is a lack of that care and economy which should exist in every department of this institution. Much is lost that might and should be saved. Many of these losses are caused by a neglect to look after the little matters. The workers have thought it their duty to attend to the

larger responsibilities, but there are hundreds of leaks daily that are not thought of or cared for, and the loss in a year is by no means small. Here is one of the special defects that exist at the Sanitarium. Men and women are above attending to the minutiae. They consider it below their calling to give attention to the little things. [Cf: Pamphlet 100 p. 57 para. 02] p. 208, Para. 3, [1879MS].

My brethren and sisters at the Sanitarium, Bro. McCoy and Sr. Lamson in particular, you may depend upon what I say,--the secret of life's success is in a careful, conscientious attention to the little things. God makes the simple leaf, the tiny flower, the blade of grass, with as much care as he creates a world. The symmetrical structure of a strong, beautiful character is built up by individual acts of duty. You must learn to be faithful in the least as well as in the greatest duty. Your work cannot bear the inspection of God, unless it be found to include a faithful, diligent, economical care for the little things. At every point, losses are occurring which it is your duty to prevent. [Cf: Pamphlet 100 p. 58 para. 01] p. 209, Para. 1, [1879MS].

All should have a jealous care that nothing be wasted, even if the matter does not come under the very part of the work assigned them. Some of the workers see and condemn such losses, and yet do nothing to prevent them. If it were beyond their power to change the state of things, they would be free from responsibility in the matter; but this is not the case. Every one can do something toward economizing. All should perform their work, not to win the praise of men, but in such a manner that it may bear the scrutiny of God. [Cf: Pamphlet 100 p. 58 para. 02] p. 209, Para. 2, [1879MS].

Christ once gave his disciples a lesson upon economy which is worthy of careful attention. He wrought a miracle to feed the hungry thousands who had listened to his teachings; yet after all had eaten and were satisfied, he did not permit the fragments to be wasted. He who could, in their necessity, feed the vast multitude by his divine power, bade his disciples gather up the fragments, that nothing might be lost. This lesson was given as much for our benefit as for those living in Christ's day. The Son of God has a care for the necessities of temporal life. He did not neglect the broken fragments after the feast, although he could make such a feast whenever he chose. The workers at the Sanitarium would do well to heed this lesson: "Gather up the fragments, that nothing be lost." This is the duty of all; and those who occupy a leading position should set the example. [Cf: Pamphlet 100 p. 58 para. 03] p. 209, Para. 3, [1879MS].

Those whose hands are open to respond to the calls for means to sustain the cause of God, and to relieve the suffering and the needy, are not the ones who are found loose and lax and dilatory in their business management. They are always careful to keep their outgoes within their income. They are economical from principle; they feel it their duty to save, that they may have something to give. [Cf: Pamphlet 100 p. 59 para. 01] p. 210, Para. 1, [1879MS].

The helpers at the Sanitarium should not feel at liberty to appropriate to their own use articles of food provided for the patients. The temptation is especially strong to indulge in things allowed to new-comers, who must be induced gradually to correct their pernicious habits. Some of the workers, like the children of Israel,

allow perverted appetite and old habits of indulgence to clamor for the victory. They long, as did ancient Israel, for the leeks and onions of Egypt. All connected with this institution should strictly adhere to the laws of life and health, and thus give no countenance, by their example, to the wrong habits of others, which have made it necessary for them to come to the Sanitarium for relief. [Cf: Pamphlet 100 p. 59 para. 02] p. 210, Para. 2, [1879MS].

Employees have no right to help themselves to crackers, nuts, raisins, dates, sugar, oranges or fruit of any kind; for, in the first place, in eating these things between meals, as is generally done, they are injuring the digestive organs. No food should pass the lips between the regular meals. Again, those who partake of these things are taking that which is not theirs. Temptation is continually before them to taste the food which they are handling; and here is an excellent opportunity for them to gain control of the appetite. But food seems to be very abundant, and they forget that it all represents so much money value. One and another thoughtlessly indulge the habit of tasting and helping themselves, until they fancy that there is no real sin in the practice. All should beware of cherishing this view of the matter, for conscience is thus losing its sensitiveness. One may reason, "The little I have taken does not amount to much;" but the question comes home, Did the smallness of the amount lessen the sin of the act? Again, the little which one person takes may not amount to much, but when five act on the same plan, five littles are taken. Then ten, twenty, or even more, may presume in the same way, until every day the workers may, to their own injury, appropriate many littles that they have no right to touch. Many littles make much in the end. But the greatest loss is sustained by the ones who digress; for they are violating the principles of right, and learning to look upon transgression in small matters as no transgression at all. They forget the words of Christ, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." [Cf: Pamphlet 100 p. 60 para. 01] p. 210, Para. 3, [1879MS].

When an effort is made to correct these practices, it is generally received as an evidence of stinginess on the part of the managers; and some will make no change, but go on hardening the conscience, until it becomes seared as with a hot iron. They rise up against any restriction, and act and talk defiantly, as though their rights had been invaded. But God looks upon all these things as theft, and so the record is carried up to Heaven. All fraud and deceit is forbidden in the word of God. Direct theft and outright falsehood are not sins into which persons of respectability are in danger of falling. It is transgression in the little things that first leads the soul away from God. By their one sin in partaking of the forbidden fruit, Adam and Eve opened the flood-gates of woe upon the world. Some may regard that transgression as a very little thing; but we see that its consequences were anything but small. The angels in Heaven have a wider and more elevated sphere of action than we; but right with them and right with us are one and the same thing. [Cf: Pamphlet 100 p. 61 para. 01] p. 211, Para. 1, [1879MS].

