

You must be at the General Conference. Arrange meetings so this may be. The Lord lead and guide you, is my prayer. Only cling to that hand that is mighty to save and to deliver. Only trust Him and hide in Him, and He will work for you. . . . Ride all you can. Write but little that will tax. Save yourself in every way you can. There is work for all who have a mind to work, and your strength will be needed. Come closer and nearer to Jesus, and He will give you peace and rest. . . . Be of good courage and do not be faint in spirit or distrust God for one moment.--Letter 4, 1880, p. 2, 3. (To Elder S. N. Haskell, Aug. 26, 1880.) [Cf: 3MR278.03] p. 1, Para. 1, [1880MS].

Materials Relating to Insurance--I wish you would see that the house at Healdsburg is insured. Talk with Lucinda about it. I feel anxious in regard to it.--Letter 17, 1880, p. 1. (To Willie and Mary--Mr. and Mrs. W. C. White, March 29, 1880) [Cf: 3MR403.02] p. 2, Para. 1, [1880MS].

I am pleased to receive a letter from you and was pleased to read your suggestions that it was your mind to remain where you are until you have proved yourself or undone the influence you have exerted. I am pleased that you feel thus. I have, you will see, written very positively and plainly for thus the matter was shown me, and the regard I have for your soul prompted me to relate your case as it was shown me, as one of great peril. It will be difficult for you to see it thus, but in my dream last night you were saying to your mother, "If this is the way the case really is, there is no use for me to try, for I should fail." [Cf: 4MR225.02] p. 2, Para. 2, [1880MS].

Said I, Chapin Harris, when you try with all perseverance and determined will to retrace your steps and recover yourself from Satan's snare, . . . you will escape from your bondage and be a free man. It will require a strong will, in the strength of Jesus, to break up the force of habit, dismiss the adversary of souls that has been entertained by you so long, exchange guests, and welcome Jesus to take possession of the soul temple. But He does not share the heart with Satan. You can, even now, in this late period, make a determined effort, not in your strength but in the strength of Jesus. But Chapin, you have done your mother a great wrong. You have despised her counsel when that counsel was in harmony with the Spirit of God. You have set aside her judgment when that judgment was wise and right. Self-confident and perverse had been your course to bring her to terms, but she would have displeased God had she shown the least sympathy for your and Mattie's course. . . . You have proved a disobedient son. You have not honored your mother. You have broken the fifth commandment. [Cf: 4MR225.03] p. 2, Para. 3, [1880MS].

Now, Chapin, let your course change entirely. . . . Change this order of things, my dear boy. Draw nigh to God and He will draw nigh to you. He will cleanse you from the defilement of sin. . . . Make all things right. . . . Let your heart break before God and confess and forsake those things which have separated you from God. This is the work of repentance that you must begin with your mother. You will never come to the light unless you do this. Leave no work undone that you can do to make wrongs right, for you have come now to the crisis. . . . [Cf: 4MR226.01] p. 2, Para. 4, [1880MS].

I do think it would be best for you to prove yourself at home, where

you have so decidedly failed, before you shall go elsewhere. Redeem yourself on the field of battle where Satan has conquered you through the artifices of an unprincipled girl. When you shall have proved yourself to have moral courage to stand where you should have stood years ago, then God may entrust you with some work in His cause. . . . You will have the trial, you will be proved of God. If you come forth as pure gold, then God will use you. Be not faithless, but believing. Your trial will not be for the present joyous, but rather grievous, but it will afterwards yield the peaceable fruit of righteousness. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Hebrews 12:6, 7). [Cf: 4MR226.02] p. 3, Para. 1, [1880MS].

God will not lay on us more than He will impart strength to bear, for He knoweth our frame, He remembereth that we are dust. Had your judgment been sanctified, you would not have been left in darkness by following your own course; you could have cut yourself loose from the power and influence of one whose example and influence has been to demoralize and lead you to sacrifice everything that is valuable for her unworthy society. Now your steps must be down deep in the valley of humiliation. You have felt, My mountain stands sure. I can keep myself. But your past experience and your present position is one that should give you clear discernment of man's depravity because of his departure from God. You have felt contempt and even set feelings of hatred to your mother. You have not thus interpreted your feelings and actions but this is the way the Lord regards the matter and is the record standing against you in the books of heaven. . . . [Cf: 4MR227.01] p. 3, Para. 2, [1880MS].

Now, my dear boy, for Christ's sake enter into no further deception in your course. Work as for eternity. Confer not with yourself, but let your heart break before God lest that stone fall upon you and grind you to powder. [Cf: 4MR227.02] p. 3, Para. 3, [1880MS].

What more shall I say to you? What can I say? I want you to be saved. I want you to stand perfect before God.--Letter 50, 1880, pp. 1-4. (To Brother Chapin Harris, September, 1880.) [Cf: 4MR227.03] p. 3, Para. 4, [1880MS].

As regards ourselves, . . . let us not be so ready to vindicate our own course. Talk of Jesus, exalt Him, and let self sink into nothingness. Little have we suffered for the truth's sake. We know but little of self-denial and suffering. . . . [Cf: 4MR258.01] p. 3, Para. 5, [1880MS].

We shall have enough to praise God for in the future life. We shall thank God for every reproof which taught us our own weakness, and our Saviour's power, patience, and love. . . . [Cf: 4MR258.02] p. 3, Para. 6, [1880MS].

I am not what I ought to be, or what Jesus would have me. I see that I must have more of the spirit of the Master. [Cf: 4MR258.03] p. 3, Para. 7, [1880MS].

I must not let one thought or one feeling arise in my heart against my brethren, for they may be in the sight of God more righteous than I. My

feelings must not be stirred. We have battles to fight with ourselves, but we should continually encourage our brethren, . . . and should cherish only the very kindest feelings toward them. . . . [Cf: 4MR258.04] p. 3, Para. 8, [1880MS].

I will write out the testimonies of reproof for any one and then my feelings shall not be exercised against them. I will look within. . . . And when tempted to feel unkindly or to be suspicious and to find fault, I will put this out of my heart quickly. . . . [Cf: 4MR258.05] p. 4, Para. 1, [1880MS].

Let us respect our brethren, give them credit for honesty of purpose and unselfish motives, as we wish they should do for us. We should treat all, rich and poor, high or lowly, exactly as we wish them to treat us. . . . [Cf: 4MR258.06] p. 4, Para. 2, [1880MS].

Let us, dear husband, make melody to God in our hearts. . . . Let us talk of Jesus and His matchless love. . . . Let us bring ourselves into harmony with heaven and we will then be in harmony with our brethren and at peace among ourselves. . . . [Cf: 4MR258.07] p. 4, Para. 3, [1880MS].

May the Lord teach and lead and guide you is my prayer, and may nothing shake our hold on Him.--Letter 5, 1880, pp. 2-6. (To "Dear Husband", March 18, 1880.) [Cf: 4MR259.01] p. 4, Para. 4, [1880MS].

Ellen White's Visit to Canada--Arrived at Battle Creek about noon, then commenced to prepare or have others prepare for the journey to Canada. Could get no one to go with me and Father, and I went alone. I had not been able to eat anything from Sunday noon until Tuesday noon and then only a very little. The journey on Grand Trunk was much easier than anticipated. We arrived at Montreal about eleven o'clock, stopped at a hotel that night. Next day at about noon arrived at Sherbrook. We here took the stage for Magog, sixteen miles. Oh, what a barren rocky country. Poverty, poverty reigning everywhere. We reached the campground about two hours before sundown. [Cf: 5MR56.01] p. 4, Para. 5, [1880MS].

The meeting was small, about one hundred tents on the ground. There is excellent material here, and we think a good work can be done with proper efforts put forth. Nearly all are poor who have embraced the truth. [Cf: 5MR56.02] p. 4, Para. 6, [1880MS].

I spoke Sabbath afternoon and Sunday to a large crowd that came from Waterloo on special trains and also on boats. I had great freedom in speaking to the people, and all seemed to be highly gratified. There had been a strong effort made to pass the prohibition law, but failed. Their head man said, "If Mrs. White could have spoken in the cities when a few weeks ago the question was agitated, they would have carried the day." They said they never heard anything by any speaker equal to that discourse on temperance. The Bourdeaus say that a great victory has been gained to them in Canada in favor of the truth. Had we not attended their camp meeting, it would have been a fearful discouragement upon the cause and work in Canada. I never saw a people so grateful for our labors as in this place. [Cf: 5MR56.03] p. 4, Para. 7, [1880MS].

Tuesday morning we rode in stage sixteen miles to Sherbrook, took cars for Portland. I was sick all day, but my cold is better now. Father is now having this cold and is almost used up. [Cf: 5MR57.01] p. 4, Para. 8, [1880MS].

We reached Waterville [Maine] Wednesday noon. This gives me a little time to write, but my poor heart forbids my doing much. We think our Canada meeting was a very important one.--Letter 39, 1880, pp. 2, 3. (To "Dear Children," August 19, 1880.) [Cf: 5MR57.02] p. 5, Para. 1, [1880MS].

We wait here [Stillwell Junction] until half past nine o'clock. Get upon the ground about midnight. I am sure the Lord has heard and answered my prayers. I left the Alma camp meeting sick. I had a high fever all night and all day Monday. Yet we went to B. C. and the doctor told me it was certainly not my duty to go to Magog. He said much now depended on me and I should feel that the cause of God demanded that I should keep myself in the very best condition for labor. He made so urgent a plea I really was on the point of giving up going, but I thought I might have fully as wearing labor to remain, as Father was anxious to go. We were two days and two nights on this trip. We had to wait several hours at Sherbrook, for the stage. They loaded on a very large barrel of alcohol, several boxes and any amount of bundles. Our two large trunks and hand baggage and we stowed ourselves in amid all these and rode sixteen miles to Magog. When we came upon the ground the meeting was in session, but they gave a loud shout of victory. There was a joyous welcome for us. [Cf: 5MR57.03] p. 5, Para. 2, [1880MS].

We found our tent well furnished, floor and carpet, upholstered chairs, washstand and two beds, one for Elder Butler, one for Father and me. This was an excellent meeting. I was not well any of the time. My cold was very severe. The discharges from my head were fearful, yet I labored carefully and did not break down. I had very great freedom in speaking. The Lord has sustained me. [Cf: 5MR58.01] p. 5, Para. 3, [1880MS].

On Sunday there was a large company assembled, and I was never more free than upon this occasion. Those who came to hear were enthusiastic over it. They had been making an effort to put down the licensing of liquor selling. They failed. They said, If Mrs. White had come there a week before and spoken in their cities they should have succeeded in putting down the sale of liquor. They said they would have given her \$25.00 a night. I found here it would have been a terrible disappointment if I had failed here. I feel sure this was my duty. We gave great encouragement to the Bourdeaus. [Cf: 5MR58.02] p. 5, Para. 4, [1880MS].

The man who owned the ground was out to hear. His mother was out to all our meetings and will, we think, keep the Sabbath. She gave me half a dollar. She sent one dollar to Sister Olmstead, Brother Kellogg's wife's cousin, for sending her the *Signs*. She said she had not felt that she could have much interest in the Old Testament, but the articles coming through the *Signs* had made dark things so plain, she was interested and sees a new beauty in the Old Testament she has never seen before. She had considerable to say in reference to our faith. She seemed to be one in spirit with us. Her son is the wealthiest man in Magog. [Cf: 5MR58.03] p. 5, Para. 5, [1880MS].

We had to here meet a party, true immersionists and a party of these spasmodic ones who consider that religion consists in a noise. They shout and bellow and foam and act like men bereft of their reason. This was called the power, but I told them there was no religion in it. It was a spurious article. This is modern sanctification, but it is as opposite to genuine sanctification as light is in contrast with darkness. [Cf: 5MR58.04] p. 5, Para. 6, [1880MS].

We had the privilege of presenting the true sanctification before them. Our testimony on these points was very much needed. Satan will be willing a people who profess to be keeping the law of God should represent themselves before the world in words and deportment as fanatics, for this disgusts unbelievers; and they cast the truth and the fanaticism in the same scale and count it of the same value. The Lord keep His dear people from fanaticism and heresies that are so prevalent everywhere.--Letter 42, 1880, pp. 1-4. (To "Dear Children, Willie and Mary," September 22, 1880.) [Cf: 5MR59.01] p. 6, Para. 1, [1880MS].

A hearty, willing service to Jesus produces a sunny religion. Those who follow Christ most closely have not been gloomy.--Ms 1, 1867, p. 6. ("Reminiscent Account of the Experience of James White's Sickness and Recovery," written in the 1880's.) [Cf: 5MR173.01] p. 6, Para. 2, [1880MS].

I went out to the stand with trembling, my head throbbing with pain. I spoke from the fifty-eighth chapter of Isaiah. The Lord spoke through me. The words came in demonstration of the Spirit and power, almost faster than I could articulate them. The congregation were nearly all in tears. I called them forward, and about fifty came forward, and they bore testimony. All were weeping like children. All felt the power and presence of God. There was indeed the revealing of His power. Hearts were subdued and broken before God.--Letter 29, 1880, p. 3. (To James White, May 20, 1880.) [Cf: 5MR233.02] p. 6, Para. 3, [1880MS].

The great work for the salvation of your own souls and the souls of your fellowmen is not the best done in a state of excitement, when the feelings are stirred. The preparation essential to do the work of God acceptably and successfully must be obtained in searching the Scriptures and in humble, earnest prayer, in quietness, in peace. There is a work to be done, not merely when the soul is stirred with fervor and emotion, and feeling takes the place of thought, and the helm of control is lost in excitement and busy conflict. God's Spirit moves upon the mind and controls the emotions of the soul. [Cf: 5MR235.01] p. 6, Para. 4, [1880MS].

The rational thought and the right feelings and the faultless life come from the same source and are quiet and strong and sensible in their operation. To possess and enjoy the Spirit of God, there must be a conformity to the life, the actions to the will, of God; the heart must be prepared; the soul temple cleansed from defilement of self and sin. Then the power of grace comes in, and God works with His ministers.--Letter 24, 1880, p. 3. (To "Dear Husband," April 17, 1880.) [Cf: 5MR235.02] p. 6, Para. 5, [1880MS].

Above two weeks and no letters from any one. We seem to be shut out

from the world. Not a line has come from any one except a deed from Battle Creek for me to sign. One word from Brother Kellogg, stating that Brother White was setting out hedge and had bought back our place of Bow; that is all. [Cf: 7MR28.01] p. 6, Para. 6, [1880MS].

We came to the ground this morning. All are as busy as bees making their city of tents, hammering, clearing up brush and stretching their tents. Loads are coming in. [Cf: 7MR28.02] p. 6, Para. 7, [1880MS].

Last night I spoke in the city of Walla Walla. Brethren had camped on the Walla Walla River. They heard of the appointment and came to the meeting. One wagon-load of men, women and children we met en route for Brother Woods'. Sister Maxson's daughter with her three children were in the wagon. Had been three days on the road. Came more than one hundred miles. Part of their company turned back to Walla Walla and attended our meeting. [Cf: 7MR28.03] p. 7, Para. 1, [1880MS].

The poor scattered sheep have been left to be torn by wolves and starve without food. They are coming in from all directions. These poor souls have had no labor and yet they seem to cling to the truth, but are starving for food. I think there never was a place where my testimony was needed more than in this region of country. They seem to be deeply affected with what they hear. It takes hold upon their hearts. My prayer is continually, Lord work in any way, send by whom thou wilt. Make me an instrument of righteousness. Give me Thy word to give to the people. Make me a channel of light. [Cf: 7MR28.04] p. 7, Para. 2, [1880MS].

I never felt the necessity as now of watching unto prayer. I want my every word and action to correctly represent the holy faith we profess. Oh, I do not want that Christ should be ashamed of me as His follower. We must speak and act in that manner we wish others to speak and act. We want to be so connected with God that we will let our light shine in our words, our spirit, and our deportment. We must know that we are in Christ and Christ in us, or we cannot teach and lead others. . . . [Cf: 7MR28.05] p. 7, Para. 3, [1880MS].

Last Tuesday night I felt pressed as a cart beneath sheaves. While praying in Brother Woods' family, I wept in agony of soul with strong crying and tears. I sought the Lord after I went to my room. I could not forbear crying aloud. My heart was grieved for the people of God--the sheep of His pasture. Most of the night was spent in prayer. After two o'clock, I slept until about four, that is all. Tears and prayers were my meat through the night. [Cf: 7MR29.01] p. 7, Para. 4, [1880MS].

Wednesday night I was very free in speaking in Walla Walla. Thursday came on the ground. Meeting commenced that night. Slept but about one hour. Friday, meetings all day. I spoke in the afternoon with great freedom in a very pointed manner, but the darkness seemed so great. There has been great prejudice against me which I had not known, but I am not troubled about this. God can remove it away. He can work for us. [Cf: 7MR29.02] p. 7, Para. 5, [1880MS].

Sabbath, May 22: Dear Husband: This day opened with gentle showers. . . . We had an excellent Sabbath School; one hundred and twenty in school. They did very well. Mary questioned the children's division and

did first rate. I spoke about thirty minutes to the school. [Cf: 7MR29.03] p. 7, Para. 6, [1880MS].

Elder Haskell preached with great plainness. I went out to the stand with trembling, my head throbbing with pain. I spoke from the fifty-eighth chapter of Isaiah. The Lord spoke through me. The words came in demonstration of the Spirit and power, almost faster than I could articulate them. The congregation were nearly all in tears. I called them forward and about fifty came forward and they bore testimony. All were weeping like children. All felt the power and presence of God. There was indeed the revealing of His power. Hearts were subdued and broken before God. [Cf: 7MR29.04] p. 7, Para. 7, [1880MS].

A Dunkard preacher bore an excellent testimony. One white-headed man bore testimony that he thought he was not able to come to the meeting, but when he read in the paper that Elder Van Horn and Sister White were to be present he thought he must come. He came one hundred and forty miles on horseback and on foot. He had not heard an Advent sermon for six years. The meeting he had had that day was precious indeed. The discourse he had listened to from Sister White would be food for him a long time. He was well paid for his journey if he received no more. Said he could not stay but a few days but must return home. In going and coming, this man in feeble health, would travel two hundred and eighty miles to hear two or three discourses. [Cf: 7MR30.01] p. 8, Para. 1, [1880MS].

This is the first day I could say I know certainly I am in the way of my duty in coming to Oregon. But I know now, I have a testimony for this people. This has been a day, a Sabbath, I shall never forget, for Jesus has come very near to me. I felt enshrouded in light and peace, and joy filled my soul. All at this meeting will look back upon this Sabbath as one of the best of their lives. Truly God has spoken to the hearts while we were speaking to the ears of the people. God can do more in one moment by His Spirit than we can with our own labor in a life time. Jesus never seemed so precious to me as now. The word of His grace is manna to the believing soul. The precious promises of God are food to the hungry soul. We have experienced today the promise "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." [Cf: 7MR30.02] p. 8, Para. 2, [1880MS].

It has been a continual cross for me to be so far away from you and friends I love, but when I know that I am in the path of obedience I am happy. Privations are nothing, trials are nothing, distress and anguish of soul for others I can bear without a murmur. Only let me know that I am doing the will of my heavenly Father and I am content. I feel that I would not shrink from any hardship or difficulty if it is for Jesus' sake. I want to understand more clearly the ways of God and the glorious plan of redemption, the extent and limitation of our accountability and the weighty truths of the Word of God. I feel my own nothingness and that Jesus is all and in all. Let us come very near to God, advancing in the divine life step by step. The more grace we receive will enlarge our capacities to apprehend and enjoy greater light, breadth and depth of His love; and we shall have intense longing to know the fulness of that infinite love which passeth knowledge. . . . [Cf: 7MR31.01] p. 8, Para. 3, [1880MS].

Sunday, May 23: It is a very cool morning. Our tent is the most comfortable on the ground. Three tents in a row take all the ministers and their wives, Mary and me. We choose to cook and eat at one table. Our tents are all very small. After the table was removed out of the tent, we all prepared for family prayer. . . . [Cf: 7MR31.02] p. 8, Para. 4, [1880MS].

Bro. and Sister Colcord, Brother and Sister Jones, Elder Haskell, Mary and I composed the company assembled. . . . We had a most profitable season reading the manner of Paul's labor, showing that he carried the burden upon his soul continually. He did not lay it off or forget his responsibility for one moment. We spent some time in reading Scriptures and then we bowed in prayer. It was a weeping, confessing time. There was an humbling of the soul before God. . . . [Cf: 7MR31.03] p. 8, Para. 5, [1880MS].

Our season of prayer was most solemn and characterized with deep earnestness in prayer and in an acknowledgment of mistakes and wrongs. . . . I feel more and more the necessity of those whom God has made His watchmen of being as God designed they should be ensamples to the flock over which God has made them overseers. [Cf: 7MR32.01] p. 9, Para. 1, [1880MS].

Elder Haskell spoke this forenoon with freedom to a tent full. I have just left the stand. I spoke upon Christ's riding into Jerusalem. I had great freedom and the people listened as for their lives. Oh, that the word spoken may take hold upon souls, that we may all do our part well and stand acquitted in the day of final accounts. The thought that I shall never meet the company again until the judgment shall sit and the books shall be opened and everyone's account is balanced, makes me feel very solemn. Oh, that God will help me to do my work with faithfulness. Whom shall I meet in that great day? Will there be any in this congregation saved through the words spoken to them today? [Cf: 7MR32.02] p. 9, Para. 2, [1880MS].

A letter has been just brought me from you without date, so I cannot tell how long it has been on the way. Willie remailed it the fourteenth. Today is the twenty-third. [Cf: 7MR32.03] p. 9, Para. 3, [1880MS].

I sent you a long letter containing account of the meeting in Southern California directly after I sent the one you mention. You probably received it soon after. Sometimes I have been too nervous to write. Once Mary wrote for me. I have written you several letters since I came to Washington Territory. I am very much pleased to get this letter from you because it relieves my mind of a great anxiety. I know nothing [of] what God has for me in the future, but I do hope to have clear light in regard to my duty and to do everything as for eternity. [Cf: 7MR32.04] p. 9, Para. 4, [1880MS].

We shall try to work hard here in this camp meeting, and shall not be able to do anything without the Lord's help. He will be with me. He will, I know that He will, for I make Him my only trust and He will help me while I work in all humility of mind. I see the necessity of constant watchfulness and unceasing prayer. My heart is drawn out after God constantly. We can do great things in His strength. The Lord will help; the Lord will strengthen, and will bless. I hope you will see



your way clearly and will be strong in God to battle against every wrong and stand free in God, in the power of His grace and lowliness and meekness. You can be a great blessing to His people when divested of self. Jesus will take possession of the soul and be developed in the life and character. Perhaps I feel too much but I do feel to the very depths the great work to be done and the few to engage in this great work. I am in continual fear I shall not act well my part and do all that I might do. The Lord does help me in the Testimonies, that I know. I could not, no, I could not of myself do this work. I trust to the Lord to take care of you. [Cf: 7MR33.01] p. 9, Para. 5, [1880MS].

The Dunkard minister was in this morning and begged of me to write to some of his church a letter that will encourage them. They meet with great opposition from their Dunkard friends and he says they would regard a letter from me as from their Mother in Christ and it would be next thing to their coming to meeting. They could not come to this meeting for several are sick and need these to care for them. I would go to this church if I could, but it is seventy-five miles by private conveyance over a rough road. Dayton is half way. There is a church at Dayton. I do not know how it will be. I may go there yet. In all probability I shall not come to Oregon again. [Cf: 7MR33.02] p. 9, Para. 6, [1880MS].

I may spend some longer time here than two months. May the Lord teach me my duty. I am expected to speak at Portland on my return from this place between the camp meeting and the one at Salem. Please direct your next letters to Salem. It takes so long for letters to go across the continent. . . . [Cf: 7MR34.01] p. 10, Para. 1, [1880MS].

All are gaining confidence that God has given me a testimony working through me and if I can reach them, I will be so grateful to God for I love their souls and I want them to make a success of overcoming. Oh, the value of the soul; who can estimate it! My cry to God is, Help me to save souls; make me a savor of life unto life. Oh, my dear husband, if we can both war the good warfare, if we can both come off victorious and both rest in the city of God, what a rest that will be! How we shall appreciate it. We may have respect unto the recompense of reward. We may prize heaven. We have suffered together, labored together, and if we can be so happy as to enjoy the reward together, then all is gained on our part. [Cf: 7MR34.02] p. 10, Para. 2, [1880MS].

We can afford to toil here, afford to be pilgrims and strangers. If I lose heaven, I lose everything. Oh, I do want to see Jesus and live in His presence and I do want you should see Him. We should see Him together, praise Him together, be crowned together. We will live wholly for God. We will make most earnest efforts for the crown of life. We will seek to get all into glory we can, that we may enter with the joy of our Lord. Jesus is our strength, our support, the crown of our rejoicing. Every one brought into the truth, and soundly converted, may be the means of bringing others to the knowledge of the truth and through that one, churches may be raised up and scores brought to Jesus Christ. We may neither one of us live long, but it is our privilege to enshrine ourselves in the hearts of those who love God and when we lay off the armor we want to look back with pleasant recollections upon the souls saved through our instrumentality. [Cf: 7MR34.03] p. 10, Para. 3, [1880MS].

May God bless you, my husband, with His grace. This is the continual prayer of, Your Ellen.--Letter 29, 1880, pp. 1-10. (To James White, May 20 to 23, 1880.) [Cf: 7MR35.01] p. 10, Para. 4, [1880MS].

Scenery viewed on Friday while nearing Ogden: At Green River is the place where specimens of fossils, petrifications and general natural curiosities are seen. Shells and wood in a petrified state can be purchased for a trifle. There is a high projecting rock, in appearance like a tower, and there are twin rocks of gigantic proportions. The appearance of these rocks is as though some great temple once stood there and their massive pillars were left standing as witnesses of their former greatness. [Cf: 8MR246.01] p. 10, Para. 5, [1880MS].

There is a rock called Giant's Club, and in proportion it is a giant. It rises almost perpendicularly and it is impossible to climb up its steep sides. This is one of nature's curiosities. I was told that its composition bears evidence of its once having been located in the bottom of a lake. This rock has regular strata, all horizontal, containing fossils of plants and of fish and curiously shaped specimens of sea animals. The plants appear like our fruit and forest trees. There are ferns and palms. The fishes seem to be of a species now extinct. [Cf: 8MR246.02] p. 10, Para. 6, [1880MS].

A large flat stone was shown us in which were distinct specimens of fish and curious leaves. The proprietor told us, on a previous trip, that he brought these two large rocks on horseback eight miles. . . . In these split-off slabs of rock there were feathers of birds and other curiosities plainly to be seen. [Cf: 8MR246.03] p. 11, Para. 1, [1880MS].

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Here we came to the thousand-mile tree on which hangs a sign giving the distance from Omaha, and a little further on we passed the wonderful rocks called the Devil's Slide. This is composed of two parallel walls of granite standing upon their edges with about fourteen feet of space between. They form a wall about eight hundred feet long running up the side of the mountain. This is a wonderful sight; but we reached Ogden, and night drew on.--Letter 6a, 1880, pp. 8, 9. (To Elizabeth Bangs, February 26, 1880.) [Cf: 8MR247.02] p. 11, Para. 4, [1880MS].

*In Connection With Sermon and Lord's Supper.*--I spoke to our people upon Sabbath with much freedom. A social meeting followed where many bore testimony for the truth and expressed gratitude for that which they had heard, and said they meant from that time to be more earnest and interested in the work and cause of God than they had been heretofore. At the close of the meeting the Lord's supper was administered.-- Letter 21, 1880, p. 2. (To James White, April 15, 1880.) [Cf: 9MR96.03] p. 11, Para. 5, [1880MS].

*Church Difficulties.*-- Those who had a ruling influence in the church [at Ligonier, Indiana] were not right in heart themselves, notwithstanding they made high profession of faith. The outside was apparently right, as far as belief and profession were concerned, while the inward work of the heart--the grace of God in the life developing characters--was very much at fault. They had not the Spirit of Christ, and they labored with another spirit exhibiting self. Strong feelings would rise up under contradiction, or, if others differed with them in both their ideas or opinions, their own hearts being controlled by selfishness, they sought to exalt themselves, and censure and judge their brethren--a work God had not given them at all. [Cf: 9MR192.01] p. 11, Para. 6, [1880MS].

They had left the anxious work of taking care, lest they should fail of the grace of God; lest any root of bitterness spring up, whereby many should be defiled. They turned their eyes outward to watch, lest others' characters should not be right, when their eyes should have been turned inward to close searching of their own motives, scanning and criticizing their own characters, their own feelings; and emptying from the heart love of self, envy, evil surmisings, jealousy, malice, unkindness, and self-esteem. [Cf: 9MR192.02] p. 12, Para. 1, [1880MS].

When they do this, they will esteem others better than themselves, and will not be climbing upon the judgment seat to pronounce sentence upon others. This has caused all the difficulties in the church. Young churches may have leaders in elders and deacons chosen to have a burden and care for the prosperity of the church, yet these men should not feel at liberty in their own judgment and responsibility to cut off names from the church. They should not have so much zeal as to make decisive moves of so grave a character. [Cf: 9MR192.03] p. 12, Para. 2, [1880MS].

They should communicate with the one who has been appointed as president of their conference, and confer with him. At some appointed time have the matter particularly considered, and with great wisdom and in the fear of God, with much humility and earnest humble prayer, should erring ones be dealt with. [Cf: 9MR193.01] p. 12, Para. 3,

[1880MS].

The matter should be thoroughly investigated. What is the charge brought against the erring one? Has he willfully transgressed the law of God? Has the offender been dishonest in his deal or trade with his brethren or the world? Has he been untruthful? Has he practiced deception? Has he been licentious? Has he been severe, overbearing, and abusive in his family, with his neighbors, with his brethren, or worldlings? Has he shown a spirit of penuriousness, selfishness, covetousness; of questioning doubts, of faultfinding, of talebearing, of talking of his brethren's faults, magnifying their wrongs, having a spirit of bitterness against them? All these things are grave matters, and deserving of consideration. [Cf: 9MR193.02] p. 12, Para. 4, [1880MS].

But the next question is: What course has been pursued toward the erring? Have the Bible rules been followed to the letter? Read before them the rules given by their Captain. Have they obeyed orders like faithful soldiers in the army? To go contrary to the positive orders of the Captain of our salvation is deserving of severest censure. [Cf: 9MR193.03] p. 12, Para. 5, [1880MS].

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matthew 18:15-18). [Cf: 9MR193.04] p. 12, Para. 6, [1880MS].

Jesus is united to His people by a love far greater and more enduring than ever bound human kindred hearts together, and this love, so deep, so unchanging, is a continual assurance, a guarantee of this faithfulness to you. Oh, wondrous love that should lead the Son of God in order to secure us to Himself, and ensure our eternal salvation, to yield up His honor, His glory, His royal throne, and royal court, and for our sakes became poor, that we, through His poverty, might be made rich. . . . [Cf: 9MR194.01] p. 13, Para. 1, [1880MS].

Some have taken a position that those who use tobacco should be dealt with and turned out of the church. In all of our experience for many years not a case of this kind has thus been treated by us. We have borne with them and labored with and prayed with them for years, and if after a time they did not reform, they became lax in other things and causes of a grievous character occurred which required an action on the part of the church, but then the responsibility was not assumed by merely the resident elder, the deacon, or any church member, but the church waited in patience for help, for wise counselors, and then moved with the greatest caution. These hasty movements in such cases tend to ruin a church. It shows a self-sufficient, self-important, bigoted spirit, which if indulged will ruin any church. . . . [Cf: 9MR194.02] p. 13, Para. 2, [1880MS].

Dr. \_\_\_\_\_ has not pursued that meek and Christlike course which the

Bible requires, but those who have condemned him have pursued a course far more objectionable in the sight of God than that pursued by him, and they are answerable for their influence upon the doctor. [Cf: 9MR194.03] p. 13, Para. 3, [1880MS].

God calls upon Doctor \_\_\_\_\_ to come near to Him by faith and obedience. The grace of God can subdue, sanctify, and refine, and make him an honor to the cause and a chosen vessel fit for the Master's use. The natural heart may be transformed by the grace of God.--*Manuscript* 1, 1880, pp. 1-3, 12-14. ("Church Difficulties," February 18, 1880.) [Cf: 9MR195.01] p. 13, Para. 4, [1880MS].

I had some very bad, bad jobs to perform. I took Brother Bean and wife and talked to them very plainly. They did not rise up against it. I cried myself; could not help it. I told him he must not expect credentials for he would not get them. He has given that up now.--*Letter* 42, 1880, p. 6. (To W. C. White, September 22, 1880.) [Cf: 9MR266.01] p. 13, Para. 5, [1880MS].

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. 13, Para. 6, [1880MS].

What more shall I say to you? What can I say? I want you to be saved. I want you to stand perfect before God. But you must understand there is no excuse that will stand in your favor before God for the sorrow and the anxiety and discouragement you have brought upon the cause of God by your perverted course as though the carrying out of your plans were superior to every temporal or spiritual interest. Your course has been unchristian and you must see it thus before you will ever extricate yourself from the snare of Satan.--*Letter* 50, 1880. (To Chapin Harris, September 1880.) [Cf: 9MR383.02] p. 13, Para. 7, [1880MS].

*Bible Texts on Women Speaking in Church*--I had in the evening, it was stated, the largest congregation that had ever assembled at Arbuckle. The house was full. Many came from five to ten and twelve miles. The Lord gave me special power in speaking. The congregation listened as if spellbound. Not one left the house although I talked above one hour. Before I commenced talking, Elder Haskell had a bit of paper that was handed in, quoting certain texts prohibiting women speaking in public. He took up the matter in a brief manner and very clearly expressed the meaning of the apostle's words. I understand it was a Campbellite who wrote the objection and it had been well circulated before it reached the desk, but Elder Haskell made it all plain before the people.--*Letter* 17a, 1880, p. 2. (Written from Oakland, California, April 1, 1880, to James White.) [Cf: 10MR70.03] p. 14, Para. 1, [1880MS].

*Medicine Bow Range*--As we passed rapidly down the grade through the snowsheds and granite cuts into the great Laramie Plains we got a full view of the Diamond Peaks of the Medicine Bow Range. Their sharp-pointed summits reach heavenward, while their sides and the rugged hills around them are covered with timber. When the atmosphere is

clear, the Snowy Range can be distinctly seen clothed in its robes of perpetual snow. A chilliness creeps over you as you look upon them, so cold, so cheerless, yet there is an indescribable grandeur about them. . . . [Cf: 10MR374.03] p. 14, Para. 2, [1880MS].

*Green River Formations*--Scenery viewed on Friday while nearing Ogden: At Green River is the place where specimens of fossils, petrifications and general natural curiosities are seen. Shells and wood in a petrified state can be purchased for a trifle. There is a high projecting rock, in appearance like a tower, and there are twin rocks of gigantic proportions. The appearance of these rocks is as though some great temple once stood there and their massive pillars were left standing as witnesses of their former greatness. There is a rock called Giant's Club, and in proportion it is a giant. It rises almost perpendicularly and it is impossible to climb up its steep sides. This is one of nature's curiosities. I was told that its composition bears evidence of its once having been located in the bottom of a lake. This rock has regular strata, all horizontal, containing fossils of plants and of fish and curiously shaped specimens of sea animals. The plants appear like our fruit and forest trees. There are ferns and palms. The fishes seem to be of a species now extinct. A large flat stone was shown us in which were distinct specimens of fish and curious leaves. The proprietor told us, on a previous trip, that he brought these two large rocks on horseback eight miles. The rock did not look so far, but he said that was the distance to get access to it. In these split-off slabs of rock there were feathers of birds and other curiosities plainly to be seen. [Cf: 10MR375.01] p. 14, Para. 3, [1880MS].

We looked with curious interest upon rocks composed of sandstone in perfectly horizontal strata containing most interesting remains. These rocks assume most curious and fantastic shapes, as if chiseled out by the hand of art. These are in lofty domes and pinnacles and fluted columns. These rocks resemble some cathedral of ancient date standing in desolation. The imagination here has a fruitful field in which to range. In the vicinity of these rocks are moss agates. When standing at a distance from these wonderfully shaped rocks you may imagine some ruined city, bare and desolate, but bearing its silent witness to what once was. We passed on quite rapidly to Devil's Gate, a canyon worn through the granite by the action of water. The walls of the canyon are about three hundred feet high, and at its bottom a beautiful stream flows slowly and pleasantly, murmuring over the rocks. [Cf: 10MR375.02] p. 14, Para. 4, [1880MS].

We passed on while the mountaintops rose perpendicularly toward heaven. They are covered with perpetual snows, while other mountaintops, apparently horizontal, were seen. In passing we got some views of the beauty and grandeur of the scenery in groups of mountains dotted with pines. Soon we entered Echo Canyon. Here the rocks look as if formed by art and placed in position, so regularly are they laid. The average height of all the rocks in this canyon is from six to eight hundred feet. The scenery here is grand and beautiful. We saw great caves worn by storm and wind where the eagles build their nests. One is called the Eagle Nest Rock. Here the king of birds finds a safe habitation in which to rear its young, where the ruthless hand of man cannot disturb them. [Cf: 10MR376.01] p. 15, Para. 1, [1880MS].

Here we came to the thousand-mile tree on which hangs a sign giving

the distance from Omaha, and a little further on we passed the wonderful rocks called the Devil's Slide. This is composed of two parallel walls of granite standing upon their edges with about fourteen feet of space between. They form a wall about eight hundred feet long running up the side of the mountain. This is a wonderful sight. We reached Ogden, and night drew on.--Letter 6a, 1880, pp. 6, 8, 9. (To Elizabeth Bangs, Feb. 26, 1880.) [Cf: 10MR376.02] p. 15, Para. 2, [1880MS].

We shall have enough to praise God for in the future life. We shall thank God for every reproof which taught us our own weakness and our Saviour's power, patience, and love. Jesus' manner of working should be our manner. [Cf: 11MR24.01] p. 15, Para. 3, [1880MS].

I feel so grateful that the Lord is of tender pity, full of mercy. He deals not with us according to our sins, but is long-suffering. He sees our weakness. He knows our defects, our lack of faith and courage, and yet He bears with us still. The same divine sympathy, the same patient love, He shows to us who are so unworthy of His favors. I am not what I ought to be, or what Jesus would have me. I see that I must have more of the spirit of the Master. [Cf: 11MR24.02] p. 15, Para. 4, [1880MS].

I must not let one thought or one feeling arise in my heart against my brethren, for they may be in the sight of God more righteous than I. My feelings must not be stirred. We have battles to fight with ourselves, but we should continually encourage our brethren. We should lay no stumbling-blocks in their way and should cherish only the very kindest feelings toward them. Satan is willing and anxious to tear them down. Let us not unite our forces with his. They have their conflicts and trials. God forbid that we should add one trial to those they have to bear. . . [Cf: 11MR24.03] p. 15, Para. 5, [1880MS].

Oh, I long for constant repose in God and not to have my mind in agitation in regard to minor matters. I constantly feel that my work upon the earth may not last long, and while it does last I want my thoughts and mind engaged in doing all I can to save perishing souls around me. I cannot and will not allow my mind to think unkindly of and misjudge my fellow laborers. [Cf: 11MR24.04] p. 15, Para. 6, [1880MS].

I will write out the testimonies of reproof for anyone and then my feelings shall not be exercised against them. I will look within. I will seek to make my ways in the strength of Jesus perfect before God. And when tempted to feel unkindly or to be suspicious and to find fault, I will put this out of my heart quickly, for the soul temple is surely being desecrated and defiled by Satan. The love that Jesus possessed, it is the duty of us both to welcome and cherish, and to have that charity that thinketh no evil; then our influence will be fragrant as sweet perfume. [Cf: 11MR25.01] p. 15, Para. 7, [1880MS].

The softening, subduing, refining, sanctifying influence of the Spirit of God must abide in us. If it is not there Christ is not enshrined in our hearts; for if He is abiding in us even our thoughts will be brought into captivity to Christ. The loins of the mind will be girded up. [Cf: 11MR25.02] p. 16, Para. 1, [1880MS].

I have been shown that unless we make most diligent work in purifying our own souls from all unkindness and bitterness, these traits will

reveal themselves at times before we are aware of it, to do great harm to the cause we love. I have been shown that when we strictly heed the instructions God has given us in regard to cherishing pitying love, compassion, forgiveness, and kindness for others, and are forgetful of ourselves, we shall have a power of influence with our people such as no others can have. I was shown that it rests wholly with us whether we leave an influence behind us that is subduing, transforming and elevating--or to the contrary--whether we shall wound, injure, be dictatorial, overbearing, censuring, exalting and magnifying ourselves, and it be a relief to many who love and fear God when our voice shall be silent in the grave, our influence no longer felt. [Cf: 11MR25.03] p. 16, Para. 2, [1880MS].

I feel deeply, feel that we have erred in not manifesting greater love, forbearance, and pity for others. "The diseased have ye not strengthened" (Ezekiel 34:4), is the reproof given to unfaithful shepherds. Our feelings must not be a ruling power. We must walk in all humility of mind. The Lord loves His servants who are unselfishly engaged in the saving of souls. He will as readily guide them in judgment and teach them His will as He will teach us. We must believe that Jesus stands at the helm. He will be captain, and we may trust His own work in His all-powerful hands. [Cf: 11MR26.01] p. 16, Para. 3, [1880MS].

I know that God has conscientious, God-fearing men in the harvest field who will not spare themselves, who will, if required, sacrifice all for Jesus. Let us respect our brethren, give them credit for honesty of purpose and unselfish motives, as we wish they should do for us. We should treat all, rich and poor, high or lowly, exactly as we wish them to treat us. God is no respecter of persons. The pure, those who are good and do good, are very near to Jesus. The disciple whom Jesus loved most was John, because he was the closest imitator of His character and was imbued with the spirit of love. [Cf: 11MR26.02] p. 16, Para. 4, [1880MS].

It was the joy of Christ's soul to do good to men. Many times He sighed in spirit and was very sorrowful. Many times His tears flowed, expressing His anguish of soul when He beheld the unbelief, the ingratitude, and felt the hatred of those He came to bless and save. Jesus in heaven looks with grief upon the insensibility of souls upon whom the richest of His favors have been poured without effect. He has made man, given him the wondrous faculties of the mind, the noble affections of the heart, and these gifts they use against the Giver. They despise obedience to Christ. Their ears are not inclined to hear His voice, their tongues speak not His praise. Oh, my soul is agonized at times that the hearts of even His professed followers who are daily receiving His mercies, should be empty of His praise. [Cf: 11MR26.03] p. 16, Para. 5, [1880MS].

Let us, dear husband, make melody to God in our hearts. Let us not be found accusers of our brethren, for this is the work Satan is engaged in. Let us talk of Jesus and His matchless love. I feel every day like deeply repenting before God for my hardness of heart, and because my life has not been more in accordance with the life of Christ. I weep over my own hardness of heart, my life which has not been a correct example to others. Let us bring ourselves into harmony with heaven and we will then be in harmony with our brethren and at peace among



ourselves. Let us now, both of us, redeem the time. [Cf: 11MR27.01] p. 16, Para. 6, [1880MS].

Forgive me for any words of impatience that have escaped my lips, every seeming act of wrong in your sight. I mean to make straight paths for my feet and to have control over my own spirit, to keep my own heart in the love of God, and make sure work for eternity. Perils surround us; perplexities we must meet, and we cannot meet them aright unless we are fully consecrated to God and have self under the full control of His Spirit. May the Lord teach and lead and guide you in my prayer, and may nothing shake our hold on Him.--Letter 5, 1880, pp. 3-6. (Addressed to her husband, Elder James White, from Oakland, Calif. March 18, 1880.) [Cf: 11MR27.02] p. 17, Para. 1, [1880MS].

You are so fearful of incurring your husband's displeasure that you sin against God rather than to cross his will. You come far short of being a brave soldier for Jesus who gave His life for you. What greater love can be expressed for man than this? Jesus suffered for us. What are we willing to suffer for Him to save our souls from ruin? Your identity is submerged in your husband. His strong, imperious will, his overbearing and tyranny you stand in great dread of. You are aware he can make you very miserable and you dare not come into collision with him. [Cf: 11MR30.02] p. 17, Para. 2, [1880MS].

Great caution should be used by you that no strife shall be unnecessarily stirred up. And yet, when the question is raised between you in regard to the keeping of the Sabbath of the Lord, the turning point comes: Will you obey God or man? Whose authority and displeasure do you most fear? You are very much averse to discord and strife. You shrink from blame like the sensitive plant to the touch. You have allowed yourself to be placed in positions making it impossible to keep the Sabbath.--Letter 4a, 1880, p. 1. (To Sister Brigs, Feb. 8, 1880.) [Cf: 11MR31.01] p. 17, Para. 3, [1880MS].

*Near Cheyenne, Wyoming, February 26, 1880*--Rested a portion of the night. Coal gas from the coal stove came into the car, affecting my lungs and heart. Have written two pages foolscap to send back to Battle Creek for Volume IV. Sent four pages to Mary Clough. We are having a hailstorm. It is now two. We entered Cheyenne quarter past one. [Cf: 11MR62.01] p. 17, Para. 4, [1880MS].

Passed Cheyenne about three o'clock. It is snowing and hailing. I feel like breathing out my heart's desire for the protecting care of God on this journey. When I think that this is the fifteenth time we have passed over this road without accident or harm, I feel grateful to God and trust Him still. He will be our guide and guard on this journey. My heart is grateful, very grateful, for the assurance I have of the presence of God. I love Him; I trust Him; I will praise Him.--Ms. 7, 1880, p. 1. (Diary entry.) [Cf: 11MR62.02] p. 17, Para. 5, [1880MS].

*Arriving in California, Sunday, February 29, 1880*--We had a beautiful sunrise. The sky was broadly striped with crimson, gold, and silver. What a picture of loveliness painted for us by the great Master Artist! Instinctively my heart was filled with gratitude to God. His wondrous love to fallen man, in giving His Son to shame, reproach, insult, mocking, and an ignominious death, seemed so deep, so rich, so broad, my heart throbbed with glad joy that I was privileged to be a child of

God. In the night I found dear Mary resting upon her elbow viewing in the bright moonbeams the scenery of nature. We passed Cape Horn in the night. Wild, grandly wild, was the scene. Arrived at Oakland about eleven o'clock. We were received heartily by our friends.--Ms. 7, 1880, p. 2. (Diary entry.) [Cf: 11MR62.03] p. 17, Para. 6, [1880MS].

*Oakland, California, March 17, 1880*--The trains have been delayed sometimes nine hours and other days twelve hours in consequence of snows. It has been unusually cold here this month and some days we hear all talking of the disagreeable northers as in Texas.--Letter 13, 1880, p. 2. (To James White.) [Cf: 11MR63.01] p. 18, Para. 1, [1880MS].

*Woodland, California, March 29, 1880*--We have had a very pleasant season of labor here. We took a train two hours too early and had to wait at Davisville in a cold, disagreeable depot two hours. As there was no fire in the depot, I much desired to sit in the sun. [Cf: 11MR63.02] p. 18, Para. 2, [1880MS].

Elder Haskell tried to borrow a chair for me from the office connected with depot, but officials were not gentlemanly or courteous and refused me a chair although they were not occupying one, at least. I explained the matter in my mind as I saw these men continually smoking in this little office. They were enveloped in a cloud of smoke. Tobacco using benumbs the fine sensibilities and debases and degrades the user, we have marked, in very many cases.--Letter 17, 1880, p. 1. (To W. C. and Mary White.) [Cf: 11MR63.03] p. 18, Para. 3, [1880MS].

*At the Camp Ground Between Hanford and Lemoore, California, April 23, 1880*--Willie, Mary, Barbara Stickney and I left Oakland yesterday at four o'clock p.m. for Fresno. We arrived here this morning at 4:00 a.m. We feel not so bright this morning. We could not obtain berths on sleeper and had to change cars at 2:00 a.m. at Goshen. We had a pile of baggage, bedding, mattresses, satchels filled with books and baskets of provision. We shall return much lighter loaded. At Goshen we were directed to wrong cars and after getting well loaded were obliged to unload and change to cars on opposite track. We slept some in cars but my hip troubles me so that I cramped and could not sleep much. [Cf: 11MR63.04] p. 18, Para. 4, [1880MS].

We stopped at the ground. Brethren Haskell and Israel met us at the cars and took us to our tents. We had Elder Loughborough's tent, now the property of General Conference. It was furnished with floor, a strip of carpet, bedstead, stand, rocking chair, wash dish and good little stove. Barbara and I sleep in this tent. There is still another little tent for Will and Mary with bed in it; no wood floor nor stove. Very neat and comfortable. [Cf: 11MR64.01] p. 18, Para. 5, [1880MS].

There are forty tents upon the ground--a restaurant which is the best conducted of any I have seen at any of our camp meetings.--Letter 25, 1880, p. 1. (To James White.) [Cf: 11MR64.02] p. 18, Para. 6, [1880MS].

I am not sure when this may reach you, as the road has been blockaded by terrible snowstorms and avalanches have demolished freight trains. When we took the cars for this route there were fifty stout men waiting to take cars for the blockaded roads for the purpose of shoveling snow. It took six engines to drag the cars even a short distance. There had

been no mails for two days, and they said it would take more than two days to remove the obstructions so that they could get through with mails. [Cf: 11MR64.03] p. 18, Para. 7, [1880MS].

Telegraph wires are down and general calamity seems to be on California. Levees are giving way and Sacramento is flooded. There is great damage done by these last rains. It has rained nearly all the time for three weeks. Most of the time it has poured. It is about the first rain they have had in this country.--Letter 26, 1880, p. 1. (To James White.) [Cf: 11MR64.04] p. 19, Para. 1, [1880MS].

*Oakland, California, July 23, 1880*--I have been waiting to know what to write definitely in regard to my plans. I have received three letters from Bro. Burrel and I wrote him that I could not attend any of the camp meetings east. The expense of crossing the plains would be no less than three hundred dollars if I returned for camp meetings here. A dispatch came yesterday with Burrel's and Farget's name signed urging me in no case to disappoint them--my expense should be met. I may come alone. Shall leave here Monday or Wednesday. Why these particular times? So as not to be under the necessity of changing cars on the Sabbath.--Letter 35, 1880, p. 1. (To James White.) [Cf: 11MR65.01] p. 19, Para. 2, [1880MS].

*Humboldt, Wyoming County, Nevada, Wednesday, July 28, 1880*--Dear Children: It is not yet two days since we left you and it seems one week. We have had a pleasant and comfortable time thus far. The train stopped six hours at Rockwell. We went out in search of our people. We were made welcome at Sister Prosser's. Her husband is not a believer but he gave us a hearty welcome. We took dinner with them. Was sorry I was not in a better visiting order, for I was so worn visiting was a tax. We prayed with them about two o'clock and then went to the train only a few rods from their house. We have not yet put up our bed. We, Sister Hall and myself, lie down and sleep much of the time. The more I sleep the more I want to sleep. I am not worth much. [Cf: 11MR65.02] p. 19, Para. 3, [1880MS].

Our car has been filling up until it is filled. Every seat is full and men lie and roost upon the upper berth, spread their lunch and make that their home. Upper berths mostly are taken. We retain ours as yet, but may have to give it up any time. As long as we can retain this, we will be as comfortable as on the palace car. We have slept a good share of the forenoon. While I write it is a little past two o'clock. [Cf: 11MR65.03] p. 19, Para. 4, [1880MS].

We have just passed Humboldt, not yet half way to Ogden, 385 miles to Ogden. We have come 335 miles. Our changes will be made Friday morning at eight o'clock. This relieves my mind. I shall be anxious to hear how Willie is. I hope he is improving. My head aches all the time. I can scarcely hold my eyes open. I feel grateful for the comfortable time we are having. [Cf: 11MR66.01] p. 19, Para. 5, [1880MS].

All the passengers are first class. No regular emigrants. We were pleased to find the rolls, but sorry that any of the oranges were left, for they will be the most expensive for us to buy. . . . [Cf: 11MR66.02] p. 19, Para. 6, [1880MS].

I found my credentials. Elder Haskell's name was on the envelope so I

did not recognize it. [Cf: 11MR66.03] p. 19, Para. 7, [1880MS].

We just draw shawls about our berth and eat and sleep in our own room and no one to gaze upon us. We have a pleasant breeze today. Nothing today in scenery but alkali and sage brush. We have scarcely a bit of dirt. Conductors say that the emigrant cars are made so comfortable the first-class passengers are but few, but now all are crowded, first class, palace, and emigrant. [Cf: 11MR66.04] p. 20, Para. 1, [1880MS].

My heart says, God bless my dear children. Be of good courage. Jesus is the Captain of our salvation.--Letter 37, 1880, pp. 1, 2. (To W. C. and Mary White.) [Cf: 11MR66.05] p. 20, Para. 2, [1880MS].

*Nearing Cheyenne, Wyoming, August 1, 1880*--Dear Children Willie and Mary: We are nearing Cheyenne. We have had not one moment's regret coming this route on emigrant ticket. I have had nervous headache nearly all the way since leaving Oakland. We have had a full car all the way. Every seat was full and upper berths taken and was rather of a comical sight to see men sitting on edge of upper berths with feet dangling over the heads of ladies in under berth, eating their lunch and some playing cards. [Cf: 11MR66.06] p. 20, Para. 3, [1880MS].

We had no reason to complain as we had both lower and upper berths to ourselves. Sister Hall and I have had the very best chance to rest. We kept our bed made up for use nearly all the time, curtains about it, making a bedroom for ourselves. [Cf: 11MR67.01] p. 20, Para. 4, [1880MS].

Friday at 9:00 a.m. we changed cars at Ogden without much difficulty. Sister Hall made for the car, secured seats. I handed smaller parcels in at the window. A lady kindly put through the car window all our large bundles and a gentleman volunteered to put them in the car. So we are again moved, but there was some disagreeable contention about position in the cars, but after a time our camp was settled and angry contention at an end. [Cf: 11MR67.02] p. 20, Para. 5, [1880MS].

The two ladies sitting opposite us, rather prepossessing in appearance, were not very dignified in their deportment. They condescended to the most boisterous laughter and joking away into the night, until I suggested we remember what time of night it was. But they kept on the same screaming and laughing with forward men and a base conductor, until I was thoroughly indignant. These women professed to be \_\_\_\_\_. One was a mother of young men. She was as old as myself. Her hair was nearly white and yet she was jesting and joking with young men of questionable morals. I finally spoke out and told them we had had quite enough of this extravagant mirth and constant joking and thoughtless talk and laughter and that more thinking and praying would be far better. They quit then and let us have a little peace. [Cf: 11MR67.03] p. 20, Para. 6, [1880MS].

Sabbath we shut ourselves up to ourselves and as I was sick, we lay in our berth all day nearly. It was very hot. We had, we found to our sorrow, the sunny side of the car. Last night till ten o'clock the same gassing and boisterous laughter was kept up. I spoke again, "Friends, please let us have quiet and rest. Last night we were kept awake for many hours. We need our rest. This is our right." Everything hushed down after a while and we had a peaceful rest. [Cf: 11MR67.04] p. 20,

Para. 7, [1880MS].

We feel better today. It is a most beautiful morning. We shall be in Cheyenne tonight at five o'clock. We shall not reach Omaha until Monday night or Tuesday morning and will have to wait over twelve hours there, be attached to express train for Chicago. We have very scrimped time. Shall shift off if we see we shall be too late for appointment at Alma. We can but just make it at the best. We feel the need of that Sunday we spent in Oakland ever so much. We shall want to hear from you all. I have not written anything. I dread even the exertion of writing letters. We want to hear from you as soon as possible, for I worry about Willie.--Letter 38, 1880, pp. 1, 2. (To W. C. and Mary White.) [Cf: 11MR68.01] p. 21, Para. 1, [1880MS].

*On the Train En Route for California*--Dear Sister Lizzie: [\* Probably Ellen White's sister, Elizabeth Bangs.] After I left you Monday, I was very sick. Tuesday, nervous and suffering with headache, unable to sit up. Tuesday night we arrived at Council Bluffs. There we stopped off to visit Sister Milner. After walking about half a mile we found her not at home. I had not tasted food through the day and was still suffering with nervous headache. We walked back to a hotel, the nearest one we could find. It was not very promising. We were shown to our rooms--two very small rooms above the kitchen. In the rooms were only small windows, one in each room. [Cf: 11MR140.05] p. 21, Para. 2, [1880MS].

The scent of cooking had full access to these rooms with no current of air to take away the nauseating smell of ham, pork, onions, cabbage, and all kinds of scents. If I had not heretofore been most thoroughly disgusted with pork, I should have been [so] now. I could scarcely refrain from vomiting. I became sick and faint, but my good daughter Mary opened the window as far as possible and moved our bed so that the head of it was close by the window, the bed being quite nice. We slept well and felt refreshed in the morning, notwithstanding unpleasant odors. [Cf: 11MR141.01] p. 21, Para. 3, [1880MS].

We took the transfer car to Omaha. We enjoyed our breakfast very much. There came into the depot a woman about forty years old, followed by a large flock of children. One boy about ten years old went out on the platform. His mother went after him and came dragging him in, he resisting at every step. She pushed him with violence into the seat bringing his head with considerable force against the back of the seat, really hurting the lad. Then came screech after screech, equalled only by the screaming engine. His mother threatened him, but to no purpose. He was in for regular war-cry. When he became tired out, he lowered his voice to the monotonous long-drawn-out drawling cry just for the purpose of being persevering and revengeful. Here the mother, I judge, was as much to blame as her boy. The boy was stubborn, she was passionate. . . . [Cf: 11MR141.02] p. 21, Para. 4, [1880MS].

We purchased our sleeping-car tickets--sixteen dollars--to Ogden. We should be two days and a half and two nights reaching there. We obtained two lower berths and were told that if we had applied the day before we could not have been accommodated. But the travel was light from Omaha that day, which was much in our favor. [Cf: 11MR142.01] p. 21, Para. 5, [1880MS].

On leaving Omaha we found ourselves--and numerous baskets and

satchels--well disposed of in an elegant palace sleeper, only seventeen passengers in our car, no babies to cry, no invalids to exclaim, "Please close the ventilators. Will you shut down that window!" We are at perfect liberty to open and close windows for our convenience. There was nothing special to engage our attention Wednesday night but the prairie fires. These looked grand and awful. In the distance while the train is slowly moving onward, we see the long belts of lurid flame stretching for miles across the prairie. As the wind rises the flame rises higher and becomes more brilliant, brightening the desolate plains with their awful brightness. We see farther on, haystacks and settlers' homes guarded with furrows broken by the plow to protect their little homes. We saw dark objects in the distance guarding their homes from the fire fiend by throwing up embankments. [Cf: 11MR142.02] p. 22, Para. 1, [1880MS].

Thursday morning we arose from our berths refreshed with sleep. At eight o'clock we took a portion of the pressed chicken furnished us by the matron of the Sanitarium, put the same in a two-quart pail and placed it on the stove and thus we had good hot chicken broth. The morning was very cold and this hot dish was very palatable. I limited myself to only one meal each day during the entire journey. When the cars stopped at stations any length of time we improved the opportunity by taking a brisk walk. Generally in approaching Cheyenne and Sherman I have difficulty in breathing. [Cf: 11MR142.03] p. 22, Para. 2, [1880MS].

Thursday noon we were at Cheyenne and it was snowing and cold; could not walk much that day. "All aboard" was sounded about half past three and again we were moving onward. nearing Cheyenne we were interested by the view of the Rocky Mountains. Dark clouds obstructed our view. As we neared Laramie we were having a hailstorm. Occasionally the sunlight would break through the clouds, striking full upon the mountaintops, but night drew on and we were all huddled together while preparations were being made for us to occupy our berths. This night the wind blew the coal gas into the windows, nearly suffocating me. I was afraid to sleep. This night was the only disagreeable one upon the route. In the morning after we had taken our breakfast from our well-filled dinner baskets, we felt much refreshed. I wrote several pages back to Battle Creek. Here we began to come to scenery worth our attention. [Cf: 11MR143.01] p. 22, Para. 3, [1880MS].

The cars move slowly and smoothly along giving the passengers a fair chance to view the scenery. An additional engine is added to help draw the train up the summit of Sherman. We reached Sherman about six o'clock and had no inconvenience in breathing. The elevation between Cheyenne [and Sherman] is two-thousand-and-one feet, the distance nearly thirty-three miles. The ascending grade averages from Cheyenne sixty-seven feet per mile. The two engines puff and blow as if requiring a powerful effort to breathe. At length the summit is reached and the descent begins two miles west of Sherman. We cross Dale Creek bridge. It looks frail, as if incapable of sustaining the ponderous train, but it is built of iron and very substantial. A beautiful narrow, silvery stream is winding its way in the depths below. The bridge is 650 feet long, 126 feet high, and is considered a wonderful affair in this route. [Cf: 11MR143.02] p. 22, Para. 4, [1880MS].

We look in the valley below and the settlements look like pigeon

houses. We pass rapidly down the grade through the snow sheds and granite cuts. We have now as we pass on a full view of the Diamond peaks of the Medicine Bow Range. They are with their sharp-pointed summits pointing heavenward, while their sides and the rugged hills around them are covered with timber. When the atmosphere is [clear] the snowy range can be distinctly seen clothed in the robes of perpetual snow. A chilliness creeps over you as you look upon them so cold, so cheerless, and yet there is an indescribable grandeur about these everlasting mountains and perpetual snows. [Cf: 11MR144.01] p. 23, Para. 1, [1880MS].

But night draws her sable curtains around us and we are preparing to occupy our berths for the night. The wind was blowing strong against us, sending the smoke of our heating stove into every opening and crevice in the car. I slept, but awoke with a suffocating scream. I found myself laboring hard for breath. The coal gas was so stifling I could not sleep for hours--dared not sleep. This was the most disagreeable night that I had on the journey. In the morning I felt better than I expected. We again prepared our breakfast, making a nice hot broth. Our two tables were prepared, one in each seat, and we ate our nice breakfast with thankful hearts. The porter, well-filled with silver donations, was very accommodating, bringing lunch baskets, making room, and depositing our baggage with all pleasantness. [Cf: 11MR144.02] p. 23, Para. 2, [1880MS].

We are known on the train. One says, "I heard Mrs. White speak at such a meeting." The book agent, a fine young man from Colorado, says he heard Mrs. White speak in the large mammoth tent in Boulder City. He was a resident of Denver. We have agreeable chats with one and another. As we move on slowly over the great American desert, with no objects in sight except sagebrush and distant mountain peaks, we seem more like a ship at sea. The massive train headed by our faithful steam horse, moving along so grandly, seems like a thing of life. You look occasionally back from the rear of the cars upon the straight track hundreds of miles with scarcely a curve, while wilderness and desolation meet you whichever way you may look. Passing Cheyenne, we soon entered snow sheds constantly varying from light to darkness and from darkness to light--the only change for miles. [Cf: 11MR145.01] p. 23, Para. 3, [1880MS].

I had been growing stronger as I neared Colorado. We were telegraphed to Ogden soon after leaving Omaha for seats in the car for California, and our seats were assigned us just as we were located in the car. We leave therefore. It is always best to secure good seats when you take the palace car from Omaha for that secures you good seats all the trip. Now the tickets have to be purchased at the ticket office before the baggage can be taken into the car. We are all settled some time before the sun has passed out of sight beyond the mountains.--Letter 6a, 1880, pp. 1-7. (To Lizzie [Bangs?], Feb. 6, 1880. Portion printed in RH, June 17, 1880.) [Cf: 11MR145.02] p. 23, Para. 4, [1880MS].

I had a dream. I saw A in close conversation with men and with ministers. He adroitly would make statements born of suspicion and imagination to draw them out, and then would gain expression from them. I saw him clap his hands over something very eagerly. I felt a pang of anguish at heart as I saw this going on. I saw in my dream yourself and B in conversation with him. You made statements to him which he seemed

to grasp with avidity, and close his hand over something. I then saw him go to his room, and there upon the floor was a pile of stones systematically laid up, stone upon stone. He placed the additional stones on the pile and counted them up. Every stone had a name--some report gathered up--and every stone was numbered. [Cf: 12MR10.01] p. 23, Para. 5, [1880MS].

The young man who often instructs me came and looked upon the pile of stones with grief and indignation, and inquired [of A] what he had and what he proposed to do with them. A looked up with a sharp, gratified laugh. "These are mistakes of C. I am going to stone him with them, stone him to death." The young man said, "You are bringing back the stoning system, are you? You are worse than the ancient Pharisees. Who gave you this work to do? The Lord raised you up, the Lord entrusted you with a special work. The Lord has sustained you in a most remarkable manner, but it was not for you to degrade your powers for this kind of work. Satan is an accuser of the brethren. [Cf: 12MR10.02] p. 24, Para. 1, [1880MS].

I thought A seemed very defiant and determined. Said he, "C is trying to tear us to pieces. He is working against us, and to save our reputation and life, we must work against him. I shall use every stone to the last pebble here upon this floor to kill him. This is only self-defense, a disagreeable necessity." [Cf: 12MR11.01] p. 24, Para. 2, [1880MS].

And then said the young man solemnly, "What have you gained? Have you in the act righted your wrongs? Have you opened your heart to Jesus Christ, and does He sit there enthroned? Who occupies the citadel of the soul under this administration of the stoning system? [Cf: 12MR11.02] p. 24, Para. 3, [1880MS].

"You have a higher calling, a more important work. Leave all such work of gathering stones for the enemies of God's law. You brethren must love one another, or you are not children of the day, but of darkness." [Cf: 12MR11.03] p. 24, Para. 4, [1880MS].

I then saw C engaged in a similar work, gathering stones, making a pile, and ready to begin the stoning system. Similar words were repeated to him with additional injunctions, and I awoke.--Ms. 2, 1880, pp. 1,2. ("A Dream.") [Cf: 12MR11.04] p. 24, Para. 5, [1880MS].

In the vision given me one year ago last fall I was shown many things in regard to the churches in Indiana, in reference to ministers and people; but now I have time to refer to only one church, the church at Ligonier. I saw them in trouble; they were a spectacle to the world, angels, and to men. They professed to be the repositories of God's law, but difficulties and dissensions made them a weak church; and because of their lack of union, they were bringing the precious, sacred truth of God into disrepute. [Cf: 12MR274.01] p. 24, Para. 6, [1880MS].

There were some who did not meet the minds of others in the church. These were not all as they should be, and as God would have them to be; and some leading spirits in the church had a controlling influence, which they exercised unwisely. It would have been better for the cause of God had these zealous ones sought most earnestly for the Spirit of the Lord to soften, subdue, elevate, and ennoble their characters, that



they should be correct representatives of Jesus Christ. [Cf: 12MR274.02] p. 24, Para. 7, [1880MS].

But those who had a ruling influence in the church were not right in heart themselves, notwithstanding they made high profession of faith. The outside was apparently right, as far as belief and profession were concerned, while the inward work of the heart--the grace of God in the life developing characters--was very much at fault. They had not the Spirit of Christ, and they labored with another spirit, exhibiting self. Strong feelings would rise up under contradiction, or if others differed with them in their ideas or opinions, their own hearts being controlled by selfishness, they sought to exalt themselves and censure and judge their brethren--a work God had not given them at all. [Cf: 12MR274.03] p. 24, Para. 8, [1880MS].

They had left the anxious work of taking care lest they should "fail of the grace of God; lest any root of bitterness springing up [trouble you], and thereby many be defiled" (Heb. 12:15). They turned their eyes outward to watch lest others' characters should not be right, when their eyes should have been turned inward to close searching of their own motives, scanning and criticizing their own characters, their own feelings; and emptying from the heart love of self, envy, evil surmisings, jealousy, malice, unkindness, and self-esteem. [Cf: 12MR275.01] p. 25, Para. 1, [1880MS].

When they do this, they will esteem others better than themselves, and will not be climbing upon the judgment seat to pronounce sentence upon others. This has caused all the difficulties in the church. Young churches may have leaders in elders and deacons chosen to have a burden and care for the prosperity of the church, yet these men should not feel at liberty in their own judgment and responsibility to cut off names from the church. They should not have so much zeal as to make decisive moves of so grave a character. [Cf: 12MR275.02] p. 25, Para. 2, [1880MS].

They should communicate with the one who has been appointed as president of their conference, and confer with him. At some appointed time have the matter particularly considered, and with great wisdom and in the fear of God, with much humility and earnest, humble prayer, should erring ones be dealt with. [Cf: 12MR275.03] p. 25, Para. 3, [1880MS].

The matter should be thoroughly investigated. What is the charge brought against the erring one? Has he willfully transgressed the law of God? Has the offender been dishonest in his deal or trade with his brethren or the world? Has he been untruthful? Has he practiced deception? Has he been licentious? Has he been severe, overbearing, and abusive in his family, with his neighbors, with his brethren, or worldlings? Has he shown a spirit of penuriousness, selfishness, covetousness; of questioning doubts, of faultfinding, of talebearing, of talking of his brethren's faults; magnifying their wrongs, having a spirit of bitterness against them? All these things are grave matters, and deserving of consideration. [Cf: 12MR276.01] p. 25, Para. 4, [1880MS].

But the next question is, what course has been pursued toward the erring? Have the Bible rules been followed to the letter? Read before

them the rules given by their Captain. Have they obeyed orders like faithful soldiers in the army? To go contrary to the positive orders of the Captain of our salvation is deserving of severest censure. [Cf: 12MR276.02] p. 25, Para. 5, [1880MS].

(Matthew 18:15-18, quoted.) Jesus is united to His people by a love far greater and more enduring, than ever bound human kindred hearts together; and this love, so deep, so unchanging, is a continual assurance, a guarantee of this faithfulness to you. O wondrous love that should lead the Son of God in order to secure us to Himself, and ensure our eternal salvation, to yield up His honor, His glory, His royal throne and royal court; and for our sakes to become poor, that we, through His poverty, might be made rich. [Cf: 12MR276.03] p. 25, Para. 6, [1880MS].

He gave all that He had--His riches and His glory--and then gave His own precious life. For us He endured the agony in the garden of Gethsemane, where the mysterious cup trembled in His hand, and His anguished soul cried out: "Father, if it be possible, let this cup pass from Me." Three times from His pale and quivering lips came this agonizing prayer, and then--"Nevertheless, not My will, but Thine, O God, be done." An angel from heaven strengthened the royal Sufferer to tread His bloodstained path to Calvary, and to drink the cup of suffering to its very dregs. [Cf: 12MR277.01] p. 26, Para. 1, [1880MS].

Oh! why was all this suffering, this agonizing, and torturing agony? It was that by the sacrifice of Himself His love might stand revealed and move men from their ways of transgression. [Cf: 12MR277.02] p. 26, Para. 2, [1880MS].

His arms are outstretched to clasp the repentant, believing ones to His heart of love, with all the tenderness of divine affection. And after man had cost so much, will He leave him now? Oh! no! no! He is faithful that hath promised. [Cf: 12MR277.03] p. 26, Para. 3, [1880MS].

In Jesus we have an enduring, unchanging Friend; and though all worldly prospects fail, and every earthly friend prove unfaithful and treacherous, yet He is faithful still. His servants are as dear to Him as the apple of the eye. In trial, in want, in perplexity and distress, we are not alone; at every step, in tones of assurance, He bids you, "Follow Me, I will never leave thee nor forsake thee." But this blessed assurance is given only on condition of your obedience and faithfulness to Him. [Cf: 12MR277.04] p. 26, Para. 4, [1880MS].

After man has cost such an infinite price as the Son of God, that He might make him a being of His throne, how tenderly should man deal with his fellow men. How fearful should brethren and sisters in the church feel lest they shall hurt the oil and the wine, and push and destroy one of God's little ones. How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ. How faithfully should they labor, and how earnestly, to lift up the desponding, the discouraged, and those whose surroundings may not be as favorable as their own. How tenderly should they treat those who, while seeking to obey the truth, have no encouragement at home, but have constantly to breathe the atmosphere of unbelief. [Cf: 12MR278.01] p.

26, Para. 5, [1880MS].

Jesus' eye is constantly upon these little ones of His fold, and those who are trying to leave all to follow Him. If a brother or sister is supposed [i.e., presumed] to err, do not whisper among yourselves, commenting upon, magnifying, and exaggerating supposed errors of others. Do not backbite with your tongue. A great deal of this is done in our churches and the result is the displeasure of God and exulting of Satan that he can weaken and annoy those who might be strong in God. The world sees their weakness; the world judges the truth they profess to love, by the fruits they see manifested by these who claim to believe the truth. [Cf: 12MR278.02] p. 26, Para. 6, [1880MS].

(Psalm 15 quoted.) Here the backbiter is excluded from abiding in the tabernacle of God, and from dwelling in the holy hill of Zion. He that "taketh up a reproach against his neighbour" cannot receive the approval of God, and abide in His tabernacle. [Cf: 12MR278.03] p. 26, Para. 7, [1880MS].

How many ministers, while laboring in a good work amid a precious interest, are summoned from their work while souls are being converted, to help in some church trial. Satan instigated and originated it all for the purpose of distracting and confusing minds, and throwing souls off the track. [Cf: 12MR279.01] p. 27, Para. 1, [1880MS].

Ministers, after repeated urgent calls, are called from a profitable field of labor to let the interests waver and die, in order to settle some matters in the church, among brethren, which they have manufactured by disregarding the orders of their Captain. While in this divided state of feeling, their hearts are unimpressible, and the minister's efforts are like blows upon cold iron; each party is more firmly set in its own way, and will, after making so much of little matters that might have been adjusted at the outset by following the rule Christ has given them, refuse to make any concession. [Cf: 12MR279.02] p. 27, Para. 2, [1880MS].

The minister makes his home with one of the brethren, but some are watching lest the minister shall receive impressions unfavorable to themselves. If the minister gives counsel, some will say, There! such a one has been talking with him; and his words have no weight with them. Thus the souls are armed with prejudice and distrust and evil surmisings; and the minister is made the sport of their prejudices and their jealousies. He generally leaves the matter much worse than he found it. The dye has set the colors, and the impressions are almost indelible. [Cf: 12MR279.03] p. 27, Para. 3, [1880MS].

Had the minister given words of advice in accordance with the Bible rule, and stated like Nehemiah, "I am doing a great work, so that I cannot come down," that church would be in a far better condition. This has been acted over and over again, and many souls have been lost as the result. Satan knew just how to work upon unconsecrated, unconverted men and women, who thought more of maintaining their dignity and their own opinions than the salvation of souls; therefore he worked upon hearts and minds to get up something to call the minister away from his labors just at the time when souls are interested and leaning in favor of the truth. And should the minister leave, he knows that that interest will never be revived again. Satan then secures souls in his

toils who cannot again so easily break his fetters off them. [Cf: 12MR279.04] p. 27, Para. 4, [1880MS].

In such cases a minister is placed in a most miserable position. He may decide ever so wisely, [but] if his decision is not in favor of certain ones, they think less of him, and a party spirit is strengthened. Had he refused to leave his work, his influence would have been preserved, for his decisions must displease some who have a mind of their own and who are not willing to yield to any man's judgment. [Cf: 12MR280.01] p. 27, Para. 5, [1880MS].

Ministers and lay members of the church displease God when they allow individuals to tell them of the errors and faults of their brethren. They should not open their ears to these reports. They should inquire, "Have you strictly followed the injunction of your Saviour? Have you told him his faults between you and him alone? And then if he refused to hear, have you carefully and prayerfully taken two or three others and labored with him in tenderness, in humility, in meekness, your heart throbbing in love for his soul?" If you failed here, there was only one more step you could take--tell it to the church, and let action be taken in the case according to the Scriptures. Then it is that heaven will ratify the decision made by the church in cutting off the offending member. [Cf: 12MR280.02] p. 27, Para. 6, [1880MS].

If these steps have not been taken, do not listen to a word, close the ears, and refuse to take up a reproach against your neighbor; listening to the reports of evil is lifting or taking up the reproach. If there were no brethren and sisters to take up the reproach against their neighbors, evil tongues would not find so fruitful a field in which to labor, backbiting and devouring one another. [Cf: 12MR281.01] p. 28, Para. 1, [1880MS].

This is the great wrong existing in the church at Ligonier. There have been tale-bearing, gossiping ones, seeking spots and stains in the characters of others, while their own souls were open to Satan's temptations and closed to the compassion, pity, and love of Christ. [Cf: 12MR281.02] p. 28, Para. 2, [1880MS].

Instead of cherishing the spirit of the truth, they were glorifying themselves [by saying], "We are rich and increased with goods, and have need of nothing," while they are "miserable, poor, blind, and naked." The gold which is love, they do not possess. Says the true Witness, "I counsel thee to buy of me gold . . . that thou mayest be rich; and white raiment, that thou mayest be clothed, and that . . . thy nakedness do not appear; and . . . eyesalve, that thou mayest see." [Cf: 12MR281.03] p. 28, Para. 3, [1880MS].

This is what the church in Ligonier wants [lacks], and must have, or it would [be] better [if it had] never been raised up; for they are a curse to the truth they profess. They need to seek white raiment, which is a pure and spotless character; they need eyesalve, that they may clearly see their own defects of character, the lack of the grace and Spirit of God. [Cf: 12MR281.04] p. 28, Para. 4, [1880MS].

There has been a decided wrong with those who have carried their strong spirit into the church, and ruled it. Women have had this strong, untamable spirit, which has been thought by some to be zeal for

truth and for God. It is their own natural self-sufficient, unyielding spirit, that would never endure control or contradiction. They exalt themselves, but God sees their wicked ways and His curse is resting upon them. [Cf: 12MR281.05] p. 28, Para. 5, [1880MS].

This spirit has ruled in the family, in the neighborhood, and in the church. This spirit is threatening the ruin of the church at Ligonier. One, only one, such element, if countenanced in the church, will destroy its peace, its unity, and its prosperity; but where there are relatives near and distant connected with this element, the danger is increased to just that degree of the number of connections and the sympathy given this ruling influence. The leader in the church is not the man for the place. Paul writes to Titus: (Titus 1:5-9 quoted.) [Cf: 12MR282.01] p. 28, Para. 6, [1880MS].

It would be well for all of our ministers to take heed to these words, and not hurry men into office without due consideration, without much prayer that God would designate by His Spirit whom He would accept. The families of those who are suggested as officers, are to be considered. If the father has had a good influence at home, if he has shown piety in his family, and has brought up his children in the nurture and admonition of the Lord, they will show reverence for sacred things. They will be kind, obedient, respectful, and courteous. [Cf: 12MR282.02] p. 28, Para. 7, [1880MS].

If the father has felt no special burden for the conversion of his children, and has not brought them up to be peaceable, kind, pure, and respectful, it is enough to show that the same influence he has had at home will be exerted in the church. He will not show an entirely different phase of character in the church from that which he has manifested at home. [Cf: 12MR282.03] p. 29, Para. 1, [1880MS].

This influence is read in the manner in which the family conduct themselves. Here the Bible has been disregarded, and in consequence, much, very much, trouble has been brought upon the church. [Cf: 12MR282.04] p. 29, Para. 2, [1880MS].

The leader at Wolfe Lake has not the right qualification to build up and create that interest which the members of the church shall need to become laborers. There is not tact and judgment used to preserve the life and vital interest in the church. Old habits have been dragged into the church. A living connection with God would give a living, fresh experience. Old stereotyped prayers and exhortations; dry, prosy hymns and labors are not in place at all. [Cf: 12MR283.01] p. 29, Para. 3, [1880MS].

The leaders of churches in every place should be earnest, full of zeal and unselfish interest. They should make their request to God in faith; pray short and to the point; speak short and interestingly. Long prayers and exhortations are all uncalled for. If the brethren and sisters have something to say that will edify and refresh others, they will be men and women connected with God, drawing their supplies from His exhaustless storehouse. They will bring from the storehouse of God things new and old. If their own souls have been sanctified by the Spirit of God, they will cheer, strengthen, and encourage others. If they themselves have not drunk at the fountain of salvation, they will not know how to lead others to the fountain. [Cf: 12MR283.02] p. 29,

Para. 4, [1880MS].

God has precious souls in these churches who would become ministers if they grow in the knowledge of the truth, and teach others the way of salvation, and lead them to righteousness. Satan will use every device in leading young men to form marriage connections which will defeat the purpose of God. He will seek to lower the standard of spirituality and holiness, so that the church will not be a living, working church, and its members be fitting themselves to work in the cause of God. Oh! how careful should be those who take the leading position in the church that their lives and deportment shall not scatter from Christ instead of gathering with Him. [Cf: 12MR283.03] p. 29, Para. 5, [1880MS].

Experimental religion must be urged upon those who embrace the theory of the truth. Ministers must not neglect to keep their own souls in the love of the truth and of God, and then impress upon the people the necessity of an individual consecration, a personal conversion, and a living experience to be obtained for themselves; or the profession of faith is of no value. It is, indeed, worse than if they had never embraced the truth, for they are as salt without the savor. [Cf: 12MR284.01] p. 29, Para. 6, [1880MS].

Unless Christ is enshrined in the soul, His Spirit controlling the affections, the profession of truth is useless. [Cf: 12MR284.02] p. 29, Para. 7, [1880MS].

"Lay hands," said the inspired apostle, "suddenly on no man" (1 Tim. 5:22). Do not be in such haste to manufacture leaders, ordaining men that have never been tested or proved. Let the church be conducted in this manner: alternating with several, one leading one week and choosing another for the next week or two, thus keeping individuals at work in the church; and after a suitable trial select by the voice of the church someone to be the acknowledged leader, for never more than a year at a time; then elect again a new one, or the same one if he has been a blessing to the church. [Cf: 12MR284.03] p. 30, Para. 1, [1880MS].

There are many who run risks, doing things at a venture, and do not move with proper discernment and wisdom in these important matters in which vital interests are involved. [Cf: 12MR284.04] p. 30, Para. 2, [1880MS].

The church must not be entrusted to inefficient, unsanctified men, for Satan works through them to ruin the church. There have been some professing the truth who have not been dealt with considerately, because the men in responsible positions have not known how to treat such cases, as they themselves were not right with God. There has been such a course pursued toward men whom they should respect even if they were erring. [Cf: 12MR284.05] p. 30, Para. 3, [1880MS].

Dr. Osborn is a man of intelligence, a man who loves the truth but one who will need to be dealt with considerately for his years and for his position as a man of influence. Those who have had no authority and who should not feel that it developed upon them to handle such men have felt free to move and act in a most unwise manner. Their course has made the doctor regard them with contempt. The course pursued toward Doctor Osborn has been all wrong. Had this man been handled judiciously

he would have been a blessing to the church. He has used tobacco to a greater or less degree, but this habit was not as offensive in the sight of God as the defects in the character of those who might judge him, for God weighs the motives. [Cf: 12MR285.01] p. 30, Para. 4, [1880MS].

The ruling, driving, storming spirits need to take their hands off and turn their attention to themselves. Their own destitution of the Spirit of God is the reason of their unquiet, censorious, condemning spirit. Could the doctor have been dealt with in a kindly manner, in a spirit of tenderness; had respect been shown to his years and to his position, then his heart would have been impressed. God has His eye upon him and will deal with him in a very different manner from that in which his brethren have dealt with him. [Cf: 12MR285.02] p. 30, Para. 5, [1880MS].

The doctor has character molded and habits confirmed, and to take the truth at his age and be transformed is a great work. This may not be expected in a day or a week or a month. The indulgence of tobacco is an evil which God would have him overcome. He can do this in the name and strength of Jesus. He can be conqueror and wear finally the victor's crown. [Cf: 12MR285.03] p. 30, Para. 6, [1880MS].

He has not submitted to the treatment which he has received with a good grace. He has been harsh, severe, and unyielding. He has been excited and has manifested strong feelings. His human nature could not bear the unintelligent, unreasonable, unchristian, course pursued by men and women who had more zeal than knowledge. God has been displeased with, and dishonored by, them. [Cf: 12MR285.04] p. 30, Para. 7, [1880MS].

Some have taken a position that those who use tobacco should be dealt with and turned out of the church. In all of our experience for many years not a case of this kind has thus been treated by us. We have borne with them and labored with and prayed with them for years, and if after a time they did not reform they became lax in other things, and causes of a grievous character occurred which required an action on the part of the church. But then the responsibility was not assumed by merely the resident elder, the deacon, or any church member, but the church waited in patience for help, for wise counselors, and then moved with the greatest caution. These hasty movements in such cases tend to ruin a church. It shows a self-sufficient, self-important, bigoted spirit which if indulged will ruin any church. [Cf: 12MR286.01] p. 31, Para. 1, [1880MS].

God loves the soul of Doctor Osborn. He is a man who, if converted soul and body to God, would do good. The Master has entrusted him with talents of influence and means. He has made him His steward and He will ere long require him to give an account of his stewardship. Many souls will come to the knowledge of the truth through his efforts to spread the publications. There are a large circle of his acquaintances and relatives to whom he can be the means of presenting the truth, some of whom will receive it. [Cf: 12MR286.02] p. 31, Para. 2, [1880MS].

He may be an instrument in the hands of God of great good, but narrow minds and self-important, self-righteous ones do not discern this. They are too much shut up to themselves, too far separated from God to see

the great good that one such man may do if he is indeed converted, heart and soul, to God. They would push off such a soul: they would pursue a course which would result in his being lost to the cause, for the sake of carrying out their own spirit and will. Doctor Osborn has not pursued that meek and Christian course which the Bible requires, but those who have condemned him have pursued a course far more objectionable in the sight of God than that pursued by him, and they are answerable for their influence upon the doctor. [Cf: 12MR286.03] p. 31, Para. 3, [1880MS].

God calls upon Doctor Osborn to come near to Him by faith and obedience. The grace of God can subdue, sanctify, and refine, and make him an honor to the cause and a chosen vessel fit for the Master's use. The natural heart may be transformed by the grace of God. [Cf: 12MR287.01] p. 31, Para. 4, [1880MS].

I was shown that the same injudicious treatment has been exercised toward others. Some precious souls that could not justify the unchristian course pursued toward the doctor were crowded until they have separated from the church, and others have been cut off. Such a spirit has taken possession of those who have ever carried things by storm that Satan, instead of the Spirit of Christ, has triumphed. Some of those who have been deprived of the fellowship of the church have been more worthy of a place in the church than those by whom they were cut off. God calls upon these to repent, and learn of Christ the spirit of meekness, of self-denial, and love. [Cf: 12MR287.02] p. 31, Para. 5, [1880MS].

Those persons who have been so officious need to become acquainted with the dear Saviour. He is the eternal and universal guardian of justice. You can never exclude Him from any matter in which the rights of His offspring are concerned. He takes the part of His children against all who would wrong them. His hand is spread over them as a buckler. No man or woman can wound them without smiting that hand. [Cf: 12MR287.03] p. 31, Para. 6, [1880MS].

Sister Graham, see that you smite it not, for that right hand holds the sword of justice. It is in your organization to hurt, to mar, and to wound the feelings of others while you exalt yourself. If you could see yourself as God sees you, you would take up the duties neglected at home and would correct, in the fear of God, your own ways, and have a subdued, meek, and quiet spirit, that you might work the works of God. [Cf: 12MR287.04] p. 32, Para. 1, [1880MS].

You need unbending integrity. Unless you are a thoroughly converted woman, you will never enter the city of God. You should deal with the precious souls under your charge with gentleness, with kindly consideration, with affection, with love, for you will then reveal the Christ side of your character instead of the repulsive, satanic side. Practice the highest standard of moral integrity. Show your children that you love them and want them happy. This will be of more value than all of your teachings in reference to religion and truth. Practical godliness goes a great ways in influencing others to come to Christ. You make high claims of godliness while your influence is to corrupt and deceive souls. [Cf: 12MR288.01] p. 32, Para. 2, [1880MS].

A harsh manner, a repulsive spirit, a cold, unsympathizing, unlovely



bearing toward our children, is molding and fashioning the character, and this spirit is brought into the church to be acted over there and to sow discord and malice and strife. [Cf: 12MR288.02] p. 32, Para. 3, [1880MS].