The managers of the Sanitarium are not actuated by a mean, penurious spirit in reproving the wrongs that have been mentioned, and requiring what is due to such an institution. It is no stepping down from proper dignity to guard the interests of the Sanitarium in these matters.

Officers who are faithful themselves, naturally look for faithfulness in others. Strict integrity should govern the dealings of the managers, and should be enforced upon all who labor under their direction. [Cf: Pamphlet 100 p. 62 para. 01] p. 211, Para. 2, [1879MS].

Men of principle need not the restriction of locks and keys; they do not need to be watched and guarded. They will deal truly and honorably at all times,--alone, with no eye upon them, as well as in public. They will not bring a stain upon their souls for any amount of gain or selfish advantage. They scorn a mean act. Although no one else might know it, they would know it themselves, and this would destroy their self-respect. Those who are not conscientious and faithful in little things would not be reformed, were there laws and restrictions and penalties upon the point. Such will become demoralized in an institution like the Sanitarium, and they will exert a demoralizing influence upon others. [Cf: Pamphlet 100 p. 62 para. 02] p. 211, Para. 3, [1879MS].

Few have moral stamina to resist temptation, especially of the appetite, and to practice self-denial. To some it is a temptation too strong to be resisted to see others eat the third meal; and they imagine they are hungry, when the feeling is not a call of the stomach for food, but a desire of the mind that has not been fortified with firm principle, and disciplined to self-denial. The walls of self-control and self-restriction should not in a single instance be weakened and broken down. Paul, the apostle to the Gentiles, 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." [Cf: Pamphlet 100 p. 62 para. 03] p. 212, Para. 1, [1879MS].

In such an institution as the Sanitarium, where many are laboring together, they will do what they would not think it honest to do, were they separately employed. They would have more respect for their reputation than to be found faulty in any of the so-called little matters. A person employed in a private family would not dare to take such liberties with his employer's property as are taken at the Sanitarium. The helpers influence one another to do unlawful acts; and they do not realize that they are, through indulgence of self, wronging one of God's instrumentalities and crippling its powers. The fact that several are doing the same thing, does not lessen their guilt. It is the act itself that is wrong, whether performed by many or by few. [Cf: Pamphlet 100 p. 63 para. 01] p. 212, Para. 2, [1879MS].

Those who do not overcome in little things will have no moral power to withstand greater temptations. All who seek to make honesty the ruling principle in the daily business of life, will need to be on their guard that they "covet no man's silver, or gold, or apparel." While they are content with convenient food and clothing, it will be found an easy matter to keep the heart and hands from the defilement of covetousness and dishonesty. [Cf: Pamphlet 100 p. 63 para. 02] p. 212, Para. 3, [1879MS].

The habits formed in childhood and youth have more influence than any natural endowment, in making men and women intellectually great, or dwarfed and crippled; for the very best talents may, through wrong habits, become warped and enfeebled. To a great extent, the character is determined in early years. Correct, virtuous habits, formed in

youth, will generally mark the course of the individual through life. In most cases, those who reverence God and honor the right, will be found to have learned this lesson before the world could stamp its images of sin upon the soul. Men and women of mature age are generally as insensible to new impressions as the hardened rock; but youth is impressible, and a right character may then be easily formed. [Cf: Pamphlet 100 p. 64 para. 01] p. 212, Para. 4, [1879MS].

Those who are employed at our Sanitarium have in many respects the best advantages for the formation of correct habits. None will be placed beyond the reach of temptation; for in every character there are weak points that are in danger when assailed. Those who profess the name of Christ should not, like the self-righteous Pharisee, find great pleasure in recounting their good deeds, but all should feel the necessity of keeping the moral nature braced by constant watchfulness. Like faithful sentinels, they should guard the citadel of the soul, never feeling that they may relax their vigilance for a moment. In earnest prayer and living faith is their only safety. [Cf: Pamphlet 100 p. 64 para. 02] p. 213, Para. 1, [1879MS].

Those who begin to be careless of their steps, will find that before they are aware of it, their feet are entangled in a web from which it is impossible for them to extricate themselves. It should be a fixed principle with all to be truthful and honest. Whether they are rich or poor, whether they have friends or are left alone, come what will, they should resolve in the strength of God that no influence shall lead them to commit the least wrong act. One and all should realize that upon them, individually, depends in a measure the prosperity of the Sanitarium. [Cf: Pamphlet 100 p. 65 para. 01] p. 213, Para. 2, [1879MS].

Position and Work of the Sanitarium. While in the State of Maine, we became acquainted with Sr. Dow, a lady who accepted the truth while at the Sanitarium. Her husband was once a wealthy man, extensively engaged in manufacturing; but reverses came, and he was reduced to poverty. Sr. Dow lost her health, and went to our Sanitarium for treatment. There she received the present truth, which she adorns by a consistent Christian life. She has four fine, intelligent children, who are thorough health-reformers, and can tell you why they are so. Such a family can do much good in a community. They exert a strong influence in the right direction. [Cf: Pamphlet 100 p. 65 para. 02] p. 213, Para. 3, [1879MS].

Notwithstanding the lack of faithfulness with those at the Sanitarium who do not have the grace of God developed in their life, many who come to be treated for disease are brought to the knowledge of the truth, and thus they are not only healed in body, but the darkened chambers of the mind are illuminated with the light of the dear Saviour's love. But how much more good might be accomplished, if all connected with that institution were first connected with the God of wisdom, and had thus become channels of light to others. The habits and customs of the world, pride of appearance, selfishness, and self-exaltation, intrude, and these sins of his professed followers are so offensive to God that he cannot work in power for them or through them. [Cf: Pamphlet 100 p. 66 para. 01] p. 213, Para. 4, [1879MS].