The only safe course to pursue is to search the heart, try the motives by the Word of God, and test the spirit, and see what is the influence of words and actions. Conversion is needed. A transforming influence of the Spirit of God upon the character must be felt and demonstrated in the words and actions. There are very many who are copying the spirit of Sister Graham. This spirit is certainly not the Spirit of Christ. If her eyes could be turned inwardly and she could see how offensive is this spirit in the sight of God, she would make determined efforts to sit at the feet of Jesus and, like Mary, learn of the Master meekness and lowliness of mind. She would be a learner in the school of Christ rather than a teacher. We cannot with safety look away from our Saviour for one moment, for a dart of Satan will be hurled at our weakest points. In the exercise of a living faith in the merits of Christ alone are we safe. The helpless soul of the sinner must hang on Jesus. If he lets go his hold for one moment, he is in imminent peril of hurting his own soul and of imperiling the souls of others. [Cf: 12MR288.03] p. 32, Para. 4, [1880MS].

The commission of any known sin, the neglect of the duties of life at home or abroad, will destroy faith and disconnect the soul from God. Sin is a heinous and offensive thing. It is highly offensive to God. There is a sad history in the life of Peter, which should be a lesson to all. He had been warned by his Master of approaching danger, but, self-confident and presumptuous, he affirmed a constant fidelity and zeal superior to the other disciples and declared himself willing to follow his Master to prison and to death. The test came for Peter when the storm of opposition came upon the followers in the humiliation of their Master. Mournful words traced by the pen of inspiration, "They all forsook Him and fled." And Peter, the ardent, self-confident, zealous Peter, repeatedly denied his Lord. He afterwards bitterly repented, but this example should admonish all to beware of self-confidence and self-righteousness. Mark the lesson of Christ upon humility and of the tenderness and care which should be manifested for the erring and those who need sympathy and love. [Cf: 12MR289.01] p. 32, Para. 5, [1880MS].

(Matt. 8:1-14, quoted.) There are those who have not honored the cause of God but have the deformity of sin revealed in their lives and in their character; but even these must be borne with, remembering how Jesus bears with us and how wicked and sinful we have been and yet He bears with us still. [Cf: 12MR289.02] p. 33, Para. 1, [1880MS].

(Matt. 18:23-35, quoted.) Here we are to take home the lessons of Christ in regard to the Spirit which we should manifest toward each other. We should not be severe and exacting with the erring; it is all out of place. Christ has been merciful to us, forgiving our sins and transgressions. He paid an infinite price to redeem us from hopeless despair, and with the same tenderness, forbearance, and love, and with hearts filled with gratitude to God, we should exercise the same spirit. [Cf: 12MR290.01] p. 33, Para. 2, [1880MS].

When we need grace constantly and forgiveness daily, and mercy and

compassion every moment of our existence, how unbecoming and out of place for Christians to be so ready to criticize, censure, and condemn their brethren of like passions with themselves. The reproof is here given by our Redeemer for all such conduct. Much of this spirit is the result of self-esteem and of self-exaltation, striving for the supremacy lest others shall come in and fill a place higher than ourselves. But the lessons given on these points are marked, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Meekness and humility must be cultivated continually in order to preserve the true spirit of Christianity. [Cf: 12MR290.02] p. 33, Para. 3, [1880MS].

Here again is presented the lost sheep. The ninety and nine are left while search is made for the one, lost, perishing sheep. When the sheep was found, the shepherd elevated it to his shoulder and returned with rejoicing. He did not reprimand the straying sheep. He did not say, Let him go, if he will. But he goes forth mid frost and cold, storm and tempest, to save the one lost sheep; and patiently he continues his labor until the object of his search is found. [Cf: 12MR290.03] p. 33, Para. 4, [1880MS].

In this very manner we are to treat the erring and the wandering. We are to practice self-denial and self-sacrifice. Ease and comfort are not to be considered when a soul for whom Christ died is in peril. Said Christ, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." As joy was manifested over the recovery of the lost sheep, so will thankfulness and exceeding joy be manifested by the true servants of Christ when one soul is saved from death. [Cf: 12MR291.01] p. 33, Para. 5, [1880MS].

There has been a reckless disregard manifested for the souls of men and women in Ligonier. There has been a spirit of push and crowd and thrust out from the church. In this there has not been exercised the spirit of the true Shepherd who has an interest for the souls for whom Christ died. The spirit of the self-righteous Pharisees has been cherished by men and women who profess to believe the truth. They were working to be first in everything. They loved the uppermost rooms at feasts and the chief seats in synagogues, but shut up the kingdom of heaven against men, neither going in themselves nor permitting others to enter; and who, for a pretense made long prayers, but secretly devoured widows' houses; who paid tithe of mint and anise and cummin, but neglected the weightier matters of the law, judgment, mercy, and the love of God; who externally appeared to love the truth and to be very zealous for the cause of God, while the heart was left unsubdued, unsanctified, unhumbled, open to jealousy, hatred, and malice. [Cf: 12MR291.02] p. 33, Para. 6, [1880MS].

The Christian reformer should be first to reform himself, to obtain the spirit of the Master, willing, like Him, to suffer reproach and practice self-denial to consummate the great purpose which brought Him into the world. [Cf: 12MR291.03] p. 34, Para. 1, [1880MS].

Christ teaches all who profess His name to humble themselves and bear the cross, walking in His footsteps. Instead of sparing themselves and seeking their own glory, they should continually have a just appreciation of the value of one soul. The whole world sinks into

insignificance when compared with the value of one soul. [Cf: 12MR292.01] p. 34, Para. 2, [1880MS].

A spirit to rule and exercise authority, lording it over God's heritage, is a work which will do great harm and result in the loss of souls. [Cf: 12MR292.02] p. 34, Para. 3, [1880MS].

Those who really love Jesus will seek to labor in His spirit and strive to conform their own lives and characters to the great Pattern. In reforms, the Spirit of Christ must continually abide with the reformer. Men may be attracted and won into the ranks of Christ and reform; but they cannot be forced or driven by censure, reproach, or harsh measures. A course of Christian forbearance, of candor, and of consideration and courteousness toward all who do not see the truth as we do, will be a power for good. [Cf: 12MR292.03] p. 34, Para. 4, [1880MS].

Order must be preserved in every change. We must learn not to be too fast and require too much of men. It is impossible to exert a proper influence unless the heart of the believer is in connection with God. Souls that were precious in the sight of God have been oppressed, censured, abused, and severed from the church. The body of Christ is, as it were, bleeding from these terrible movements. The most thrilling appeals may be made from the pulpit; logic and eloquence may fail to move men to see the truth and accept it; but meekness and piety exhibited in the daily life, in the management and right training of families, have power which even disarms infidelity. [Cf: 12MR292.04] p. 34, Para. 5, [1880MS].

It is truth seen in the words, in the conduct; it is the word of God burning in the heart, shining upon the countenance, expressed from the lips; it is the humble prayer of the lowly and contrite, which moves the arm of Omnipotence. [Cf: 12MR292.05] p. 34, Para. 6, [1880MS].

Christ prayed to His Father just prior to His crucifixion: (John 17:17-26, quoted.) [Cf: 12MR293.01] p. 34, Para. 7, [1880MS].

We profess to be the repositories of God's law, and as a people professing [to have] greater light, and to live up to a higher standard than any other people upon earth, we should show greater perfection of character and a deeper devotion, exalting sacred and eternal things. A most solemn message has been entrusted to those who have received the light of truth, and our light should shine forth in clear beams to brighten the pathway of those who are in darkness, and thus daily glorify God in our lives. [Cf: 12MR293.02] p. 34, Para. 8, [1880MS].

Every member of the church has an individual responsibility as a member of the visible church, and a worker in the vineyard of the Lord, and should do his utmost to preserve harmony, union, and love in the church. Mark the prayer of Christ, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." [Cf: 12MR293.03] p. 35, Para. 1, [1880MS].

The evidence that the world cannot withstand and controvert, that God has sent Jesus into the world as its Redeemer, is in the oneness of the church. Their unity and harmony is the convincing argument. Satan is

therefore constantly at work to prevent this harmony and union, that in witnessing the bickerings, strifes, and dissension, unbelievers shall become disgusted with Christianity and fastened in unbelief and infidelity. God is dishonored by those who profess the truth while they are at variance with one another. [Cf: 12MR293.04] p. 35, Para. 2, [1880MS].

If our profession [to have] greater truths than other denominations does not lead to deeper consecration, and purer and holier lives, of what advantage is this truth to us? I would be better for us if we had never seen the light of truth, than to profess to accept it, and not be sanctified by it. [Cf: 12MR293.05] p. 35, Para. 3, [1880MS].

To determine how great a matter is involved in the conversion of a soul from error to truth, we must appreciate the value of immortality, we must sense the pains of the second death. We must comprehend the honors and glory awaiting the ransomed, and understand what it is to live in the presence of Him who died that He might elevate, ennoble, and give to the overcomer a royal diadem. [Cf: 12MR294.01] p. 35, Para. 4, [1880MS].

The worth of a soul cannot be fully estimated. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation. Not one will forget his self-denying labors, his persevering efforts, his patience, perseverance, and earnest heart yearning for these souls who might have been lost to Jesus Christ, had he neglected his duty or became weary in well doing. [Cf: 12MR294.02] p. 35, Para. 5, [1880MS].

Now these white-robed ones are gathered within the fold of the great Shepherd. The faithful instrument and souls saved by his labors are greeted by the Lamb which is seated in the midst of the throne, and led to the tree of life and to the fountain of living waters. With what joy does he behold these redeemed ones, who are made sharers of the Redeemer's throne! How much more precious is heaven to those who have been faithful in the work of saving others. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." [Cf: 12MR294.03] p. 35, Para. 6, [1880MS].

I have written these lines with feelings of deep concern for my brethren and sisters. I would plead with you as one who is deeply interested in your salvation to heed the words of reproof and warning here given. Do not delay to seek the Lord, each making a personal application to his own case of the lessons Jesus would have him learn. If each one now seeks the Lord; [if] each one now humbles himself before God, He will accept you. Make diligent, earnest work to set your hearts in order. The consecration must be complete; you must be willing to do and to suffer cheerfully for Christ's sake. Hide yourself in Jesus. Jesus loves you; He can be honored by you if you will abide in Him. [Cf: 12MR294.04] p. 35, Para. 7, [1880MS].

Cultivate kindness, gentleness, and love in your heart and in the hearts of your families, at home and in the church of God. The channels of thought, desire, and action must be refined, purified, and ennobled. Rich blessings are in store for the church if they will come into a position to receive them. Look to Jesus constantly, not at the faults

of your brethren. Purify the soul temple that has become defiled. Heaven is rich in blessings. Our heavenly Father is more willing to give the Holy Spirit to them that ask Him, than parents to give good gifts to their children. [Cf: 12MR295.01] p. 36, Para. 1, [1880MS].

Ask in faith, earnestly in humility; ask in faith, steady, constant faith, and He will answer. Remember, "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." [Cf: 12MR295.02] p. 36, Para. 2, [1880MS].

Let no man or woman, whether his name be on the church book or not, presume to cherish the idea that he is a child of God, an heir of heaven, whatever his profession may be or experience he may have, unless these evidences are in his heart and developed in his character. [Cf: 12MR295.03] p. 36, Para. 3, [1880MS].

These clusters of Christian graces will grow upon the Christian tree. "By their fruits ye shall know them."--Ms. 1, 1880. (Written at Battle Creek, Michigan, February 18, 1880.) [Cf: 12MR295.04] p. 36, Para. 4, [1880MS].

(Written June 23, 1880, on the S. S. Oregon, en route from Portland to San Francisco, to "Dear Husband.") [Cf: 16MR149.01] p. 36, Para. 5, [1880MS].

We left Salem Monday, June 21, and I remained over a Sabbath and first day, longer than was anticipated. The Methodist minister's wife was determined I should speak in the Methodist church, and the officials sent me an invitation. After Elder Haskell left I spoke three times. The people came out well in the tent and the attention was excellent, although the evenings were very cool. [Cf: 16MR149.02] p. 36, Para. 6, [1880MS].

Sabbath I sought to have our Sabbathkeepers by themselves, and then bore to them testimonies given me of God for individual cases. This was an important meeting, and many confessions were made. Sunday evening the Methodist church, a grand building, was well filled. I spoke to about 700 people who listened with deep interest. The Methodist minister thanked me for the discourse. The Methodist minister's wife and all seemed much pleased. [Cf: 16MR149.03] p. 36, Para. 7, [1880MS].

We took the steamer Monday night. Elder Van Horn got off five dollars from each of our fares, which made our expenses both thirty dollars. The boat lay at Portland wharf during the night, and at 3:00 a.m. we were in motion; but after six hour's ride we stopped at Astoria, at the salmon cannery establishment, and here we remained from 9:00 a.m. until this morning. We shall cross the bar 20 miles from here at 12:00, and then our peace and quiet will be very much shaken up. We are here because the boat is loading on 22,000 boxes of canned salmon. Twenty men worked steadily all day yesterday and away into the night putting these boxes on board. The weather is quite mild; no wind now, and the prospect is for having a favorable time. I hope so, for I have no strength to resist seasickness. [Cf: 16MR149.04] p. 36, Para. 8, [1880MS].

Elder Macclafflaty, of Oakland, introduced himself to me yesterday, and we had quite a chat. I am fully satisfied it was my duty to come to Oregon and to visit Washington Territory, but it has been a severe and trying time for me. If I ever worked earnestly, it has been on this journey. In Salem there is an earnest interest aroused. Some have taken their stand with us, and others are upon the point of deciding. [Cf: 16MR150.01] p. 37, Para. 1, [1880MS].

Elder Van Horn accompanied us to Portland. He returned yesterday to continue his labors. He is to visit. We urged him to this before he left, and he will keep it up now. We think personal effort will do more in such a place as Salem than pulpit effort. I think I never felt a greater burden than in Salem, or had a more solemn testimony to bear to the people. At every meeting when it was given out that I would speak, the tent seats were well filled. But evenings are so cold that it is almost dangerous to attend evening meetings in a tent. [Cf: 16MR150.02] p. 37, Para. 2, [1880MS].

How we shall find things when we arrive at Oakland, we cannot say. May the Lord make my duty plain. I believe He will, for I have not had a will of my own but I have inquired most earnestly to know the will of God, and then without murmuring have followed in the path of duty, often contrary to my wishes and inclination. Light will shine. I shall see my way clearly. I shall know the will of God. [Cf: 16MR150.03] p. 37, Para. 3, [1880MS].

One of the Methodist ministers said to Brother Levitt that he regretted Mrs. White was not a staunch Methodist, for they would make her a bishop at once; she could do justice to the office. I have spoken in Walla Walla three times, at Milton ten, at Beaverton one, at Portland three, at Salem camp meeting and after, twelve times at length, beside many times from 15 to 20 minutes. Sunday night we had a full house, and although I was weary the Lord strengthened me to bear a faithful testimony to the people. [Cf: 16MR150.04] p. 37, Para. 4, [1880MS].

I have been feeling very exhausted. There is an inability to think; weakness generally. I may rally after a few days' rest, but I cannot tell. I sometimes fear to cross the plains and go from a cool climate to a hot one, but what can I do? This is my study. If you were here we would go out on some excursion and camp out away from everything that would bring care. But I cannot feel like doing this at all, not for a moment, even with families, for I feel such a sadness at the thought. It would do me no good. [Cf: 16MR151.01] p. 37, Para. 5, [1880MS].

I may be directed east to the camp meetings, but if I do not see plain duty I shall not go. I will do as you have suggested: remain in California until you come. But if the Lord sends me east, He will sustain me. [Cf: 16MR151.02] p. 37, Para. 6, [1880MS].

I am feeling at times great weariness. I have carried heavy burdens. I have had to bear very plain testimonies to others. I have written many private testimonies to different ones, then to keep my writings up has been no little tax to me. Were you here now I would feel it duty to take some recreation--go to Yosemite and camp out, or go to some retired place and write and rest. Time seems very short to me, and I do not want to shirk responsibilities one whit. If I know what duty is, I

will do it.--Letter 33a, 1880. [Cf: 16MR151.03] p. 37, Para. 7, [1880MS].

(Written June 14, 1880, in Salem, Oregon, to "Dear Children, Edson and Emma.") [Cf: 16MR210.01] p. 38, Para. 1, [1880MS].

Our meeting is nearly ended. We have labored hard and we rejoice that some good has been done, but there needs much more to be done than has been [done] in order to bring the people, who have been so neglected, up in working order. [Cf: 16MR210.02] p. 38, Para. 2, [1880MS].

June 16. I was obliged to leave this letter to take the stand. Tuesday was the last day of the meeting, and it was desired I should speak in the evening for the last time. I was unable to sit up yesterday, for with much writing, reining myself up to meet different ones who put in requests for license, speaking in public, and showing the unfitness of different ones to attempt to teach others the truth, it was too much for my strength. I could not attend meetings or remain upon the ground. I stayed all alone in the good home of Sister Donaldson. Last night, weak and trembling, I took the stand, but oh, what a solemn sense of the condition of the people and their unprepared state for the judgment (Revelation 7, commencing with verse nine, to the close of the chapter)! (I here brought in genuine sanctification and the spurious article which is so common.) [Cf: 16MR210.03] p. 38, Para. 3, [1880MS].

I had a sweet, solemn power upon me. The tent was full, and I never realized a more solemn power pervading the entire congregation. Felt sensibly the Spirit of the Lord resting upon me, and I knew it rested upon the people. [Cf: 16MR210.04] p. 38, Para. 4, [1880MS].

I had spoken once upon the sin of intemperance, and the Methodists sent in a request for me to speak upon that subject in their church. I could not comply with the request because we should leave so soon as this morning. [Cf: 16MR211.01] p. 38, Para. 5, [1880MS].

Elder Haskell has gone that he might have chance to purchase tickets. We were to follow on the noon train. But now there comes in an appeal from outsiders, prominent men, for us to remain over another week. I am disappointed not to go, but there is much work left in an unsettled condition, and my daughter Mary and I consent to stay. We have had no opportunity to consult with Elder Haskell, for he is on his way to Portland and will go at once to Oakland. But this will make no difference; if it seems duty to stay we shall do so, and I hardly dare go now. Our meetings have created great interest. The prejudice is removed, and now we can do something, we think, for our people, who have been sadly neglected, as well as for outsiders. [Cf: 16MR211.02] p. 38, Para. 6, [1880MS].

It is impossible for me to describe the burden which I have borne upon my soul in Oregon and Washington territory. I have spoken already about twenty-six times on this coast, and have written a great number of pages. I have labored most earnestly for individuals, and prayed with them and for them. I can say I am convinced it was my duty to visit this coast at this time. The Lord gave me a testimony that the people needed. . . . [Cf: 16MR211.03] p. 38, Para. 7, [1880MS].

I am astonished that the close, plain testimonies borne to our people by me seem to be the testimonies the outsiders feel the most deeply under, and want more of the same. I cannot write much more. I am so very tired and nervous. I received a letter from Sister Bohler stating [that] the little town of Savoy was visited with storm, destroying the town almost completely. From six to twelve were killed and about forty wounded. They said it was the most heartsickening sight ever witnessed.--Letter 32a, 1880. [Cf: 16MR211.04] p. 39, Para. 1, [1880MS].

(Written February 26, 1880, on the train en route to California, to her twin sister, Elizabeth Bangs.) After I left you Monday, I was very sick. Tuesday [I was] nervous and suffering with headache, unable to sit up. Tuesday night we arrived at Council Bluffs. There we stopped off to visit Sister Milnor. After walking about half a mile, found her not at home. I had not tasted food through the day and was still suffering with nervous headache. [Cf: 20MR291.01] p. 39, Para. 2, [1880MS].

We walked back to a hotel--the nearest one we could find. It was not very promising. We were shown to our rooms--two very small rooms above the kitchen. In the rooms were only small windows, one in each room. The scent of the cooking had full access to these rooms, with no current of air to take away the nauseating smell of ham, pork, onions, cabbage, and all kinds of scents. If I had not heretofore been most thoroughly disgusted with pork, I should have been now. I could scarcely refrain from vomiting. I became sick and faint, but my good daughter Mary opened the window as far as possible and moved our bed so that the head of it was close by the window, the bed being quite nice. We slept well and felt refreshed in the morning, notwithstanding unpleasant odors. [Cf: 20MR291.02] p. 39, Para. 3, [1880MS].

We took the transfer car to Omaha. We enjoyed our breakfast very much. There came into the depot a woman about forty years old, followed by a large flock of children. One boy about ten years old went out on the platform. This mother went after him and came dragging him in, he resisting at every step. She pushed him with violence into the seat, bringing his head with considerable force against the back of the seat, really hurting the lad. Then came screech after screech, equaled only by the screaming engine. This mother threatened him, but to no purpose. He was in for a regular war cry. When he became tired out, then he lowered his voice to the monotonous long-drawn-out drawling cry just for the purpose of being persevering and revengeful. Here the mother, I judge, was as much to blame as her boy. The boy was stubborn; she was passionate. [Cf: 20MR291.03] p. 39, Para. 4, [1880MS].

I conversed some with the mother. She stated the boy [had] refused to come in and threw himself full length on the platform. She then took him by force and brought him in. Said she, "Oh, if I only had him alone in some place, I would pound him well for his behavior," I said, "That would not change his inward feelings. Violence would only raise his combativeness and make him still worse. I think the more calm the mother can keep at such times, however provoking be the conduct of her children, she maintains her dignity and influence as a mother." She assented that it might be so. [Cf: 20MR291.04] p. 39, Para. 5, [1880MS].



I inquired, "How many children have you?" She answered, "Eleven," pointing to two bright-looking little girls. "These are my youngest-- one is six, the other four. My eldest are nearly-grown-up boys." She stated they were as a family on their way to locate in Nebraska, where there was plenty of land to keep the boys at work. Not a bad idea to give these active, sharp, high-toned boys employment; nothing so good as plenty to do in open air, to keep children from being ruined with the temptations and allurements to evil in this life. [Cf: 20MR292.01] p. 40, Para. 1, [1880MS].

It was plain to be seen the mother was fretful, impatient, harsh, and severe. What wonder, then, that the children should be unsubmitive and insubordinate. These children, eleven in number, and the husband, showed they felt the mother's power that permitted no liberty of will. She would jerk one, fret at another, twitch about another, and answer her husband's questions with a firm vim. [Cf: 20MR292.02] p. 40, Para. 2, [1880MS].

This mother's mode of government set my mind on a study. She forced them to self-assertion in various improper ways, showing the mother's management was a sorry failure. There were eleven bright, active children. If the mother had the machinery oiled with patience and self-command, as every mother should have, if she had possessed the right spirit, she would not have aroused the combative spirit of her ten-year-old boy. All this mother seemed to know of government was that of brute force. She was threatening, intimidating. Her youngest children seemed to have a fear to stir; others looked hard and defiant. Some looked ashamed and distressed. I longed to preach a sermon to that mother. [Cf: 20MR292.03] p. 40, Para. 3, [1880MS].

I thought if that mother knew her responsibility as a mother, she would not pursue the course she had done in that depot. Her burdens must necessarily be heavy, but how much more weighty was she making them for herself by her own lack of self-control. Every harsh word, every passionate blow, would react upon her again. If she were calm and patient and kind in her discipline, the power of her example would be for good [and] would be seen in her children's deportment. How much that mother needed the help of Jesus to mold the minds and fashion the characters of her children. How many souls such mothers will gain to the fold of Christ is a question. I really do not believe they will gather one soul to Jesus. They train, they rule, they ruin. But enough of this. [Cf: 20MR292.05] p. 40, Para. 4, [1880MS].

We purchased our sleeping car tickets [for] sixteen dollars to Ogden. We should be two days and a half and two nights in reaching there. We obtained two lower berths and were told if we had applied the day before, we could not have been accommodated, but the travel was light from Omaha that day, which was much in our favor. [Cf: 20MR293.01] p. 40, Para. 5, [1880MS].

On leaving Omaha we found ourselves and numerous baskets and satchels well disposed of in an elegant palace sleeper [with] only seventeen passengers in our car, no babies to cry, no invalids to exclaim, "Please close the ventilators. Will you shut down that window." We were at perfect liberty to open and close windows for our convenience. [Cf: 20MR293.02] p. 40, Para. 6, [1880MS].

There was nothing especial to engage our attention Wednesday night but the prairie fires. These looked grand and awful. In the distance while the train is slowly moving onward, we see the long belts of lurid flame stretching for miles across the prairie. As the wind rises, the flames rise higher and become more brilliant, brightening the desolate plains with their awful brightness. We see, farther on, hay stacks and settlers' homes guarded with deep furrows broken by the plow to protect their little homes. We saw dark objects in the distance guarding their homes from the fire fiend by throwing up embankments. [Cf: 20MR293.03] p. 41, Para. 1, [1880MS].

Thursday morning we arose from our berths refreshed with sleep. At eight o'clock we took a portion of the pressed chicken furnished us by the matron of the sanitarium, put the same in a two-quart pail, and placed it on the stove, and thus we had good hot chicken broth. The morning was very cold and this hot dish was very palatable. I limited myself to only one meal each day during the entire journey. When the cars stopped at stations any length of time, we improved the opportunity by taking a brisk walk. Generally in approaching Cheyenne and Sherman I have difficulty of breathing. Thursday noon we were at Cheyenne and it was snowing and cold. Could not walk much that day. "All aboard" was sounded about half past three, and again we were moving onward. [Cf: 20MR293.04] p. 41, Para. 2, [1880MS].

In nearing Cheyenne we were interested by the view of the Rocky Mountains. Dark clouds obstructed our view. As we neared Laramie we were having a hail storm. Occasionally the sunlight would break through the clouds, striking full upon the mountaintops, but night drew on and we were all huddled together while preparations were being made for us to occupy our berths. This night the wind blew the coal gas into the windows, nearly suffocating me. I was afraid to sleep. This night was the only disagreeable one upon the route. In the morning after we had taken our breakfast from our well-filled dinner baskets, we felt much refreshed. I wrote several pages back to Battle Creek. Here we began to come to scenery worth our attention. [Cf: 20MR293.05] p. 41, Para. 3, [1880MS].

The cars move slowly and smoothly along, giving the passengers a fair chance to view the scenery. An additional engine is added to help draw the train up the summit of Sherman. We reached Sherman about six o'clock and had no inconvenience in breathing. The elevation between Cheyenne [and Sherman] is 2,001 feet, the distance nearly 33 miles. The ascending grade averages from Cheyenne 67 feet per mile. The two engines puff and blow as if requiring a powerful effort to breathe. At length the summit is reached and the descent begins two miles west of Sherman. We cross Dale Creek bridge. It looks frail, as if incapable of sustaining the ponderous train, but it is built of iron and very substantial. A beautiful, narrow, silvery stream is winding its way in the depths below. The bridge is 650 feet long, 130 feet high, and is considered a wonderful affair in this route. [Cf: 20MR294.01] p. 41, Para. 4, [1880MS].

We look in the valley below and the settlements look like pigeon houses. We pass rapidly down the grade through the snow sheds and granite cuts. We have now, as we pass on, a full view of the Diamond Peaks of the Medicine Row Range. They are, with their sharp-pointed summits, pointing heavenward, while their sides and the rugged hills

around them are covered with timber. When the atmosphere is clear, the Snowy Range can be distinctly seen clothed in the robes of perpetual snow. A chilliness creeps over you as you look upon them, so cold, so cheerless, and yet there is an indescribable grandeur about these everlasting mountains and perpetual snows. [Cf: 20MR294.02] p. 41, Para. 5, [1880MS].

But night draws her sable curtains around us, and we are preparing to occupy our berths for the night. The wind was blowing strong against us, sending the smoke of our heating stove into every opening and crevice in the car. I slept, but awoke with a suffocating scream. I found myself laboring hard for breath, and the coal gas was so stifling I could not sleep for hours, dared not sleep. This was the most disagreeable night that I had on the journey. In the morning felt better than I expected. We again prepared our breakfast, making a nice hot broth. Our two tables were prepared, one in each seat, and we ate our nice breakfast with thankful hearts. The porter, well filled with silver donations, was very accommodating, bringing lunch baskets, making room, and depositing our baggage with all pleasantness. [Cf: 20MR294.03] p. 42, Para. 1, [1880MS].

We are known on the train. One says, "I heard Mrs. White speak at such a meeting." The book agent, a fine young man from Colorado, says he heard Mrs. White speak in the large, mammoth tent in Boulder City. He was a resident of Denver. We have agreeable chats with one and another. As we move on slowly over the great American desert, with no objects in sight except sagebrush and distant mountain peaks, we seem more like a ship at sea. [Cf: 20MR294.04] p. 42, Para. 2, [1880MS].

The massive train, headed by our faithful steam horse moving along so grandly, seems like a thing of life. You look occasionally back from the rear of the cars upon the straight track, hundreds of miles with scarcely a curve, while wilderness and desolation meet you whichever way you may look. [Cf: 20MR295.01] p. 42, Para. 3, [1880MS].

Passing Cheyenne, we soon entered snow sheds, constantly varying from light to darkness and from darkness to light--the only change for miles. I had been growing stronger as I neared Colorado. We telegraphed to Ogden soon after leaving Omaha, for seats in the car for California, and our seats were assigned us just as we were located in the car we leave. Therefore, it is always best to secure good seats when you take the palace car from Omaha, for that secures you good seats all the trip. Now the tickets have to be purchased at the ticket office before the baggage can be taken into the car. We are all settled some time before [the] sun has passed out of sight beyond the mountains. [Cf: 20MR295.02] p. 42, Para. 4, [1880MS].

We have additional passengers. There is a tall, straight, gentleman eyeing us critically. He has his wife and child with him. His own hair is as dark as the raven's wing, but his wife's hair is as white as I ever saw human hair, curled in ringlets. It gave her a singular appearance, not what I should call desirable. She was rather a delicate looking woman. [Cf: 20MR295.03] p. 42, Para. 5, [1880MS].

This man was the wonderful worker in the temperance cause, Mckenzie. He has established an institution to treat inebriates in Boston and is now visiting California for the same object. He made himself known to

us. As he saw us all engaged in writing, he had, I suppose, some curiosity to know who we were and what we were doing. He composed some verses upon that evening sunset as he was seated by my side. I will copy it for you. This great temperance man was the most inveterate tobacco user we ever saw. Oh, what ideas of temperance! [Cf: 20MR295.04] p. 42, Para. 6, [1880MS].

We prepare for rest and sleep, only one more night to pass. Scenery viewed on Friday while approaching Ogden. At Green River is the place where specimens of fossils, petrifications, and general natural curiosities are seen. These petrified shells and wood may be purchased for a trifle. There is a high, projecting rock, in appearance like a tower, and twin rocks of gigantic proportions. The appearance of these rocks is as if some great temples once stood here and their massive pillars were left standing as witness of their former greatness. [Cf: 20MR295.05] p. 43, Para. 1, [1880MS].

There is a rock called Giant's Club, and in proportions it is a giant. It rises almost perpendicularly and it is impossible to climb up its steep sides. This is one of nature's curiosities. I was told that its composition bears evidence of its once being located at the bottom of a lake. This rock has regular strata, all horizontal, containing fossils of plants and fish and curiously-shaped specimens of sea animals. The plants appear like our fruit and forest trees. There are ferns and palms. The fishes seem to be of species now extinct. [Cf: 20MR296.01] p. 43, Para. 2, [1880MS].

A large flat stone was shown us with distinct specimens of fish and curious leaves. The proprietor told us [that] on a previous trip he brought these two large rocks on horseback eight miles. The rock did not look so far, but he said that was the distance to get access to it. There were on these spots of slabs of rock, feathers of birds and other curiosities plainly seen. We look with curious interest upon rocks composed of sandstone in perfectly horizontal strata containing most interesting remains. These bluff rocks assume most curious and fantastic forms, as if chiseled out by the hand of art. [Cf: 20MR296.02] p. 43, Para. 3, [1880MS].

There are in appearance lofty domes and pinnacles and fluted columns. These rocks resemble some cathedral of ancient date, standing in desolation. The imagination here has a fruitful field in which to range. In the vicinity of these rocks are moss agate patches. To stand at a distance from these rocks, wonderfully shaped, you may imagine some ruined city, bare, desolate, but bearing their silent history to what once was. [Cf: 20MR296.03] p. 43, Para. 4, [1880MS].

We pass on quite rapidly to the Devil's Gate, a canyon where the sweet water has worn through the granite ridge. The walls are about 300 feet high. The water runs slowly, pleasantly moving over the rocks. We pass on while the mountaintops rise perpendicular towards heaven, covered with perpetual snows, while other mountaintops, apparently horizontal, are seen. Here in passing we get some view of the beauty and grandeur of the scenery in groups of mountains clothed with pines. [Cf: 20MR296.04] p. 43, Para. 5, [1880MS].

In Echo Canyon are rocks curiously representing works of art, [for example] the Sentinel Rock. The average height of all the rocks of Echo

Canyon, is from 600 to 800 feet. The scenery here is grand and beautiful. We see holes or caves worn by storm and wind, where the eagles build their nests. This is called Eagle Nest Rock. Here the king of birds finds a safe habitation to rear its young. The ruthless hand of man cannot disturb them. [Cf: 20MR296.05] p. 43, Para. 6, [1880MS].

We come to the Thousand Mile Tree. Here hangs the sign giving us the distance from Omaha. Here we pass the wonderful rocks called the Devil's Slide. It is composed of two parallel walls of granite standing upon their edges. Between these two walls are about 14 feet. They form a wall about 800 feet running up the mountain. This looks as if formed by art and placed in position, the rocks are so regularly laid. This is a wonderful sight, but we reach Ogden and night draws on. [Cf: 20MR296.06] p. 44, Para. 1, [1880MS].

Sabbath. All is quiet. We read our Bibles and write. Close by us sits the notable Stokes, who murdered Fisk. [Cf: 20MR297.01] p. 44, Para. 2, [1880MS].

Our last night on the cars was spent in sleeping some and in viewing the scenery. The moon was shining clear and bright. Mary was resting upon her elbow looking out the window much of the night. We passed Cape Horn in the light of the moon. The wintry scene in the Sierra Nevadas, viewed by the light of the moon, is grand. We look 2,000 feet below. The soft light of the moon shines upon the mountain heights, revealing the grand pines and lighting up the canyons. No pen or language can describe the grandeur of this scene. We prefer to enjoy this grand sight rather than to sleep. [Cf: 20MR297.02] p. 44, Para. 3, [1880MS].

In the morning, the last morning upon the cars, we rejoice that we have nearly completed our week's trip, protected by a kind Providence and receiving neither accident or harm, and hardly weariness. We are nearly to our journey's end. [Cf: 20MR297.03] p. 44, Para. 4, [1880MS].

We learn we arrive in Oakland at eleven o'clock. As we near Sacramento we see the green grass, [and] the fruit trees loaded with fragrant blossoms. We ride out of the winter of [the] Sierra Nevadas into summer. We find our friends waiting for us at the depot. We came an entirely new route from Sacramento, which brought us in earlier. We met Edson and Emma with joy, also Lucinda and other friends. [Cf: 20MR297.04] p. 44, Para. 5, [1880MS].

We find in market new potatoes. The very day I arrived we rode out and gathered nice new turnip greens. We are beginning to get used to Oakland a little now. But it has been raining last night and this forenoon. [Cf: 20MR297.05] p. 44, Para. 6, [1880MS].

Lizzie, I meant to have copied this off but have not time. Please put in Clara's hands, and tell her to copy it for you and arrange it in order. It is a beautiful morning. Wish it may be as pleasant with you. [Cf: 20MR297.06] p. 44, Para. 7, [1880MS].

Much love to my dear sister Lizzie, [Cf: 20MR297.07] p. 44, Para. 8, [1880MS].

From her twin sister, Ellen G. White. [Cf: 20MR297.08] p. 44, Para.

9, [1880MS].

Will you inquire of Mrs. Dr. Larkins if she is free to engage in the Crystal Springs Sanitarium? If she should, make arrangements for her to do so. This institution is located in St. Helena. She may have seen it. It has almost every advantage healthwise, but needs physicians who understand their business. I go to St. Helena next week and then will write again. What wages will she require? Tell her to address me at Oakland, California, Pacific Press. [Cf: 20MR297.09] p. 44, Para. 10, [1880MS].

I hope you are doing well. I would be so glad to see you. May the Lord lead you to put your entire trust in Him. He loves you and will delight to bless you if you will come to Him for light and strength. Do, my sister, identify yourself with the people of the Lord. Stand in the ranks and under the banner of Jesus Christ. [Cf: 20MR298.01] p. 45, Para. 1, [1880MS].

Good-bye. This must go to the office.--Letter 6a, 1880. [Cf: 20MR298.02] p. 45, Para. 2, [1880MS].

(Written February 26, 1880, on the train en route to California, to her twin sister, Elizabeth Bangs, as edited by Ellen White for publication.) After I left you Monday, I was very sick. Tuesday was nervous and suffering with headache, unable to sit up. Tuesday night we arrived at Council Bluffs, where we stopped to visit Sister Milnor. After walking about half a mile, found her not at home. I had not tasted food through the day and was still suffering with nervous headache. [Cf: 20MR299.01] p. 45, Para. 3, [1880MS].

We walked back to a hotel, the nearest one we could find. It was not very promising. We were shown to our rooms, two very small rooms above the kitchen, where the scent of the kitchen cookery had full access, without a current of air to purify it from disgusting smells. There was no current of air to purify it from disgusting, poisonous effluvia. There was but one little window in each room. If I had not heretofore been thoroughly disgusted with pork, I should have been now, for with the nauseating smell of pork, ham, cabbage, and all kinds of scents confined in the room, I could scarcely breathe. I became sick and faint, but my good Mary opened the window as far as possible after piling our baggage and the chairs on the bed, and by close management moved our bed so that the head of it came close by the window. The bed being quite comfortable, we slept well and felt refreshed in the morning, notwithstanding unpleasant odors in bedroom and bedding. [Cf: 20MR299.02] p. 45, Para. 4, [1880MS].

We took the transfer car next morning to Omaha. We enjoyed our breakfast very much from our well-provided lunch basket. [Cf: 20MR299.03] p. 45, Para. 5, [1880MS].

We waited here several hours and had some opportunity to see character in its different angles all the way from four years up to 24. There came into the depot a woman about forty years old, followed by a flock of children. One boy about ten years old was hard to keep still, [and] went out on the platform. His mother went after him, reproving, scolding, and dragging him in, he resisting at every step. She pushed him into the seat beside her with violence, bringing his head with

considerable force against the seat, really hurting the lad. Then came screech after screech, equaled only by the engine's blast. [Cf: 20MR299.04] p. 45, Para. 6, [1880MS].

The mother threatened him, but to no purpose. He was in for a regular time as his explosive, maddened cries filled the rooms, calling the attention of gentlemen and ladies, while the mother threatened in no gentle language. She might as well have talked to a stone. She was desperate. I urged our daughter, M. K. White, to induce him to stop if she had to hire him, but it was no use. He had grit and perseverance. When he became too tired to screech longer, then he lowered his voice to a monotonous long-drawn-out wail just for the purpose of persevering and being revengeful. Here the mother's countenance was a study. She looked vexed, but I [contend], she was as much at fault as her boy. The boy was restless and wilful and stubborn; she was passionate. [Cf: 20MR299.05] p. 45, Para. 7, [1880MS].

I conversed some with the mother. She stated that the boy refused to come in and threw himself full length upon the platform to provoke her. She then took him by force and dragged him in and said, "Oh, if I only had him alone in some place, I would pound him well for this behavior." I said, "That would not change his inward feelings. Violence would only raise his combativeness and make him still worse." I told her the more calm a mother can keep at such times, however provoking the conduct of her children, the better she maintains her influence and dignity as a mother and the more easily will they be controlled. She assented that it might be so. [Cf: 20MR300.01] p. 46, Para. 1, [1880MS].

I inquired how many children she had. She replied, "Eleven." Then pointing to two pretty, bright-looking little girls, said, "These are my youngest--one is six and the other four. My eldest are grown-up boys." She said that they as a family were on their way from Iowa City to Nebraska, where there is plenty of land and work for their children. They intended to locate there. Not a bad idea to give these high-toned, sharp, active boys employment; there is nothing so beneficial as plenty to do to keep children from being ruined with the temptations and allurements of evil. [Cf: 20MR300.02] p. 46, Para. 2, [1880MS].

It was plain to be seen that the mother was fretful, impatient, harsh, and severe. The scold was expressed in her countenance. What wonder then that the children should be unsubmitive and insubordinate. These children and the husband showed they felt the mother's power that permitted no liberty of will. She would jerk one, fret at another, twitch about another. [Cf: 20MR300.03] p. 46, Para. 3, [1880MS].

This mother's mode of management set my mind on a study. She forced them to self-assertion in various improper ways, thus showing that her management was a sorry failure. If she had oiled the machinery with patience and self command, as every mother should, if she had possessed the right spirit, she would not have aroused the combative spirit of her children. All this mother seemed to know of government was that of brute force. She was threatening and intimidating and reproving and scolding. Her youngest children seemed to have a fear of stirring, others looked hard and defiant, while others looked ashamed and distressed at the exhibition they were making. [Cf: 20MR300.04] p. 46, Para. 4, [1880MS].

I longed to have some conversation with that mother. I wanted to tell her [that] if she realized her responsibility she would not have pursued the course which she did in that depot. Her burdens were necessarily heavy, but how much more weighty she was making them by her lack of self-control. Every harsh word, every passionate blow, would be reflected back upon her. If she was kind and patient and calm in her discipline, the power of her example for good would be seen in the deportment of her children. How much she needed the Christian graces, the help of Jesus, to mold the minds and fashion the characters of her children. Such mothers will gain no souls to the fold of Christ. They train, they rule, they ruin, but do not bless and save. [Cf: 20MR301.01] p. 46, Para. 5, [1880MS].

We purchased our sleeping car tickets to Ogden, which cost sixteen dollars. We should be two days and a half and two nights in reaching there. We obtained two lower berths but we were told that had we applied the day before, we could not have been accommodated, but the travel was light from Omaha that day, which was much in our favor. [Cf: 20MR301.02] p. 46, Para. 6, [1880MS].

We found ourselves and numerous baskets and satchels well disposed of in an elegant palace sleeping car. Only seventeen passengers in our car, no babies, no invalids, no one to cry, "Please close the ventilators. Will you shut down that window." We were at perfect liberty to open and close windows for our convenience. [Cf: 20MR301.03] p. 47, Para. 1, [1880MS].

There was nothing in the scenery to especially engage our attention until Wednesday night but the prairie fires. These looked grand and awful. In the distance, while the train moved slowly onward, we saw the long belts of lurid flame stretching miles across the prairies as a wall of fire. As the wind rises, the flames leap higher and become more grand, brightening the desolate plains with their awful light. We see, farther on, hay stacks and settlers' homes guarded with deep furrows broken by the plow to protect them from the fire. We saw dark objects in the distance guarding their homes from the fire fiend. [Cf: 20MR301.04] p. 47, Para. 2, [1880MS].

Thursday morning we arose from our berths refreshed with sleep. At eight o'clock we took a portion of the food liberally furnished us by our friends and the sanitarium, and enjoyed our breakfast. I limited myself to but one meal per day during the entire journey. When the train stopped for any length of time at stations, we improved the opportunity by taking a brisk walk. Generally in approaching Cheyenne and Sherman I have difficulty in breathing, but did not realize any inconvenience this time. We reached Cheyenne Thursday noon, but as it was snowing and cold we did not walk much that day. [Cf: 20MR301.05] p. 47, Para. 3, [1880MS].

In nearing Cheyenne we were interested by a view of the Rocky Mountains. Soon dark clouds obstructed our view, and as we neared Laramie we had a hail storm. Occasionally the sunlight would break through clouds, striking full upon the mountaintops. At half past three, "All aboard" was sounded, and again we were moving onward. [Cf: 20MR302.01] p. 47, Para. 4, [1880MS].

The train moved slowly and smoothly, giving the passengers a good



chance to view the scenery. An additional engine is added to help draw the train up the summit of Sherman. We reached Sherman about six o'clock and had no inconvenience in breathing. The elevation between Cheyenne and Sherman is 2,001 feet, the distance nearly 33 miles. The two great engines puff and blow as though they had difficulty in breathing. At length the summit is reached and the descent begins. [Cf: 20MR302.02] p. 47, Para. 5, [1880MS].

Two miles west of Sherman we cross Dale Creek bridge, one of the most wonderful sights on the route. It looks frail and incapable of sustaining the weight of so ponderous a train, but it is built of iron and is really very substantial. It is 650 feet long, 130 feet high. A beautiful, silvery stream is winding its way in the depths below. And as we look down upon the dwellings they seem like mere pigeon houses in the distance. [Cf: 20MR302.03] p. 47, Para. 6, [1880MS].

As we pass rapidly down the grade through the snow sheds and granite cuts into the great Laramie plains, we get a full view of the Diamond Peaks of the Medicine Bow Range. Their sharp-pointed summits reach heavenward, while their sides and the rugged hills around them are covered with timber. When the atmosphere is clear, the Snowy Range can be distinctly seen clothed in robes of perpetual snow. A chilliness creeps over you as you look upon them so cold, so cheerless, yet there is an indescribable grandeur about them. [Cf: 20MR302.04] p. 47, Para. 7, [1880MS].

But night draws her sable curtains around us, and we are preparing to occupy our berths for the night. The wind was blowing strong against us, sending the smoke of our heating stove into every crevice and opening in the car. I slept, but awoke with a suffocating scream. I found myself laboring hard for breath, and the coal gas was so stifling I could not sleep for hours. This was the most disagreeable night that I had on the journey. In the morning felt better than I had expected to feel. We again made a nice hot broth of our pressed chicken. Our two tables were prepared, one in each seat, and we ate our nice breakfast with thankful hearts. The porter, well filled [with silver donations], was very accommodating, bringing lunch baskets, making room, and depositing our baggage with all pleasantness. [Cf: 20MR302.05] p. 48, Para. 1, [1880MS].

We are known on the train. One says, "I heard you speak at such a meeting." The book agent, a fine young man from Colorado, heard me speak in the mammoth tent in Boulder City. He was a resident of Denver. We have agreeable chats with one and another. [Cf: 20MR303.01] p. 48, Para. 2, [1880MS].

Moving slowly over the great American desert, with not an object in view except sagebrush and distant mountain peaks, we seem much like a ship at sea. [Cf: 20MR303.02] p. 48, Para. 3, [1880MS].

The massive train, headed by our faithful steam horse moving along so grandly, seems like a thing of life. You look back occasionally from the rear of the cars upon the straight track, with scarcely a curve for hundreds of miles, while wilderness and desolation meet you whichever way you may look. [Cf: 20MR303.03] p. 48, Para. 4, [1880MS].

Passing Truckee [\* This probably should read "Cheyenne." Mrs. White

did not write the letter at one sitting, and at times flashed back to describe earlier events.], we entered snow sheds. From light to darkness and from darkness to light was the only change for miles. I had been growing stronger as I neared Colorado. We entered one hour before Cheyenne. We were telegraphed, soon after leaving Omaha, for seats in the car for California, and our seats were assigned us just as we were located in the car we left; therefore, it is always best to secure good seats in the palace car from Omaha, for that secures you good seats all the trip. Now the tickets have to be purchased at the ticket office before your baggage can be taken into the car. We are all settled some time before the sun has passed out of sight beyond the mountains. [Cf: 20MR303.04] p. 48, Para. 5, [1880MS].

At Ogden we have additional passengers. A tall, dignified gentleman enters, accompanied by his wife and little daughter. His own hair is as black as the raven's wing, but his wife's is as white as snow and hangs in ringlets, giving her a singular appearance. This man is the great temperance worker, Mr. McKenzie. He has established an institution in the east to treat inebriates and is now visiting Colorado for the same purpose, having already obtained pledges to the amount of several thousand dollars. Seeing us all writing, he had some curiosity to know who we were and what we were doing, and so introduced himself to us. While seated by our side, he composed some verses upon that evening's sunset, which we will here copy. This celebrated temperance lecturer, we doubt not, has accomplished a great amount of good in the world, but he is an inveterate tobacco user, and we venture the assertion that if he would reform on this point his usefulness would be greatly increased. [Cf: 20MR303.05] p. 48, Para. 6, [1880MS].

Scenery viewed on Friday while nearing Ogden. At Green River is the place where specimens of fossils, petrifications, and general natural curiosities are seen. Shells and wood in a petrified state can be purchased for a trifle. There is a high, projecting rock, in appearance like a tower, and there are twin rocks of gigantic proportions. The appearance of these rocks is as though some great temple once stood here and their massive pillars were left standing as witness of their former greatness. [Cf: 20MR304.01] p. 49, Para. 1, [1880MS].

There is a rock called Giant's Club, and in proportion it is a giant. It rises almost perpendicularly and it is impossible to climb up its steep sides. This is one of nature's curiosities. I was told that its composition bears evidence of its once having been located in the bottom of a lake. This rock has regular strata, all horizontal, containing fossils of plants and of fish and curiously-shaped specimens of sea animals. The plants appear like our fruit and forest trees. There are ferns and palms. The fishes seem to be of species now extinct. [Cf: 20MR304.02] p. 49, Para. 2, [1880MS].

A large flat stone was shown us in which were distinct specimens of fish and curious leaves. The proprietor told us [that] on a previous trip he had brought these two large rocks on horseback eight miles. The rock did not look so far, but he said that was the distance to get access to it. There were in these split off slabs of rock, feathers of birds and other curiosities, which were plainly to be seen. We look with curious interest upon rocks composed of sandstone in perfectly horizontal strata containing most interesting remains. These rocks assume most curious and fantastic shapes, as if chiseled out by the

hand of art. [Cf: 20MR304.03] p. 49, Para. 3, [1880MS].

There are in appearance lofty domes and pinnacles and fluted columns. These rocks resemble some cathedral of ancient date, standing in desolation. The imagination here has a fruitful field in which to range. In the vicinity of these rocks are moss agates. When standing at a distance from these wonderful-shaped rocks, you may imagine some ruined city, bare and desolate, but bearing their silent history to what once was. Close beside us sits Stokes, the murderer of Fisk. Having retreated to the mountains, he is actively engaged in the mining business. [Cf: 20MR304.04] p. 49, Para. 4, [1880MS].

We pass on quite rapidly to the Devil's Gate, a canyon worn through the granite by the actions of water. The walls of the canyon are about 300 feet high, and at its bottom a beautiful stream flows slowly and murmuringly over the rocks. We pass on while the mountaintops rise perpendicularly toward heaven. They are covered with perpetual snows, while other mountaintops, apparently horizontal, are seen. In passing we get some view of the beauty and grandeur of the scenery in groups of mountains dotted with pines. [Cf: 20MR304.05] p. 49, Para. 5, [1880MS].

Soon we enter Echo Canyon. The rocks look as if formed by art and placed in position, so regularly are they laid. The average height of all the rocks in this canyon is from 600 to 800 feet. The scenery here is grand and beautiful. We see great caves worn by storm and wind, where the eagles build their nests. One is called Eagle Nest Rock. Here the king of birds finds a safe habitation in which to rear its young where the ruthless hand of man cannot disturb them. [Cf: 20MR305.01] p. 49, Para. 6, [1880MS].

Here we come to the Thousand Mile Tree, on which hangs a sign giving us the distance from Omaha. And a little further on we pass the wonderful rocks called the Devil's Slide. This is composed of two parallel walls of granite standing upon their edges, with about 14 feet of space between. They form a wall about 800 feet long, running up the side of the mountain. This looks as if formed by art and placed in position, so regularly are they laid. This is a wonderful sight, but we reach Ogden and night draws on. [Cf: 20MR305.02] p. 50, Para. 1, [1880MS].

Our last night on the train was spent in sleeping and in viewing the scenery in the clear bright light of the moon. We passed Cape Horn in the light of the moon. The wintry scene in the Sierra Nevadas, viewed in the light of the moon, is grand. We can look 2,000 feet below. The soft light of the moon shines upon the mountain heights, revealing the grand pines and lighting up the canyons. No pen or language can describe the grandeur of such a scene. We preferred to enjoy this [rather than] to sleep. [Cf: 20MR305.03] p. 50, Para. 2, [1880MS].

In the morning, the last morning upon the cars, we rejoice that we have nearly completed our week's trip, protected by a kind Providence and receiving neither accident or harm, and hardly weariness. We are nearly to our journey's end. [Cf: 20MR305.04] p. 50, Para. 3, [1880MS].

We learn that we arrive in Oakland at eleven o'clock. As we near

Sacramento we see the green grass, [and] the fruit trees loaded with fragrant blossoms. We ride out of the winter of [the] Sierra Nevadas into summer. We find our friends waiting for us at the depot. We came on an entirely new route from Sacramento, which brought us in earlier. We met Edson and Emma with joy, also Lucinda and other friends. [Cf: 20MR305.05] p. 50, Para. 4, [1880MS].

We find in market new potatoes. The very day I arrived we rode out and gathered nice new turnip greens. We are beginning to get used to Oakland a little now. But it has been raining all the forenoon and last night as well.--Ellen G. White. [Cf: 20MR305.06] p. 50, Para. 5, [1880MS].

I hope you are doing well. I would be so glad to see you. May the Lord bless you and lead you to put your trust in Him entirely. He loves you and will delight to bless you if you will come to Him for light and strength. Do, my sister, identify yourself with the people of God. Stand in the ranks and under the banner of Jesus Christ. Much love to my dear sister, Lizzie, from her twin sister, Ellen G. White.--Letter 6b, 1880. [Cf: 20MR305.07] p. 50, Para. 6, [1880MS].

(Written May 20, 1880, from the campground at Milton, Oregon, to James White.) Above two weeks and no letters from anyone. We seem to be shut out from the world. Not a line has come from anyone except a deed from Battle Creek for me to sign. One word from Brother Kellogg, stating that Brother White was setting out hedge and had bought back our place of Bow; that is all. [Cf: 21MR206.01] p. 50, Para. 7, [1880MS].

We came to the ground this morning. All are as busy as bees making their city of tents, hammering, clearing up brush, and stretching their tents. Loads are coming in. [Cf: 21MR206.02] p. 50, Para. 8, [1880MS].

Last night I spoke in the city of Walla Walla. Brethren had camped on the Walla Walla River. They heard of the appointment and came to the meeting. One wagonload of men, women, and children we met en route for Brother Woods's. Sister Maxson's daughter with her three children were in the wagon. Had been three days on the road. Came more than one hundred miles. Part of their company turned back to Walla Walla and attended our meeting. [Cf: 21MR206.03] p. 51, Para. 1, [1880MS].

The poor scattered sheep have been left to be torn by wolves and starve without food. They are coming in from all directions. These poor souls have had no labor, and yet they seem to cling to the truth, but are starving for food. [Cf: 21MR206.04] p. 51, Para. 2, [1880MS].

I think there never was a place where my testimony was needed more than in this region of [the] country. They seem to be deeply affected with what they hear. It takes hold upon their hearts. My prayer is continually, Lord, work in any way, send by whom Thou wilt. Make me an instrument of righteousness. Give me Thy word to give to the people. Make me a channel of light. [Cf: 21MR206.05] p. 51, Para. 3, [1880MS].

I never felt the necessity as now of watching unto prayer. I want my every word and action to correctly represent the holy faith we profess. Oh, I do not want that Christ should be ashamed of me as His follower. We must speak and act in that manner we wish others to speak and act. We want to be so connected with God that we will let our light shine in

our words, our spirit, and our deportment. We must know that we are in Christ and Christ in us, or we cannot teach and lead others. [Cf: 21MR206.06] p. 51, Para. 4, [1880MS].

Elder Colcord we have just met; no letters to us. They arrived in good spirits and I think are just the ones for this country as far as finance is concerned. Van Horn will probably be called to some other field. He is not the man for this field. He lacks promptness and energy. Adelia holds him back from his labor and he will consent to be held. They have three children. She centers all her powers on them, and labors to have him do the same and has about succeeded. [Cf: 21MR206.07] p. 51, Para. 5, [1880MS].

I have had much distress of mind and felt so burdened I could at times scarcely breathe without sighing. What we can do for this people is more than I can tell. I feel just helpless. They are so far back they need everything done for them, and unless the Lord helps us we shall be unable to do anything. Oh, how feeble are all the efforts of man. I have one hope and that is that the Lord has sent us and will not leave us to be helpless. [Cf: 21MR207.01] p. 51, Para. 6, [1880MS].

Last Tuesday night I felt pressed as a cart beneath sheaves. While praying in Brother Woods's family, I wept in agony of soul with strong crying and tears. I sought the Lord after I went to my room. I could not forebear crying aloud. My heart was grieved for the people of God--the sheep of His pasture. Most of the night was spent in prayer. After two o'clock, I slept until after four, that is all. Tears and prayers were my meat through the night. [Cf: 21MR207.02] p. 51, Para. 7, [1880MS].

Wednesday night I was very free in speaking in Walla Walla. Thursday came on the ground. Meeting commenced that night. Slept but about one hour. Friday, meetings all day. I spoke in the afternoon with great freedom in a very pointed manner, but the darkness seemed so great. There has been great prejudice against me which I had not known, but I am not troubled about this. God can remove it away. He can work for us. [Cf: 21MR207.03] p. 52, Para. 1, [1880MS].

*Sabbath, May 22.* Dear Husband: This day opened with gentle showers. Took sitz bath last night. Slept well, but had a nervous headache. We had an excellent Sabbath school, one hundred and twenty in school. They did very well. Mary questioned the children's division and did first rate. I spoke about thirty minutes to the school. [Cf: 21MR207.04] p. 52, Para. 2, [1880MS].

Elder Haskell preached with great plainness. I went out to the stand with trembling, my head throbbing with pain. I spoke from the fifty-eighth chapter of Isaiah. The Lord spoke through me. The words came in demonstration of the Spirit and power, almost faster than I could articulate them. The congregation were nearly all in tears. I called them forward, and about fifty came forward, and they bore testimony. All were weeping like children. All felt the power and presence of God. There was indeed the revealing of His power. Hearts were subdued and broken before God. [Cf: 21MR207.05] p. 52, Para. 3, [1880MS].

A Dunkard preacher bore an excellent testimony. One white-headed man bore testimony that he thought he was not able to come to the meeting,

but when he read in the paper that Elder Van Horn and Sister White were to be present he thought he must come. He came one hundred and forty miles on horseback and on foot. He had not heard an Advent sermon for six years. The meeting he had had that day was precious indeed. The discourse he had listened to from Sister White would be food for him a long time. He was well paid for his journey if he received no more. Said he could not stay but a few days but must return home. In going and coming, this man in feeble health, would travel two hundred and eighty miles to hear two or three discourses. [Cf: 21MR207.06] p. 52, Para. 4, [1880MS].

This is the first day I could say I know certainly I am in the way of my duty in coming to Oregon. But I know now I have a testimony for this people. This has been a day, a Sabbath, I shall never forget, for Jesus has come very near to me. I felt enshrouded in light, and peace and joy filled my soul. All at this meeting will look back upon this Sabbath as one of the best of their lives. Truly God has spoken to the hearts while we were speaking to the ears of the people. [Cf: 21MR208.01] p. 52, Para. 5, [1880MS].

God can do more in one moment by His Spirit than we can with our own labor in a lifetime. Jesus never seemed so precious to me as now. The word of His grace is manna to the believing soul. The precious promises of God are food to the hungry soul. We have experienced today the promise, "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." [Cf: 21MR208.02] p. 52, Para. 6, [1880MS].

It has been a continual cross for me to be so far away from you and friends I love, but when I know that I am in the path of obedience I am happy. Privations are nothing, trials are nothing, distress and anguish of soul for others I can bear without a murmur. Only let me know that I am doing the will of my heavenly Father and I am content. I feel that I would not shrink from any hardship or difficulty if it is for Jesus' sake. [Cf: 21MR208.03] p. 53, Para. 1, [1880MS].

I want to understand more clearly the ways of God and the glorious plan of redemption, the extent and limitation of our accountability, and the weighty truths of the Word of God. I feel my own nothingness and that Jesus is all and in all. Let us come very near to God, advancing in the divine life step by step. The more grace we receive will enlarge our capacities to apprehend and enjoy greater light, breadth and depth of His love; and we shall have intense longing to know the fulness of that infinite love which passeth knowledge. [Cf: 21MR208.04] p. 53, Para. 2, [1880MS].

Our brethren have just come from evening meeting. Elder Van Horn preached a wordy, fluent discourse, but without point, generalizing everything but hitting nothing. Oh, how my heart aches when I see his self-complacency. [Cf: 21MR208.05] p. 53, Para. 3, [1880MS].

*Sunday, May 23.* It is a very cool morning. Our tent is the most comfortable on the ground. Three tents in a row take all the ministers and their wives, Mary, and me. We choose to cook and eat at one table. Our tents are all very small. After the table was removed out of the tent, we all prepared for family prayer. I felt the time had come to make direct appeals to the ministers, especially Brethren Jones and Van

Horn. Brother Jones has done all that has been done of any account in the line of labor for the past year. Brother and Sister Colcord, Brother and Sister Jones, Elder Haskell, Mary, and I composed the company assembled. [Cf: 21MR209.01] p. 53, Para. 4, [1880MS].

I then bore to them a most pointed testimony and charged the state of the churches upon the course Elder Van Horn has pursued in doing nothing, letting the flock go without labor while he was making it his principal business to raise up a family. We had a most profitable season reading the manner of Paul's labor, showing that he carried the burden upon his soul continually. He did not lay it off or forget his responsibility for one moment. We spent some time in reading Scriptures and then we bowed in prayer. It was a weeping, confessing time. There was an humbling of the soul before God. [Cf: 21MR209.02] p. 53, Para. 5, [1880MS].

I think Elder Van Horn begins to see something of his true condition, and as he is naturally a conscientious man I think he will not rest until there is a reformation in himself and he works upon a different plan than he has hitherto worked. He has felt that he was invested with all the authority of a president of the conference, while he has neglected his work in almost every particular and the cause shows his shameful neglect. [Cf: 21MR209.03] p. 53, Para. 6, [1880MS].

Our season of prayer was most solemn and characterized with deep earnestness in prayer and in acknowledgment of mistakes and wrongs, neglect of duty, and leaving the poor sheep and lambs to perish without food. I feel more and more the necessity for those whom God has made His watchmen of being as God designed they should be, ensamples to the flock over which God has made them overseers. [Cf: 21MR209.04] p. 53, Para. 7, [1880MS].

Elder Haskell spoke this forenoon with freedom to a tent full. I have just left the stand. I spoke upon Christ's riding into Jerusalem. I had great freedom, and the people listened as for their lives. Oh, that the word spoken may take hold upon souls, that we may all do our part well and stand acquitted in the day of final accounts. The thought that I shall never meet that company again until the judgment shall sit and the books shall be opened and every one's account is balanced, makes me feel very solemn. Oh, that God will help me to do my work with faithfulness. Whom shall I meet in that great day? Will there be any in this congregation saved through the words spoken to them today? [Cf: 21MR209.05] p. 54, Para. 1, [1880MS].

A letter has been just brought me from you without date, so I cannot tell how long it has been on the way. Willie remailed it the fourteenth. Today is the 23rd. [Cf: 21MR210.01] p. 54, Para. 2, [1880MS].

I sent you a long letter containing account of the meeting in southern California directly after I sent the one you mention. You probably received it soon after. Sometimes I have been too nervous to write. Once Mary wrote for me. I have written you several letters since I came to Washington Territory. I am very much pleased to get this letter from you because it relieves my mind of a great anxiety. I know nothing [of] what God has for me in the future, but I do hope to have clear light in regard to my duty and to do everything as for eternity. [Cf:

21MR210.02] p. 54, Para. 3, [1880MS].

We shall try to work hard here in this camp meeting, and shall not be able to do anything without the Lord's help. He will be with me. He will, I know that He will, for I make Him my only trust, and He will help me while I work in all humility of mind. I see the necessity of constant watchfulness and unceasing prayer. My heart is drawn out after God constantly. We can do great things in His strength. The Lord will help; the Lord will strengthen, and will bless. I hope you will see your way clearly and will be strong in God to battle against every wrong and stand free in God, in the power of His grace and lowliness and meekness. You can be a great blessing to His people when divested of self. [Cf: 21MR210.03] p. 54, Para. 4, [1880MS].

Jesus will take possession of the soul and be developed in the life and character. Perhaps I feel too much, but I do feel to the very depths the great work to be done and the few to engage in this great work. I am in continual fear I shall not act well my part and do all that I might do. The Lord does help me in the Testimonies, that I know. I could not, no, I could not of myself do this work. I trust to the Lord to take care of you. [Cf: 21MR210.04] p. 54, Para. 5, [1880MS].

The Dunkard minister was in this morning and begged of me to write to some of his church a letter that will encourage them. They meet with great opposition from their Dunkard friends, and he says they would regard a letter from me as from their mother in Christ, and it would be next thing to their coming to meeting. They could not come to this meeting, for several are sick and need these to care for them. I would go to this church if I could, but it is seventy-five miles by private conveyance over a rough road. Dayton is half-way. There is a church at Dayton. [Cf: 21MR210.05] p. 54, Para. 6, [1880MS].

I do not know how it will be. I may go there yet. In all probability I shall not come to Oregon again. I may spend some longer time here than two months. May the Lord teach me my duty. I am expected to speak at Portland on my return from this place between the camp meeting and the one at Salem. Please direct your next letters to Salem. It takes so long for letters to go across the continent. [Cf: 21MR210.06] p. 55, Para. 1, [1880MS].

There is much work to be done here and it needs carefulness in doing it for the subject of means was carried too far by Elder Loughborough, and then the opposite course being taken by Elder Van Horn, and his doing nothing to keep up the finances leaves things in a very disagreeable shape. They are like scared pigeons whenever the subject of means is touched; but we hope that some things may yet be done with the aid of the Spirit of the Lord after the manner it was revealed yesterday that they will be inclined to regard the tithing and offerings to God in a different light than they have hitherto done. But our only help is in God. He will not leave us in this emergency. [Cf: 21MR211.01] p. 55, Para. 2, [1880MS].

All are gaining confidence that God has given me a testimony [and is] working through me, and if I can reach them I will be so grateful to God, for I love their souls and I want them to make a success of overcoming. Oh, the value of the soul; who can estimate it! My cry to God is, Help me to save souls; make me a savor of life unto life. [Cf:



21MR211.02] p. 55, Para. 3, [1880MS].

Oh, my dear husband, if we can both war the good warfare, if we can both come off victorious and both rest in the city of God, what a rest that will be! How we shall appreciate it. We may have respect unto the recompense of reward. We may prize heaven. We have suffered together, labored together, and if we can be so happy as to enjoy the reward together, then all is gained on our part. [Cf: 21MR211.03] p. 55, Para. 4, [1880MS].

We can afford to toil here, afford to be pilgrims and strangers. If I lose heaven, I lose everything. Oh, I do want to see Jesus and live in His presence, and I do want you should see Him. We should see Him together, praise Him together, be crowned together. We will live wholly for God. We will make most earnest efforts for the crown of life. We will seek to get all into glory, we can, that we may enter with the joy of our Lord. [Cf: 21MR211.04] p. 55, Para. 5, [1880MS].

Jesus is our strength, our support, the crown of our rejoicing. Every one brought into the truth and soundly converted, may be the means of bringing others to the knowledge of the truth, and through that one churches may be raised up an scores brought to Jesus Christ. We may neither one of us live long, but it is our privilege to enshrine ourselves in the hearts of those who love God, and when we lay off the armor we want to look back with pleasant recollections upon the souls saved through our instrumentality. [Cf: 21MR211.05] p. 55, Para. 6, [1880MS].

May God bless you, my husband, with His grace. This is the continual prayer of, Your Ellen.--Letter 29, 1880. [Cf: 21MR211.06] p. 55, Para. 7, [1880MS].

(Cir. 1880) First part missing. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18. [Cf: 21MR222.01] p. 56, Para. 1, [1880MS].

There is something to come out from. You cannot mix or mingle with the world and at the same time be united with Jesus Christ. "Whosoever therefore will be a friend of the world is the enemy of God." James 4:4. "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord." John 15:18-20. [Cf: 21MR222.02] p. 56, Para. 2, [1880MS].

Here every specification is given us to show us that we must come out from the world, and how we must come out and be separate from the world, brethren and sisters, and let our influence be wholly on the Lord's side. I feel that this is of eternal importance. Satan besets the pathway of every one of us. If he can get you to love yourselves, to indulge inclination, to compromise your faith, then you are his servants. You cannot afford this. You do not want your names enrolled as those enlisted in his army. [Cf: 21MR222.03] p. 56, Para. 3, [1880MS].

Thanksgiving Day will be respected, but how is it used? This day's privileges are turned out of their proper course and it is made a day of feasting and gluttony. Is it a day to set your tables with luxuries and load them down with sweetmeats and condiments for you and yours? Christ said, "When thou makest a feast, call the poor, the maimed, the lame, the blind: they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14. Now, you may not be at a loss to number how many Thanksgivings are kept according to this rule. [Cf: 21MR222.04] p. 56, Para. 4, [1880MS].

If you should bring an offering to God upon that day, do you not believe that God would be as well pleased as any one of your earthly friends would be with a present from you? Stop and think of this, and see if you cannot discern your duty and say, I will bring to God a thanksgiving gift for all the blessings He is bestowing upon me, for the rain in its season, for the sun that makes the seed to vegetate, for the laden boughs, and for the fruits of the harvest. [Cf: 21MR222.05] p. 56, Para. 5, [1880MS].

This may be the last Thanksgiving you may ever have in which to make a thank offering to God. Instead of gorging yourselves with the good things of this life, let us come to God and give Him, upon that day, a gift in gratitude for His loving-kindness, and so have a genuine thanksgiving day for God. Let there be no murmurings, no unpleasant feelings, no unholy thoughts, but turn your attention to God. [Cf: 21MR223.01] p. 56, Para. 6, [1880MS].

And Christmas will soon be here. It is supposed that Christ was born on the 25th day of December, and for that reason it is celebrated as His birthday. But it is impossible for us to know upon what day He was born. You can know no more about that than the children of Israel could know where Moses was buried. The reason God has not revealed that fact is because you would have worshiped that day, as they would have worshiped the grave of Moses had they found it, and this is just what they have done with the day they supposed was the one on which Christ was born. [Cf: 21MR223.02] p. 56, Para. 7, [1880MS].

Everybody is trying to find out how they can bring suitable gifts to one another. In the family the study is to know what next they can give. They have given something every year. Now what shall I give this year to the children, or to father and mother? But where are the Saviour's poor? They are right before your doors. [Cf: 21MR223.03] p. 57, Para. 1, [1880MS].

And He will say unto them on His left hand, "I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me." Matt. 25:42-45. [Cf: 21MR223.04] p. 57, Para. 2, [1880MS].

Now, why is this so? It is because there is so much selfishness. Jesus Christ identified Himself with His suffering poor, and when we do the

works of benevolence we are doing it unto Christ. I want to know how many of us are doing this kind of work. How many will keep Christmas aright? The wealthy bring gifts to their friends but they are rich still. Then how can this be a sacrifice to them? Then what shall we do to please God? I will tell you. If you would keep this day as you should, you would call upon the needy poor, and if they are in want of anything, supply that want. [Cf: 21MR223.05] p. 57, Para. 3, [1880MS].

And when this is done, come and render an offering unto the Lord. It says to your own soul, Christ for my sake became poor that through His poverty I might be made rich. Jesus, by the offering of Himself, has brought this infinite Gift within our reach. You may bring a gift to Jesus that through your offerings others may go out in the vineyard and work to bring to God those for whom Jesus died. [Cf: 21MR223.06] p. 57, Para. 4, [1880MS].

This responsibility rests upon each of us, that we regard Christ as first and last and best in everything. The best offering we can make to God after we give ourselves is our property. Jesus gave Himself without reserve for us. I am so grateful that we have such a precious example in the Bible. [Cf: 21MR224.01] p. 57, Para. 5, [1880MS].

When Jesus was born, and Joseph and Mary came to the temple to do after the usual custom, they were poor and they could not bring a great offering to God. They brought two turtledoves, according to the law. The Lord had provided by law for the poor that they might bring an offering of two turtledoves, and they brought their simple offering for the child Jesus, who was the Son of the living God. [Cf: 21MR224.02] p. 57, Para. 6, [1880MS].

When we bring an offering to God, what does He require? Is it a great gift? I will tell you what He requires; it is a gift according to what a man has, be it ever so simple. God will accept it according to that which you have. We can open our hearts to God whether we be rich or poor. [Cf: 21MR224.03] p. 57, Para. 7, [1880MS].

I am so thankful that when Mary came she came with turtledoves. I am so thankful that such an offering to God should be accepted in return for His great gift to us. [Cf: 21MR224.04] p. 58, Para. 1, [1880MS].

Just a little offering--two turtledoves! How simple the offering! Yet it is precious in the sight of God. [Cf: 21MR224.05] p. 58, Para. 2, [1880MS].

But now Satan has managed to turn our offerings from God to one another, and thus has exalted self in His stead. He has interposed self in between the creature and the Creator, in order to shut out the large offerings as well as the little rivulets of personal offerings from flowing into the treasury of the Lord to carry forward His work of mercy and love to the world. He has turned in into a channel of selfishness, to purchase toys and trifles that will do your children no good, and to make larger gifts to one another. This is the work of Satan, that the great work of salvation might be hindered and God's name might not receive the glory due to Him. [Cf: 21MR224.06] p. 58, Para. 3, [1880MS].

We do not want the cause of God to go crippling along for want of

means that are needed upon the right hand and upon the left. We want the little rivulets to be turned into the treasury. Let every one bring in an offering to God. Don't you think that this is the way to observe Christmas? Don't you think it is the best way, rather than that means should go into the treasuries of the ungodly? [Cf: 21MR224.07] p. 58, Para. 4, [1880MS].

We do not have the gratitude we ought to have for the gift of God's Son. When Joseph and Mary were at the temple, while the smoke was ascending from off the altar, their prayers were going up with thanksgiving to God that He had provided them with an offering to bring to Him. But how is it with us when the children come to their birthdays? Do we make an offering to God for His goodness and care over the child for another year? Is this the way we do? Or do we go out and buy a present for the child and by so doing cultivate in the child a spirit of selfishness? [Cf: 21MR224.08] p. 58, Para. 5, [1880MS].

How much better it would be to teach the children, upon their birthday, that they should go to God with an offering upon that day. Teach them that they ought to lay up something to bring to God on their birthday, as a thank offering for His mercies over them through the year, and so keep God in their memory. [Cf: 21MR225.01] p. 58, Para. 6, [1880MS].

Anciently the parents were required to teach the children the statutes and commandments of God, when they should rise up and when they should sit down and when they should walk by the way. You may teach them what God has done for them, how God preserved them from death while other children were falling with disease, and that God will expect to be remembered by them and will accept an offering from their hands. This is the way we should instruct our children and set the example ourselves. [Cf: 21MR225.02] p. 58, Para. 7, [1880MS].

Satan is constantly at work to divert our minds from God, to bring us where we will glorify and honor self. Brethren and sisters, we want to have a change in this matter. It is serious business, this robbing God. There must be a change in this order of things. One of the greatest reasons for this state of things is this pride of dress, in the styles and fashions of the world. You want the first, the best, and last of everything to be given to Jesus Christ, and forsake this foolish spirit of fashion. [Cf: 21MR225.03] p. 58, Para. 8, [1880MS].

This is the great day of humiliation before God. Your eternal welfare depends upon your course of action. You should weave this through the minds of your children, and impress them with the things of God. You have let your work occupy your whole attention. [Cf: 21MR225.04] p. 59, Para. 1, [1880MS].

You have been more concerned with your work and drive in your household affairs than with teaching your children, beautifying and adorning their hearts, and giving them a beautiful character. [Cf: 21MR225.05] p. 59, Para. 2, [1880MS].

Now there is a new year coming, and as the light is streaming from the open door, every one of us should thirst for more and more of its illuminating power because the earth is growing darker and darker every day. Many have not experienced the fullness of this light upon their

heart. Fathers and mothers, it is your duty before your families to let the love of God into your hearts, that they may see that you are bound up with their eternal interests, that when they do anything that grieves you it grieves Jesus. Unless you are persevering in your efforts, unless you are working all the time, Satan will overcome you at last, for he never ceases his vigilance. [Cf: 21MR225.06] p. 59, Para. 3, [1880MS].

We are to war against principalities. It is not a war against flesh and blood, but against wicked powers in high places. How can you do this? By every word that proceeds out of the mouth of God. Just as sure as you look into that mirror that [remainder missing].--Ms 8, 1880. [Cf: 21MR226.01] p. 59, Para. 4, [1880MS].

(Written May 26 and 27, 1880, from Milton, Oregon, to James White.) I sent you a letter a few days since reporting our meetings, I think up to Sunday or including Sunday. We had a good attendance. Sunday there was the best of attention. I spoke with freedom and power upon the subject of Christ riding into Jerusalem. [Cf: 21MR245.01] p. 59, Para. 5, [1880MS].

I have been burdened continually since I have been here. I know that we have a battle before us on the pledge question. They are so sore over the matter, and Van Horn might have bridged the gulf if he had been doing his duty. Van Horn's neglect on one hand and their feelings and irritation on the other hand was a perplexing state of things. They all thought I was going to make a drive upon them, and they had braced themselves to meet it. They thought I would justify Elder Van Horn and blame them. But we went straight forward, working to reach the hearts of the people. Monday I talked against a heavy pressure. I then told them how I felt and that they must be converted to God. I pressed home upon them their state of backsliding. [Cf: 21MR245.02] p. 59, Para. 6, [1880MS].

I then asked them to come forward, every one who wished to be converted. There were several seats quickly filled. Then we gave them opportunity to speak and many testimonies were borne right to the point. Confessions of sins were made with many tears. We had a praying season. My heart was drawn out in earnest prayer to God. I felt like Jacob, "I will not let Thee go, except Thou bless me" (Gen. 32:26). And we did indeed receive the blessing of God. Light came in amid the darkness. Two took their stand with us for the first time. After we rose from prayer many again bore testimony. [Cf: 21MR245.03] p. 59, Para. 7, [1880MS].

One man said while Sister White was praying he felt his heart changed, his mind and thoughts and feelings changed. "Why," said he, "it is only one year since I was the most wicked man that could be found anywhere in this region. I saw the truth and accepted it and am trying hard to be a Christian, but I have felt hatred in regard to a neighbor of mine who has injured me. I could have killed him. I could not overcome this revengeful feeling, but while Sister White was praying Jesus and His mercy and compassion and forgiving love were so clearly manifested to me that it broke me all to pieces. Oh, that hatred is gone, brethren. It is gone, I am a changed man. I was never so happy in my life. I never felt such peace. I love God as I never expected to. Why, I am a new man. I believe I am a new man." This man is a wonder to all, the

reformation seen in his life. He has a violent revengeful temper which is his greatest enemy. [Cf: 21MR245.04] p. 60, Para. 1, [1880MS].

Other testimonies were borne of the deepest interest. Mother Maxson stated she had felt unreconciled to the death of her husband. She had ever leaned on him. She could not see why they should be deprived of his help in the church, but she had the blessing of God. His peace was in her heart and every rebellious thought and feeling must be cherished no more. She must learn to stand alone and work all she could to help and bless others. [Cf: 21MR246.01] p. 60, Para. 2, [1880MS].

This was a meeting of victory. Advancement was made. We have been steadily gaining ground but it is the hardest. I knew the time must come when I should have to bear my testimony in reproof here. [Cf: 21MR246.02] p. 60, Para. 3, [1880MS].

Elder Haskell and I have not dared to have Van Horn's or Jones's testimony come in until we had made as deep an impression as possible upon the people and the spirit of reformation and genuine revival and waking up had taken place. I never saw a man put in so much labor as Haskell. He is in constant labor. We have a Bible class every day, tract and missionary meetings. Elder Van Horn has spoken twice, Elder Jones once, Elder Colcord once. [Cf: 21MR246.03] p. 60, Para. 4, [1880MS].

This morning after passing almost a sleepless night, I spoke at five o'clock in the morning to our brethren and sisters one hour. I took up the matter of their pledges. I took up the matter calmly, told them although they had not established confidence in my work or testimony, yet this would make no difference with me. I should bear my testimony all the same. [Cf: 21MR246.04] p. 60, Para. 5, [1880MS].

I told them what had been shown me, that Elder Loughborough was a zealous worker in the cause. His whole heart had been in the work. He entered California, that new field of labor, and he was willing to place himself in the humblest position, endure any and every privation, economize, live cheap and poor, labor early and late for the infant cause in California. He was entrusted as financier. Means were quite easily earned in California and as easily parted with--nothing hardly to show for it. He commenced to draw and to urge his brethren to invest in the cause of God--to pledge--and this would be an inducement to save. He was frequently sharp and pointed and urgent and he generally succeeded in raising means. He had educated himself for this work. He was strong and zealous in this branch of the business. [Cf: 21MR246.05] p. 60, Para. 6, [1880MS].

He came to this northern Pacific [area] and entered upon his work here, and when the Spirit of the Lord had come in and softened hearts under the influence of the Spirit of God, pledges were made. Then when the immediate influence of the Spirit of God was removed, selfishness and worldliness pervaded the soul and unbelief came in; there was a drawing back. There were a few cases, one or two pledges made, that the men had no earthly means as they could see how to pay their pledges, but they did pledge. [Cf: 21MR246.06] p. 61, Para. 1, [1880MS].

Now, [I said to the people], if Elder Loughborough did carry the matter a little too strong, was it any selfish motive (that) led him to

this? Was he made richer by it? Was it gain to him? [Cf: 21MR247.01] p. 61, Para. 2, [1880MS].

You are disappointed because you have not seen in Elder Van Horn a live working man. You would have in Elder Loughborough such a man, that meant business. Had you walked out by faith, trusting in God, and without murmuring done the best you could, that is all God would have required. But you began to murmur at once without waiting to see what God would do for you, and you have incurred the displeasure of God and weakened your own souls, discouraged yourselves and had heart irritation, hard, unbrotherly feelings, and been generally backsliding from God. [Cf: 21MR247.02] p. 61, Para. 3, [1880MS].

With all this discouragement upon you of your own unbelief and follies, Elder Van Horn has given you no encouragement. He has withdrawn his labors from the field, and the sheep and lambs have been suffering and dying spiritually for the want of a faithful, interested shepherd to care for them. [Cf: 21MR247.03] p. 61, Para. 4, [1880MS].

Last year again the Lord tested you in regard to pledging. You made your pledges under the softening influence of the Spirit of God, and you felt the same drawing back afterwards as two years before. And if this is the test of God He will repeat that test, bringing you over the ground again and again until your will and your way is made the will and way of God. [Cf: 21MR247.04] p. 61, Para. 5, [1880MS].

Now, I wish you to understand fully that God does not want, neither will he accept, an offering made grudgingly and murmuringly. [For] all that you have given with this spirit you will receive no reward, for not one cent of your money will God accept, only as you make it a freewill offering, feeling that it is a pleasure for you to be acting stewards of God, the Lord passing the means into your hands and you passing it out as His cause demands. If you have not means to pay your pledge, then don't grumble. The Lord does not require what you have not. Do the very best you can. [Cf: 21MR247.05] p. 61, Para. 6, [1880MS].

Now there are noble brethren here whom God loves, but the enemy has deceived you to rob you of a blessing. All this irritation and heart burning must be overcome; quit you like men, be strong. Stop wrangling and murmuring. There is no company of Sabbathkeepers more willing to do and to use their means to advance the cause than you before me. If you can only see something done! [Cf: 21MR247.06] p. 61, Para. 7, [1880MS].

Elder Van Horn has done a great wrong. He has lessened your confidence in any helpers that might be sent you, so that you have become discouraged and jealous and suspicious. Now all this must cease. Elder Van Horn has proved himself unworthy of the presidency of your conference, and this makes me sad indeed. God designed he and his (wife) Adelia should stand side by side--Adelia making up the deficiencies of her husband in financial ability, and they two would make a complete whole, but they have burdened themselves with domestic cares and let these come in to the detriment of the cause of God, which work he was here to advance. [Cf: 21MR248.01] p. 62, Para. 1, [1880MS].

Well, this is a little of what I said, I was very clear and very close, and I am relieved of a burden and yet I feel such a weight of responsibility still. The testimony is received. Everybody is relieved, and now the cool morning. I told them God did not want their unwilling offerings, makes them feel so ashamed. They say they will pay their pledges and will do what they have repeatedly declared they would not do, pledge again whenever pledges were required. [Cf: 21MR248.02] p. 62, Para. 2, [1880MS].

So we see this terrible evil which has threatened the cause here is now in a fair way of completely being healed. The testimonies alone could [not] have done this. No human power could have reached this church, but after working earnestly six days and the Spirit of the Lord softening their hearts, the healing virtues from Jesus came in. I could not have done anything if I had not stated Elder Van Horn's case just as it was. This course has astonished me in regard to (the) complete indifference Adelia has held [toward] him. [Cf: 21MR248.03] p. 62, Para. 3, [1880MS].

This afternoon I spoke about two hours upon the subject of temperance. I had perfect freedom, and my words made a deep impression. I spoke upon intemperance in dressing as well as in eating and drinking. We shall frame a pledge including dress here at this camp meeting. Our sisters need this as much as our brethren need the pledge upon tobacco and liquor. The pledge was circulated and thirty names signed to it. [Cf: 21MR248.04] p. 62, Para. 4, [1880MS].

This meeting was only among our own people, and the pledge was circulated last year, so I think this is doing quite well. Elder Haskell is now having a Bible class and I am resting, sitting on the bed writing to you. Mary is preparing an article of mine for *Review and Herald* on intemperance in dress. [Cf: 21MR248.05] p. 62, Para. 5, [1880MS].

I have seen a sister named Townsend, an intelligent old lady, firm in the truth, who was born in Sydney, Maine. She says in reading *Life Incidents* she is aware of many facts and incidents you relate. She has no knowledge of ever seeing you, but meetings were held close by where she lived. Her maiden name was Sawtell. [Cf: 21MR249.01] p. 62, Para. 6, [1880MS].

There are many sound, intelligent, men and women whom we met, some of the excellent of the earth, but there might have been (I told the people and Van Horn) double the number if there had been faithful effort made and he had taught the converts to the truth how to work and keep up the different branches of the work and let their influence tell as far as possible on the cases of others, bringing their neighbors and friends to the light of truth. Here is my burden of testimony--to get the members of the church in working order--and (a) working church will be a living church. I am grateful to God for the evidences of His power that He does work with our efforts. [Cf: 21MR249.02] p. 62, Para. 7, [1880MS].

I begin to feel burden to bear my testimony in the East. In dreams I am before the people there, talking with great power and my testimony affecting hearts. What my future is I cannot tell. I wait and watch and pray and the Lord will teach. He will lead and guide me. I want to walk



in all humility of mind and walk in His love and in His fear, laboring for souls as they [who] must give an account. My heart cries out daily for the living God. I want my heart stayed upon God continually. [Cf: 21MR249.03] p. 63, Para. 1, [1880MS].

Dear husband, the Lord will be our helper. He will be our fortress. We shall never be left destitute of His Spirit, while we make God our trust. [Cf: 21MR249.04] p. 63, Para. 2, [1880MS].

In regard to Corliss coming to the coast, we are inclined to think it all right. I think the matter was managed in such a way as to lead him to feel that he was of great consequence, and there will be a reaction. All was said that could be said in the paper to call him to the field he had purposed to come [to]. No more parade should have been made over the matter and no more could be said than was said. What has held him may be a waiting for a most earnest invitation with a list of names or a petition for [him] to come to the coast. But we felt forbidden to do or say anything further. This sudden change of feelings in reference to Corliss I fear may prove his injury. These strong moves to lift up and to cast down are fearfully damaging to the usefulness of our ministers. [Cf: 21MR249.05] p. 63, Para. 3, [1880MS].