Those who are unfaithful in temporal affairs will likewise be

unfaithful in spiritual things. On the other hand, a neglect of God's claims leads to neglect of the claims of humanity. Unfaithfulness is prevalent in this degenerate age; it is extending in our churches and in our institutions. Its slimy track is seen everywhere. This is one of the condemning sins of this age, and will carry thousands and tens of thousands to perdition. If those who profess the truth in our institutions at Battle Creek, were living representatives of Christ, a power would go forth from them which would be felt everywhere. Satan well knows this, and he works with all power and deceivableness of unrighteousness in them that perish, that Christ's name may not be magnified in those who profess to be his followers. My heart aches, when I see how Jesus is dishonored by the unworthy lives and defective characters of those who might be an ornament and an honor to his cause. [Cf: Pamphlet 100 p. 66 para. 02] p. 214, Para. 1, [1879MS].

The temptations by which Christ was beset in the wilderness,-- appetite, love of the world, and presumption,--are the three great leading allurements by which men are most frequently overcome. The managers of the Sanitarium will often be tempted to depart from the principles which should govern such an institution. Some are ready to vary from the right course to gratify the inclinations and minister to the depraved appetites of a few wealthy patients or friends. The influence of such a course is only evil. Any deviation from the teachings given in lectures or through the press, has a most unfavorable effect upon the influence and morals of the institution, and will, to a great extent, counteract all efforts to instruct and reform the victims of depraved appetites and passions, and to lead them to the only safe refuge,--Jesus Christ. [Cf: Pamphlet 100 p. 67 para. 01] p. 214, Para. 2, [1879MS].

The evil does not end here. The influence affects not only the patients, but the workers as well. When the barriers are once broken down, step after step is taken in the wrong direction. Satan presents flattering worldly prospects to those who will depart from principle and sacrifice integrity and Christian honor to gain the approbation of the ungodly. His efforts are too often successful. He gains the victory where he should meet with repulse and defeat. [Cf: Pamphlet 100 p. 67 para. 02] p. 214, Para. 3, [1879MS].

Christ resisted Satan in our behalf. We have the example of our Saviour to strengthen our weak purposes and resolves; but notwithstanding this, some will fall by Satan's temptations and they will not fall alone. Every soul that fails to obtain the victory carries others down through his influence. Those who fail to connect with God, and to receive wisdom and grace to refine and elevate their own lives, will be judged for the good they might have done but failed to perform because they were content with earthliness of mind, and friendship with the unsanctified. [Cf: Pamphlet 100 p. 68 para. 01] p. 215, Para. 1, [1879MS].

All Heaven is interested in the salvation of man, and is ready to pour upon him her beneficent gifts, if he will comply with the conditions Christ has made,--"Come out from among them, and be ye separate, and touch not the unclean." [Cf: Pamphlet 100 p. 68 para. 02] p. 215, Para. 2, [1879MS].

Various entertainments, some of them of a theatrical character, have

been introduced into the Sanitarium for the benefit of the patients. These amusements, which are similar to those in vogue at other health institutions, too often take the place of religion and devotion. And they are necessarily attended with extra care and expense; but this is a small consideration when compared with the loss to spirituality and true religion integrity. [Cf: Pamphlet 100 p. 68 para. 03] p. 215, Para. 3, [1879MS].

When the game of checkers was introduced at the Institute a few years since, I was shown that its tendencies were evil. It might amuse, but it would result in far more harm than good. That which is thought to be a benefit is in reality a detriment. The nerves become excited, the mental forces are unduly taxed, and recovery of health is hindered. [Cf: Pamphlet 100 p. 69 para. 01] p. 215, Para. 4, [1879MS].

The practice of gymnastics furnishes diversion for the mind and exercise for the muscles, and is thus conducive to health. But many of the popular amusements have been an injury to both mind and body. The practice of calling in the rich and fashionable to give concerts for the diversion of the patients has had an influence contrary to the spirit of the gospel. Those who bear the responsibility at the Sanitarium should be exceedingly guarded upon these points, that the amusements shall not be of a character to lower the standard of Christianity, bringing this institution down upon a level with others, and weakening the power of true godliness in the minds of those who are connected with it. [Cf: Pamphlet 100 p. 69 para. 02] p. 215, Para. 5, [1879MS].

If the Sanitarium shall retrograde as rapidly in the future as it has done in the past, in introducing worldly amusements and theatrical performances, the Lord will withdraw his protecting care from that institution. His frown is upon all these things. They are not essential for the prosperity of the Sanitarium or for the health of the patients. The more they have of this kind of amusements, the less will they be pleased, unless something of the kind shall be continually carried on. The mind is in a fever of unrest for something new and exciting,--the very thing it ought not to have. And if these amusements are once allowed, they are expected again, and the patients lose their relish for any simple arrangement to occupy the time. But repose, rather than excitement, is what many of the patients need. [Cf: Pamphlet 100 p. 69 para. 03] p. 216, Para. 1, [1879MS].

As soon as these entertainments are introduced, the objections to theater-going are removed from many minds, and the plea that moral and high-toned scenes are to be acted at the theater, breaks down the last barrier. Those who devised this class of amusements at the Sanitarium would better be seeking wisdom from God to lead these poor, hungry, thirsting souls to the Fountain of joy, and peace, and happiness. [Cf: Pamphlet 100 p. 70 para. 01] p. 216, Para. 2, [1879MS].

When there has been a departure from the right path, it is difficult to return. Barriers have been removed, safeguards broken down. One step in the wrong direction prepares the way for another. A single glass of wine may open the door of temptation which will lead to habits of drunkenness. A single vindictive feeling indulged may open the way to a train of feelings which will end in murder. The least deviation from right and principle will lead to separation from God, and may end in

apostasy. What we do once, we more readily and naturally do again; and to go forward in a certain path, be it right or wrong, is more easy than to start. It takes less time and labor to corrupt our ways before God than to engraft upon the character habits of righteousness and truth. Whatever a man becomes accustomed to, be its influence good or evil, he finds it difficult to abandon. [Cf: Pamphlet 100 p. 70 para. 02] p. 216, Para. 3, [1879MS].

The reliance upon worldlings to provide amusements, as they have done, has been productive of greater evils than many suspect. The Sanitarium can afford to dispense with the patronage of those who depend upon this class of amusements for happiness, and who will not be content without them. The managers of the Sanitarium may as well come to the conclusion at once that they will never be able to satisfy that class of minds that can find happiness only in something new and exciting. To many persons this has been the intellectual diet during their life-time; and there are mental as well as physical dyspeptics. Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they shall come to Christ, the well-spring of life. Complaints of weariness, loneliness, and dissatisfaction will then cease. Satisfying joys will give vigor to the mind, and health and vital energy to the body. [Cf: Pamphlet 100 p. 71 para. 01] p. 217, Para. 1, [1879MS].

If physicians and workers flatter themselves that they are to find a panacea for the varied ills of their patients by supplying them with a round of amusements similar to those which have been the curse of their lives, they will be disappointed. These entertainments have been placed in the very position which the living Fountain should occupy. The hungry, thirsty soul will continue to hunger and thirst as long as it partakes of these unsatisfying pleasures. But those who drink of the living water will thirst no more for frivolous, sensual, exciting amusements. The ennobling principles of religion will strengthen the mental powers, and will destroy a taste for these gratifications. [Cf: Pamphlet 100 p. 71 para. 02] p. 217, Para. 2, [1879MS].

The burden of sin, with its unrest and unsatisfied desires, lies at the very foundation of nine-tenths of all the maladies the sinner suffers. Christ is the mighty healer of the sin-sick soul. These poor afflicted ones need to have a clearer knowledge of Him whom to know aright is life eternal. They need to be patiently and kindly, yet earnestly taught how to throw open the windows of the soul and let the sunlight of God's love come in to illuminate the darkened chambers of the mind. The most exalted spiritual truths may be brought home to the heart by the things of nature. The birds of the air, the flowers of the field in their glowing beauty, the springing grain, the fruitful branches of the vine, the trees putting forth their tender buds, the glorious sunset, the crimson clouds predicting a fair morrow, the recurring season,--all these may teach us precious lessons of trust and faith. The imagination has here a fruitful field in which to range. The intelligent mind may contemplate with the greatest satisfaction those lessons of divine truth which the world's Redeemer has associated with the things of nature. [Cf: Pamphlet 100 p. 72 para. 01] p. 217, Para. 3, [1879MS].

Christ sharply reproved the men of his time, because they had not learned from nature the spiritual lessons which they might have

learned. All things animate and inanimate express to man the knowledge of God. The same divine mind which is working upon the things of nature is speaking to the minds and hearts of men, and creating an inexpressible craving for something they have not. The things of the world cannot satisfy their longing. To all these thirsting souls the divine message is addressed, "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." [Cf: Pamphlet 100 p. 73 para. 01] p. 218, Para. 1, [1879MS].

The Spirit of God is continually impressing the minds of men to seek for those things which alone will give peace and rest,--the higher, holier joys of Heaven. Christ, the Lord of life and glory, gave his life to redeem man from Satan's power. Our Saviour is constantly at work through influences seen and unseen to attract the minds of men from the unsatisfactory pleasures of this life to the priceless treasure which may be theirs in the immortal future. [Cf: Pamphlet 100 p. 73 para. 02] p. 218, Para. 2, [1879MS].

God would have his people, in words and in deportment, declare to the world that no earthly attractions or worldly possessions are of sufficient value to compensate for the loss of the heavenly inheritance. Those who are truly children of the light and of the day will not be vain or frivolous in conversation, in dress, or in deportment, but sober, contemplative, constantly exerting an influence to attract souls to the Redeemer. The love of Christ reflected from the cross is pleading in behalf of the sinner, drawing him by cords of infinite love to the peace and happiness found in our Saviour. God enjoins upon all his followers to bear a living testimony in unmistakable language by their conduct, their dress, and conversation in all the pursuits of life, that the power of true godliness is profitable to all in this life and in the life to come; that this alone can satisfy the soul of the receiver. [Cf: Pamphlet 100 p. 73 para. 03] p. 218, Para. 3, [1879MS].

The glory of God is displayed in his handiwork. Here are mysteries that the mind will become strong in searching out. Minds that have been amused and abused by reading fiction may in nature have an open book, and read truth in the works of God around them. All may find themes for study in the simple leaf of the forest tree, the spires of grass covering the earth with their green velvet carpet, the plants and flowers, the stately trees of the forest, the lofty mountains, the granite rocks, the restless ocean, the precious gems of light studding the heavens to make the night beautiful, the exhaustless riches of the sunlight, the solemn glories of the moon, the winter's cold, the summer's heat, the changing, recurring seasons, in perfect order and harmony, controlled by infinite power; here are subjects which call for deep thought, for the stretch of the imagination. [Cf: Pamphlet 100 p. 74 para. 01] p. 218, Para. 4, [1879MS].

If the frivolous and pleasure-seeking will allow their minds to dwell upon the real and true, the heart can but be filled with reverence, and they will adore the God of nature. The contemplation and study of God's character as revealed in his created works, will open a field of thought that will draw the mind away from low, debasing, enervating amusements. The knowledge of God's works and ways we can only begin to obtain in this world; the study will be continued throughout eternity.