I feel sure that there have been feelings and motives at work in this matter which God has nothing to do with, if my dreams are correct. Time will reveal what now is not so plain. But no more call will be made to those who have been mentioned. God will send by whom He will. The cause is His. The work is His. If any one has been held back from answering to the Spirit of God in their movements, I am sorry, but we leave this matter for God to settle. [Cf: 21MR249.06] p. 63, Para. 4, [1880MS].

Elder Haskell or self cannot pitch the tent and deliver lectures in San Francisco and Oakland. But while men have been called they have not come, and if they have neglected their duty, God will hold them responsible for the work which might have been done and should have been done and was not done. Wrong feelings and false ideas lie at the bottom of this which someone is responsible for. [Cf: 21MR250.01] p. 63, Para. 5, [1880MS].

*Thursday morning, May 27.* Our five o'clock social meeting has just closed. Advancement has been made. Elder Van Horn met the case in humble confession before the people for his neglect. The spirit of confession came in. Brother Nichols took a good stand. I spoke about thirty minutes and there was a break. We feel that the work is going well, but it has moved slowly. When we come into meeting today, we shall make a call for those who pledged and cannot pay. I shall then propose to pay for them and thus provoke my brethren to good works. I think this will make a break in the meetings, still more marked. Oh, how much this people have needed instruction. Our work is only for the churches. We cannot break new fields. We must confine our labors to the churches. [Cf: 21MR250.02] p. 63, Para. 6, [1880MS].

I am sorry that San Francisco and Oakland could not have had labor which God designed should be the case while we were in California to help with our testimony. The purpose of God has not been carried out. Someone who has neglected duty will be held accountable. I hope it is not you, but I dreamed it was you that held laborers from coming to California by wrong views and ideas of your own, and men would have

come had you not hindered them by your version of things. Your very words, your very attitude, were given me in a plain dream. These men would have been at work now if you had not hindered them. I was forbidden in a dream from saying one word more in urging men to come who had been publicly invited. [Cf: 21MR250.03] p. 64, Para. 1, [1880MS].

Those who waited for anything further than this should not have it. These things trouble me considerably sometimes. [Cf: 21MR250.04] p. 64, Para. 2, [1880MS].

I expect to attend the Eastern camp meetings. The Lord will strengthen me for the work. I am worn but I intend to work till I fall at my post. I have not the heart anxiety to prolong my life longer than God can use me in His cause effectively. [Cf: 21MR250.05] p. 64, Para. 3, [1880MS].

In regard to the draft for five years back, I have promised my sister if she would have her teeth out I would give her a set of teeth. She wrote me she had done so. The cost was twenty dollars. I sent her fifteen in a draft because that amount happened to be on hand. I was not aware I made such a blunder in addressing the letter. I thank you for sending the check to her. I wondered she said nothing about it, but it is all now explained. [Cf: 21MR250.06] p. 64, Para. 4, [1880MS].

We remember you in your prayers. We believe that God will let the clear light shine upon you and make you free in Him.--Letter 30, 1880. [Cf: 21MR251.01] p. 64, Para. 5, [1880MS].

Chapter Sixteen.--Joseph in Egypt.--By Mrs. E. G. White.--The Lord was with Joseph in his new home. He was in exile, not for any wrong that he had done, but through the injustice of his brothers. Yet he did not cherish a gloomy, sullen spirit, he did not yield to despondency, as many would have felt excused in doing. He was not in a position of his own choosing, and he would not make his condition worse by useless repining. With cheerful alacrity he performed the duties which were assigned him, laboring for the best interest of those to whom he then belonged. In contributing to the happiness of others he was happy. [Cf: ST 01-08-80 para. 01] p. 64, Para. 6, [1880MS].

The marked prosperity which attended everything placed under Joseph's care was not the result of a direct miracle. With the divine blessing, his persevering industry, his diligence, his thoughtful caretaking were crowned with success, and won for him the highest regard of his master. This success could never have been gained, and Joseph himself could not have become what he was, without steadfast, well-directed effort. The exercise of the physical and mental powers is necessary to their full and perfect development. Without bodily exercise the laboring man's arm would lose its strength, and unless the mental powers are taxed they will become weak. [Cf: ST 01-08-80 para. 02] p. 64, Para. 7, [1880MS].

Although surrounded with idolatry, which was most repulsive to his principles, Joseph preserved his simplicity, his purity, and his God-fearing fidelity. The discordant notes of vice and revelry often fell upon his ear, but he would not allow his thoughts to linger for a moment upon forbidden subjects. Had Joseph sacrificed principle to please the Egyptians, he would have been overcome by temptation. But he

was not ashamed of the religion of his fathers, and he made no effort to conceal the fact that he loved and feared God. The Lord designed that the light and power of heavenly grace should shine forth amid the darkness of heathen superstition and idolatry; that the purity, the faithfulness, and steadfast integrity of the true believer in God should appear in contrast with the darkened characters of those who served idols. [Cf: ST 01-08-80 para. 03] p. 65, Para. 1, [1880MS].

Joseph gave the credit of his prosperity to the Lord, and his master believed that the Lord was with him, and that he caused all that he did to prosper. Thus God was glorified by the faithfulness of his servant. The confidence which Potiphar reposed in Joseph daily increased, until he promoted him to be his steward, placing him in charge of all his affairs. But fiery trials were to test still more severely the faith and integrity of Joseph. The morals of the Egyptians were very low. His master's wife was a licentious woman, and now a temptation to deviate from the path of right, to transgress the law of God, is presented before the youthful exile. His future welfare depends upon the decision of the moment. Will Satan triumph? Will principle now garrison Joseph's heart? Will he now have the fear of God before him? Will he be loyal and true to the divine law? Angels were regarding this servant of God with intense interest. The elevating power of religious principle was evidenced in his answer to his master's wife. After speaking of the great confidence which his master had reposed in him by trusting him with all he had, he exclaims, "How then can I do this great wickedness, and sin against God?" [Cf: ST 01-08-80 para. 04] p. 65, Para. 2, [1880MS].

Many will take liberties under the inspecting eyes of holy angels and of God that they would not be guilty of before their fellow men. This class are an abomination in the sight of God. Joseph's first thought was of God; Thou "God seest me," was the great truth controlling the thoughts of his mind, influencing the motives of his actions. He looked upon God, not as a tyrant watching his actions to condemn and punish him, but as a tender, loving friend, guarding his interests. He would not be persuaded by inducements or threats to deviate from the path of strictest integrity. He would not violate God's law. [Cf: ST 01-08-80 para. 05] p. 65, Para. 3, [1880MS].

Joseph's firm adherence to right brought him into a trying position. He lost his situation, his reputation, and his liberty. Crime and falsehood for a time seemed to triumph, while innocence and virtue suffered. Had Potiphar fully believed the charges of his wife, Joseph would have lost his life. But his past conduct, his modesty and firm integrity, were convincing proof of his innocence; and yet, to save the reputation of his master's house, Joseph was sacrificed, while the sinful wife was exalted in the estimation of her friends as if a model of virtue. [Cf: ST 01-08-80 para. 06] p. 65, Para. 4, [1880MS].

When the base crime was laid to the charge of Joseph, and he was covered with reproach, he stood in nobility of soul, in conscious innocence. He knew that the eye of God was upon him, and he could confide his case to his care who had hitherto supported him. He was condemned as a criminal to a gloomy prison, yet he did not become morose and look upon the discouraging features of his case. He kept his patience and his hope and faith. He did not close his heart against suffering humanity, he did not turn his attention to himself, but

entered into the troubles of his fellow-prisoners, giving them his kindly sympathy. He found work to do, even in the prison. He was indeed a servant of servants. God was fitting him, in the school of affliction, for greater usefulness. He was learning to govern himself. From a position of honor and trust he had been suddenly abased to one of apparent degradation; but integrity, innocence, and virtue can never be degraded. God's will had been his ruling motive in prosperity, and he shows the same high regard for that will now that he is inclosed in prison walls. He carried his religion with him wherever he went, and in whatever situation he was placed. [Cf: ST 01-08-80 para. 07] p. 65, Para. 5, [1880MS].

Those who love God will have an all-pervading influence shedding a grateful fragrance. If man will discharge his duties faithfully wherever he may be, he will become a power for good. God gave Joseph favor with the keeper of the prison, and to faithful Joseph was committed the charge of all the prisoners. [Cf: ST 01-08-80 para. 08] p. 66, Para. 1, [1880MS].

Here is an example to all generations who should live upon the earth. Although they may be exposed to evil influences, they should ever realize that there is a defense at hand, and it will be their own fault if they are not preserved. God will be a present help, and his Spirit a shield. Although surrounded with the severest temptations, there is a source of strength to which they can apply, and obtain grace to resist them. How fierce was the assault upon Joseph's morals. It came from one of influence, the most likely to lead astray. Yet how promptly and firmly was it resisted. He suffered for his integrity; for she who would lead him astray, revenged herself upon the virtue she could not subvert, and by her influence caused him to be cast into prison, by charging him with a foul wrong. But Joseph had placed his reputation and interests in the hands of God. And although he was suffered to be afflicted for a time, the Lord safely guarded that reputation that was blackened by a wicked accuser, and afterward, in his own good time, caused it to shine. God made even the prison the way to his elevation. Virtue will in time bring its own reward. The shield which covered Joseph's heart was the fear of God, which caused him to be faithful and just to his master, and true to God. He despised that ingratitude which would lead him to abuse the confidence of his master, although he might never learn the fact. The grace of God he called to his aid, and then fought with the tempter. He nobly says, "How then can I do this great wickedness, and sin against God?" He came off conqueror. [Cf: ST 01-08-80 para. 09] p. 66, Para. 2, [1880MS].

Amid the snares to which all are exposed, they need strong and trustworthy defenses on which to rely. Many, in this corrupt age, have so small a supply of the grace of God, that in many instances their defense is broken down by the first assault, and fierce temptations take them captive. The shield of grace can preserve all unconquered by the temptations of the enemy, though surrounded by the most corrupting influences. By firm principle and unwavering trust in God, their virtue and nobleness of character may shine; and, although surrounded with evil, no taint need be left upon them. And if, like Joseph, they suffer calumny and false accusations, Providence will overrule all the enemy's devices for good, and in his own time, exalt them as much higher, as for a while they were debased by wicked revenge. [Cf: ST 01-08-80 para. 10] p. 66, Para. 3, [1880MS].

The part which Joseph acted in connection with the scenes of the gloomy prison, was that which raised him finally to prosperity and honor. God designed that he should obtain an experience by temptations, adversity, and hardships, to prepare him to fill an exalted position. (To be Continued.) [Cf: ST 01-08-80 para. 11] p. 66, Para. 4, [1880MS].

In the work of creation, when the dawn of the first day broke, and the heavens and the earth, by the call of infinite power, came out of darkness; responsive to the rising light, "the morning stars sang together, and all the sons of God shouted for joy." In the rising sun, gilding the mountains of Judah with its bright beams, Jesus saw the symbol of the gospel light to be proclaimed in the earth by his disciples, dispelling by its bright beams, superstition, error, and tradition, and ushering in truth and righteousness, bringing back to allegiance those who have been disobedient to the law of God. Christ taught that all true goodness and greatness of character, all peace and joy in the soul, must come through perfect and entire submission to his Father's will, which is the highest law of duty. The lessons connected with their great commission, which they were to put to a practical use, were given to the disciples upon this occasion. They were to carry the light of truth to the world. [Cf: ST 01-01-80 para. 01] p. 66, Para. 5, [1880MS].

The Light of the world, the "Sun of righteousness," was imparting his beams of light to his disciples, and illuminating their minds, sweeping away their traditions and man-made requirements, and enforcing the real principles of God's law upon them. He taught them lessons which they should put to a practical use in order to be the lights of the world. He taught them that they should exhibit in their character the graces of his Spirit which he pronounced blessed. The acceptance of the light he urged upon his hearers, as essential for their restoration to spiritual life. And for them to have a sound, healthful, happy experience, they must exercise the best and noblest faculties of the soul. He would have them understand that if they would make their lives pleasant, and useful to others, they must be obedient to the requirements of God. He always directs safely, and we shall not go astray while following where he leads. Said Christ, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." [Cf: ST 01-01-80 para. 02] p. 67, Para. 1, [1880MS].

Christ represents the disciples who have the attributes which characterize them as children of God, as the light of the world. Without these attributes they cannot be the light of the world, and they would not correctly represent Christ who is the Light of the world. As the sun goes forth in the heavens on its errand of mercy and love, and as the golden beams of day flood the canopy of the heavens and beautify forests and mountains, and awaken the world from their slumbers by dispelling the darkness of night, so should his followers go forth on their mission. They should gather the divine rays of light from the Light of the world, and let it shine forth in good works upon those who are in the darkness of error. Through the ministration of his ordained servants he carries forward his work through all time. [Cf: ST 01-01-80 para. 03] p. 67, Para. 2, [1880MS].

The message of light given to the assembled multitude on the mount was not alone for them, but was to be sounded in the ears of the church all along the line, through successive generations, resting with more solemn weight upon Christ's ambassadors in the last days. Sinners are to be turned from the darkness of error to the light of truth, by the foolishness of preaching. He who accepts the light is to claim no authority himself; but as God's messenger, with light reflected to him from the Source of light, he may claim the highest authority. [Cf: ST 01-01-80 para. 04] p. 67, Para. 3, [1880MS].

God might write the messages of truth upon the firmament of the heavens as easily as he placed the stars in their position. He might proclaim the truth and let it shine to the world through angel visitors, but this is not the way he ordained. He delegated power to his disciples to carry the light which he would communicate to them, to all parts of the world. Through his ambassadors God graciously infuses light to the understanding and warmth to the souls of those who acknowledge the message he sends, bearing light to those in darkness. [Cf: ST 01-01-80 para. 05] p. 67, Para. 4, [1880MS].

Paul writes to Timothy: "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." "Take heed unto thyself, and unto the doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee." The ambassador must be obedient and faithful in the performance of his work as an instrument of God in the salvation of others. He cannot be saved himself if he is an unfaithful servant. He must be the light of the world. He must erect the standard of Christ in families, in villages, and cities, and in the hearts of men. [Cf: ST 01-01-80 para. 06] p. 67, Para. 5, [1880MS].

God does not select angels who have never fallen, but fallen man who has felt the redeeming power of the grace of Christ sanctifying his own life, and the bright beams of truth warming his own heart. As they have been in peril themselves, they are acquainted with the dangers and difficulties of others, and the way to reach others in like peril. [Cf: ST 01-01-80 para. 07] p. 68, Para. 1, [1880MS].

Said Paul, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." This is the reason why angels were not chosen to preach the truth. The gospel was committed to weak and erring men that God might have all the glory. The supremacy of God is to be discerned in the frail instrument chosen to proclaim the message of truth. [Cf: ST 01-01-80 para. 08] p. 68, Para. 2, [1880MS].

Our Saviour often spent all night in prayer to his Father, coming forth with the rising sun to shed his beams of light upon the world. With his heart all full of sympathy for the poor, the ignorant and afflicted, he labored that he might elevate fallen man, and dispel the moral darkness by the light reflected from himself. E. G. White. (*To be Continued.*) [Cf: ST 01-01-80 para. 09] p. 68, Para. 3, [1880MS].

Chapter Sixteen.--Continued.--Joseph in Egypt.--By Mrs. E. G. White.-- While Joseph was still confined in prison, an event occurred which formed a turning point in his life. Pharaoh became offended with two of his officers, the chief baker and the chief butler, and they were cast

into prison, and, as it appears, were placed under Joseph's especial care. One morning he observed that they were looking very sad. He kindly inquired, "Wherefore look ye so sadly today? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? Tell me them, I pray you." Then the butler related to Joseph his dream, which he interpreted, that after three days the butler would be restored to the king's favor, and deliver Pharaoh's cup into his hand as he had formerly done. [Cf: ST 01-15-80 para. 01] p. 68, Para. 4, [1880MS].

The chief butler was filled with gratitude to Joseph because of the interest he had manifested for him, and the kind treatment he had received at his hands; and, above all, for relieving his distress of mind, by interpreting the dream. Then Joseph, in a very touching manner, alluded to his own captivity, and entreated him, "But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house; for indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into a dungeon." [Cf: ST 01-15-80 para. 02] p. 68, Para. 5, [1880MS].

When the chief baker saw that the interpretation was good, he was encouraged to make known his dream. As soon as he had related it, Joseph looked sad. He understood its terrible meaning. Joseph possessed a kind, sympathizing heart, yet his high sense of duty led him to give the truthful interpretation. He told the chief baker that the three baskets upon his head meant three days; and that, as in his dream, the birds ate the baked meats out of the upper basket, so they would eat his flesh as he hung upon a tree. [Cf: ST 01-15-80 para. 03] p. 68, Para. 6, [1880MS].

"And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand; but he hanged the chief baker, as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him." The butler was guilty of the sin of ingratitude. After he had obtained relief from his anxiety by Joseph's cheering interpretation, he thought that he should, if restored to his position, certainly remember the captive Joseph, and speak in his favor to the king. He had seen the interpretation of the dream exactly fulfilled, yet in his prosperity he forgot Joseph in his affliction and confinement. Ingratitude is regarded by the Lord as among the most aggravating sins. But although abhorred by God and man, it is of daily occurrence. [Cf: ST 01-15-80 para. 04] p. 69, Para. 1, [1880MS].

Two years longer Joseph remained in his gloomy prison. The Lord then gave Pharaoh remarkable dreams. The king was troubled because he could not understand them. He called for the magicians and wise men of Egypt, and related his dreams to them, but was greatly disappointed to find that with all their magic and boasted wisdom, they could not explain them. The perplexity and distress of the king increased. As the chief butler saw his anxiety, the thought of Joseph came to his mind, and at the same time a conviction of his forgetfulness and ingratitude. "Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day." He then related to the king the dreams which he and the

chief baker had, which troubled them as the dreams now troubled the king, and said, "And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged." [Cf: ST 01-15-80 para. 05] p. 69, Para. 2, [1880MS].

It was humiliating to Pharaoh to turn away from the magicians and wise men of his kingdom to a Hebrew servant. But his learned and wise men have failed him, and he will now condescend to accept the humble services of a slave, if his troubled mind can obtain relief. [Cf: ST 01-15-80 para. 06] p. 69, Para. 3, [1880MS].

"Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me; God shall give Pharaoh an answer of peace." [Cf: ST 01-15-80 para. 07] p. 69, Para. 4, [1880MS].

Joseph's answer to the king shows his strong faith and humble trust in God. He modestly disclaims all honor of possessing in himself superior wisdom to interpret. He tells the king that his knowledge is not greater than that of those whom he has consulted. "It is not in me." God alone can explain these mysteries. "And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river; and behold, there came up out of the river seven kine, fat-fleshed and well-favored; and they fed in a meadow; and behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness. And the lean and the ill-favored kine did eat up the first seven fat kine; and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored, as at the beginning. So I awoke. [Cf: ST 01-15-80 para. 08] p. 69, Para. 5, [1880MS].

"And I saw in my dream, and behold, seven ears came up in one stalk, full and good; and behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them; and the thin ears devoured the seven good ears; and I told this unto the magicians; but there was none that could declare it to me. [Cf: ST 01-15-80 para. 09] p. 70, Para. 1, [1880MS].

"And Joseph said unto Pharaoh, The dream of Pharaoh is one. God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years; the dream is one. And the seven thin and ill-favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine." [Cf: ST 01-15-80 para. 10] p. 70, Para. 2, [1880MS].

Joseph told the king that there would be seven years of great plenty. Everything would grow in abundance. Fields and gardens would yield more plentifully than ever before. And these seven years of abundance were to be followed by seven years of famine. The years of plenty would be given that he might prepare for the coming dearth. "And the plenty



shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt." [Cf: ST 01-15-80 para. 11] p. 70, Para. 3, [1880MS].

The king believed all that Joseph had said. He felt assured that God was with him, and was impressed with the fact that he was the most suitable man to be placed at the head of affairs. He did not despise him because he was a Hebrew slave, for he saw that he possessed an excellent spirit. "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou." [Cf: ST 01-15-80 para. 12] p. 70, Para. 4, [1880MS].

That religion which leads its subjects to enclose themselves in monastic walls, excluding themselves from their fellow men, and not doing the good they might, cannot be the light of the world. The world is no better for their living in it, because they shed no beams of light in good works. These live for themselves, and bring no glory to the Master, for they hide away from man as though ashamed of the light which they claim to have. [Cf: ST 01-15-80 para. 01] p. 70, Para. 5, [1880MS].

The "well done" will not be spoken to this class. Christ is our example. He sought for men wherever he could find them; in private houses, in the public streets, in the synagogues, or by the lake side, that he might let his light shine upon those who in the darkness of error, needed it so much. [Cf: ST 01-15-80 para. 02] p. 70, Para. 6, [1880MS].

The messengers of God should labor as Christ labored. They may look to him in faith expecting that he will help them. We cannot trust him too much. We cannot place too high an estimate upon his power and willingness to save to the uttermost all who come unto him. Ministers who are trying to teach others the way to life are not all acquainted with the way themselves. They have not received from Jesus, the light of the world, beams of light to shine forth to others in good works. They are not willing to give up their will and their plans and be led by the divine hand, and thus connect with the Lord of light that they may not walk in darkness. Many will not deny self and lift the cross and follow where Jesus leads. He has said "He that followeth me shall not walk in darkness." [Cf: ST 01-15-80 para. 03] p. 70, Para. 7, [1880MS].

When the soul is illuminated by God's Spirit, the whole character is elevated, the mental conceptions are enlarged, and the affections no longer centering upon self, shine forth in good works to others, attracting them to the beauty and brightness of Christ's glory. [Cf: ST 01-15-80 para. 04] p. 71, Para. 1, [1880MS].

The dear Saviour loved his disciples. His own heart was grieved and wounded at the disappointment they would experience in the near future,

for he knew his steps were already leading in the path to Calvary. He sought opportunities to speak with them alone, without the jealous eyes of the Pharisees upon them. He would tell them plainly in regard to the trials which they must endure for his name's sake. Their physical and moral courage was to endure a severe test and he would prepare them for the ordeal. His lessons to them were at a time of a positive and exacting character. He could make his discourses terribly impressive. He said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of Heaven." He would have them understand that unless they were guarded, outward forms and a round of ceremonies would take the place of the inner work of the grace of God upon the heart. It was not the sticklers of the law that would be justified, but the doer of the will of our Father which is in Heaven. [Cf: ST 01-15-80 para. 05] p. 71, Para. 2, [1880MS].

He said, "If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it; for what is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the son of man shall come in the glory of his Father with his holy angels; and then he shall reward every man according to his works." Those teachers who ignore works and would teach that all you have to do is to believe in Christ, are rebuked by the Saviour of the world. Faith is made perfect by works. The cry will come to us from the servers of Mammon: You are too exacting; we cannot be saved by works. Was Christ exacting? He placed the salvation of man, not upon his believing, not upon his profession, but upon his faith made perfect by his works. Doing, and not saying merely, was required of the followers of Christ. Principle is always exacting. Our country claims of fathers and mothers, their sons, the brothers, the husbands, to be given up, to leave their homes for the field of carnage and bloodshed. They must go and face peril, endure privation and hunger, weariness and loneliness; they must make long marches, footsore and weary, through heat of summer and through winter's cold; they run the risk of life. They are compelled to follow the commander. Sometimes they are not even allowed time to eat. And all this severe experience is in consequence of sin. There is an enemy to meet, an enemy to be resisted; enemies of our country will destroy her peace and bring disaster and ruin, unless driven back and repulsed. Conquer or die is the motto. [Cf: ST 01-15-80 para. 06] p. 71, Para. 3, [1880MS].

Thus it is with the Christian warfare. We have an enemy which we must meet, who is vigilant; who is not off his guard one moment. The claims of our country are not higher than the claims of God. If hardships are borne and trials endured by our soldiers fighting in behalf of the country to obtain the mastery and bring into obedience the rebellious, how much more willing should the soldiers of Christ endure privation, self denial, and any taxation for Christ's sake. The captain of our salvation was made perfect through suffering that he might bring many sons and daughters to the Lord. We are standing under the bloodstained banner of the cross of Christ. We are to meet Satan and his host. We must conquer in the name of Jesus or be conquered. Armed with the mind of Christ we shall be more than overcomers. As faithful soldiers of the cross we are not to fight against principalities and powers, but against spiritual wickedness in high places. There is no rest in this war, no release. Obedience and faith must characterize us as Christ's

servants. Our Redeemer unfolded before his disciples that he must go to Jerusalem and suffer many things of the chief priests and elders, and be killed and be raised again from the dead the third day. He was already standing under the shadow of the cross. He fully comprehended the great work he came to do, and he would have his disciples understand the greatness of this work, and the responsibilities which would rest upon them in the performance of their duty in carrying forward his work when he should leave them. The grandeur and glory of the future life is in the thoughts and feelings which exercise the minds of the disciples while they are listening to the words spoken by the great Teacher. If ministers of Christ, who attempt to teach the truth to others, would look constantly to Jesus as to a tried friend, believing in him that he will relieve their necessities and that they will have his sympathy and support, they would find the blessedness and joy that can come only from the Light of the world. [Cf: ST 01-15-80 para. 07] p. 71, Para. 4, [1880MS].

This light, shining upon man, quickens the paralyzed capacities, kindles to a flame the spiritual life. It is the work of Christ to enlighten, to lift up man, darkened and degraded, because the slave of sin, and make him a fit companion of the holy angels in the highest Heavens. He calls men to carry forward his work, not by the words of eloquence and oratory alone, but in letting their light shine forth to others in good works. The love which was exhibited by Christ for fallen man, is the golden chain which binds the believing heart in union with the heart of Christ. Christians connected with him, answer to his claims of willing service to love and labor for the souls for whom he died. [Cf: ST 01-15-80 para. 08] p. 72, Para. 1, [1880MS].

Prayer, earnest, humble prayer, offered in faith amid the hours of darkness and gloom, brings light from Heaven to the soul. Peace comes to every heart for every prayer offered in faith. The soul is lifted above the clouds of darkness and error, conflicts and passion. Light, precious light, flashes from the throne of God, and is fitting up feeble man to become God's messengers in shedding light to the world. Trials patiently borne, blessings gratefully received, temptations manfully resisted, meekness, kindness, mercy and love exhibited, are the lights which shine forth in the character before the world, revealing the contrast with the darkness which comes of selfishness and unrestrained passion of the natural heart, into which the light of life has never shone. [Cf: ST 01-15-80 para. 09] p. 72, Para. 2, [1880MS].

At each large gathering of the people, the disciples of Christ anticipated that the time had come for him to commence his reign as Prince upon the throne of David. [Cf: ST 01-15-80 para. 10] p. 72, Para. 3, [1880MS].

As they witnessed his power from day to day in works no other man had ever done or ever could do, they kept hope active in their hearts that he would one day surprise them with an open avowal of his kingly authority. They did not fully renounce the idea that his earthly kingdom would be established, the Roman yoke be broken from their necks, and they enjoy with him great honor and glory. This sermon upon the mount disappointed their expectations of earthly glory. Upon this occasion Christ more clearly revealed the character of his kingdom and the principles which should govern it given in the beatitudes. Matt. 5. In this discourse was embodied the principles of the moral law, laying

down at once the whole sum and substance of the plan of true religion in specifying the kind of characters which would be essential for the subjects of his kingdom. [Cf: ST 01-15-80 para. 11] p. 72, Para. 4, [1880MS].

He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God, while many who have a form of godliness and not the power, may be content to speak the truth in a spirit of contention, engaging in controversy, talking long and loud in a bitter spirit. Such reflect no light, while the servant of God who has kindled his taper from the divine altar and is obeying the truth, is a living, walking, working representative of the power of the truth upon the heart. He is a living epistle known and read of all men. Such a life is the light of the world; of such Jesus is not ashamed to call them brethren. He will say of them as of Nathanael "Behold an Israelite indeed, in whom is no guile." [Cf: ST 01-15-80 para. 12] p. 72, Para. 5, [1880MS].

Those who obey the commandments of God are here represented by Christ as the fit subjects of his kingdom. Blessed are the poor in spirit, who feel that all their hopes of Heaven and happiness depend wholly upon the merit of Christ, that there is no merit or worthiness in them. Happy are they that mourn their own unlikeness to Christ, mourn their own sinfulness and grieve over the sins of their neighbors. [Cf: ST 01-15-80 para. 13] p. 73, Para. 1, [1880MS].

These are represented by the prophet of God as the sighing and crying ones because of the abominations done in the land. Blessed are the meek. Blessed are they that do hunger and thirst after righteousness. Blessed are the merciful and the pure in heart, and happy are the peacemakers. Blessed are they who shall suffer persecution, because they cherish and exemplify in their life these heavenly attributes, for so persecuted they the prophets which were before you. [Cf: ST 01-15-80 para. 14] p. 73, Para. 2, [1880MS].

Jesus prayed! The majesty of Heaven prayed! He wept in behalf of man. Prayer, faithful, earnest prayer will move the arm that moves the world. The minister of Christ must pray if he would have the refreshing from the presence of God. The church must pray much if they would walk in the light, as he is in the light. Mrs. E. G. White. [Cf: ST 01-15-80 para. 15] p. 73, Para. 3, [1880MS].

Chapter Sixteen--Continued.--Joseph in Egypt.--By Mrs. E. G. White.--Although Joseph was exalted as a ruler over all the land, he did not forget God. The thought that he was a stranger in a strange land, separated from his father and his brethren, often caused him sadness, but he fully believed that God's hand had overruled his course, to place him in an important position. And depending on God continually, he performed all the duties of his office, as ruler over the land of Egypt, with faithfulness. "And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities, the food of the field which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." [Cf: ST 01-22-80 para. 01] p. 73, Para. 4, [1880MS].

Joseph traveled throughout all the land of Egypt, giving command to build immense storehouses, and using his clear head and excellent judgment to aid in the preparations to secure food necessary for the long years of famine. At length the seven years of plenty were ended. "And the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread. And Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth, and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt." [Cf: ST 01-22-80 para. 02] p. 73, Para. 5, [1880MS].

The famine was severe in the land of Canaan also. Jacob and his sons were troubled. Their supply of food was nearly exhausted, and they looked forward to the future with perplexity. Starvation stared them in the face. At length Jacob heard of the wonderful provisions which the King of Egypt had made, and that the people of all the surrounding countries journeyed to Egypt to buy corn. And he said to his sons, "Behold, I have heard that there is corn in Egypt. Get you down thither, and buy for us from thence, that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him." [Cf: ST 01-22-80 para. 03] p. 73, Para. 6, [1880MS].

Jacob's sons came with the crowd of buyers to purchase corn of Joseph; and they "bowed down themselves before him with their faces to the earth." He knew them at once, but they failed to recognize him. There was, indeed, little semblance between the mighty governor of Egypt, and the stripling whom, twenty-two years previous, they had sold to the Ishmaelites. As he saw his brethren stooping and making their obeisance, his dreams came back to his memory, and the scenes of the past rose up vividly before him. His keen eye again surveyed the group before him, and he saw that Benjamin was missing. Had he also fallen a victim to the treacherous cruelty of those savage men? He determined to know the truth. "Ye are spies," he said, "to see the nakedness of the land, ye are come." [Cf: ST 01-22-80 para. 04] p. 74, Para. 1, [1880MS].

They answered, "Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies." He wished to learn if they possessed the same haughty spirit as when he was with them, and also to lead them to make some disclosures in regard to their home, yet he well knew how deceitful their answers might be. He repeated the charge, and they replied, "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is still with our father, and one is not." They felt humbled in their adversity, and manifested grief rather than anger at the suspicions of Joseph. He professed to doubt the truthfulness of their story, and told them that he would prove them, and that they should not go forth from Egypt until their youngest brother come hither. He proposed to keep them in confinement until one should go and bring their brother, to prove their words, whether there was any truth in them. If they would not consent to this, he would regard them as spies. [Cf: ST 01-22-80 para. 05] p. 74, Para. 2, [1880MS].

The sons of Jacob felt unwilling to consent to this arrangement. It would require some time for one to go to their father for Benjamin, and meanwhile their families would suffer for food. And who among them would undertake the journey alone, leaving his brethren in prison? How could that one meet his father? They had seen his distress at the supposed death of Joseph, and now he would feel that he was deprived of all his sons. They said, further, It may be that we shall lose our lives, or be made slaves. And if one go back to our father for Benjamin, and bring him here, he may be made a slave also, and our father will surely die. They decided that they would all remain, and suffer together, rather than to bring greater sorrow upon their father by the loss of his much-loved Benjamin. [Cf: ST 01-22-80 para. 06] p. 74, Para. 3, [1880MS].

The three days of confinement were days of bitter sorrow with Jacob's sons. They reflected upon their past wrong course, especially their cruelty to Joseph. They knew that if they were convicted of being spies, and could bring no evidence to clear themselves, they must all die, or become slaves. They doubted whether any effort which any one of them might make would induce their father to consent that Benjamin should go from him, after the cruel death, which he supposed, that Joseph had suffered. They had sold Joseph as a slave, and they were fearful that God designed to punish them by suffering them also to become slaves. [Cf: ST 01-22-80 para. 07] p. 74, Para. 4, [1880MS].

Joseph considers that his father and the families of his brethren may be suffering for food, and he is convinced that his brethren have repented of their cruel treatment of him, and that they would in no case treat Benjamin as they have treated him. On the third day he said to them, "This do, and live; for I fear God. If ye be true men, let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses. But bring your youngest brother unto me; so shall your words be verified, and ye shall not die." They agreed to accept this proposition, but expressed to one another little hope that their father will let Benjamin return with them. They accuse themselves, and one another, in regard to their treatment of Joseph: "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Reuben, who had formed the plan for delivering him at Dothan, now added, "Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required." Joseph had been conversing with them through an interpreter, and they had no suspicion that he understood them. Their words opened the long-closed fountains of his heart, and he could scarcely restrain his feelings before the company. He went out and wept. On returning, he took Simeon and had him bound before them. In the cruel treatment of their brother, Simeon had been the instigator and principal actor, and it was for this reason that the choice fell upon him. [Cf: ST 01-22-80 para. 08] p. 74, Para. 5, [1880MS].

Before dismissing his brethren for their homes, Joseph directed his steward to fill every man's sack with grain, and to place at the mouth of each the silver that had been brought in payment. Provender for the beasts on the homeward journey was also supplied. On the way one of the brothers, opening his sack for such supply, was surprised to find his money there. On his hastening to make known the fact to the others,

they were alarmed and perplexed, and said one to another, What is this that God hath done unto us? Shall we consider this as a token of good from the Lord, or has he suffered it to occur to punish us for our sins, and plunge us still deeper in affliction? They acknowledged that God had seen their sins, and that he was now visiting them for their transgressions. [Cf: ST 01-22-80 para. 09] p. 75, Para. 1, [1880MS].

Jacob was anxiously awaiting the return of his sons, and on their arrival the whole encampment gathered eagerly around them as they related to their father all that had transpired. Alarm and apprehension filled every heart. One of their number was imprisoned in a strange land as a pledge for the appearance there of the youngest and now the favorite son of the grief-stricken patriarch. There was something mysterious in the conduct of the governor of Egypt, and this mystery was increased in their minds when, as they emptied their sacks, each was found to contain the owner's bag of money at its mouth. In his distress the aged father exclaimed, "Ye have bereaved me of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me." Reuben answered, "Slay my two sons if I bring him not to thee; deliver him into my hand and I will bring him to thee again." This rash speech did not relieve the mind of Jacob. His answer was, "My son shall not go down with you; for his brother is dead, and he is left alone. If mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave." [Cf: ST 01-22-80 para. 10] p. 75, Para. 2, [1880MS].

Chapter Sixteen--Continued.--Joseph in Egypt.--By Mrs. E. G. White.--The drought still continued in the land of Canaan; and, as time passed on, the grain that had been brought from Egypt was consumed. The sons of Jacob well knew how useless and even dangerous it would be to present themselves, without Benjamin, before the prime minister of Egypt; they knew, too, how desperate must be any effort to change their father's resolution, and they awaited the issue in silence. The aged man saw the faces of all in the encampment grow pale and thin with hunger; he heard the cries of the children for bread; and at last he said, "Go again, buy us a little food." [Cf: ST 01-29-80 para. 01] p. 75, Para. 3, [1880MS].

Judah answered, "The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us we will go down and buy thee food; but if thou wilt not send him, we will not go down; for the man said unto us, Ye shall not see my face except your brother be with you." Seeing that the resolution of his father was giving way, he added, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones; and he offered to be surety for his brother, and to take upon himself the father's blame forever if he did not restore Benjamin to him. [Cf: ST 01-29-80 para. 02] p. 75, Para. 4, [1880MS].

Jacob could no longer withhold his consent, and he bade his sons prepare for the journey. They were to take to the ruler a present of such things as the destitute country afforded, a little balm, and a little honey, spices, myrrh, nuts and almonds, also "double money" in their sacks,--that formerly returned, and some for the present purchase. "Take also your brother, and arise, go again unto the man." [Cf: ST 01-29-80 para. 03] p. 75, Para. 5, [1880MS].

As his sons were about to start on their doubtful journey, the aged father arose, and, standing in their midst, raised his hands to Heaven and pronounced on them a gracious benediction: "And God Almighty give you mercy before the man that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved." [Cf: ST 01-29-80 para. 04] p. 76, Para. 1, [1880MS].

So they went down again into Egypt, and presented themselves before Joseph. As his eye fell upon Benjamin, from whom he had been so long separated, he was deeply moved. He gave no token of recognition, however, but ordered the ruler of his house to take them to his princely residence, and there prepare for an entertainment. They were greatly alarmed at this, fearing that it was for the purpose of calling them to account for the money found in their sacks. They thought that it might have been intentionally placed there, to furnish occasion to make them slaves, and that they were brought into the governor's palace better to accomplish this object. They sought the steward of the house, and related to him the circumstances, and in proof of their innocence informed him that they had brought back the money found in their sacks, also other money to buy food; and they added, "We cannot tell who put the money in our sacks." [Cf: ST 01-29-80 para. 05] p. 76, Para. 2, [1880MS].

The man replied, "Peace be to you; fear not; your God, and the God of your father, hath given you treasure in your sacks. I had your money." These words relieved their anxiety, and when Simeon, who had been released from prison, joined them, they felt that God was indeed gracious unto them, as their father had entreated that he would be. [Cf: ST 01-29-80 para. 06] p. 76, Para. 3, [1880MS].

When the governor came home, they offered him their presents, making before him the customary obeisance. Again his dreams came into his mind. There had been one including his father; and now, after the usual salutations to his guests, he hastened to ask, "Is your father well, the old man of whom ye spake? Is he yet alive?" "Thy servant our father is in good health, he is yet alive," was the answer with another obeisance. Then his eye rested upon Benjamin, his own mother's son, and as if to make the matter sure he asked, "Is this your younger brother, of whom ye spake unto me? God be gracious unto thee, my son;"--but, overpowered by feelings of tenderness, he could say no more without betraying his emotion. He hastened to his own private chamber, and there found relief in tears. [Cf: ST 01-29-80 para. 07] p. 76, Para. 4, [1880MS].

Having recovered his self-possession and removed all traces of tears, he returned, and ordered the feast to be prepared. Among the Egyptians, caste was very strict, and they never ate with the people of another nation. Separate tables were therefore set for them, another for Joseph's brethren and still another for the governor of the kingdom. When seated at the table his brethren were surprised to see that they were arranged in exact order, the eldest being placed first, and the youngest last, as was customary when their ages were known. Joseph sent a portion of food to each, Benjamin's five times as large as any of the others. He did this, not only to show his particular regard for Benjamin, but to prove his brethren, to see if they regarded their youngest brother with the same feelings of envy and hatred which they



had manifested toward himself. Still supposing that Joseph did not understand their language, they freely conversed with one another in his presence, therefore he had a good opportunity to learn the true state of their feelings. [Cf: ST 01-29-80 para. 08] p. 76, Para. 5, [1880MS].

Still he desired further proof. There could be no excuse for detaining them longer; and, after directing his steward to conceal his drinking-cup of silver in the sack of the youngest, he let them go. [Cf: ST 01-29-80 para. 09] p. 77, Para. 1, [1880MS].

Joyfully they set out on the homeward journey. Simeon was with them, their sacks were filled with grain, and they felt that they had escaped safely from the perils that had seemed to surround them. But they had only reached the outskirts of the city when they were overtaken by the governor's steward, who uttered the scathing inquiry, "Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby, indeed, he divineth? Ye have done evil in so doing." Kings and rulers had a cup from which they drank, which was considered a sure detective if any poisonous substance was placed in their drink. To the accusation of the steward the travelers answered, "Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. Behold, the money which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen." [Cf: ST 01-29-80 para. 10] p. 77, Para. 2, [1880MS].

The steward said, "Now also will it be according unto your words; he with whom it is found shall be my servant and ye shall be blameless." [Cf: ST 01-29-80 para. 11] p. 77, Para. 3, [1880MS].

The search began immediately. The sacks were placed on the ground, and the steward examined them all, beginning with Reuben's and going down to the sack of the youngest. The cup was found in Benjamin's sack! [Cf: ST 01-29-80 para. 12] p. 77, Para. 4, [1880MS].

At this discovery all were speechless. To express their utter wretchedness they rent their garments, as was the custom when in deep affliction. As they sadly returned to the city they felt that the hand of God was against them for their past wickedness. The fears of their father, they thought, would now be fully realized. By their own promise, Benjamin was doomed to a life of slavery." [Cf: ST 01-29-80 para. 13] p. 77, Para. 5, [1880MS].

They followed the steward to the palace, and, finding the prime minister still there, they fell before him on the ground. "What deed is this that ye have done?" he said. "Wot ye not that such a man as I can certainly divine? Joseph asked this question to draw forth from his brethren an acknowledgment of their past wrong course, that their true feelings might be more fully revealed. He did not claim any power of divination, but was willing his brethren should believe that he could read the secret acts of their lives. Judah answered, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants. Behold, we are my lord's servants, both we, and he also with whom the cup is found." The reply was, God forbid that I should do so; but the man in whose hand the cup

is found, he shall be my servant; and as for you, get you up in peace unto your father." [Cf: ST 01-29-80 para. 14] p. 77, Para. 6, [1880MS].

In his intense distress, Judah now drew near to the ruler, and exclaimed, "O my lord, let thy servant, I pray thee, speak a word in my Lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh;" and he related to him the reluctance of his father to let Benjamin come with them to Egypt, the father's deep grief at the loss of Joseph, and that Benjamin was all that was left of the mother whom Jacob loved. "Now therefore, when I come to thy servant my father, and the lad be not with us (seeing that his life is bound up in the lad's life), it shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father forever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that come on my father." [Cf: ST 01-29-80 para. 15] p. 77, Para. 7, [1880MS].

Joseph was satisfied. He had proved his brethren and had seen in them the fruits of true repentance for their sins. He was so deeply affected that he could no longer conceal his feelings, and he gave orders that all but these men should leave the hall; then he wept aloud, and cried out, "I am Joseph; doth my father yet live?" His brethren could not answer him, for surprise and terror. They could not realize that the ruler of Egypt was their brother Joseph, whom they had envied and would have murdered, but were finally content to sell as a slave. All their ill-treatment of him passed before them. They remembered how they had despised his dreams; and had labored to prevent their fulfillment. Yet they had acted their part in fulfilling these dreams; and now they stood before him condemned and amazed. As Joseph saw the confusion he said to them, "Come near to me, I pray you;" they came near. And he said, "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." He nobly sought to make this occasion as easy for his brethren as possible. He had no desire to increase their embarrassment by censuring them. He felt that they had suffered enough for their cruelty to him, and he endeavored to comfort them. He went on, "For these two years hath the famine been in the land; and yet there are five years in the which there shall be neither earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt. Come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell

my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them, and after that his brethren talked with him." [Cf: ST 01-29-80 para. 16] p. 78, Para. 1, [1880MS].