God has provided for man subjects of thought which will bring into activity every faculty of the mind. We may read the character of the Creator in the heavens above and the earth beneath, filling the heart with gratitude and thanksgiving. Every nerve and sense will respond to the expressions of God's love in his marvelous works. Satan invents earthly allurements, that the carnal mind may be placed on those things which cannot elevate and refine and ennoble; its powers are thus dwarfed and crippled, and men and women who might attain to perfection of character become narrow, weak, and defective. [Cf: Pamphlet 100 p. 75 para. 01] p. 219, Para. 1, [1879MS].

God designed that the Sanitarium which he had established should stand forth as a beacon of light, of warning, and reproof. He would prove to the world that an institution conducted on religious principles as an asylum for the sick, could be sustained without sacrificing its peculiar, holy character; that it could be kept free from the objectionable features that are found in other institutions of the kind. It was to be an instrumentality in his hand to bring about great reforms. Wrong habits of life should be corrected, the morals elevated, the tastes changed, the dress reformed. [Cf: Pamphlet 100 p. 75 para. 02] p. 219, Para. 2, [1879MS].

Disease of every type is brought upon the body through the unhealthful fashionable style of dress; and the fact should be made prominent that a reform must take place, before treatment will effect a cure. The perverted appetite has been pampered, until disease has been produced as the sure result. The crippled, dwarfed faculties and organs cannot be strengthened and invigorated without decided reforms. And if those connected with the Sanitarium are not in every respect correct representatives of the truths of health reform, decided reformation must make them what they should be, or they must be separated from the institution. [Cf: Pamphlet 100 p. 76 para. 01] p. 219, Para. 3, [1879MS].

The minds of many take so low a channel of thought that God cannot work with them and for them. Their faculties seem prostituted to the service of Satan. A most thorough setting of things in order is essential in that Sanitarium, from the highest authorities to the lowest workers. The current of thought must be changed, the moral sensibilities must be aroused to feel the claims of God upon them. The sum and substance of true religion is to own and continually acknowledge by words, by dress, by deportment, our relationship to God. Humility should take the place of pride; sobriety, of levity; and devotion, of irreligion and careless indifference. [Cf: Pamphlet 100 p. 76 para. 02] p. 220, Para. 1, [1879MS].

Sr. Drusilla Lamson has had many years of experience in the cause of God; and yet she has not put to the highest use the talents intrusted her by the Master. Her influence has been too much on the side of conformity to the world, rather than of maintaining the distinct and separate character of God's peculiar people. She has had, to some degree, an influence to indulge rather than deny the appetite and the inclination to dress according to the world's standard. This is all in opposition to the work which God and angels are seeking to do for us as a people, to bring out, to separate, to distinguish us from the world. We should sanctify ourselves as a people, and seek strength from God to meet the demands of this time. When iniquity prevails in the world,

God's people should seek to be more closely connected with Heaven. The tide of moral evil comes upon us with such power that we shall lose our balance and be swept away with the current, unless our feet stand firmly upon the rock, Christ Jesus. [Cf: Pamphlet 100 p. 77 para. 01] p. 220, Para. 2, [1879MS].

Sr. Lamson's advice and influence has had a tendency to weaken the barriers which separate the people of God from the world. The display of fashionable dress on the occasion of Dr. Kellogg's marriage was a telling discourse in favor of departing from principle. Many lectures upon reform could not counteract the evil influence which was thus exerted. We have had to meet it everywhere. This display was made by Sr. Lamson's advice. Such an exhibition at a health reform institute was in keeping with many digressions afterward. [Cf: Pamphlet 100 p. 77 para. 02] p. 220, Para. 3, [1879MS].

The prosperity of the Sanitarium is not dependent alone upon the intelligence and knowledge of its physicians, but upon the favor of God. If it is conducted in a manner that God can bless, it will be highly successful, and will stand in advance of any other institution of the kind in the world. Great light, great knowledge, and superior privileges have been given. And in accordance with the light received and not improved, and therefore not shining forth upon others, will be the condemnation. [Cf: Pamphlet 100 p. 78 para. 01] p. 221, Para. 1, [1879MS].

Physicians, superintendent, and matron should realize their responsibility before God, and should work with reference to the future life. Satan is working unperceived to obtain control of the minds of physicians and others in responsible positions, that he may through them mold the entire institution. To a greater or less degree he has accomplished his purpose, because their minds are not fully brought into subjection to the will of Christ. The soul is not fortified by a firm and implicit trust in God. [Cf: Pamphlet 100 p. 78 para. 02] p. 221, Para. 2, [1879MS].

The minds of some are being turned in the channel of unbelief. These persons think they see reason to doubt the word and the work of God, because the course of individuals in high positions looks questionable to them. But does this move the foundation? We are not to make the course of others the basis of our faith. We are to imitate Christ, the perfect pattern. If any allow their hold on him to be weakened because men err, because they see defects in the character of those who profess the truth, they will ever be on sliding sand. Their eyes must be directed to the Author and Finisher of their faith; they must strengthen their souls with the assurance of the great apostle: "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." God cannot be deceived. He reads character correctly. He weighs motives. Nothing escapes his all-seeing eye; the thoughts, the intents and purposes of the heart,--all are discerned by him. [Cf: Pamphlet 100 p. 78 para. 03] p. 221, Para. 3, [1879MS].

There is no excuse for doubt or skepticism. God has made ample provision to establish the faith of all men, if they will decide from the weight of evidence. But if they wait to have every seeming objection removed before they believe, they will never be settled,

rooted, and grounded in the truth. God will never remove all seeming difficulties from our path. Those who wish to doubt, may find opportunity; those who wish to believe, will find plenty of evidence upon which to base their faith. The position of some is unexplainable, even to themselves. They are drifting without an anchor, beating about in fog and uncertainty. Satan soon seizes the helm, and carries their frail bark wherever he pleases. They become subject to his will. Had these minds not listened to Satan, they would not have been deceived by his sophistry; had they been balanced on the side of God, they would not have become confused and bewildered. [Cf: Pamphlet 100 p. 79 para. 01] p. 221, Para. 4, [1879MS].

God and angels are watching with intense interest the development of character, and are weighing moral worth. Those who withstand Satan's devices will come forth as gold tried in the fire. Those who are swept off their feet by the waves of temptation, imagine, as did Eve, that they are becoming wonderfully wise, outgrowing their ignorance and narrow conscientiousness; but, like her, they will find themselves sadly deceived. They have been chasing shadows, exchanging heavenly wisdom for frail human judgment. A little knowledge has made them self-conceited. A more deep and thorough knowledge of themselves and of God would make them again sane and sensible men, and would balance them on the side of truth, of angels, and of God. [Cf: Pamphlet 100 p. 80 para. 01] p. 222, Para. 1, [1879MS].

The word of God will judge every one of us at the last great day. Young men talk about science, and are wise above that which is written; they seek to explain the ways and works of God to meet their finite comprehension; but it is all a miserable failure. True science and inspiration are in perfect harmony. False science is a something independent of God. It is pretentious ignorance. This deceptive power has captivated and enslaved the minds of many, and they have chosen darkness rather than light. They have taken their position on the side of unbelief, as though it were a virtue, the sign of a great mind, to doubt; when it is the sign of a mind too weak to reach high enough to understand God in his created works. They could not fathom the mystery of his providence, should they study with all their power for a lifetime. Because the works of God cannot be explained by finite minds. Satan brings his sophistry to bear upon them, and entangles them in the meshes of unbelief. If these doubting ones will come into close connection with God, he will make his purposes clear to their understanding. [Cf: Pamphlet 100 p. 80 para. 02] p. 222, Para. 2, [1879MS].

Spiritual things are spiritually discerned. The carnal mind cannot comprehend these mysteries. If questioners and doubters continue to follow the great deceiver, the impressions and convictions of God's Spirit will grow less and less, the promptings of Satan more frequent, until the mind will fully submit to his control. Then that which looks to these bewildered minds as foolishness will be the power of God, and that which God regards as foolishness will be to them the strength of wisdom. [Cf: Pamphlet 100 p. 81 para. 01] p. 222, Para. 3, [1879MS].

One of the great evils which has attended the quest of knowledge, the investigations of science, is that those who engage in these researches, too often lose sight of the divine character of pure and unadulterated religion. The worldly-wise have attempted to explain upon

scientific principles the influence of the Spirit of God upon the heart. The least advance in this direction will lead the soul into the mazes of skepticism. The religion of the Bible is simply the mystery of godliness; no human mind can fully understand it, and it is utterly incomprehensible to the unregenerate heart. [Cf: Pamphlet 100 p. 81 para. 02] p. 223, Para. 1, [1879MS].

The Son of God compared the operations of the Holy Spirit to the wind, which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." Again, we read in the Sacred Record that the world's Redeemer rejoiced in spirit, and said, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and has revealed them unto babes." [Cf: Pamphlet 100 p. 82 para. 01] p. 223, Para. 2, [1879MS].

The Saviour rejoiced that the plan of salvation is such that those who are wise in their own estimation, who are puffed up by the teachings of vain philosophy, cannot see the beauty, power, and hidden mystery of the gospel. But to all those who are of a humble heart, who have a teachable, honest, childlike desire to know and do the will of their Heavenly Father, his word is revealed as the power of God to their salvation. The operation of the Spirit of God is foolishness to the unrenewed man. The apostle Paul says, "But if our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." [Cf: Pamphlet 100 p. 82 para. 02] p. 223, Para. 3, [1879MS].

The success of the Sanitarium depends upon its maintaining the simplicity of godliness, and shunning the world's follies in eating, drinking, dressing, and amusements. It must be reformatory in all its principles. Let nothing be invented to satisfy the wants of the soul, and take the room and time which Christ and his service demand. The mold which has of late been given the institution has destroyed much of its power as God's instrumentality to convert poor, sin-sick souls, who, ignorant of the way of life and peace, have sought for happiness in pride and vain folly. [Cf: Pamphlet 100 p. 82 para. 03] p. 223, Para. 4, [1879MS].

Although it does not now occupy the exalted position which God designed it should fill, although its usefulness is far below what it should be, yet the greatest care must be exercised that no words of discouragement be spoken publicly, at the present time, in reference to its objectionable features; for they would be carried like a fire in a windy day, and bring a crisis at once, which would be disastrous to the institution. [Cf: Pamphlet 100 p. 83 para. 01] p. 224, Para. 1, [1879MS].

"Standing by a purpose true," should be the position of all connected with this institution. While none should urge our faith upon the patients, or engage in religious controversy with them, our papers and publication, carefully selected, should be in sight almost everywhere. The religious element must predominate. This has been and ever will be the power of that institution. But it is now taking the mold of fashion. Physicians and all others in influential positions are making a mistake, in their inventions to retain patients and to secure the

popular favor. Here is where every other institution now in existence has failed. God never designed that our health asylum should be of this stamp. There are hygienic institutions enough in our land that are more like an accommodating hotel than an asylum where the sick and suffering can obtain relief for their bodily infirmities, and the sin-sick soul can find that peace and rest in Jesus to be found nowhere else. When religious principles are made prominent, and kept so; when pride and popularity are discarded; when simplicity and plainness, kindness and faithfulness are seen everywhere,--then the Sanitarium will be just what God designed it should be; then the Lord will favor it. [Cf: Pamphlet 100 p. 83 para. 02] p. 224, Para. 2, [1879MS].