They humbly confessed the wrongs which they had committed against Joseph, and entreated his forgiveness. They were greatly rejoiced to find that he was alive; for they had suffered the keenest anxiety and remorse since their cruelty toward him. Joseph gladly forgave his brethren, and sent them away abundantly supplied with provisions, and carriages, and everything necessary for the removal of all their families and attendants to Egypt. On Benjamin he bestowed more valuable presents than upon his other brethren. Then, fearing that disputes and divisions would rise among them on the homeward journey, he gave them, as they were about leaving him the significant charge, "See that ye fall not out by the way." [Cf: ST 01-29-80 para. 17] p. 78, Para. 2, [1880MS].

Chapter Sixteen-Concluded.--Joseph in Egypt.--By Mrs. E. G. White.--The sons of Jacob returned to their father with the joyful tidings, "Joseph is yet alive, and he is governor over all the land of Egypt." At first the old man was overwhelmed; he could not believe what he heard, yet their words brought a faintness to his heart. But when he saw the carriages and the long line of loaded animals, and when Benjamin was at his side once more, he felt reassured, and, in the fullness of his joy, exclaimed. "It is enough; Joseph my son is yet alive. I will go and see him before I die." The brothers then made their humiliating confession to their father, and entreated his forgiveness, for their wicked treatment of Joseph. Jacob had not suspected them of such cruelty, but he saw that God had overruled it all for good, and he forgave and blessed his erring children. [Cf: ST 02-05-80 para. 01] p. 78, Para. 3, [1880MS].

Jacob and his sons, with their families and numerous attendants, were soon on their way to Egypt. With gladness of heart they pursued their journey, and when they came to Beersheba the aged patriarch offered grateful sacrifices, and entreated the Lord to grant them an assurance that he would go with them. In a vision of the night the divine words came to Jacob: "Fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt, and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes." [Cf: ST 02-05-80 para. 02] p. 79, Para. 1, [1880MS].

The meeting of Joseph and his father was very affective. Joseph left his chariot, and ran to meet his father on foot, and embraced him, and they wept over each other. "And Israel said unto Joseph, Now let me die since I have seen thy face, because thou art yet alive." [Cf: ST 02-05-80 para. 03] p. 79, Para. 2, [1880MS].

Joseph took five of his brethren to present to Pharaoh, and receive from him a grant of land for their future home. He did not wish them to be exposed to the temptations which must surround them if engaged in the king's special service, amid the corrupting, idolatrous influences at court; therefore he counseled them, when the king should ask them of their occupation, to tell him frankly that they were shepherds. The

monarch, on learning this fact, would not seek to exalt them to some honorable position for Joseph's sake; for the occupation of a shepherd was regarded in Egypt as degrading. When taken before Pharaoh they followed the wise counsel of their God-fearing brother; and the king gave Joseph permission to settle his father and his brethren in the best part of the land of Egypt. He selected Goshen, a well-watered, fertile country, affording good pasture for their flocks. Here, also, they could worship God, undisturbed by the ceremonies attending the idolatrous service of the Egyptians. The country round about Goshen was inhabited by the Israelites, until with power and mighty signs and wonders, God brought his people out of Egypt. [Cf: ST 02-05-80 para. 04] p. 79, Para. 3, [1880MS].

Not long after their arrival in Egypt, Joseph brought his father also to be presented to Pharaoh. The patriarch was unawed by the pomp of royalty, and the magnificence surrounding him. Amid the sublime scenes of nature he had communed with a mightier monarch; and now, in conscious superiority, he raised his hands and blessed Pharaoh. The king struck by his venerable appearance, inquired, "How old art thou?" Jacob answered, "The days of the years of my pilgrimage are an hundred and thirty years. Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Jacob had seen much trouble and suffered much perplexity. The jealousy of his wives had brought a long train of evils, and the sinful course of some of his children had made the father's life very bitter. But his last years were more peaceful. His sons had turned from their evil ways, Joseph had been restored to him, and, surrounded by every comfort which the prime minister of Egypt could bestow, and in the society of his children, he passed down gently and calmly toward the grave. [Cf: ST 02-05-80 para. 05] p. 79, Para. 4, [1880MS].

A short time before his death, his children gathered about him to receive his blessing, and to listen to his last words of counsel. As he addressed them for the last time the Spirit of God rested upon him and he laid open before them their past lives, and also uttered prophecies which reached far into the future. Beginning with the eldest, he mentioned his sons by name, presenting before those who had followed a sinful course the light in which God regarded their deeds of violence, and that he would visit them for their sins. Reuben had taken no part in selling Joseph, but previous to that transaction he had grievously sinned. Concerning him, Jacob uttered the following prophecy: "Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity and the excellency of power; unstable as water, thou shalt not excel. [Cf: ST 02-05-80 para. 06] p. 79, Para. 5, [1880MS].

He then prophesied in regard to Simeon and Levi, who had practiced deception to the Shechemites, and then, in a most cruel, revengeful manner, destroyed them. These brothers were also the most guilty in the case of Joseph. "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united! for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath for it was cruel. I will divide them in Jacob and scatter them in Israel." [Cf: ST 02-05-80 para. 07] p. 80, Para. 1, [1880MS].

In regard to Judah, the fathers words of inspiration were more joyful. His prophetic eye looked hundreds of years into the future, to the birth of Christ, and he said, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." [Cf: ST 02-05-80 para. 08] p. 80, Para. 2, [1880MS].

Jacob predicted a cheerful future for most of his sons. Especially for Joseph he uttered words of eloquence of a happy character: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. (From thence is the shepherd, the stone of Israel.)" "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. [Cf: ST 02-05-80 para. 09] p. 80, Para. 3, [1880MS].

Jacob was an affectionate father. He had no resentful feelings toward his sorrowing children. He had forgiven them. He loved them to the last. But God, by the spirit of prophecy, elevated the mind of Jacob above his natural feelings. In his last hours, angels were all around him, and the power of God rested upon him. His paternal feelings would have led him to utter, in his dying testimony, only expressions of love and tenderness. But under the influence of inspiration he uttered truth, although painful. [Cf: ST 02-05-80 para. 10] p. 80, Para. 4, [1880MS].

After the death of Jacob, Joseph's brethren were filled with gloom and distress. They thought that Joseph had concealed his resentment, out of respect for their father; and now that he was dead, he would be revenged for the ill treatment he had suffered at their hands. They dared not appear before him, but sent a messenger, "Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil; and now, we pray thee, forgive the trespass of the servants of the God of thy father." This message affected Joseph to tears, and, encouraged by this, his brethren came and fell down before him, with the words, "Behold, we be thy servants." He met them with the comforting and assuring reply, Fear not; for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not; I will nourish you, and your little ones. Joseph loved his brethren, and he could not bear the thought that they regarded him as harboring a spirit of revenge toward them. [Cf: ST 02-05-80 para. 11] p. 80, Para. 5, [1880MS].

The life of Joseph illustrates the life of Christ, Joseph's brethren purposed to kill him, but were finally content to sell him as a slave, to prevent his becoming greater than themselves. They thought they had placed him where they would be no more troubled with his dreams, and where there would not be a possibility of their fulfillment. But the very course which they pursued, God overruled to bring about that which they designed never should take place--that he should have dominion over them. [Cf: ST 02-05-80 para. 12] p. 81, Para. 1, [1880MS].

The chief priests and elders were jealous of Christ, fearing that he would draw the attention of the people away from themselves. They knew that he was doing greater works than they ever had done, or ever could perform; and they knew that if he was suffered to continue his teachings, he would become higher in authority than they, and might become king of the Jews. They agreed together to prevent this by privately taking him, and hiring witnesses to testify falsely against him, that they might condemn him and put him to death. They would not accept him as their king, but cried out, Crucify him! crucify him! But by murdering the Son of God, they were bringing about the very thing they sought to prevent. Joseph, by being sold by his brethren into Egypt, became a saviour to his father's family. Yet this fact did not lessen the guilt of his brethren. The crucifixion of Christ by his enemies made him the Redeemer of mankind, the Saviour of the fallen race, and ruler over the whole world. But the crime of his enemies was just as heinous as though God's providential hand had not controlled events for his own glory and the good of man. [Cf: ST 02-05-80 para. 13] p. 81, Para. 2, [1880MS].

Joseph walked with God. And when he was imprisoned, and suffered because of his innocence, he meekly bore it without murmuring. His self-control, his patience in adversity, and his unwavering fidelity, are left on record for the benefit of all who should afterward live on the earth. When Joseph's brethren acknowledged their sin before him, he freely forgave them, and showed by his acts of benevolence and love that he harbored no resentful feelings for their former cruel conduct toward him. [Cf: ST 02-05-80 para. 14] p. 81, Para. 3, [1880MS].

The life of Jesus, the Saviour of the world, was a pattern of benevolence, goodness, and holiness. Yet he was despised and insulted, mocked and derided, for no other reason than because his righteous life was a constant rebuke to sin. His enemies would not be satisfied until he was given into their hands, that they might put him to a shameful death. He died for the guilty race; and, while suffering the most cruel torture, meekly forgave his murderers. He rose from the dead, ascended up to his Father, and received all power and authority, and returned to the earth again to impart it to his disciples. He gave gifts unto men. And all who have ever come to him repentant, confessing their sins, he has received into his favor, and freely pardoned. And if they remain true to him, he will exalt them to his throne, and make them his heirs to the inheritance which he has purchased with his own blood. [Cf: ST 02-05-80 para. 15] p. 81, Para. 4, [1880MS].

The children of Israel were not slaves. They had never sold their cattle, their lands, and themselves to Pharaoh for food, as many of the Egyptians had done. They had been granted a portion of land wherein to dwell, on account of the services which Joseph had rendered to the Egyptian nation. Pharaoh appreciated his wisdom in the management of all things connected with the kingdom, especially in the preparation for the long years of famine. As a token of his gratitude, he not only offered to Jacob and his sons the best part of the land of Egypt as a dwellingplace, but exempted them from all taxation, and granted to Joseph the privilege of supplying them liberally with food through the whole continuance of that dreadful famine. The king said to his counselors, Are we not indebted to the God of Joseph, and to him, for this abundant supply of food? While other nations are perishing, we

have enough. His management has greatly enriched the kingdom. [Cf: ST 02-12-80 para. 01] p. 81, Para. 5, [1880MS].

"And Joseph died and his brethren, and all that generation." And "there rose up a new king over Egypt, which knew not Joseph," By this we are to understand, not one who was ignorant of Joseph's great services to the nation, but who wished to make no recognition of them, and, as much as possible, to bury them in oblivion. "And he said unto his people, Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." [Cf: ST 02-12-80 para. 02] p. 82, Para. 1, [1880MS].

The Israelites had already become very numerous. "They were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Under Joseph's fostering care, and the favor of the king who was then ruling, the Israelites had been advanced to positions of honor and trust, and had spread rapidly over the land. But they had kept themselves a distinct race, having nothing in common with the Egyptians in customs or religion; and their increasing numbers excited the fears of the king and his people, lest in case of war they should join themselves with the enemies of their masters. They had, however, become too useful to be spared. Many of them were able and understanding workmen, and the king needed such laborers for the creation of his magnificent palaces and halls. Accordingly he ranked them with that class of slaves who had sold their possessions and themselves to the kingdom. Taskmasters were set over them, and their slavery soon became complete. "And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service wherein they made them serve was with rigor." "But the more they afflicted them, the more they multiplied and grew." [Cf: ST 02-12-80 para. 03] p. 82, Para. 2, [1880MS].

The king and his counselors had hoped to subdue the Israelites with hard labor, and thus decrease their numbers and crush out their independent spirit. And because they failed to accomplish their purpose they hardened their hearts to go still further. Orders were now issued to the women whose employment gave them facilities for such acts to destroy every Israelite male child at its birth. Satan was the mover in these matters. He knew that a deliverer was to be raised up among the Hebrews, and he thought that if he could move the king to destroy the children, the purpose of God would be defeated. The women feared God; they dared not murder the Hebrew children; and the command of the king was not obeyed. The Lord approved their course, and prospered them; but the king became very angry when he learned that his orders had been disregarded. He then made the command more urgent and extensive. He charged all his people to keep strict watch, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive." [Cf: ST 02-12-80 para. 04] p. 82, Para. 3, [1880MS].

While this cruel decree was in full force, Moses was born. His mother concealed him for three months, and then finding that she could keep him no longer with any safety, she prepared a little vessel of

bulrushes, making it watertight by means of lime and pitch, and after laying the child therein she placed it among the flags at the river's brink. His sister lingered near, apparently indifferent, yet all the time anxiously watching to see what would become of her little brother. Angels were also watching, that no harm should come to the helpless infant, placed there by an affectionate mother, and committed to the care of God by her earnest prayers. And these angels directed the footsteps of Pharaoh's daughter to the river, near the very spot where lay the innocent stranger. Her attention was attracted to the little vessel, and she sent one of her waiting maids to fetch it. When she had removed the cover she saw a lovely babe; "and behold the babe wept, and she had compassion on him." She knew that a tender Hebrew mother had taken this means to preserve the life of her much-loved babe, and she decided at once that it should be her son. The sister of Moses immediately came forward and inquired, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" And her mission was given. [Cf: ST 02-12-80 para. 05] p. 82, Para. 4, [1880MS].

Joyfully sped the sister to her mother, and related to her the happy news, and conducted her with all haste to Pharaoh's daughter. The child was committed to the mother to nurse, and she was liberally paid for the bringing up of her own son. Thankfully did this mother enter upon her now safe and happy task. She believed that God had preserved the life of her child, and she faithfully improved the precious opportunity of educating him for a life of usefulness. She was more particular in his instruction than in that of her other children; for she felt confident that he was preserved for some great work. By her faithful teachings she instilled into his young mind the fear of God, and love for truthfulness and justice. She earnestly pleaded with God that her son might be preserved from every corrupting influence. She taught him to bow and pray to God, the living God, for he alone could hear him and help him in every emergency. She sought to impress his mind with the sinfulness of idolatry. She knew that he was soon to be separated from her influence, and given up to his adopted royal mother, to be surrounded with influences calculated to make him disbelieve in the existence of the Maker of the heavens and the earth. [Cf: ST 02-12-80 para. 06] p. 83, Para. 1, [1880MS].

The instructions which Moses received from his parents were such as to fortify his mind, and shield him from being corrupted with sin, and becoming proud amid the splendor and extravagance of court life. He had a clear mind and an understanding heart, and never lost the pious impressions he received in youth. His mother kept him as long as she could, but was obliged to separate from him when he was about twelve years old, and he then became the son of Pharaoh's daughter. [Cf: ST 02-12-80 para. 07] p. 83, Para. 2, [1880MS].

Here Satan was defeated. By moving Pharaoh to destroy the male children, he had thought to turn aside the purposes of God, and destroy the one whom God would raise up to deliver his people. But that very decree, appointing the Hebrew children to death, was the means overruled by God to place Moses in the royal family, where he had advantages to become a learned man, and eminently qualified to lead his people from Egypt. Pharaoh expected to exalt his adopted grandson to the throne. He educated him to stand at the head of the armies of Egypt, and lead them to battle. Moses was a favorite with Pharaoh's



host, and was honored because he conducted warfare with superior skill and wisdom. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." The Egyptians regarded him as a remarkable character. [Cf: ST 02-12-80 para. 08] p. 83, Para. 3, [1880MS].

Angels instructed Moses that God had chosen him to deliver the children of Israel. The rulers among the Israelites were also taught by angels that the time for their deliverance was nigh, and that Moses was the man whom God would use to accomplish this work. Moses thought that his people were to be delivered by warfare, and that he would stand at the head of the Hebrew host, to lead them against the Egyptian armies. Having this in view, he guarded his affections that they might not be strongly placed upon his adopted mother or upon Pharaoh, lest it should be more difficult for him to remain free to do the will of God. [Cf: ST 02-12-80 para. 09] p. 83, Para. 4, [1880MS].

The pride and splendor displayed at the Egyptian court, and the flattery he received, could not make him forget his despised brethren in slavery. He would not be induced, even with the promise of wearing the crown of Egypt, to identify himself with the Egyptians, and engage with them in their idolatrous worship. He would not forsake his oppressed brethren, whom he knew to be God's chosen people. The king commanded that Moses should be instructed in the worship of the Egyptians. This work was committed to the priests, but they could not, by any threats or promises of reward, prevail upon Moses to engage with them in their heathen ceremonies. He was threatened with the loss of the crown, and that he would be disowned by Pharaoh's daughter, unless he renounced his Hebrew faith. But he was firm in his determination to render homage to no object save God, the maker of the heavens and the earth, to whom alone reverence and honor are due. He even reasoned with the priests and idolatrous worshipers upon their superstitious veneration of senseless objects. They could not answer him. Yet his firmness in this respect was tolerated, because he was the king's adopted grandson, and was a universal favorite with the most influential in the kingdom. By Mrs. E. G. White. [Cf: ST 02-12-80 para. 10] p. 83, Para. 5, [1880MS].

The Lord gave Jeremiah a message of reproof to bear to his people, charging them with the continual rejection of God's counsel; saying, "I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers." [Cf: ST 02-12-80 para. 01] p. 84, Para. 1, [1880MS].

God plead with them not to provoke him to anger with the work of their hands and hearts; "but they hearkened not." Jeremiah then predicted the captivity of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people. Their punishment was to be in proportion to their intelligence, and the warnings they had despised. God had long delayed his judgments because of his unwillingness to humiliate his chosen people; but now he would visit his displeasure upon them, as a last effort to check them in their evil course. [Cf: ST 02-12-80 para. 02] p. 84, Para. 2, [1880MS].

In these days he has instituted no new plan to preserve the purity of his people. He entreats the erring ones who profess his name, to repent and turn from their evil ways, in the same manner that he did of old. He predicts the dangers before them, by the mouth of his chosen servants now as then. He sounds his note of warning, and reproves sin just as faithfully as in the days of Jeremiah. But the Israel of our time have the same temptations to scorn reproof and hate counsel, as did ancient Israel. They too often turn a deaf ear to the words that God has given his servants for the benefit of those who profess the truth. Though the Lord in mercy withholds for a time the retribution of their sin, as in the days of Jeremiah, he will not always stay his hand, but will visit iniquity with righteous judgment. [Cf: ST 02-12-80 para. 03] p. 84, Para. 3, [1880MS].

The Lord commanded Jeremiah to stand in the court of the Lord's house, and speak unto all the people of Judah who came there to worship, those things which he would give him to speak, diminishing not a word; that they might hearken and turn from their evil ways. Then God would repent of the punishment which he had purposed to do unto them because of their wickedness. The unwillingness of the Lord to chastise his erring people is here vividly shown. He stays his judgments, he pleads with them to return to their allegiance. [Cf: ST 02-12-80 para. 04] p. 84, Para. 4, [1880MS].

He brought them out of bondage that they might faithfully serve himself, the only true and living God; but they had wandered into idolatry, they had slighted the warnings given them by his prophets; yet he defers his chastisement to give them one more opportunity to repent and avert the retribution for their sin. Through his chosen prophet, he now sends them a clear and positive warning, and lays before them the only course by which they can escape the punishment which they deserve. This is a full repentance of their sin, and a turning from the evil of their ways. [Cf: ST 02-12-80 para. 05] p. 84, Para. 5, [1880MS].

The Lord commanded Jeremiah to say to the people: "Thus saith the Lord: If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, both rising up early and sending them, but ye have not hearkened; then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth." They understood this reference to Shiloh, and the time when the Philistines overcame Israel and the ark of God was taken. [Cf: ST 02-12-80 para. 06] p. 84, Para. 6, [1880MS].

The sin of Eli was in passing lightly over the iniquity of his sons, who were occupying sacred offices. The neglect of the father to reprove and restrain his sons, brought upon Israel a fearful calamity. The sons of Eli were slain, Eli himself lost his life, the ark of God was taken from Israel, and thirty thousand of their people were slain. All this was because sin was lightly regarded, and allowed to remain in their midst. What a lesson is this to men holding responsible positions in the church of God! It adjures them to faithfully remove the wrongs that dishonor the cause of truth. [Cf: ST 02-12-80 para. 07] p. 85, Para. 1, [1880MS].

Israel thought, in the days of Samuel, that the presence of the ark containing the commandments of God, would gain them the victory over the Philistines, whether or not they repented of their wicked works. Just so the Jews, in Jeremiah's time, believed that the divinely appointed services of the temple being strictly observed, would preserve them from the just punishment of their evil course. [Cf: ST 02-12-80 para. 08] p. 85, Para. 2, [1880MS].

The same danger exists today among that people who profess to be the repository of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments should preserve them from the power of divine justice. They refuse to be reproved of evil, and blame God's servants with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep his law to depart from all iniquity. Neglect to repent and obey his word will bring as serious consequences upon Gods people today, as did the same sin upon ancient Israel. There is a limit beyond which he will no longer delay his judgments. The correction of God through his chosen instruments cannot be disregarded with impunity. The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel. [Cf: ST 02-12-80 para. 09] p. 85, Para. 3, [1880MS].

When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry, and declared that he should die. They were boisterous in their denunciations of him, crying, "Why hast thou prophesied in the name of the Lord, saying. This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord." Thus was the message of God despised, and the servant with whom he entrusted it threatened with death. The priests, the unfaithful prophets, and all the people turned in wrath upon him who would not speak to them smooth things and prophesy deceit. [Cf: ST 02-12-80 para. 10] p. 85, Para. 4, [1880MS].

The unfaltering servants of God have usually suffered the bitterest persecution from false teachers of religion. But the true prophets will ever prefer reproach and even death rather than unfaithfulness to God. The Infinite eye is upon the instruments of divine reproof, and they bear a heavy responsibility. But God regards the injury done to them through misrepresentation, falsehood or abuse, the same as though it were done unto himself, and will punish accordingly. [Cf: ST 02-12-80 para. 11] p. 85, Para. 5, [1880MS].

The princes of Judah had heard concerning the words of Jeremiah, and came up from the king's house, and sat in the entry of the Lord's house. "Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears." But Jeremiah stood boldly before the princes and the people declaring, "The Lord sent me to prophesy against this house and against this city all the words which ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you. As for me, behold, I am in your hand; do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto

you to speak all these words in your ears." [Cf: ST 02-12-80 para. 12] p. 85, Para. 6, [1880MS].

Had the prophet been intimidated by the threats of those in high authority, and the clamoring of the rabble, his message would have been without effect, and he would have lost his life. But the courage with which he discharged his painful duty commanded the respect of the people, and turned the princes of Israel in his favor. Thus God raised up defenders for his servant. They reasoned with the priests and false prophets, showing them how unwise would be the extreme measures which they advocated. [Cf: ST 02-12-80 para. 13] p. 86, Para. 1, [1880MS].

The influence of these powerful persons produced a reaction in the minds of the people. Then the elders united in protesting against the decision of the priests regarding the fate of Jeremiah. They cited the case of Micah, who prophesied judgments upon Jerusalem, saying, "Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountains of the house as the high places of a forest." They put to them the question: "Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and beseech the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls." [Cf: ST 02-12-80 para. 14] p. 86, Para. 2, [1880MS].

So, through the pleading of Ahikam and others, the prophet Jeremiah's life was spared; although many of the priests and false prophets would have been pleased had he been put to death on the plea of sedition; for they could not endure the truths that he uttered exposing their wickedness. [Cf: ST 02-12-80 para. 15] p. 86, Para. 3, [1880MS].

But Israel remained unrepented and the Lord saw that they must be punished for their sin, so he instructed Jeremiah to make yokes and bonds and place them upon his neck, and send them to the king of Edom, the king of Moab, of the Ammonites, of Tyrus and Zidon, commanding the messengers to say that God had given all these lands to Nebuchadnezzar, the king of Babylon. That all these nations should serve him and his descendants for a certain time, till God should deliver them. They were to declare that if those nations refused to serve the king of Babylon they should be punished with the famine, with the sword, and pestilence, till they should be consumed. "Therefore," said the Lord, "Hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy a lie unto you to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein." [Cf: ST 02-12-80 para. 16] p. 86, Para. 4, [1880MS].

Jeremiah declared that they were to wear the yoke of servitude for seventy years, and the captives that were already in the hands of the king of Babylon, and the vessels of the Lord's house which had been taken, were also to remain in Babylon till that time had elapsed. But at the end of the seventy years God would deliver them from their captivity, and would punish their oppressors, and bring into subjection the proud king of Babylon. [Cf: ST 02-12-80 para. 17] p. 86, Para. 5,

[1880MS].

Ambassadors had come from the various nations named to consult with the king of Judah as to the matter of engaging in battle with the king of Babylon. But the prophet of God, bearing the symbols of subjection, delivered the message of the Lord to these nations, commanding them to bear it to their several kings. This was the lightest punishment that a merciful God could inflict upon so rebellious a people; but if they warred against this decree of servitude, they were to feel the full vigor of his chastisement. They were faithfully warned not to listen to their false teachers who prophesied lies. [Cf: ST 02-12-80 para. 18] p. 86, Para. 6, [1880MS].

The amazement of the assembled council of nations knew no bounds when Jeremiah, carrying the yoke of subjection about his neck, made known to them the will of God. But Hananiah, one of the false prophets against whom God had warned his people through Jeremiah, lifted up his voice in opposition to the prophecy declared. Wishing to gain the favor of the king, and his court, he affirmed that God had given him words of encouragement for the Jews. Said he: "Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar, king of Babylon, took away from this place, and carried them to Babylon. And I will bring again to this place Jeconiah, the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord; for I will break the yoke of the king of Babylon." [Cf: ST 02-12-80 para. 19] p. 87, Para. 1, [1880MS].

Jeremiah, in the presence of all the priests and the people, said that it was the earnest wish of his heart that God would so favor his people that the vessels of the Lord's house might be returned and the captives brought back from Babylon. But this could only be done on condition that the people repented and turned from their evil way to the obedience of God's law. Jeremiah loved his country and ardently wished that the desolation predicted might be averted by the humiliation of the people; but he knew the wish was vain. He hoped the punishment of Israel would be as light as possible; therefore he earnestly entreated them to submit to the king of Babylon for the time that the Lord specified. [Cf: ST 02-12-80 para. 20] p. 87, Para. 2, [1880MS].

He entreated them to hear the words that he spoke. He cited them to the prophecies of Hosea, Habakkuk, Zephaniah, and others whose messages of reproof and warning had been similar to his own. He referred them to events which had transpired in their history in fulfillment of the prophecies of retribution for unrepented sins. Sometimes, as in this case, men had arisen in opposition to the message of God, and predicted peace and prosperity, to quiet the fears of the people, and gain the favor of those in high places. But in every past instance the judgment of God had been visited upon Israel, as the true prophets had indicated. Said he, "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him." If Israel chose to run the risk, future developments would effectually decide which was the false prophet. [Cf: ST 02-12-80 para. 21] p. 87, Para. 3, [1880MS].

But Hananiah, incensed at this, took the yoke from Jeremiah's neck and broke it. "And Hananiah spake in the presence of all the people, saying, Thus saith the Lord: Even so will I break the yoke of

Nebuchadnezzar king of Babylon from the necks of all nations within the space of two full years. And the prophet Jeremiah went his way." [Cf: ST 02-12-80 para. 22] p. 87, Para. 4, [1880MS].

He had done his work, he had warned the people of their danger, he had pointed out the only course by which they could regain the favor of God. But they had mocked his words; men in responsible positions had denounced him, and tried to arouse the people to put him to death. Yet his only crime was in faithfully delivering the message of God to an unbelieving people. [Cf: ST 02-12-80 para. 23] p. 87, Para. 5, [1880MS].

God pities the blindness and perversity of man; he sends light to their darkened understanding in reproof and threatenings which are designed to make the most exalted feel their ignorance and deplore their errors. He would cause the self-complacent to feel dissatisfied with their attainments and seek greater blessings by closer connection with Heaven. [Cf: ST 02-12-80 para. 24] p. 87, Para. 6, [1880MS].

God's plan is not to send messengers who will please and flatter sinners, he delivers no messages of peace to lull the unsanctified into carnal security. But he lays heavy burdens upon the conscience of the wrongdoer, and pierces his soul with sharp arrows of conviction. The ministering angels present to him the fearful judgments of God to deepen the sense of his great need and prompt the agonizing cry "what shall I do to be saved?" The very hand that humbles to the dust, rebukes sin, and puts pride and ambition to shame, lifts up the penitent, stricken one, and inquires with deepest sympathy, "What wilt thou that I shalt do unto thee?" [Cf: ST 02-12-80 para. 25] p. 88, Para. 1, [1880MS].

When man has sinned against a holy and merciful God, there is no course for him to pursue so noble, as to sincerely repent and confess his errors in tears and bitterness of soul. This God requires of him and will accept of nothing less than a broken heart and a contrite spirit. Mrs. E. G. White. [Cf: ST 02-12-80 para. 26] p. 88, Para. 2, [1880MS].

When Moses was forty years of age, an event occurred which seemed to change the whole current of his life. His soul was deeply stirred with a sense of the wrongs done to his people, and he would often leave the royal courts, to visit his brethren in their servitude, and encourage them with the assurance that it would not be always thus, that God would open the way for their deliverance. One day, while thus abroad, he saw an Egyptian beating an Israelite. Moses sprang forward and slew the Egyptian. He had taken the precaution, even in this sudden burst of wrath, to see that he was unwatched, and he buried the body hastily in the sand. But the man whom he had rescued failed to keep the secret, and Moses soon found that it was known to others. The next day he saw two Hebrews contending, one of them clearly in the wrong. When Moses reproved the wrongdoer, he at once turned his rage upon his reprover and basely cast against him his previous act: "Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?" [Cf: ST 02-19-80 para. 01] p. 88, Para. 3, [1880MS].

There could be no further hope of concealment. The whole matter was made known to the Egyptians by the envious Hebrew, and, greatly

exaggerated, soon reached the ears of Pharaoh. The monarch was informed that Moses designed to make war upon the Egyptians, to overthrow their government, and make himself king. Pharaoh was exceedingly angry. He thought that this act of Moses meant much, and that there was no safety for his kingdom while the offender lived. He therefore commanded that Moses should be slain. But the servant of God became aware in season of Pharaoh's intent on his life, and he hastily left the palace and fled toward Arabia. [Cf: ST 02-19-80 para. 02] p. 88, Para. 4, [1880MS].

The Lord directed his course, and he found a home with the priest of Midian, Jethro, a man who worshiped God, and who was highly honored by the people of all the surrounding country, for his far-seeing judgment. After a time, Moses married one of the daughters of his benefactor; and here, in the service of his father-in-law, as keeper of his flocks, he remained forty years. [Cf: ST 02-19-80 para. 03] p. 88, Para. 5, [1880MS].

Moses was too hasty in slaying the Egyptian. He supposed the people of Israel understood that God's special providence had raised him up to deliver them. But the Lord did not design to accomplish this work by warfare, as Moses thought, but by his own mighty power, that the glory might be ascribed to him alone. Yet even this rash act was overruled by God to bring about his purpose. [Cf: ST 02-19-80 para. 04] p. 88, Para. 6, [1880MS].

Moses had become, in every sense, a great man. As a writer, as a military leader, and as a philosopher, he had no superior. Love of truth and righteousness had become the basis of his character, and had produced a steadfastness of purpose which no fickleness of fashion, opinion, or pursuits, could influence. Courtesy, diligence, and a firm trust in God, marked his life. He was young and vigorous, overflowing with energy and manly strength. He had deeply sympathized with his brethren in their affliction, and his soul had kindled with a desire to deliver them. Surely, it would appear to human wisdom that he was in every way fitted for his work. [Cf: ST 02-19-80 para. 05] p. 89, Para. 1, [1880MS].

But God seeth not as man sees; his ways are not as ours. Moses is not yet prepared to accomplish this great work, neither are the people prepared for deliverance. He has been educated in the school of Egypt, but he has yet to pass through the stern school of discipline before he is qualified for his sacred mission. Before he can successfully govern the hosts of Israel, he must learn to obey, he must learn self-control. For forty long years he is sent into the retirement of the desert, that, in his life of obscurity, in the humble work of caring for the sheep and lambs of the flock, he may gain the victory over his own passions. He must learn entire submission to the will of God, before he can teach that will to a great people. [Cf: ST 02-19-80 para. 06] p. 89, Para. 2, [1880MS].

Short-sighted mortals would have dispensed with that forty years of training amid the mountains of Midian, deeming it a great loss of time. But Infinite Wisdom placed him who was to be the mighty statesman, the deliverer of his people from slavery, in circumstances, during this period to develop his honesty, his forethought, his faithfulness and caretaking, and his ability to identify himself with the necessities of his dumb charge. Those to whom God has intrusted important

responsibilities have not been brought up in ease and luxury; the noble prophets, the leaders and judges of God's appointment, have been men whose characters were formed by the stern realities of life. [Cf: ST 02-19-80 para. 07] p. 89, Para. 3, [1880MS].

God does not select for his work men of one mold and one temperament only, but men of varied temperaments. The human element is seen in all who have been chosen to accomplish a work for God. They have been men of intellect, of depth of feeling; men who would do and dare, whose powers could be directed in the right channel, and who would learn wisdom from God. Said Christ, "If any man will do his will, he shall know of the doctrine." Those who, by earnest, anxious inquiry, seek to learn the will of God, who seize upon and improve every ray of light shining upon their pathway, God will lead. They will not be left to walk in doubt and darkness. Connected with God, the source of all wisdom, man may reach any height of moral excellence. [Cf: ST 02-19-80 para. 08] p. 89, Para. 4, [1880MS].

But inspiration will not come to man in darkness, while he makes no effort to press toward the divine light. Moses must realize his great weakness and deficiency, and his soul must be drawn out for special help from Him who can help. Moses must closely apply his mind to the great change to be wrought in himself. Had he taken matters in a listless, easy, and indifferent manner, shunning care, hardship, and disagreeable responsibilities, as do many young men of today, God would never have intrusted him with a sacred and important work. He was aroused to the highest kind of thought, and to his great want of experimental knowledge of God; and his prayer came forth from a soul burdened with a sense of need and poverty. He hoped, he longed, he prayed, for close connection with God. [Cf: ST 02-19-80 para. 09] p. 89, Para. 5, [1880MS].

Moses had been learning much which he must unlearn. The influence which had surrounded him in Egypt,--the love of his adopted mother, his own high position as the king's grandson, the enchantments of grandeur in art, the dissipation on every hand, the imposing display connected with the idolatrous worship, and the constant repetition, by the priests, of countless fables concerning the power of their gods,--all had left deep impressions upon his developing mind, and had molded, to some extent, his habits and character. These impressions, time, change of surroundings, and close connection with God, could remove. Yet it must be by earnest, persevering effort, a struggle as for life, with himself, to uproot the seeds of error, and in their place have truth firmly implanted. At every point, Satan would be prepared to strengthen error and dislodge truth; but while God designed that Moses should be self-trained by severe discipline, he himself would be his ever-ready helper against Satan when the conflict should be too severe for human strength. [Cf: ST 02-19-80 para. 10] p. 90, Para. 1, [1880MS].

With the wild mountains surrounding him, alone with God, Moses had a precious opportunity to learn himself, to discern his pride and self-exaltation, and to overcome the habits formed amid the luxury, ease, and indulgence of court life. The magnificent temples of Egypt were no longer before his eyes, impressing his mind with their superstition and falsehood. Amid the towering rocks and everlasting hills he could behold the evidences of the Creator's greatness and majesty, and power, and contrast with the insignificance of the gods of Egypt. Everywhere



the Creator's name was written. Moses was surrounded with his presence, and covered with his overshadowing glory. God himself was speaking to his servant through these mute representatives of his power. [Cf: ST 02-19-80 para. 11] p. 90, Para. 2, [1880MS].

The light of nature and that of revelation are from the same source, teaching grand truths and always agreeing with each other. As Moses saw that all God's created works act in sublime harmony with his laws, he realized how unreasonable it is for man to array himself in opposition to the law of God. The conflict was most trying, the effort long, to bring heart and mind on all points in harmony with truth and with Heaven; but Moses was finally a victor. He came forth from the proving of God, mild in spirit, patient in temper, generous toward the erring, kind, reverent, and humble, one of the meekest of men in his intercourse with the world. Every child of God will have a similar experience. It is only after sore discipline and severe instruction that man, in obedience to Christ an heir of glory, can learn to wear divine honors with grace and dignity becoming to his position as a member of the royal family. [Cf: ST 02-19-80 para. 12] p. 90, Para. 3, [1880MS].

As year after year passed by, and left the servant of God still in his humble position, it would have seemed to one of less faith than he, as if God had forgotten him; as if his ability and experience were to be lost to the world. But as he wandered with his silent flocks in solitary places, the abject condition of his people was ever before him. He recounted all God's dealings with the faithful in ages past, and his promises of future good, and his soul went out toward God in behalf of his brethren in bondage, and his fervent prayers echoed amid the mountain caverns by day and by night. He was never weary of presenting before God the promises made to his people, and pleading with him for their deliverance. [Cf: ST 02-19-80 para. 13] p. 90, Para. 4, [1880MS].

Those prayers were heard. Could his eyes have been opened, he would have seen the messengers of God, pure, holy angels, bending lovingly over him, shedding their light around him, and preparing to bear his petition to the throne of the Highest. The long years spent amid desert solitudes were not lost. Not only was Moses gaining a preparation for the great work before him, but during this time, under the inspiration of the Holy Spirit, he wrote the book of Genesis and also the book of Job, which would be read with the deepest interest by the people of God until the close of time. By Mrs. E. G. White. [Cf: ST 02-19-80 para. 14] p. 91, Para. 1, [1880MS].

Christ demands all. If he required less, the sacrifice made by him was too dear, and too great to bring us up to such a level. Our holy faith cries out separation. We should not be conformed to the world, or to dead, heartless professors, but be transformed by the renewing of our mind. This is a self-denying way. But if we think it too straight; if we think that there is too much self-denial in this narrow path; or if we say, How hard to give up all, let us ask ourselves this question, What did *Christ* give up for me? [Cf: ST 02-19-80 para. 01] p. 91, Para. 2, [1880MS].

The infinite sacrifice he made eclipses all we call self-denial. Behold him in the garden sweating great drops of blood. Follow him on

his way to the judgment hall, while he is derided, mocked and insulted by that infuriated mob. Behold him clothed in that old purple robe. Hear the coarse jest and cruel mocking, see his enemies place upon that noble head the crown of thorns, and then smite him with a reed, causing the thorns to penetrate his temples, and the blood to flow from that holy brow; hear that murderous throng eagerly crying for the blood of the Son of God; see him delivered into their hands, and led away, pale, weak, and fainting, to his crucifixion; see him stretched upon the wooden cross, and the nails driven through his tender hands and feet; behold him hanging upon the cross in agony, until the sun refuses to shine, and the angels veil their faces from the horrid scene,--then ask yourself the question, Does he require too much in asking me to give up the world and deny self? No, no. [Cf: ST 02-19-80 para. 02] p. 91, Para. 3, [1880MS].

A divided, halfhearted life causes doubt and darkness. Persons living thus do not enjoy the consolations of religion, neither the pleasures which the world gives. It is a blessed privilege to give up all for Christ. It is safe to follow him who is the only true, unerring pattern. If others act on the principle of the spiritual sluggard, we should leave them, and march forward to the elevation of Christian character. Let us not sleep at our post, but deal faithfully and truly with our own souls. [Cf: ST 02-19-80 para. 03] p. 91, Para. 4, [1880MS].

The indulgence of light reading and tales of fiction produces a false, unhealthy excitement of the mind, and unfits it for any spiritual exercise. It weans the soul from prayer, and love for spiritual things. Reading that will throw light upon the sacred volume, and increase one's desire to study it, is not dangerous, but beneficial. The oftener and more diligently the Scriptures are read, the more beautiful will they appear, and the less relish will one have for light reading. The daily study of the Scriptures will have a sanctifying influence upon the life. Then let us bind to our hearts this precious volume which will never fail to prove a friend and guide in perplexity. [Cf: ST 02-19-80 para. 04] p. 91, Para. 5, [1880MS].

How many have fixed their hopes on earthly objects, and how earnestly and perseveringly have they labored to obtain them, yet without realizing their anticipations. But there is an object before all worthy of a lifelong effort. It is the salvation of our souls--everlasting life. And this demands self-denial, sacrifice and close study. If we gain eternal life, we must live for it and deny self; come out from the world and be separate. Our life must be marked with sobriety, watchfulness, and prayer. Angels are watching the development of character, and weighing moral worth. All our words and acts are passing in review before God. [Cf: ST 02-19-80 para. 05] p. 92, Para. 1, [1880MS].

It is a fearful, solemn time. The hope of eternal life should not be cherished upon slight grounds; it should be settled between God and our own souls. Some will lean upon the judgment and experience of others, rather than be at the trouble of a close examination of their own hearts; and thus pass along for months and years without any witness of the Spirit of God, or evidence of their acceptance. Such are deceiving themselves. They suppose they have a hope, but lack the essential qualifications of a Christian. [Cf: ST 02-19-80 para. 06] p. 92, Para.

2, [1880MS].

God's people are peculiar. Their spirit cannot mingle with the spirit and influence of the world. None desire to meet Jesus with a profession only, and thus be disappointed of eternal life. Then let us examine the grounds of our hope thoroughly, and deal truly with our own soul. Let us decide now whether we will follow Christ at any sacrifice or any cost. Mrs. E. G. White. [Cf: ST 02-19-80 para. 07] p. 92, Para. 3, [1880MS].

To the oppressed and suffering Hebrews the day of their deliverance seemed to be long deferred; but in his own appointed time God designed to work for them in mighty power. Moses was not to stand, as he at first anticipated, at the head of armies, with waving banners and glittering armor. That people, so long abused and oppressed, were not to gain the victory for themselves, by rising up and asserting their rights. God's purpose was to be accomplished in a way to pour contempt on human pride and glory. The deliverer was to go forth as a humble shepherd, with only a rod in his hand; but God would make that rod powerful in delivering his people from oppression, and in preserving them when pursued by their enemies. [Cf: ST 02-26-80 para. 01] p. 92, Para. 4, [1880MS].

Before Moses went forth, he received his high commission, his ordination to his great work, in a way that filled him with awe, and gave him a deep sense of his own weakness and unworthiness. While engaged in his round of duties he saw a bush, branches, foliage, and trunk, all burning, yet not consumed. He drew near to view the wonderful sight, when a voice addressed him from out of the flame. It was the voice of God. It was He who, as the angel of the covenant, had revealed himself to the fathers in ages past. The frame of Moses quivered, he was thrilled with terror, as the Lord called him by name. With trembling lips he answered, "Here am I." He was warned not to approach his Creator with undue familiarity: "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." "And Moses hid his face; for he was afraid to look upon God." [Cf: ST 02-26-80 para. 02] p. 92, Para. 5, [1880MS].

Finite man may learn a lesson that should never be forgotten,--to approach God with reverence. We may come boldly into his presence, presenting the name of Jesus, our righteousness and substitute, but never with the boldness of presumption, as though he were on a level with ourselves. We have heard some address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would not address an equal, or even an inferior. We have seen some behave themselves in the presence of God as they would not dare to do in the presence of an earthly friend. These show that they have not a proper view of God's character and the greatness of his power. They should remember that God's eye is upon them; he reads the thoughts of their hearts concerning him. He will not be mocked. God is greatly to be revered; wherever his presence is clearly realized, sinful man will bow in the most humble attitude, and from the depths of the soul cry out, "How dreadful is this place!" [Cf: ST 02-26-80 para. 03] p. 92, Para. 6, [1880MS].

As Moses waited in reverent awe before God, the words continued: "I have surely seen the affliction of my people which are in Egypt, and

have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." [Cf: ST 02-26-80 para. 04] p. 93, Para. 1, [1880MS].

Amazed and frightened at the command, Moses drew back, saying, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" The reply was, [Cf: ST 02-26-80 para. 05] p. 93, Para. 2, [1880MS].

"Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. Moses thought of the difficulties to be encountered, the blindness, ignorance, and unbelief of his people, who were almost destitute of all knowledge of God. [Cf: ST 02-26-80 para. 06] p. 93, Para. 3, [1880MS].

"Behold," he said, "when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? what shall I say to them?" The answer was, [Cf: ST 02-26-80 para. 07] p. 93, Para. 4, [1880MS].