The Helpers. In such an institution as the Sanitarium, where there are many laboring together, the influence of mutual association is very great. It is natural to seek companionship. Every one will either find companions, or make them. And just in proportion to the strength of the friendship will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced, in their turn. [Cf: Pamphlet 100 p. 84 para. 01] p. 224, Para. 3, [1879MS].

The link is a mysterious one which binds human hearts together so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful. [Cf: Pamphlet 100 p. 84 para. 02] p. 225, Para. 1, [1879MS].

If the youth could be persuaded to associate with the pure, the thoughtful, and amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic, will soon become skeptical; he who chooses the companionship of the vile, will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners, and sitting in the seat of the scornful. [Cf: Pamphlet 100 p. 85 para. 01] p. 225, Para. 2, [1879MS].

Let all who would form a right character, choose associates who are of a serious, thoughtful turn of mind, and who are religiously inclined. Those who have counted the cost, and wish to build for eternity, must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building will crumble into decay. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed, it will not stand the test. [Cf: Pamphlet 100 p. 85 para. 02] p. 225, Para. 3, [1879MS].

A good name is more precious than gold. There is an inclination with the youth to associate with those who are inferior in mind and morals. What real happiness can a young person expect from a voluntary connection with persons who have a low standard of thoughts, feelings,

and deportment? Some are debased in taste, and depraved in habits, and all who choose such companions will follow their example. We are living in times of peril that should cause the hearts of all to fear. We see the minds of people wandering through the mazes of skepticism. The causes of this are ignorance, pride, and a defective character. Humility is a hard lesson for fallen man to learn. There is something in the human heart which rises in opposition to revealed truth, on subjects connected with God and sinners, the transgression of the divine law, and pardon through Jesus Christ. [Cf: Pamphlet 100 p. 86 para. 01] p. 225, Para. 4, [1879MS].

My brethren and sisters, old and young, when you have an hour of leisure, open the Bible, and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. Remember, "Every idle word that men shall speak, they shall give account thereof in the day of Judgment." Let your words be select; this will close a door to the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. If you turn from good counsel, and choose to associate with those whom you have reason to suspect are not religiously inclined, although they profess to be Christians, you will soon become like them. You place yourself in the way of temptation, on Satan's battle-ground, and will, unless constantly guarded, be overcome by his devices. There are persons who have for some time made a profession of religion, who are, to all intents and purposes, without God and without a sensitive conscience. They are vain and trifling; their conversation is of a low order. Courtship and marriage occupy the mind to the exclusion of higher and nobler thoughts. [Cf: Pamphlet 100 p. 86 para. 02] p. 226, Para. 1, [1879MS].

The associations chosen by the helpers are determining their destiny for this world and the next. Some who have been for years connected with the Sanitarium were once conscientious and faithful, their deportment was such as to do credit to the institution; but these are changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." [Cf: Pamphlet 100 p. 87 para. 01] p. 226, Para. 2, [1879MS].

As the condition of the Sanitarium was presented before me in vision, an angel of God seemed to conduct me from room to room in the different departments. The conversation I was made to hear in the rooms of the helpers was not of a character to elevate and strengthen mind or morals. The frivolous talk, the foolish jesting, the meaningless laugh, fell painfully upon my ear. The young are in danger, but they are blind to discern the tendencies and result of the course they are pursuing. Young men and girls were engaged in flirtation. They seemed to be infatuated. There is nothing noble, dignified, or sacred, in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern.

They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things; and while they may keep up a dry form of Christian duties, they have no heart in these religious exercises. All too late, these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Cf: Pamphlet 100 p. 87 para. 02] p. 226, Para. 3, [1879MS].

I was astonished as I saw the jealousy indulged, and listened to the words of envy, the reckless talk, which made angels of God ashamed. Words and actions and motives were recorded. And how little did these light, superficial heads and hard hearts realize that an angel of God stood at the door, writing down the manner in which these precious moments were employed. God will bring to light every word and every action. He is in every place. These messengers, although unseen, are visitors in the bed-chamber. The hidden works of darkness will be brought to light. The thoughts, the intents, and purposes of the heart will stand revealed. All things are naked and open to the eyes of Him with whom we have to do. [Cf: Pamphlet 100 p. 88 para. 01] p. 227, Para. 1, [1879MS].

I was conducted to a few rooms from which came the voice of prayer. How welcome was the sound! A bright light shone upon the face of my guide as his hand traced every word of the petition. "The Lord regardeth the righteous, and his ear is open unto their prayer." From still other rooms came the most disagreeable sallies of low wit, and vain talk. Some were making sport of individuals, and even imitating the words uttered in meeting; sacred things were made a subject of jest. Young men and young women were severely criticised; courtship and marriage were dwelt upon in a low, disgusting manner. There was scarcely a serious word spoken; the conversation was of a character to debase the mind and taint the morals; and all retired without committing themselves to God. [Cf: Pamphlet 100 p. 89 para. 01] p. 227, Para. 2, [1879MS].

Said my guide, "God has no place in the affections or the thoughts. Their hearts are corrupt. They have had privileges, opportunities, and great light, and have not improved these blessings. They are weighed in the balances, and found wanting." Can this class bring any moral strength to this institution? Will they disseminate a ray of Heaven's light? Their words and their example testify the character of the tree. They have only a demoralizing influence. [Cf: Pamphlet 100 p. 89 para. 02] p. 227, Para. 3, [1879MS].