"I AM THAT I AM. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Moses was commanded first to assemble the elders of Israel, the most noble and righteous among them, who had long grieved because of their bondage, and to declare to them a message from God, with a promise of deliverance. Then he was to take the elders before the king, and say to him, [Cf: ST 02-26-80 para. 08] p. 93, Para. 5, [1880MS].

"The Lord God of the Hebrews hath met with us, and now let us go, we beseech thee, three day's journey into the wilderness, that we may sacrifice to the Lord our God." [Cf: ST 02-26-80 para. 09] p. 93, Para. 6, [1880MS].

The Pharaoh before whom Moses was to appear was not the one who had decreed that he should be put to death. That monarch was dead, and another had taken the reins of government. The name Pharaoh was a title borne by nearly all the Egyptian kings. [Cf: ST 02-26-80 para. 10] p. 93, Para. 7, [1880MS].

Moses was forewarned that Pharaoh would resist the appeal to let Israel go. Yet the courage of God's servant must not fail; for the Lord would make this the occasion to manifest his power before the Egyptians and before his people. "And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that, he will let you go." [Cf: ST 02-26-80 para. 11] p. 93, Para. 8, [1880MS].

The mighty miracles wrought for the deliverance of the Hebrews, would give them favor in the sight of the Egyptians; and when they should leave Egypt they were not to go empty-handed. They were to ask or seek from their Egyptian neighbors valuable articles, such as jewels of silver and gold, which could be easily transported. The Egyptians had

been enriched by the labor unjustly exacted from the Israelites; and now, as the latter were to start on their long journey to a new home, it was right that they should receive a portion of the wealth which they had fairly earned. This would be a small recompense for their many years of unpaid servitude. [Cf: ST 02-26-80 para. 12] p. 93, Para. 9, [1880MS].

Moses saw before him difficulties which seemed unsurmountable. What proof could he give his people that God had indeed sent him? "Behold," he said, "they will not believe me, nor hearken to my voice; for they will say, 'The Lord hath not appeared unto thee.'" Evidence which appealed to his own senses was now given. He was told to cast the rod in his hand upon the ground. He did so; it became a serpent, and he fled before it. He was recalled and commanded to seize it. As he obeyed, it became again a rod. He was bidden to put his hand into his bosom. He did so, and on taking it out, saw it all covered with the white scabs of leprosy. On being told, he put it again into his bosom, and on withdrawing it saw that it had become like the other. By these signs the Lord assured Moses that his own people as well as Pharaoh should be convinced that one mightier than the king of Egypt was manifest among them. [Cf: ST 02-26-80 para. 13] p. 94, Para. 1, [1880MS].

But the servant of God was still overwhelmed by the thought of the strange and wonderful work before him. In his distress and terror he now pleaded as an excuse a lack of ready speech: "O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken to thy servant; but I am slow of speech and of a slow tongue." He had been so long from the Egyptians that he had not so clear knowledge and ready use of their language as when he was among them. This hesitancy on the part of Moses would seem to imply a fear that God was unable to qualify him for the great work to which he had called him, or that he had made a mistake in his selection of the man. The Lord said to him, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I, the Lord?" What an appeal! What a rebuke to the distrustful! [Cf: ST 02-26-80 para. 14] p. 94, Para. 2, [1880MS].

To this was added another assurance of divine aid: "Now, therefore, go, and I will be with thy mouth, and will teach thee what thou shalt say." But Moses still entreated the Lord to select a more competent person. These excuses at first proceeded from humility and self-diffidence. But after the Lord had promised to remove all his difficulties, and to give him final success, then any further shrinking back and complaining of his unfitness showed unbelief and distrust of God himself. [Cf: ST 02-26-80 para. 15] p. 94, Para. 3, [1880MS].

Moses was now directed to Aaron, his elder brother, who was eloquent, and who, having been in daily use of the language of the Egyptians, understood and could speak it perfectly. He was told that Aaron was coming to meet him, and when he came would rejoice at the meeting. The Lord then commanded Moses, [Cf: ST 02-26-80 para. 16] p. 94, Para. 4, [1880MS].

"Thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him

instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs." [Cf: ST 02-26-80 para. 17] p. 94, Para. 5, [1880MS].

Moses could make no further resistance, for all ground for excuses was removed. He returned to his father-in-law's tent, and asked permission to visit his brethren in Egypt. Jethro gave it, with his blessing, "Go in peace." So, taking his wife and children, Moses set out on his journey. He had not dared to make known the object of his mission, lest they should not be allowed to accompany him. Before reaching Egypt, however, he himself deemed it best, for their own safety, to send them back to her father's tent. [Cf: ST 02-26-80 para. 18] p. 94, Para. 6, [1880MS].

The Lord said unto Moses, "When thou goest to return unto Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand; but I will harden his heart, that he will not let the people go." That is, the display of almighty power before Pharaoh, being rejected by him, would make him harder and more firm in his rebellion. But the Lord would overrule the course of this haughty monarch, so that his obstinacy and perverseness would cause the name of God to be magnified before the Egyptians, and before his people also. [Cf: ST 02-26-80 para. 19] p. 95, Para. 1, [1880MS].

Moses was directed to say unto Pharaoh, "Thus saith the Lord, Israel is my son, even my firstborn. And I say unto thee, Let my son go, that he may serve me. And if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." The Lord called Israel his firstborn because he had singled out that people to be the depositaries of his law, obedience to which would preserve them pure amidst idolatrous nations. He conferred upon them special privileges, such as were generally granted to the firstborn son. [Cf: ST 02-26-80 para. 20] p. 95, Para. 2, [1880MS].

As Moses journeyed to Egypt, the angel of the Lord met him, and assumed a threatening posture, as though he would slay him. He did not explain the reason for his appearance in this manner, but Moses knew that there was a cause. He was going to Egypt in obedience to the express command of God; therefore the journey must be right. He at once remembered that his youngest son had not been circumcised. In compliance with the wishes of Zipporah, he had postponed the ceremony, contrary to the divine requirement. Now the wife, fearful that her husband might be slain, overcame her feelings of undue affection for her son, and performed the rite herself. After this, the angel let Moses go. In his mission to Pharaoh, he was to be placed in a perilous position, where his life would be exposed to the will of the king, if God did not by his power, through the presence of angels, preserve him. While Moses was living in neglect of one of God's positive commands, his life would not be secure; for angels could not protect him in disobedience. [Cf: ST 02-26-80 para. 21] p. 95, Para. 3, [1880MS].

In the time of trouble, just previous to the coming of Christ, the lives of the righteous will be preserved through the ministration of holy angels. But there will be no security for the transgressor. Angels cannot then protect those who are living in neglect of a known duty or an express command of Jehovah. By Mrs. E. G. White. [Cf: ST 02-26-80 para. 22] p. 95, Para. 4, [1880MS].

The youth of our day are ignorant of Satan's devices. Parents should therefore be awake in these perilous times, working with perseverance and industry, to shut out the first approach of the foe. They should instruct their children when sitting in the house, or walking by the way, when rising up or lying down. It should be line upon line, precept upon precept, here a little and there a little. The mother's work should commence with the infant. She should subdue the will and temper of the child, and bring its disposition into subjection. Teach it to obey, and as the child grows older relax not the hand. Every mother should take time to reason with the child to correct its errors, and patiently teach it the right way. [Cf: ST 02-26-80 para. 01] p. 95, Para. 5, [1880MS].

Christian parents should labor to instruct and fit their offspring to become the children of God. Strict discipline may at times cause dissatisfaction, and children will want their own way; yet where they have learned the lesson of obedience to their parents, they are better prepared to submit to the requirements of God. Thus the training received in childhood influences the religious experience, and molds the character of the man. [Cf: ST 02-26-80 para. 02] p. 95, Para. 6, [1880MS].

When children decide to leave the pleasures of the world, and become the disciples of Christ, a great burden is lifted from the hearts of parents. But the labor and care should not cease at this point, since the children have but just commenced the warfare against sin in all its forms, and specially need the watchcare and counsel of faithful parents. They should encourage the children to confide in them and unburden to them their trials and griefs. Parents will thus learn to sympathize and pray with them, and they will be encouraged to press on in the way of life, trusting in God. [Cf: ST 02-26-80 para. 03] p. 96, Para. 1, [1880MS].

Children would be saved from many evils if they were more familiar with their parents. Parents should encourage in their children a disposition to be open and frank, and come to them with their difficulties, and lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is acquainted with the natural disposition, is well prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, counselled by the father? [Cf: ST 02-26-80 para. 04] p. 96, Para. 2, [1880MS].

Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. One of the principal studies of their lives should be, How can I make my parents happy? But children who do not receive right instruction, have but little sense of their obligation to their parents. It is often the case that the more parents do for them the more ungrateful they are, and the less they respect them. Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives, and they will

be helpless, leaning upon others for aid, expecting others to favor them, and yield to them. And if they are opposed, even after grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, murmuring and fretting because everything does not suit them. [Cf: ST 02-26-80 para. 05] p. 96, Para. 3, [1880MS].

Parents should deal faithfully with the souls committed to their trust. They should not encourage in them pride, extravagance or love of show. Habits formed when very young, are not easily forgotten. Parents should commence to discipline the minds of their children while very young, to the end that they may be Christians. Let all your efforts be for their salvation. Act as though they were put in your care to be fitted as precious jewels to shine in the kingdom of God. Beware how you lull your children to sleep over the pit of destruction, with the mistaken thought that they are not old enough to be accountable, and are not old enough to repent of their sins and profess Christ. [Cf: ST 02-26-80 para. 06] p. 96, Para. 4, [1880MS].

Many precious promises like the following are recorded for those who seek the Lord early: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Eccl. 12:1. "I love them that love me; and those that seek me early shall find me." Prov. 8:17. The good Shepherd still entreats: "Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven." Teach the children to seek the Lord while young and thus devote the best of their strength to his service. [Cf: ST 02-26-80 para. 07] p. 96, Para. 5, [1880MS].

We are living in an unfortunate age for children. A strong tide is setting downward to perdition, and it needs more than childhood's experience and strength to press against the current, that would bear them down. All who have a desire to yield their hearts to God and obey his requirements, Satan will try to perplex, and overcome with his temptations, that they may become discouraged and give up the warfare. [Cf: ST 02-26-80 para. 08] p. 97, Para. 1, [1880MS].

Parents, help the children. Watch continually to cut off the current, and roll back the weight of evil which is pressing in upon them. The children cannot do this of themselves. Parents can do much. By earnest prayer and living faith they may bind their children upon the altar, and thus secure the watchcare of guardian angels; the guiding hand of God will lead them through the perils of the last days, and bring them off victorious over every foe. Mrs. E. G. White. [Cf: ST 02-26-80 para. 09] p. 97, Para. 2, [1880MS].

Aaron, being instructed by angels, went forth to meet his brother, from whom he had been separated for many years; and they met, amid the desert solitudes, in the mount of God. Here they communed together, and Moses told Aaron "all the words of the Lord who had sent him, and all the signs which he had commanded him." Together they journeyed over the Arabian wastes, toward Egypt; and having reached the land of Goshen, they proceeded to assemble together the elders of Israel. Aaron, the eloquent spokesman, communicated to them all the dealings of God with Moses, and then they gave the signs before the people. "The people believed; and when they heard that the Lord had visited the children of



Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped." [Cf: ST 03-04-80 para. 01] p. 97, Para. 3, [1880MS].

The next work of the two brothers was to communicate with the king himself. They entered the great palace of the Pharaoh's as commissioners from Jehovah; they felt that God was with them there, and they spoke with authority: "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast to me in the wilderness." [Cf: ST 03-04-80 para. 02] p. 97, Para. 4, [1880MS].

"Who is the Lord, that I should obey his voice to let Israel go?" demanded the monarch; "I know not the Lord, neither will I let Israel go." They answered, [Cf: ST 03-04-80 para. 03] p. 97, Para. 5, [1880MS].

"The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with pestilence or with the sword." [Cf: ST 03-04-80 para. 04] p. 97, Para. 6, [1880MS].

The king had heard of them before, and of the excitement among the people. He became very angry. "Wherefore do ye, Moses and Aaron, let [hinder] the people from their works? Get you unto your burdens." Then he added, as a thought of the loss occasioned by this interruption in their work passed through his mind. "Behold, the people of the land are many, and ye make them to rest from their burdens." [Cf: ST 03-04-80 para. 05] p. 97, Para. 7, [1880MS].

The same day the king issued orders to all the officers superintending the work of the Israelites, to do that which made their slavery doubly severe and cruel. The buildings of that country were and still are made of sun-dried bricks, with cut straw intermixed to hold the earth together, even their finest edifices being so constructed, and then faced with stone. The king now commanded that no more straw should be issued to the workmen; but the same amount of brick was rigidly required. [Cf: ST 03-04-80 para. 06] p. 98, Para. 1, [1880MS].

This order produced great distress among the Israelites throughout the land. The Egyptian taskmasters had appointed Hebrew officers to oversee the work of the people, and these officers were responsible for the labor performed by those under their charge. When the unfeeling requirement of the king was put in force, the people scattered themselves throughout the land, to gather stubble instead of straw; but they found it impossible to accomplish the usual amount of labor. For this failure, the Hebrew officers, as well as the people, were cruelly beaten. [Cf: ST 03-04-80 para. 07] p. 98, Para. 2, [1880MS].

These officers supposed that their oppression came from their taskmasters, and not from the king himself; therefore they went to him with an account of their grievances, and the unjust treatment which they had received. Their remonstrance was met by Pharaoh with a taunting charge of idleness, to indulge which, he said, they were desirous of going into the wilderness for the purpose of sacrificing. They were ordered back to their work, which was to be in no wise diminished, but to be everywhere exacted. As they were returning, they met Moses and Aaron, and cried out to them: "The Lord look upon you,

and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us." [Cf: ST 03-04-80 para. 08] p. 98, Para. 3, [1880MS].

As the Hebrew elders thus reproached Moses, he was greatly distressed. The sufferings of the people had been much increased. All over the country a cry of anguish went up from men, women, and children; and all united in charging upon Moses this disastrous change in their condition. Alone he went before God, with the bitter cry, [Cf: ST 03-04-80 para. 09] p. 98, Para. 4, [1880MS].

"Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh, to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all." The reply to him from Jehovah was, [Cf: ST 03-04-80 para. 10] p. 98, Para. 5, [1880MS].

"Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." And then he was reminded of the covenant which God had made with his forefathers, and assured that it would be faithfully carried into effect. [Cf: ST 03-04-80 para. 11] p. 98, Para. 6, [1880MS].

The Hebrews had expected to be released from bondage without any particular trial of faith, or any suffering on their part. But they were not yet prepared to be delivered. They had but little faith, and were unwilling patiently to suffer their afflictions, until God should work for them a glorious deliverance. [Cf: ST 03-04-80 para. 12] p. 98, Para. 7, [1880MS].

Many years had the children of Israel been in servitude to the Egyptians. Only a few families went down into Egypt, but they had become a great multitude. And being surrounded with idolatry, many had lost the knowledge of the true God, and had forgotten his law. Yet there were some among them who still worshiped the living God, the Maker of the heavens and the earth. They were grieved to see their children daily witnessing, and even engaging in, the abominations of the idolatrous people around them, and bowing to Egyptian deities, made of wood and stone, and offering sacrifice to these senseless objects. In their distress, the faithful cried unto the Lord for deliverance from the Egyptian yoke; that he would bring them out of Egypt, where they might be free from idolatry, and the corrupting influences which surrounded them. [Cf: ST 03-04-80 para. 13] p. 99, Para. 1, [1880MS].

They did not conceal their faith, but openly acknowledged before the Egyptians that they served the only true and living God. They rehearsed the evidences of his existence and power, from creation down. The Egyptians thus had an opportunity to become acquainted with the faith of the Hebrews, and their God. They tried to subvert the faithful worshipers of the true God by threats, by the promise of reward, and by cruel treatment. [Cf: ST 03-04-80 para. 14] p. 99, Para. 2, [1880MS].

The elders of Israel endeavored to encourage the sinking faith of their brethren, by referring to the promise made to Abraham, and the prophetic words of Joseph before his death, foretelling their deliverance from Egypt. Some would listen and believe. Others looked at their own sad condition, and would not hope. When the Egyptians learned

the expectations of the children of Israel, they derided their hopes of deliverance, and spoke scornfully of the power of their God. They pointed them to their own situation, as merely a nation of slaves, and tauntingly said to them, If your God is so just and merciful, and possesses power above the Egyptian gods, why does he not make you a free people? Why not manifest his greatness and power, and exalt you? The Egyptians then called attention to their own people, who worshiped gods of their own choosing, which the Israelites termed false gods. They exultingly said that their gods had prospered them, and had given them food, and raiment, and great riches, and had also given the Israelites into their hands to serve them, and that they had power to oppress them, and destroy their lives, so that they should be no people. [Cf: ST 03-04-80 para. 15] p. 99, Para. 3, [1880MS].

Pharaoh boasted that he would like to see their God deliver them from his hands. These words destroyed the hopes of many of the children of Israel. It appeared to them very much as the king and his counselors had said. They knew that they were treated as slaves, and that they must endure just that degree of oppression which their taskmasters and rulers might choose to inflict upon them. Their male children had been hunted and slain. Their own lives were a burden; and they were believing in, and worshiping, the God of Heaven. Then they contrasted their condition with that of the Egyptians. The latter worshiped the sun, moon, and stars, and also beasts, and even images, the work of their own hands; yet they were prosperous, and wealthy. And some of the Hebrews thought that if the Lord was above all gods, he would not thus leave them as slaves to an idolatrous nation. [Cf: ST 03-04-80 para. 16] p. 99, Para. 4, [1880MS].

The faithful servants of God understood that it was because of their unfaithfulness to him as a people, and their disposition to intermarry with other nations, thus being led into idolatry, that the Lord had suffered them to go into Egypt. And they firmly declared to their brethren that God would soon break their oppressive yoke. [Cf: ST 03-04-80 para. 17] p. 99, Para. 5, [1880MS].

But many of the Hebrews were content to remain in bondage, rather than to go to a new country, and meet the difficulties attending such a journey; and the habits of some had become so much like those of the Egyptians that they preferred to dwell in Egypt. Therefore the Lord did not deliver them by the first display of his signs and wonders before Pharaoh. He overruled events to more fully develop the tyrannical spirit of the Egyptian king, and also by manifestations of almighty power, to give the Israelites more exalted views of the divine character, that they might be anxious to leave Egypt and choose the service of the true and merciful God. The task of Moses would have been much easier, had not many of the Israelites become so corrupted that they were unwilling to leave Egypt. By Mrs. E. G. White. [Cf: ST 03-04-80 para. 18] p. 100, Para. 1, [1880MS].

The Lord directed Moses to go again to the children of Israel, and repeat the promise of deliverance, with a fresh assurance of divine favor. Moses went as he was commanded; but the people were in no mood to receive him; their hearts were full of bitterness, the lash was still sounding in their ears, the cry of anguish and distress drowned all other sounds, and they would not listen. Moses bowed his head in humiliation and disappointment, and again God's voice was heard by

him.--"Go in, speak unto Pharaoh, king of Egypt, that he let the children of Israel go out of his land." The discouraged man replied, If the children of Israel, thine own circumcised people, will not hearken unto me, how then shall Pharaoh, who is uncircumcised and an idolater, hear me? Moses' heart seemed utterly crushed. Yet still he was kept to duty. He was told now to take Aaron with him, and directed, "Thou shalt speak all that I command thee;" told to go before Pharaoh and again request "that he send the children of Israel out of his land." He was informed that the monarch would not give his consent until God should lay his hand in judgment upon Egypt and bring Israel out by his almighty power. Every punishment which the king rejected would render the next chastisement more close and severe, until his proud heart should be humbled, and he should acknowledge the Maker of the heavens and the earth as the living and all-powerful God. The Lord would bring up his people from their long servitude in a signal manner, giving the Egyptians an opportunity to exhibit the feeble wisdom of their mighty men, and array the power of their gods in opposition to the God of Heaven. He would show them by his servant Moses that the Maker of the heavens and the earth is the living and all-powerful God, above all gods; that his strength is mightier than the strongest,--that Omnipotence could bring forth his people with a high hand and with an outstretched arm. He would punish the Egyptians for their idolatry, and for their proud boasting of the mercies bestowed upon them by their senseless gods. God would glorify his own name, that other nations might hear of his power and tremble at his mighty acts, and that his people might be led to fully turn from their idolatry to render to him pure worship. [Cf: ST 03-11-80 para. 01] p. 100, Para. 2, [1880MS].

Obedient to the command of God, Moses and Aaron again entered the lordly halls of the king of Egypt. There, surrounded by the massive and richly sculptured columns, and the gorgeousness of rich hangings and adornments of silver and gold, and gems, before the monarch of the most powerful kingdom then in existence, stood these two men of the despised race, one with a rod in his hand, come once more to deliver their request that he would let their people go. [Cf: ST 03-11-80 para. 02] p. 100, Para. 3, [1880MS].

The king demanded a miracle. Moses and Aaron had been previously directed of God how to act in case such a demand should be made, and Aaron now took the rod and cast it down before the king. It became a serpent. The monarch sent for his "wise men, and the sorcerers," who at his command, "cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods." The only effect on the king was to make him more settled and firm in his purpose than before. [Cf: ST 03-11-80 para. 03] p. 101, Para. 1, [1880MS].

The magicians did not really cause their rods to become serpents, but by magic, aided by the great deceiver, made them appear like serpents, to counterfeit the work of God. Satan assisted his servants, in order to deceive the people, and encourage them in their rebellion. Pharaoh would grasp at the least evidence he could obtain to justify himself in resisting the work of God performed by Moses and Aaron. He told these servants of God that his magicians could do all these wonders. The difference between the work of God and that of the magicians was, one was of God, the other of Satan. One was true, the other false. [Cf: ST 03-11-80 para. 04] p. 101, Para. 2, [1880MS].

Moses and his brother were next directed to meet the king as he visited the river in the morning, and standing upon its bank they were again to repeat their message to him, and as proof that God had indeed sent them, they were to stretch out the rod over the waters in all directions, thus changing them into blood. It was done, and the river ran blood, and all the water in their houses was changed to blood, the fish died, and the water became offensive to the smell. But "the magicians of Egypt did so with their enchantments," changing in the same way the water drawn from wells. Still the king hardened his heart, and refused to yield. For seven days the plague continued, the inhabitants being obliged to dig wells to supply themselves with water. [Cf: ST 03-11-80 para. 05] p. 101, Para. 3, [1880MS].

Another effort at moving the king was now made. The rod was again stretched out over the waters, and frogs came up from the river and spread over the country,--into the houses, and bedchambers, and ovens, and kneading troughs. The magicians with their enchantments appeared to bring up similar animals. The general nuisance soon became so intolerable that the king was earnest to have it removed. But although the magicians had succeeded in producing frogs, they could not remove them. When Pharaoh saw this he was somewhat humbled, and desired Moses and Aaron to entreat the Lord for him, that the plague might be stayed. They reminded the haughty king of his former boasting, and asked where was now the vaunted power of his magicians; then they requested him to appoint a time for their prayers, and at the hour specified the living cause was removed, though the effect remained; for the frogs, perishing, polluted the atmosphere. [Cf: ST 03-11-80 para. 06] p. 101, Para. 4, [1880MS].

The work of the magicians had led Pharaoh to believe that these miracles were performed by magic; but he had abundant evidence that this was not the case when the plague of frogs was removed. The Lord could have caused them to disappear and return to dust in a moment; but he did not do this, lest, after they should be removed, the king and the Egyptians should say that it was the result of magic, like the work of the magicians. The frogs died, and were then gathered together in heaps. Here the king and all Egypt had evidence which their vain philosophy could not dispose of, that this work was not accomplished by magic, but was a judgment from the God of Heaven. [Cf: ST 03-11-80 para. 07] p. 101, Para. 5, [1880MS].

When the king was relieved of his immediate distress, he again stubbornly refused to let Israel go. Aaron, at the command of God stretched out his hand and caused the dust of the earth to become lice throughout all the land of Egypt. Pharaoh called upon the magicians to do the same with their enchantments, but they could not. The work of God was thus shown to be superior to the power of Satan. The magicians themselves acknowledged that their imitative power was at an end, saying, "This is the finger of God." But the king was still unmoved. p. 102, Para. 1, [1880MS].

Still another trial was made, after another appeal to "let the people go." Flies filled the houses and swarmed upon the ground, so that "the land was corrupted by reason of the swarm of flies." These were not such flies as harmlessly annoy us at some seasons of the year; but they were large and venomous. Their sting was very painful to man and beast. It had been previously stated that the land of Goshen would be exempt

from this visitation, which was accordingly found to be true. [Cf: ST 03-11-80 para. 09] p. 102, Para. 2, [1880MS].

Pharaoh now sent for the two brothers, and told them that he would allow the Israelites to offer sacrifices in Egypt itself; but this offer was refused. Certain animals were regarded as objects of worship by the Egyptians, and such was the reverence in which these creatures were held that to slay one, even accidentally, was a crime punishable with death. Moses assured the king that it was impossible for them to sacrifice to God in the land of Egypt; for they might select for their offering some one of the animals which the Egyptians considered sacred. [Cf: ST 03-11-80 para. 10] p. 102, Para. 3, [1880MS].

Moses again proposed to go three days' journey into the wilderness. The king consented and begged the servants of God to entreat that the plague might be removed. They promised to do this, but cautioned him against dealing deceitfully with them. The plague ceased at their prayer. But the king's heart had become hardened by his persistent rebellion, and he still refused to let the people go. By Mrs. E. G. White. [Cf: ST 03-11-80 para. 11] p. 102, Para. 4, [1880MS].

Pharaoh was now forewarned of a still more terrible visitation, that of murrain upon all the Egyptian cattle which were out in the field. It was distinctly stated that the Hebrews should be exempted from this evil. The plague came, as predicted, and Pharaoh, on sending messengers to the homes of the Israelites, found that they had entirely escaped. Still the king was obstinate, and he was encouraged in his persistency by the priests and magicians. [Cf: ST 03-18-80 para. 01] p. 102, Para. 5, [1880MS].

But they also were to feel the judgments of God. Moses and Aaron were commanded to take ashes of the furnace and sprinkle them in the air before Pharaoh. As they did so, the fine particles spread as dust over all the land of Egypt, and where it settled became a "boil breaking forth with blains upon man and upon beast." The magicians could not by any of their enchantments, shield themselves from the grievous plague. They could no longer stand before Moses and Aaron, because of this affliction. The Egyptians were thus permitted to see how useless it would be for them to put their trust in the boasted power of the magicians, when they could not protect even their own persons. [Cf: ST 03-18-80 para. 02] p. 102, Para. 6, [1880MS].

Still there was no yielding on the part of the monarch. And the Lord sent a message to him declaring, "I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth." Then a plague of hail was threatened which would destroy the cattle and every man found in the field. Here was an opportunity to test the pride of the Egyptians, and to show how many were really affected by the wonderful dealings of God with his people. All who regarded the word of the Lord gathered their cattle into barns and houses, while those who disbelieved the warning left their animals in the field. In thus providing a way of escape for all who chose to act upon the warning given, we see the mercy of God in the midst of judgment. [Cf: ST 03-18-80 para. 03] p. 103, Para. 1, [1880MS].

The storm came on the morrow as predicted,--thunder and hail, and fire

mingled with it, destroying every herb, shattering trees, and smiting man and beast. Hitherto none of the lives of the Egyptians had been taken, but now death and desolation followed in the track of the destroying angel. The land of Goshen alone was spared. Here the Lord demonstrated to the Egyptians that the whole earth is under the command of the God of the Hebrews, that even the elements obey his voice. Here also was fulfilled the prophecy: "My people dwell in a peaceful habitation, and in sure dwellings, and in quiet resting-places; when it shall hail, coming down on the forest; and the city shall be low in a low place." The only true safety of nations and individuals is to be obedient to the voice of God, and to ever stand on the side of truth and righteousness. Pharaoh now humbled himself and said, "I have sinned, the Lord is righteous, and I and my people are wicked." He entreated the servants of God to intercede with Him that the terrific thunder and lightning might cease. [Cf: ST 03-18-80 para. 04] p. 103, Para. 2, [1880MS].

Moses knew that the contest was not ended, for he understood the workings of the human heart that is set in proud defiance against God. Pharaoh's confessions and promises were not made because there was any change in his mind or heart; but terror and anguish compelled him, for the time being, to yield the controversy with God. Moses, however, promised to grant his request, as though his confession was genuine and his repentance sincere, for he would not give him any occasion for future exhibitions of stubbornness. And notwithstanding the terrific warring of the elements, he fearlessly went forth, thus giving evidence to Pharaoh and his host of the divine protection while engaged in doing the work given him of the Lord. [Cf: ST 03-18-80 para. 05] p. 103, Para. 3, [1880MS].

On going out of the city he "spread abroad his hands unto the Lord, and the thunders and hail ceased, and the rain was not poured upon the earth." But as soon as the awful exhibitions of divine power had passed, the heart of the king returned to its stubbornness and rebellion. [Cf: ST 03-18-80 para. 06] p. 103, Para. 4, [1880MS].

The Lord was manifesting his power to confirm the faith of his people Israel in him as the only true and living God. He would give them unmistakable evidences of the difference he placed between the Egyptians and his people. He would cause all nations to know that although they had been bound down by hard labor, and had been despised, yet he had chosen them as his peculiar people, and that he would work for their deliverance in a wonderful manner. [Cf: ST 03-18-80 para. 07] p. 103, Para. 5, [1880MS].

By long association with the Egyptians, and continually beholding the imposing worship of idols, the Hebrews' idea of the true and living God had become degraded. Any reference made by them to Him was treated with contempt by the Egyptians, who pointed to their bondage and mocked at the idea that their God was worthy of respect. What had he done for his people! They saw the idolatrous Egyptians enjoying an abundant prosperity, while they were continually taunted with the remark, "Your God has forsaken you."--But by his mighty works, the Lord would now teach his people in regard to his character and divine authority, and show them the utter worthlessness of false gods. [Cf: ST 03-18-80 para. 08] p. 104, Para. 1, [1880MS].

The Lord, in his providence, had placed a man upon the throne whose pride and stubbornness was so great that he would defiantly refuse to obey his voice, and in so doing would reveal his haughty, tyrannical spirit, and fully establish the power, authority, and justice of God. Thus all the idolatrous nations might hear and know that the God of Israel is the Lord of the whole earth. [Cf: ST 03-18-80 para. 09] p. 104, Para. 2, [1880MS].

Then "the Lord said unto Moses, go in unto Pharaoh; for I have hardened his heart and the heart of his servants; that I might show these signs before him: and that thou mayst tell in the ears of thy son and of thy son's son what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord." [Cf: ST 03-18-80 para. 10] p. 104, Para. 3, [1880MS].

Moses went according to the divine command and warned the monarch that if he still remained obstinate, a plague of locusts would be sent, which would cover the face of the earth, and eat up every green thing that had been spared; they would fill all the houses, even the palace itself; such a scourge as "neither thy fathers nor thy, fathers' fathers have seen." The king was permitted to choose whether to humble himself before God, or refuse and suffer the effects of the plague. [Cf: ST 03-18-80 para. 11] p. 104, Para. 4, [1880MS].

The counselors of Pharaoh were appalled at this new danger. They had sustained great loss in the death of their cattle. Many of their people had been killed by the hail. Their forests were broken down and their crops destroyed. Everything was in a ruinous condition, and they were fast losing all they had gained by the labor of the Hebrews. At last they spoke out to the king, "How long shall this man be a snare unto us! Let the men go, that they may serve the Lord their God. Knowest thou not yet that Egypt is destroyed?" [Cf: ST 03-18-80 para. 12] p. 104, Para. 5, [1880MS].

Then Moses and Aaron were again summoned, and the monarch said to them, "Go, serve the Lord your God; but who are they that shall go?" [Cf: ST 03-18-80 para. 13] p. 104, Para. 6, [1880MS].

The answer was, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we must hold a feast unto the Lord." [Cf: ST 03-18-80 para. 14] p. 104, Para. 7, [1880MS].

The king was filled with rage. "Let the Lord be so with you," he cried, "as I will let you go and your little ones. Look to it, for evil is before you." And they were driven out from Pharaoh's presence. [Cf: ST 03-18-80 para. 15] p. 104, Para. 8, [1880MS].

In this answer, the king shows his contempt for the divine command. Let God require you, if he will, to take your little ones. Does your God think that I will let you go, with your wives and children, upon so dangerous an expedition? I will not do this; only you that are men shall go to serve the Lord. This hardhearted, oppressive king, who had sought to destroy the Israelites by hard labor, would now pretend that he had a deep interest in their welfare, and a tender care for their little ones, when he only designed to keep them as a pledge of their return. [Cf: ST 03-18-80 para. 16] p. 105, Para. 1, [1880MS].



Pharaoh's scorn and unbelief had no power to stay the judgments of God. Moses was commanded to stretch out his hand over the land, and an east wind blew, and brought locusts, "very grievous were they; before them were no such locusts as they, neither after them shall be such." They filled the sky till the land was darkened, and devoured every green thing, on the ground and among the trees. [Cf: ST 03-18-80 para. 17] p. 105, Para. 2, [1880MS].

The king sent for Moses and Aaron in haste, and said to them, "I have sinned against the Lord your God, and against you. Now, therefore, forgive I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only." [Cf: ST 03-18-80 para. 18] p. 105, Para. 3, [1880MS].

They did so, and a strong west wind arose, which carried away the locusts toward the Red Sea, so that not one was left behind. But notwithstanding the king's humility while death threatened him, as soon as the plague was removed he hardened his heart and again refused to let Israel go. [Cf: ST 03-18-80 para. 19] p. 105, Para. 4, [1880MS].

The people of Egypt were in despair. The scourges which had already fallen upon them seemed almost beyond endurance, and they were filled with fears for the future. The people had worshiped Pharaoh as being a representative of their god and carrying out his purposes. But, notwithstanding, many were convinced that he was opposing his will to a superior power who held all nations under His control. Suddenly a darkness settled over the land, so thick and black that it seemed a darkness which could be felt. Not only were the people deprived of light, but the atmosphere was very oppressive, so that breathing was difficult. "They saw not one another, neither rose any from his place for three days." But all the children of Israel had light, and a pure atmosphere, in their dwellings. [Cf: ST 03-18-80 para. 20] p. 105, Para. 5, [1880MS].

The Egyptians were in the greatest perplexity. The Hebrew slaves were continually favored of God, and were becoming confident that they would be delivered. The taskmasters dared not exercise their cruelty as heretofore, fearing lest the vast Hebrew host would rise up and be revenged for the abuse they had already suffered. [Cf: ST 03-18-80 para. 21] p. 105, Para. 6, [1880MS].

This terrible darkness lasted three days, and during this time the busy activities of life could not be carried on. This was God's plan. He would give them time for reflection and repentance before bringing upon them the last and most dreadful scourge, the death of the firstborn. He would remove everything which would divert their attention, and give them time for meditation, thus giving new evidence of his compassion and unwillingness to destroy. [Cf: ST 03-18-80 para. 22] p. 105, Para. 7, [1880MS].

At the end of the three days of darkness, Pharaoh sent for Moses and said, "Go ye, serve the Lord; only let your flocks and your herds be stayed. Let your little ones also go with you." The answer was, "Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord

our God; and we know not with what we must serve the Lord, until we come thither." [Cf: ST 03-18-80 para. 23] p. 106, Para. 1, [1880MS].

The king was stern and determined. "Get thee from me," he cried, "take heed to thyself, see my face no more; for in that day thou seest my face, thou shalt die." The answer was, "Thou hast spoken well; I will see thy face again no more." [Cf: ST 03-18-80 para. 24] p. 106, Para. 2, [1880MS].

As Moses had witnessed the wonderful works of God, his faith had been strengthened, and his confidence established. God had been qualifying him, by manifestations of divine power, to stand at the head of the armies of Israel, and, as a shepherd of his people, to lead them from Egypt. He was elevated above fear by his firm trust in God. This courage in the presence of the king, annoyed his haughty pride, and he uttered the threat of killing the servant of God. In his blindness, he did not realize that he was contending not only against Moses and Aaron, but against the mighty Jehovah, the maker of the heavens and the earth. If Pharaoh had not been blinded by his rebellion he would have known that He who could perform such mighty miracles as had been wrought, would preserve the lives of his chosen servants, even though he should have to slay the king of Egypt. Moses had obtained the favor of the people. He was regarded as a wonderful personage, and the king would not dare to harm him. [Cf: ST 03-18-80 para. 25] p. 106, Para. 3, [1880MS].

Moses had still another message for the rebellious king, and before leaving his presence he fearlessly declared the word of the Lord: "About midnight will I go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill, and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out." [Cf: ST 03-18-80 para. 26] p. 106, Para. 4, [1880MS].

As Moses faithfully portrayed the nature and effects of the last dreadful plague, the king became exceedingly angry. He was enraged because he could not intimidate Moses, and make him tremble before the royal authority. But the servant of God leaned for support upon a mightier arm than that of any earthly monarch. By Mrs. E. G. White. [Cf: ST 03-18-80 para. 27] p. 106, Para. 5, [1880MS].

The Lord gave Moses special directions for the children of Israel, in regard to what they must do to preserve themselves and their families from the fearful plague that he was about to send upon the Egyptians. Moses was also to give his people instructions in regard to their leaving Egypt. On that night, so terrible to the Egyptians, and so glorious to the people of God, the solemn ordinance of the passover was instituted. By the divine command, each family, alone or in connection with others, was to slay a lamb or a goat "without blemish," and with a bunch of hyssop sprinkle its blood on "the two sideposts, and on the

upper doorpost" of their houses, as a token, that the destroying angel, coming at midnight, might not enter that dwelling. They were to eat the flesh roasted, with bitter herbs, at night, as Moses said, "with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover." This name was given in memory of the angel's passing by their dwellings; and such a feast was to be observed as a memorial by the people of Israel in all future generations. [Cf: ST 03-25-80 para. 01] p. 106, Para. 6, [1880MS].

Leaven works secretly, and is a fit emblem of hypocrisy and deceit. And on this occasion the children of Israel were to abstain from leavened bread that their minds might be impressed with the fact that God requires truth and sincerity in his worship. The bitter herbs represented their long and bitter servitude in Egypt, also the bondage of sin. It was not enough to simply slay the lamb, and sprinkle its blood upon the door posts, but it was to be eaten, thus representing the close union which must exist between Christ and his followers. [Cf: ST 03-25-80 para. 02] p. 107, Para. 1, [1880MS].

A work was required of the children of Israel, to prove them, and to show their faith in the great deliverance which God had been bringing about for them. In order to escape the terrible judgment about to fall upon Egypt, the token of blood must be seen upon their houses. And they were required to separate themselves and their children from the Egyptians, and gather them into their own houses; for if any of the Israelites were found in the dwellings of the Egyptians, they would fall by the hand of the destroying angel. They were also directed to keep the feast of the passover for an ordinance, that when their children should inquire what such service meant, they should relate to them their wonderful preservation in Egypt: That when the destroying angel went forth in the night to slay the firstborn of man, and the firstborn of beast, he passed over their houses, and not one of the Hebrews that had the token of blood upon their doorposts was slain. [Cf: ST 03-25-80 para. 03] p. 107, Para. 2, [1880MS].

The people bowed their heads and worshiped, grateful for this remarkable memorial given to preserve to their children the remembrance of God's care for his people. There were quite a number of the Egyptians who were led to acknowledge, by the manifestations of the signs and wonders shown in Egypt, that the gods whom they had worshiped were without knowledge, and had no power to save or to destroy, and that the God of the Hebrews was the only true God. They begged to be permitted to come to the houses of the Israelites with their families upon that fearful night when the angel of God should slay the firstborn of the Egyptians. The Hebrews welcomed these believing Egyptians to their homes, and the latter pledged themselves henceforth to choose the God of Israel as their God, and to leave Egypt and go with the Israelites to worship the Lord. [Cf: ST 03-25-80 para. 04] p. 107, Para. 3, [1880MS].

The passover pointed backward to the deliverance of the children of Israel, and was also typical, pointing forward to Christ, the Lamb of God, slain for the redemption of fallen man. The blood sprinkled upon the doorposts prefigured the atoning blood of Christ, and also the continual dependence of sinful man upon the merits of that blood for safety from the power of Satan, and for final redemption. Christ ate

the passover supper with his disciples just before his crucifixion, and the same night, instituted the ordinance of the Lord's supper, to be observed in commemoration of his death. Up to this time the passover had been observed to commemorate the deliverance of the children of Israel from Egypt. But in its place he now left an ordinance to commemorate the events of his crucifixion. After partaking of the passover with his disciples, Christ arose from the table, and said unto them, "With desire have I desired to eat this passover with you before I suffer." He then performed the humiliating office of washing the feet of his disciples. Christ gave his followers the ordinance of washing feet for them to practice, which would teach them lessons of humility. He connected this ordinance with the supper. He designed that this should be a season of self-examination, that his people might have an opportunity to become acquainted with the true feelings of their own hearts toward God and one another. If pride existed in their hearts, how soon would it be discovered to the honestly-erring ones, as they should engage in this humble duty. If selfishness or hatred existed, it would be more readily discovered as they engaged in this humble work. This ordinance was designed to result in mutual confessions, and to increase feelings of forbearance, forgiveness of each other's errors, and true love, preparatory to engaging in the solemn ordinance of commemorating the sufferings and death of Christ. He loved his disciples well enough to die for them. He exhorted them to love one another, as he had loved them. [Cf: ST 03-25-80 para. 05] p. 107, Para. 4, [1880MS].

The example of washing the feet of his disciples was given for the benefit of all who should believe in him. He required them to follow his example. This humble ordinance was designed not only to test their humility and faithfulness, but to keep fresh in their remembrance that the redemption of his people was purchased upon condition of humility and continual obedience on their part. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." [Cf: ST 03-25-80 para. 06] p. 108, Para. 1, [1880MS].

Jesus then took his place again at the table, whereon were placed bread and unfermented wine, which arrangements had been made according to Christ's directions. He appeared very sorrowful. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you. This do in remembrance of me. Likewise, also, the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." "Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God." [Cf: ST 03-25-80 para. 07] p. 108, Para. 2, [1880MS].

Here our Saviour instituted the Lord's supper, to be often celebrated, to keep fresh in the memory of his followers the solemn scenes of his betrayal and crucifixion for the sins of the world. He would have his followers realize their continual dependence upon his blood for salvation. The broken bread was a symbol of Christ's broken body, given

for the salvation of the world. The wine was a symbol of his blood, shed for the cleansing of the sins of all those who should come unto him for pardon, and receive him as their Saviour. [Cf: ST 03-25-80 para. 08] p. 108, Para. 3, [1880MS].

The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the Lord's supper was to be observed more frequently than the annual passover. This solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt. That deliverance was typical of the great atonement which Christ made by the sacrifice of his own life for the final redemption of his people. By Mrs. E. G. White. [Cf: ST 03-25-80 para. 09] p. 108, Para. 4, [1880MS].

The children of Israel had followed the directions given them of God; and while the angel of death was passing from house to house among the Egyptians, they were all ready for their journey, and waiting for the rebellious king, and his great men to bid them go. "At midnight, there was a great cry in Egypt; for there was not a house where there was not one dead." All the firstborn in the land, "from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon, and all the firstborn of cattle," had been smitten by the destroyer. When the Egyptians had seen the great preparations made by the people of God for that dreadful night, they had mocked at their hopes, and ridiculed the token of blood upon their doorposts. But now there was wailing throughout all Egypt. Pharaoh remembered his proud boast, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." His haughty pride was now humbled. He called for Moses and Aaron by night, and said, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." He hoped that a blessing from God would protect him from the further effects of that dreadful plague. The officers of the king, and the people, united in imploring the Israelites to be gone, for, they said. "We be all dead men." [Cf: ST 04-01-80 para. 01] p. 108, Para. 5, [1880MS].

"And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required; and they spoiled the Egyptians." [Cf: ST 04-01-80 para. 02] p. 109, Para. 1, [1880MS].