As my guide conducted me through the different apartments, the lack of economy everywhere stirred my soul with grief; for I had a full sense of the debt hanging over the institution. The petty dishonesty, the selfish neglect of duty, were marked by the recording angel. The waste permitted here and there, in the course of a year amounts to a considerable sum. Much of this might be saved by the helpers; but each will say, "It does not belong to me to look after these things." Would they pass these things by so indifferently if the loss was to be sustained by themselves? No; they would know exactly what to do, and how to do it; but it makes all the difference, now that it belongs to the institution. This is the fruit of selfishness, and is registered against them under the heading of unfaithfulness. [Cf: Pamphlet 100 p. 90 para. 01] p. 227, Para. 4, [1879MS].

In the dining-room and kitchen I saw marks of negligence and untidiness. The floors were not cleanly, and there was a great lack of thoroughness, of nicety and order. These things speak to all who have access to these rooms, of the character of the workers. The impression would not be made that the Sanitarium had a class of neat, faithful, orderly helpers. Some have labored faithfully, while others have done their work mechanically, as though they had no interest in it except to get through as quickly as possible. Order and thoroughness were neglected, because no one was near to watch them and criticise their work. Unfaithfulness was written against their names. [Cf: Pamphlet 100 p. 90 para. 02] p. 228, Para. 1, [1879MS].

The matron looked upon the same that I saw, but she good-naturedly passed it by, and seemed to have no sense of the true state of things. I saw a few trying to change things for the better, and pleading for a faithful discharge of duty; but an indignant protest was raised, and most unmerciful thrust were given those who ventured to take this responsibility. Unpleasant remarks were unsparingly made, and feelings of jealousy and envy indulged, and those who would have been true and faithful found numbers so large against them that they were compelled to allow things to drift on as before. These are some of the existing evils at the Sanitarium. [Cf: Pamphlet 100 p. 91 para. 01] p. 228, Para. 2, [1879MS].

I went into the bakery, and there saw an error in the work. It was done with more regard for appearance than for the health of those who should partake of the food. I tasted of the bread,--it was sour; of the crackers,--they were sour; and this was the kind of food to be given to sick people. Sweet, nice bread could not be obtained. Fashion, with its unhealthful evils, was brought into the very institution for curing the sick. Bread should be prepared in the most natural way, and the greatest pains should be taken to make it good and sweet. Here is a field to exercise care and skill and faithfulness. Sour bread injures the digestive organs, and makes a bad qualify of blood. There is the most positive necessity for reforms in cooking. With proper care, bread may as well be made sweet as to be left to become sour in rising. In order to be properly prepared for the stomach, bread should be thoroughly baked, as well as perfectly sweet. Joseph Smith does not act from principle in his bread-making, and he is preparing it in a manner to produce disease, which results in great suffering. This need not be. It is an indulgence of pride, to gratify the desire for approbation. If there are any who cannot in their position of duty, firmly and conscientiously carry out reforms at the Sanitarium, they should be discharged, and others employed who will not follow in fashion's wake, but will, from conscientious motives, be willing to be singular. Bread is the staff of life; that which we eat is to be converted into blood, nerve, and muscle; and it is of the greatest consequence that bread be prepared in the most healthful manner. Until this object has been fully gained, there should be persevering efforts to bring about a reform. [Cf: Pamphlet 100 p. 91 para. 02] p. 228, Para. 3, [1879MS].

The helpers should take Jesus with them in every department of their labor. Whatever is done, should be done with exactness and thoroughness that will bear inspection. The heart should be in the work. Faithfulness is as essential in washing dishes, sweeping the floors, and doing chamber work, as in caring for the sick, or administering

baths. Some may receive the idea that their work is not ennobling; but this is just as they choose to make it. They alone are capable of degrading or elevating their employment. We wish that every drone might be compelled to toil for his daily bread; for work is a blessing, not a curse. Diligent labor will keep us from many of the snares of Satan, who "finds some mischief still for idle hands to do." [Cf: Pamphlet 100 p. 92 para. 01] p. 229, Para. 1, [1879MS].

None of us should be ashamed of work, however small and servile it may appear. Labor is ennobling. All who toil with head or hands are working men and working women. And all are doing their duty and honoring their religion as much while working at the wash-tub, or washing the dishes, as they are in going to meeting. While the hands are engaged in the most common labor, the mind may be elevated and ennobled by pure and holy thoughts. When any of the workers manifest a lack of respect for religious things, they should be separated from the work. Let none feel that the institution is dependent upon them. [Cf: Pamphlet 100 p. 93 para. 01] p. 229, Para. 2, [1879MS].

The helpers who have been longest at our Sanitarium should now be responsible workers, reliable in every place, faithful to duty as the compass to the pole. Had they rightly improved their opportunities, they might now have symmetrical characters and a deep, living experience in religious things. But these workers have separated from God. Religion is laid aside. It is not an in-wrought principle, carefully cherished wherever they go, into whatever society they are thrown, proving as an anchor to the soul. I wish all the workers carefully to consider that success in this life, and success in gaining the future life, depends largely upon faithfulness in little things. Those who long for higher responsibilities should manifest faithfulness in performing the duties just where God has placed them. [Cf: Pamphlet 100 p. 93 para. 02] p. 229, Para. 3, [1879MS].

The perfection of God's work is as clearly seen in the tiniest insect as in the king of birds. The soul of the little child who believes in Christ is as precious in his sight as are the angels about his throne. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." As God is perfect in his sphere, so man may be perfect in his sphere. Whatever the hand finds to do should be done with thoroughness and dispatch. Faithfulness and integrity in little things, the performance of little duties, and little deeds of kindness, will cheer and gladden the pathway of life; and when our work on earth is ended, every one of the little duties performed with fidelity, will be treasured as precious gem before God. [Cf: Pamphlet 100 p. 94 para. 01] p. 230, Para. 1, [1879MS].