The Lord revealed this to Abraham about four hundred years before it was fulfilled: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance." [Cf: ST 04-01-80 para. 03] p. 109, Para. 2, [1880MS].

Although the Israelites left Egypt in haste, yet they were arranged in order, being divided into companies, with a leader for each. A "mixed multitude" accompanied them, and "flocks and herds, even very much

cattle." The latter were the property of the Israelites, who had never sold their possessions to the king. Jacob and his sons had brought their flocks and herds with them to Egypt, where they had greatly increased. The children of Israel also had become exceedingly numerous, and it was a vast company that at the dawn of day were on their way from the land of bondage. [Cf: ST 04-01-80 para. 04] p. 109, Para. 3, [1880MS].

"And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt. But God led the people about, through the way of the wilderness of the Red Sea." "And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." [Cf: ST 04-01-80 para. 05] p. 109, Para. 4, [1880MS].

The Lord knew that his people would meet with opposition, should they attempt to pass through the land of the Philistines. The latter would regard the Israelites as fugitives escaping from their rightful masters, and would make war upon them. In bringing them by the way of the Red Sea, the Lord revealed himself a compassionate God, as well as a God of judgment. He informed Moses that Pharaoh would pursue them, and he directed him just where to encamp before the sea. He told Moses that he would be honored before Pharaoh and all his host. [Cf: ST 04-01-80 para. 06] p. 109, Para. 5, [1880MS].

After the Hebrews had departed from Egypt, the counselors of Pharaoh informed him that his bondmen had fled, and would never return to serve him again. The Egyptians regretted that they had been so foolish as to think the death of their firstborn was the result of the power of God. In bitterness they asked of one another, "Why have we done this, that we have let Israel go from serving us?" It was a great loss to be deprived of the service of these laborers, and notwithstanding all that the Egyptians had suffered from the judgments of God, they were so hardened by their continual rebellion that they decided to pursue the Israelites and bring them back by force. [Cf: ST 04-01-80 para. 07] p. 109, Para. 6, [1880MS].

Pharaoh prepared a well-equipped army, composed of the priests of their idol gods, and of the rulers, and of all the great men of his kingdom. They thought if their priests accompanied them, they would be more sure of success. The most mighty of Egypt were selected, that they might intimidate the Israelites with the grand display of their power and greatness. They thought that when the news should reach other nations, that they were compelled to yield to the power of the God of Israel, whom they had despised, they would be looked upon with derision. But if they should go with great pomp, and bring Israel back by force, they would redeem their glory, and would also have the service of their bondmen again. [Cf: ST 04-01-80 para. 08] p. 110, Para. 1, [1880MS].

On the third day of their journey, the Hebrews encamped by the Red Sea, whose waters presented a seemingly impassable barrier before them, while on the south a rugged mountain obstructed their further progress. Suddenly they beheld in the distance the flashing armor, waving banners, and moving chariots of a great army. As they drew nearer, the hosts of Egypt were seen in full pursuit. Terror filled the hearts of Israel. Over all the encampment rose a tumultuous sound. Some cried unto the Lord, but far the greater part hastened to Moses with their complaints:-- [Cf: ST 04-01-80 para. 09] p. 110, Para. 2, [1880MS].

"Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for it had been better for us to serve the Egyptians, than that we should die in the wilderness." [Cf: ST 04-01-80 para. 10] p. 110, Para. 3, [1880MS].

Moses was greatly troubled because his people were so wanting in faith, especially as they had repeatedly witnessed the manifestations of the power of God in their favor. He felt grieved that they should charge upon him the dangers and difficulties of their position, when he had simply followed the express commands of God. True, they were in a place from which there was no possibility of release unless God himself interposed to save them; but having been brought there in obedience to divine commands, Moses felt no fear of the consequences. His calm and assuring reply to the people was, [Cf: ST 04-01-80 para. 11] p. 110, Para. 4, [1880MS].

"Fear ye not; stand still, and see the salvation of the Lord, which he will show to you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." [Cf: ST 04-01-80 para. 12] p. 110, Para. 5, [1880MS].

It was not an easy thing to hold the hosts of Israel in waiting before the Lord. They lacked discipline and self-control. Impressed by the horrors of their situation, they became violent and unreasonable. They expected speedily to fall into the hands of their oppressors, and their wailings and recriminations were loud and deep. [Cf: ST 04-01-80 para. 13] p. 110, Para. 6, [1880MS].

The wonderful pillar of cloud which had accompanied them in their wanderings and served to protect them from the fervid rays of the sun, had moved grandly before them all day, subject neither to sunshine nor storm, and at night it had become a pillar of fire to light them on their way. They had followed it as the signal of God to go forward; but now they questioned among themselves if it might not be the shadow of some terrible calamity that was about to befall them, for had it not led them on the wrong side of the mountain, into an impassable way? Thus the angel of God appeared to their deluded minds as the harbinger of disaster. [Cf: ST 04-01-80 para. 14] p. 110, Para. 7, [1880MS].

But now, as the Egyptian host approaches them, expecting to make them an easy prey, the cloudy column rises majestically into the heavens, passes over the Israelites, and descends between them and the armies of

Egypt. A wall of darkness interposes between the pursued and their pursuers. The Egyptians can no longer discern the camp of the Hebrews, and are forced to halt. But as the darkness of night deepens, the wall of cloud becomes a great light to the Hebrews, illuminating the whole camp with the radiance of day. [Cf: ST 04-01-80 para. 15] p. 111, Para. 1, [1880MS].

Then hope came to the hearts of Israel that they might yet be delivered. And Moses lifted up his voice unto the Lord. "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea." [Cf: ST 04-01-80 para. 16] p. 111, Para. 2, [1880MS].

Then Moses, obedient to the divine command, stretched out his rod, the waters parted and Israel went into the midst of the sea, upon dry ground, while the waters stood like congealed walls on either side. The light from God's pillar of fire shone upon the foam-capped billows, and lit the road that was cut like a mighty furrow through the waters of the Red Sea, and was lost in the obscurity of the farther shore. [Cf: ST 04-01-80 para. 17] p. 111, Para. 3, [1880MS].

All night long sounded the tramping of the hosts of Israel, but the cloud hid them from the sight of their enemies. The Egyptians, weary with their hasty march, had seen the Hebrews only a short distance before them, and as there seemed to be no possibility of escape, they decided to take a night's rest, and make an easy capture in the morning. The night was intensely dark, the clouds seemed to encompass them like some tangible substance. Deep sleep fell upon the camp, even the sentinels slumbered at their posts. [Cf: ST 04-01-80 para. 18] p. 111, Para. 4, [1880MS].

At last a ringing blast arouses the army! The cloud is passing on! The Hebrews are moving! Voices and the sound of marching come from toward the sea. It is still so dark they cannot discern the escaping people, but the command is given to make ready for the pursuit. The clattering of arms, and the roll of chariots is heard, the marshalling of the captains, and the neighing of the steeds. At length the line of march is formed and they press on through the obscurity, in the direction of the escaping multitude. [Cf: ST 04-01-80 para. 19] p. 111, Para. 5, [1880MS].

In the darkness and confusion, they rush on in their pursuit, not knowing that they have entered upon the bed of the sea, and are hemmed in on either hand by beetling walls of water. They long for the mist and darkness to pass away, and reveal to them the Hebrews and their own whereabouts. The wheels of the chariots sink deep into the soft sand, the horses become entangled and unruly, and angels of God go through the host and remove their chariot wheels. Confusion prevails, yet they press on feeling sure of victory. [Cf: ST 04-01-80 para. 20] p. 111, Para. 6, [1880MS].

At last the mysterious cloud changes to a pillar of fire before their astonished eyes. The thunders peal, and the lightnings flash, waves roll about them, and fear takes possession of their hearts. Amid the terror and confusion the lurid light reveals to the amazed Egyptians



the terrible waters massed up on the right hand and on the left. They see the broad path that the Lord has made for his people across the shining sands of the sea, and behold triumphant Israel safe on the farther shore. [Cf: ST 04-01-80 para. 21] p. 111, Para. 7, [1880MS].

Confusion and dismay seizes them. Amid the wrath of the elements, in which they hear the voice of an angry God, they endeavor to retrace their steps and fly to the shore they have quitted. But Moses stretches out his rod, and the piled up waters, hissing, roaring, and eager for their prey, rush together, and swallow the entire Egyptian host in their black depths. [Cf: ST 04-01-80 para. 22] p. 112, Para. 1, [1880MS].

As the Hebrews witnessed the marvelous work of God in the destruction of the Egyptians, they united in an inspired song of lofty eloquence and grateful praise. Miriam, the sister of Moses, a prophetess, led the women in music. [Cf: ST 04-01-80 para. 23] p. 112, Para. 2, [1880MS].

God in his providence brought the Hebrews into the mountain fastnesses, with the Red Sea before them, that he might work out their deliverance and forever rid them of their enemies. He might have saved them in any other way, but he chose this method in order to test their faith and strengthen their trust in him. [Cf: ST 04-01-80 para. 24] p. 112, Para. 3, [1880MS].

There are times when the Christian life seems beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly above all discouragements, "Go forward!" We should obey this command, let the result be what it may, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. [Cf: ST 04-01-80 para. 25] p. 112, Para. 4, [1880MS].

The Hebrews were weary and terrified, yet if they had held back when Moses bade them advance, if they had refused to move nearer to the Red Sea, God would never have opened the path for them. In marching down to the very water, they showed that they had faith in the word of God, as spoken by the man Moses. They did all that was in their power to do, and then the Mighty One of Israel performed his part and divided the waters to make a path for their feet. [Cf: ST 04-01-80 para. 26] p. 112, Para. 5, [1880MS].

The clouds that gather about our way will never disappear before a halting, doubting spirit. Unbelief says, We can never surmount these obstructions, let us wait until they are removed, and we can see our way clearly. But faith courageously urges an advance, hoping all things, believing all things. Obedience towards God is sure to bring the victory. Through faith only can we reach Heaven. [Cf: ST 04-01-80 para. 27] p. 112, Para. 6, [1880MS].

There is a great similarity between our history and that of the children of Israel. God led his people from Egypt into the wilderness, where they could keep his law and obey his voice. The Egyptians, who had no regard for the Lord, were encamped close by them; yet, what was to them a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them, was to the hosts of Pharaoh a wall of clouds, making blacker the darkness of night. [Cf: ST

04-01-80 para. 28] p. 112, Para. 7, [1880MS].

So, at this time, there is a people whom God has made the repository of his law. To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation. But unto those who disregard them, they are as the clouds of night. The fear of the Lord is the beginning of wisdom. Better than all other knowledge is an understanding of the word of God. In keeping his commandments there is great reward, and no earthly inducements should cause the Christian to waver for a moment in his allegiance. Riches, honor, and worldly pomp are but as dross that shall perish before the fire of God's wrath. [Cf: ST 04-01-80 para. 29] p. 112, Para. 8, [1880MS].

The voice of the Lord bidding his faithful ones "Go forward," frequently tries their faith to the uttermost. But if they should defer obedience till every shadow of uncertainty was removed from their understanding, and there remained no risk of failure or defeat, they would never move on at all. Those who think it impossible for them to yield to the will of God and have faith in his promises until all is made clear and plain before them, will never yield at all. Faith is not certainty of knowledge, it is the substance of things hoped for, the evidence of things not seen. To obey the commandments of God is the only way to obtain his favor. "Go forward," should be the Christian's watchword. [Cf: ST 04-01-80 para. 30] p. 113, Para. 1, [1880MS].

Pharaoh, who would not acknowledge God and bow to his authority, had delighted to show his power as ruler over those whom he could control. Moses had declared to the haughty monarch, that God, whom he pretended not to know, would compel him to yield to his claims, and acknowledge his authority, as supreme ruler. [Cf: ST 04-01-80 para. 31] p. 113, Para. 2, [1880MS].

In the deliverance of Israel from Egypt, the Lord plainly showed his distinguished mercy to his people, before all the Egyptians. He saw fit to execute his judgments upon Pharaoh, that he might know by sad experience, since he would not otherwise be convinced, that the power of God was superior to all other. That his name might be declared throughout all the earth, he would give proof to all nations of his divine power and justice. It was the design of God that these manifestations should strengthen the faith of his people, and that their posterity should steadfastly worship Him alone who had wrought such merciful wonders in their behalf. [Cf: ST 04-01-80 para. 32] p. 113, Para. 3, [1880MS].

It had been very hard for the Egyptian monarch and a proud and idolatrous people to bow to the requirements of the God of Heaven. While under the most grievous affliction the haughty king would yield a little, but when the scourge was removed he would take back all he had granted. Thus, plague after plague was brought upon Egypt, and he yielded only while he was compelled by the dreadful visitations of God's wrath. The king even persisted in his rebellion after Egypt had been ruined. Moses and Aaron related to him the nature and effect of each plague, before it came, that it might not be said to have happened by chance. He saw these plagues come, exactly as he was told they would come; yet he would not yield. At first he would only grant the Israelites permission to sacrifice to God in the land of Egypt. After

Egypt had suffered by God's wrath, he consented that the men alone should go; and when the land had been nearly destroyed by the plague of locusts, he granted that the women and children might go also, but still refused to allow them to take their cattle. It was then that Moses warned the king that the Lord would slay the firstborn. [Cf: ST 04-01-80 para. 33] p. 113, Para. 4, [1880MS].

Every plague had come a little closer, and had been more severe than the preceding; and the last was to be more dreadful than any before it. But Pharaoh humbled not himself. And although, when the firstborn of Egypt lay dead in every house, the rebellious monarch relinquished his grasp upon his bondmen, yet, after his people had buried their dead, and felt assured that the judgments had ceased, he dared once more to array himself against Jehovah. His last act of rebellion, in pursuing the hosts of Israel to the Red Sea, filled up the measure of his iniquity. This place was appointed for the closing display of the power of God before the infatuated Egyptians. Then were fulfilled the words which the Lord spake to Moses, "And against all the gods of Egypt I will execute judgment. I am the Lord." The judgment of God was manifested in the utter destruction of the Egyptian host. By Mrs. E. G. White. [Cf: ST 04-01-80 para. 34] p. 113, Para. 5, [1880MS].

"Strive to enter in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." These roads are distinct, separate, and in opposite directions. One leads to eternal life, the other to death, eternal death. There is a distinction between these roads, also between the companies traveling in them. One road is broad and smooth, the other is narrow and rugged. So the parties that travel in them are opposite in character, life, dress, and conversation. [Cf: ST 04-01-80 para. 01] p. 114, Para. 1, [1880MS].

Those traveling in the narrow way are talking of the joy and happiness at the end of the journey. [Cf: ST 04-01-80 para. 02] p. 114, Para. 2, [1880MS].

Their countenances are often sad, yet beam with holy, sacred joy. A man of sorrow and acquainted with grief opened that road for them, and traveled it himself. His followers see his footsteps, and are comforted. He went through safely; so can they if they follow him. In the broad road all are occupied with their dress and the pleasures in the way. They freely indulge in hilarity and glee, and think not of their journey's end, of the certain destruction that awaits them there. Every day they approach nearer their destination; yet they madly rush on faster and faster. [Cf: ST 04-01-80 para. 03] p. 114, Para. 3, [1880MS].

Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easier living for Christ after dying to the world. They desire to be as much like the world as possible, and yet be considered Christians. Such seek to climb up some other way. They do not strive to enter through the narrow way and strait gate. Earth attracts them. Its treasures seem of worth to them. They find enough to engross the mind, and have no time to prepare for Heaven. Satan is ever ready to plunge them deeper and deeper into difficulty; and as one perplexity and trouble is removed from the mind,

he begets within them an unholy desire for more of the things of earth. Thus time passes, and when it is too late they find they have nothing substantial. They have grasped at shadows, and lost eternal life. [Cf: ST 04-01-80 para. 04] p. 114, Para. 4, [1880MS].

If the Christian would have a true and saving influence, let him show his faith by righteous works, and make the distinction great between himself and the world. The words, the dress, the actions, all should tell for God. Then a holy influence will be shed upon all. God hates pride. "And all the proud, yea, and all that do wickedly will be stubble; and the day that cometh will burn them up." Religion will work like leaven upon hearts that embrace it, and purge away pride, selfishness, covetousness, and love of the world. [Cf: ST 04-01-80 para. 05] p. 114, Para. 5, [1880MS].

In these days childlike simplicity is rarely seen. The approbation of man is more thought of than fear to displease God. Some spend time that is worse than thrown away in studying how to decorate their person, forgetting that the same body may in a few days be food for worms. Mothers frequently set the example of pride to their children, sowing seed that will spring up and bear fruit. The harvest will be plenteous and sure. It is much easier to teach a child a lesson of pride than of humility. If in after years they would counteract the influence of such a lesson, they find it impossible to do so. Pride early fostered in the heart remains there; and nothing but the Spirit of God can eradicate it. [Cf: ST 04-01-80 para. 06] p. 114, Para. 6, [1880MS].

Both young and old neglect the study of the Bible, and do not make it their rule of life. That important book by which they are to be judged is scarcely studied at all. Idle stories have been attentively read, while the Bible has been passed by, neglected. A day is coming when all will wish to be thoroughly furnished by the plain truths of the word of God. [Cf: ST 04-01-80 para. 07] p. 115, Para. 1, [1880MS].

It would be an act of mercy to children if parents would burn the idle story books and novels as they come into the house. The reading of them bewilders and poisons the mind. Unless parents awake to the eternal interests of their children, they will surely be lost. They should be exemplary, and rebuke pride in their children, as they value their eternal interests. [Cf: ST 04-01-80 para. 08] p. 115, Para. 2, [1880MS].

The Master's sacred head was decorated with a crown of thorns. "He was a man of sorrows and acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Many who profess to be his followers decorate themselves with needless ornaments and costly array. [Cf: ST 04-01-80 para. 09] p. 115, Para. 3, [1880MS].

The ax must be laid at the root of the tree. Pride must not be suffered to exist in the heart. It is this that separates God from his people. When Bible truths affect the heart, they cause a desire to be separate from the world, like the Master. Those who acquaint themselves with the meek and lowly Jesus will walk worthy of him. Mrs. E. G. White. [Cf: ST 04-01-80 para. 10] p. 115, Para. 4, [1880MS].

After leaving the Red Sea, the children of Israel, guided by the cloudy pillar, journeyed through the wilderness. Although the scenery around them was most dreary, composed of solemn looking mountains destitute of vegetation, barren plains, and the sea stretching far away behind them, its banks strewn with the bodies of their enemies, they were cheerful in the consciousness of their freedom, and for a time every thought of discontent was hushed. [Cf: ST 04-08-80 para. 01] p. 115, Para. 5, [1880MS].

But for three days they journeyed without finding any water to quench their thirst, having that only which they had been commanded to take in their vessels. Moses and Aaron were acquainted with this route, and knew that after traveling several days in the way in which they were then going they would find only bitter water. With what intense anxiety, therefore, mingled with forebodings, did they watch the leading of the pillar of cloud. And how the heart of Moses ached as the people gave the glad shout, Water! water! and it was echoed all along the line. Men, women, and children in joyous haste rush to the water, when lo, what a moan of anguish breaks forth from that vast company,-- the water is bitter. [Cf: ST 04-08-80 para. 02] p. 115, Para. 6, [1880MS].

In their grief and disappointment, they reproach Moses for having led them in such a way, and do not consider that the Divine Presence in that mysterious cloud had been leading Moses and Aaron as well as themselves. Filled with sorrow as he saw the suffering of the people, Moses did that which the people should have done: he prayed earnestly to God, and he did not cry in vain. The Lord showed him a tree to which had been imparted healing properties, so that on its being cast into the fountain, the water became pleasant to the taste. [Cf: ST 04-08-80 para. 03] p. 115, Para. 7, [1880MS].

God here made a covenant with his people, through their leader:--If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." [Cf: ST 04-08-80 para. 04] p. 116, Para. 1, [1880MS].

From Marah the people journeyed to Elim where they found "twelve wells of water and three-score and ten palm trees." In this delightful spot they remained several days before entering the wilderness of sin. When they had been a month away from Egypt, they made their first encampment in this wilderness. Their store of provisions had now begun to fail. There was scanty herbage in the wilderness and their flocks also were fast diminishing. Famine seemed to be staring them in the face, and as they followed the cloudy pillar over the desert wastes, doubts filled their hearts, and again they murmured, even the rulers and elders of the people joined in complaining against the leaders of God's appointment: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness to kill this whole assembly with hunger." The children of Israel seemed to possess an evil heart of unbelief. They were unwilling to endure hardships in the wilderness. When they met with difficulties, they would regard them as insurmountable obstacles. Their confidence would

fail, and they would see nothing before them but death. [Cf: ST 04-08-80 para. 05] p. 116, Para. 2, [1880MS].

They had not really suffered the pangs of hunger. They had food for the present necessities, but they feared for the future. They could not see how the hosts of Israel were to subsist, in their long travels through the wilderness; and in their unbelief they saw their children famishing. The Lord was willing that their supply of food should be cut short, and that they should meet with difficulties, that their hearts might turn to Him who had hitherto delivered them. He was ready to be to them a present help. If, in their want, they would call upon him, he would manifest to them tokens of his love and continual care. But they were unwilling to trust the Lord any further than they could witness before their eyes the continual evidences of his power. If they had possessed true faith and a firm confidence in God, inconveniences and obstacles, or even real suffering, would have been cheerfully borne, after the Lord had wrought in such a wonderful manner for their deliverance from bondage. [Cf: ST 04-08-80 para. 06] p. 116, Para. 3, [1880MS].

The Lord had promised that if they would obey his commandments no disease should rest upon them, and it was criminal unbelief in them to anticipate that themselves and children might die of hunger. They had suffered greatly in Egypt by being overtaxed with labor. Their children had been put to death, and in answer to their prayers of anguish, God had mercifully delivered them. He had promised to be their God, to take them to himself as a people, and to lead them to a large and good land. But they were ready to faint at any suffering they should have to endure in the way to that land. They had suffered much while in bondage to the Egyptians, but now they could not endure hardships in the service of God. They were ready to yield to gloomy doubts, and to sink in discouragement when they were tried. [Cf: ST 04-08-80 para. 07] p. 116, Para. 4, [1880MS].

The sinful course of the Israelites is recorded as a warning to the people of God now upon the earth. Many look back to them, and marvel at their unbelief and continual murmurings, after the Lord had given them such repeated evidence of his love and care. They think that they would not have proved so ungrateful. But some who thus think, murmur and repine at things of far less consequence. They do not know themselves. God frequently proves them, and tries their faith in small things; and they endure the trial no better than did ancient Israel. [Cf: ST 04-08-80 para. 08] p. 117, Para. 1, [1880MS].

Many have then present wants supplied, yet they will not trust God for the future. They manifest unbelief, and sink into despondency and gloom. Some are in continual trouble lest they shall come to want, and their children suffer. When difficulties arise, or when they are brought into strait places--when their faith and their love to God are tested--they shrink from the trial, and murmur at the process by which God has chosen to purify them. Their love does not prove pure and perfect, to bear all things. The faith of the people of the God of Heaven should be strong, active, and enduring--the substance of things hoped for. The language of such will be, Bless the Lord, O my soul, and all that is within me, bless his holy name; for he hath dealt bountifully with me. Self-denial is considered by some to be real suffering. Depraved appetites are indulged. And a restraint upon the

unhealthy appetite would lead even many professed Christians now to start back, as though actual starvation would be the consequence of a plain diet. And, like the children of Israel, they would accept slavery, diseased bodies, and even death, rather than to be deprived of some hurtful indulgence. Bread and water is all that is promised to the remnant in the time of trouble. [Cf: ST 04-08-80 para. 09] p. 117, Para. 2, [1880MS].

God was not unmindful of the wants of his people, and in his wisdom he provided the needed supply. He said to their leaders; "I will rain bread from Heaven for you." The Lord designed to prove them, and by indulgence through miraculous provision for their wants to test them to see whether they would keep his commandments or no. The Lord promised to supply them through Moses with abundance of food. By his power he would give them flesh to eat in the evening and in the morning bread in abundance. Moses told them that their murmurings were not against him, but against the Lord. He that was enshrouded in the pillar of cloud heard all their murmurings and bitter complaints. While Aaron was speaking to the congregation there was a remarkable change in that pillar of cloud. [Cf: ST 04-08-80 para. 10] p. 117, Para. 3, [1880MS].

The Lord designed to give the Israelites evidences of his presence that they might be held in restraint and subordination as they knew the presence of the Lord, not merely the man Moses, was guiding them. Evidences of this kind were the books of knowledge opened to their senses that they should learn in regard to God, and his fear be before them. The greatest changes were to be wrought in the characters of these demoralized people. God was working by his power to lift them up through a knowledge of himself. Thus a visible manifestation of the glory of God was given them; a splendor which they had never witnessed, which symbolized the Divine presence. While the people were greatly terrified at this revelation of God, and feared his judgments, an audible voice came from the glory commanding Moses and Aaron to draw near to the cloudy pillar in which his glory was manifested. And the Lord talked with Moses and Aaron, and the Israelites heard his voice, saying that he had heard the murmurings of the children of Israel, and repeated his promise of flesh in the morning and bread in the evening. There God gave them evidence that he would supply their necessities, protect and preserve them, if they would be obedient to his commandments. In the evening the quails covered the ground about the camp. And in the morning the ground was covered with a strange substance, in small, white grains of the size of coriander seed, hard, and pleasant to the taste. The children of Israel knew not what it was, so they called it manna, which means, What is it? Moses said to them, "This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, gather of it every man, according to his eating, an omer for every man according to the number of your persons; take ye every man for them which are in his tents." [Cf: ST 04-08-80 para. 11] p. 117, Para. 4, [1880MS].

The people gathered the manna, and found that there was a sufficiency for the entire company. They "ground it in mills, or beat it in a mortar, and made cakes of it; and the taste of it was as the taste of fresh oil." We are also told that "the taste of it was like wafers made with honey." [Cf: ST 04-08-80 para. 12] p. 118, Para. 1, [1880MS].

According to the direction of Moses they were to gather an omer (about

five pints) for every person; and they were not to leave of it until the morning. Some attempted to keep a supply until the next day, but what they laid by bred worms and became offensive. The supply for each day was to be gathered each morning; for as the heat of the sun increased, the substance melted and disappeared. By Mrs. E. G. White. [Cf: ST 04-08-80 para. 13] p. 118, Para. 2, [1880MS].

While wandering in the wilderness, the children of Israel were preserved by a continual miracle of divine mercy in the falling of the manna. In the morning they were to go out and gather food for the day, -an omer for every person. They were commanded not to let any of this remain until the morning; nevertheless, some of them did attempt to keep a supply until the next day; but it bred worms and became offensive. [Cf: ST 04-15-80 para. 01] p. 118, Para. 3, [1880MS].

On the sixth day, it was found that a double quantity had been deposited, and the people gathered two omers for every person. When the rulers saw what they were doing, they hastened to acquaint Moses of this apparent violation of his directions; but his answer was, "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord. Bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over, lay up for you, to be kept until the morning." They did so, and found that it remained unchanged. And Moses said, "Eat that today, for today is a Sabbath unto the Lord. Today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." [Cf: ST 04-15-80 para. 02] p. 118, Para. 4, [1880MS].

The Lord is no less particular now in regard to his Sabbath, than when he gave the foregoing special directions to the children of Israel. He required them to bake that which they would bake, and seethe (that is, boil) that which they would seethe, on the sixth day, preparatory to the rest of the Sabbath. Those who neglect to make suitable preparation on the sixth day for the Sabbath, violate the fourth commandment, and are transgressors of God's law. In his instructions to the Israelites, God forbade baking and boiling upon the Sabbath. That prohibition should be regarded by all Sabbath-keepers, as a solemn injunction from Jehovah to them. The Lord would guard his people from indulging in gluttony upon the Sabbath, which he has set apart for sacred meditation and worship. [Cf: ST 04-15-80 para. 03] p. 118, Para. 5, [1880MS].

The Sabbath of the Lord is a day of rest from labor, and the diet should then be more simple, and a less quantity should be taken, than upon the six working days. Many have erred in failing to practice self-denial upon the Sabbath. They partake of full meals, as on the six laboring days, and as a consequence, their minds are beclouded, they are stupid and drowsy, and often suffer with headache. In this condition they can have no truly devotional feelings, and the blessing resting upon the Sabbath, does not prove a blessing to them. The sick and suffering require care and attention upon the Sabbath as well as upon other days of the week; and it may be necessary for their comfort to prepare warm food and drinks. In such instances, it is no violation of the fourth commandment to make them as comfortable as possible. The great Lawgiver is a God of compassion as well as of justice. [Cf: ST 04-15-80 para. 04] p. 118, Para. 6, [1880MS].

God manifested his great care and love for his people in sending them



bread from heaven. "Man did eat angels' food;" that is, food provided for them by the angels. The threefold miracle of the manna--a double quantity on the sixth day, and none upon the seventh, and its keeping fresh through the Sabbath, while upon other days it would become unfit for use--was designed to impress the Israelites with the sacredness of the Sabbath. After they were abundantly supplied with food, they were ashamed of their unbelief and murmurings, and promised to trust the Lord for the future; but they soon forgot their promise, and failed at the first trial of their faith. [Cf: ST 04-15-80 para. 05] p. 119, Para. 1, [1880MS].

After leaving the wilderness of Sin, the children of Israel encamped in Rephidim, where there was no water. Again they distrusted the providence of God, and such was their blindness and presumption that they now came boldly up to Moses with the demand, "Give us water, that we may drink!" His patience failed not. "Why chide ye with me?" he said, "Wherefore do ye tempt the Lord?" "Wherefore is this," they cried, "that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" [Cf: ST 04-15-80 para. 06] p. 119, Para. 2, [1880MS].

Thus they began again to reason from the promptings of their own natural heart. The pillar of cloud seemed to them a fearful mystery, and as to that man Moses, who was he, and what object had he in attempting to lead them out of Egypt? They even accused him of designing to kill them and their children with privations and hardships, and then enriching himself with their possessions. But Moses prayed earnestly, and the Lord directed him to take the elders of Israel, and the rod wherewith he smote the river, and to go on before the people. And "Behold," says the Lord, "I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink." He did so, and the water gushed out in such abundance as to satisfy their thirst. [Cf: ST 04-15-80 para. 07] p. 119, Para. 3, [1880MS].

The cloud of glory rested directly before the rock. Had that cloud been removed, the people would have been destroyed by the brightness of the glory. Christ would have been revealed in his glorious form standing by the rock. But as it was, the glory of the Lord was seen by all the congregation who stood at a distance. [Cf: ST 04-15-80 para. 08] p. 119, Para. 4, [1880MS].

Here we see the matchless mercy of Jesus Christ displayed. Instead of commanding Moses to lift up his rod and call down some terrible plague upon the wicked leaders in this murmuring, as he had done upon the Egyptian leaders, he was simply told to take some of the leading men of Israel to be eyewitnesses of a miracle which Christ himself would perform for their deliverance. [Cf: ST 04-15-80 para. 09] p. 119, Para. 5, [1880MS].

It was Moses who "clave the rocks in the wilderness, and gave them drink as out of the great depths," who "brought streams also out of the rock, and caused waters to run down like rivers." It was he who smote the rock, but it was Christ who stood beside him and caused the lifegiving water to flow. [Cf: ST 04-15-80 para. 10] p. 119, Para. 6, [1880MS].

In their thirst, the people had tempted God, saying, "Is the Lord among us, or not?" If God has brought us here, why does he not give us water as well as bread? That *if* showed criminal unbelief, and Moses feared that the judgments of God would rest upon them for their sin. And he called the name of the place Massah, temptation, and Meribah, chiding, as a memorial of their wicked murmurings. [Cf: ST 04-15-80 para. 11] p. 119, Para. 7, [1880MS].

God directed the children of Israel to encamp in that place, where there was no water, to prove them, to see if they would look to him in their distress, or murmur as they had previously done. They should have known that he would not permit those to perish with thirst, whom he had promised to take unto himself as his people. But instead of humbly entreating the Lord to provide for their necessity, they murmured against Moses, and demanded of him, water. God had been continually manifesting his power before them in a wonderful manner, to make them understand that all the benefits which they received came from him; that he could give them, or remove them, according to his own will. At times they had a full sense of this, and humbled themselves greatly before the Lord; but when brought into straight places they charged all their troubles upon Moses, as though they had left Egypt to please him. [Cf: ST 04-15-80 para. 12] p. 120, Para. 1, [1880MS].

Had not the Lord been slow to anger, and mercifully considerate of the ignorance and weakness of the children of Israel, he would have destroyed them in his wrath. He exercises the same pitying tenderness toward modern Israel. But we are less excusable than was ancient Israel. We have had every opportunity to elevate and ennoble our characters, which they did not have. We also have their history, recorded that we may shun their example of unbelief and impatient murmuring and rebellion. [Cf: ST 04-15-80 para. 13] p. 120, Para. 2, [1880MS].

Had they reformed and become obedient to God's commandments, he would have established them in the land of Canaan, a holy and happy people, without a feeble one in all their ranks. But their lack of faith called down upon them the just displeasure of God; and so it will upon us in these last days if we do not trust God any further than we can see. We should seek God in prayer, constant, earnest, heartfelt, prayer. He will reward all who diligently seek him, for he has told us that the fervent, effectual prayer of the righteous availeth much. [Cf: ST 04-15-80 para. 14] p. 120, Para. 3, [1880MS].

The children of Israel tarried some time in this pleasant spot where there was plenty of water. The Amalekites, a tribe inhabiting that part of the country through which they were passing, became greatly disturbed by this. They felt that their territory had been invaded by this immense number of people, and they now came out to make war against them. Moses therefore directed Joshua to choose out soldiers and take them on the morrow to give battle with the enemy, while he himself would stand upon an eminence near by, with the rod of God in his hand. Accordingly, the next day Moses and Aaron and Hur took their position on the top of an adjoining hill, while Joshua and his company attacked the foe. [Cf: ST 04-15-80 para. 15] p. 120, Para. 4, [1880MS].

As the battle progressed, it was found that while Moses held up his

hands toward heaven, entreating help from God, Israel prevailed; but when, through weariness, they were lowered, the enemy was victorious. Aaron and Hur stayed up the arms of Moses, and so, through the rest of that day, success was with the Israelites, and at its close the enemy was put to flight. [Cf: ST 04-15-80 para. 16] p. 120, Para. 5, [1880MS].

This act of Moses, in reaching up his hands toward heaven, was to teach Israel that while they made God their trust, and exalted his throne, he would fight for them, and subdue their enemies. But when they should let go their hold upon his strength, and should trust to their own power, they would be even weaker than those who had not the knowledge of God, and their enemies would prevail against them. Then "Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi; for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." If the children of Israel had not murmured against the Lord, he would not have suffered their enemies to make war with them. [Cf: ST 04-15-80 para. 17] p. 120, Para. 6, [1880MS].

Before Moses reached Egypt on his mission to deliver the Israelites, he had, as we have seen, sent his wife Zipporah and her sons back to her father's house. When Jethro heard of the deliverance of the Hebrews, he visited Moses in the wilderness, and brought to him his wife and children. On learning of their approach, the great leader went out to welcome them, and after the first greetings and salutations had been exchanged, he conducted them to his tent. Here he related all the wonderful dealings of God with Israel. Jethro rejoiced, and blessed the Lord in words that show the devoutness of his heart, and having offered sacrifices to God, he made a feast to the elders of Israel. [Cf: ST 04-15-80 para. 18] p. 121, Para. 1, [1880MS].

Jethro's discerning eye soon saw that the burdens upon Moses were very great, as the people brought all their matters of difficulty to him, and he instructed them in regard to the statutes and law of God. He therefore counseled Moses to select proper persons and put them as rulers over thousands, also others over hundreds, and again others over tens. The men chosen for these important positions were to be "able men, such as fear God, men of truth, hating covetousness." The most difficult cases were to be brought before Moses, who was to be the people, said Jethro, "to God-ward, that thou mayest bring the causes unto God. And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do." [Cf: ST 04-15-80 para. 19] p. 121, Para. 2, [1880MS].

This advice was followed, and not only was Moses relieved of too heavy a burden, but more perfect order was established among the people. "And Moses let his father-in-law depart, and he went his way into his own land." [Cf: ST 04-15-80 para. 20] p. 121, Para. 3, [1880MS].

The leader of Israel was not above receiving instruction from his father-in-law. The Lord has greatly exalted Moses, and had wrought wonders by his hand; yet he did not conclude that because God had chosen him to instruct others, he needed not to be instructed, He

gladly listened to the suggestions of Jethro, and adopted his plan as a wise arrangement. By Mrs. E. G. White. [Cf: ST 04-15-80 para. 21] p. 121, Para. 4, [1880MS].

The children of Israel, obedient to the onward movement of the pillar of cloud, left Rephidim, having tarried there some time, and journeyed on toward Sinai. Their line of march had been across open plains, over steep ascents, and through narrow defiles. Again and again, when they had crossed a sandy waste, and their further progress seemed impossible because of the huge piles of massive rocks which lay directly in their way, a narrow passage would appear, and when this was passed, another barren, uninteresting plain would open to their view. [Cf: ST 04-22-80 para. 01] p. 121, Para. 5, [1880MS].

It was through one of these deep, gravelly passes that they were now called to pass. What a scene was this! Millions of people walled in by abrupt cliffs of granite rocks which rise hundreds of feet on either side, following a moving cloud by day, and guarded at night by a pillar of fire, as if the eye of God were fastened directly upon them. Christ in this wilderness school is here giving his people their first lessons in faith and trust in God. [Cf: ST 04-22-80 para. 02] p. 121, Para. 6, [1880MS].

Finally they come to a long range of mountains, upon which the cloudy pillar rests. The people encamp beneath its shadow, and while locked in slumber, the bread from Heaven gently falls upon the encampment. In the early morning, as the sun begins to brighten behind the dark ridge of eastern mountains, its soft, golden tints penetrate the dark gorges, seeming to those weary, almost discouraged travelers, like golden beams of mercy from the throne of Heaven. [Cf: ST 04-22-80 para. 03] p. 122, Para. 1, [1880MS].

Anxious eyes often turn in wonder upon the pillar of cloud hanging over the mount. The immense, rugged piles of granite rocks, with their irregular shapes and peaks, seem thrown together in the wildest confusion. The whole country seems strangely solemn to the weary travelers. They frequently contrast the verdant valleys of Egypt with these dark, and cheerless ravines, and the bustling activity of their former home, with the mountain solitude. [Cf: ST 04-22-80 para. 04] p. 122, Para. 2, [1880MS].

Here the Lord had gathered his people to himself, that he might talk with them. There was nothing here that they chose to worship, nothing to divert their minds, and nothing upon which they would fasten their affections. Everything was calculated to make man feel his nothingness in the presence of him who has "weighed the mountains in scales, and the hills in a balance." [Cf: ST 04-22-80 para. 05] p. 122, Para. 3, [1880MS].

Soon after their arrival at Sinai, Moses received a divine summons to ascend the mountain. Alone he climbed the steep and jagged rocks, placing his feet in steps made without hands; and far up on those solitary heights, God informed him that Israel was now to be taken into close and peculiar connection with himself, and that they were to become an organized church in the wilderness, and a nation whom he would govern. These are the words which he spake:-- [Cf: ST 04-22-80 para. 06] p. 122, Para. 4, [1880MS].

"Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." [Cf: ST 04-22-80 para. 07] p. 122, Para. 5, [1880MS].

Moses came down, and having assembled the elders of Israel, he repeated to them the message of God. When it was made known to them, they answered: "All that the Lord hath spoken, we will do." Here they entered into a solemn covenant with God to accept him as their ruler, by which they became, in a special sense, the subjects of his divine authority. [Cf: ST 04-22-80 para. 08] p. 122, Para. 6, [1880MS].

Again Moses ascended, and the Lord said unto him, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." When the Hebrews met with difficulties in the way, they were disposed to murmur against Moses and Aaron, and accuse them of leading the host of Israel from Egypt to destroy them. God would now honor Moses before them, that they might be led to confide in his instructions. [Cf: ST 04-22-80 para. 09] p. 122, Para. 7, [1880MS].

The Lord was about to come near to his people; they were to hear his law spoken, not by angels, but by himself; and Moses was now commanded to prepare them for that solemn event: "Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai." The people were required to refrain from worldly care and labor, and to possess devotional thoughts. God required them also to wash their clothes. He is no less particular now than he was then. He is a God of order, and requires his people to observe habits of strict cleanliness. Those who worship God with uncleanly garments and persons, do not come before him in an acceptable manner. He is not pleased with their lack of reverence for him, and he will not accept the service of filthy worshipers, for they insult their Maker. The Creator of the heavens and the earth considered cleanliness of so much importance that he said, "And let them wash their clothes." Some who profess to be followers of Christ, call order and neatness, pride. They seem to consider it a virtue to leave their houses and premises in a disorderly, unimproved condition, thinking that they will thus give evidence of their disregard for temporal things, and their high estimate of spiritual things. But this same neglect and slothfulness which characterizes their business life, will be imparted to their religious life. Their religious experience will be defective. Says the apostle: "Not slothful in business, fervent in spirit, serving the Lord." God requires his people to be neat and orderly. All his directions to the children of Israel were of a character to establish habits of order and cleanliness in their dress, and in their surroundings. This was essential in order for them to preserve health, and to exert a proper influence upon other nations as a people adopted by the living God. [Cf: ST 04-22-80 para. 10] p. 123, Para. 1, [1880MS].

The Lord continued his instructions to Moses: "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it. Whosoever toucheth the mount shall be surely put to death. There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live. When the trumpet soundeth long, they shall come up to the mount." This command was designed to impress the minds of this rebellious people with a profound veneration for God, the author and authority of their laws. [Cf: ST 04-22-80 para. 11] p. 123, Para. 2, [1880MS].

Three days the people were before the mount. During this time, they had ample opportunity to review their past course of murmuring and impatience, and to repent. God had given them his gracious promise that they should become a peculiar treasure unto him, on condition of obedience; but if they were disobedient he would reject them, and choose another people. [Cf: ST 04-22-80 para. 12] p. 123, Para. 3, [1880MS].

Many regard the Jewish economy as an age of darkness. They have received the erroneous idea that repentance and faith had no part in the Hebrew religion, which they claim consisted only of forms and ceremonies. But the children of Israel were saved by Christ as virtually as is the sinner of today. By faith they saw Christ in those types and shadows which pointed forward to his first advent and death, when type should meet antitype. They rejoiced in a Saviour to come, typified by sacrificial offerings, while we rejoice in a Saviour who has come. That which was expectation to ancient Israel, is certainty to modern Israel. The world's Redeemer was in close connection with his people then, being enshrouded in that cloudy pillar. Let us not say, then, that they had not Christ in the Jewish age. The inspired apostle writes: "By faith Moses refused to be called the son of Pharaoh's daughter," "esteeming the reproaches of Christ of greater riches than the treasures of Egypt." [Cf: ST 04-22-80 para. 13] p. 123, Para. 4, [1880MS].

The command given to Moses to sanctify the people, brought great responsibility upon him. He was to faithfully point out their past errors, that they might, by humiliation, fasting, and prayer, purify their hearts from the defilement of sin, as well as cleanse themselves from all outward impurities. When the children of Israel were doing all they could to remove from them all defilement of the flesh and spirit, they were doing the same work that God requires us to do if we would be brought into close communion with him. However severe and close the battle to overcome wrong habits, and sinful indulgences, it must be fought and the victory gained. After the power of the will is brought into activity, then there must be a firm reliance upon Christ. When Israel thirsted in the wilderness, and yielded to sinful murmuring, Christ was to them what he is to us, a compassionate mediator, and he pardoned their transgressions. After man has done what he can to cleanse the soul temple, then Christ's blood alone will avail for us, as Christ's typified blood availed for ancient Israel. By Mrs. E. G. White. [Cf: ST 04-22-80 para. 14] p. 124, Para. 1, [1880MS].

April 10 and 11 I spent with the church at St. Helena. There was a good representation of our brethren and sisters at the Sabbath meeting. I had freedom in speaking from the words of our Saviour found in John

15:7, 8. Following the discourse we had a very profitable social meeting, nearly all present taking part, after which the ordinances of the Lord's house were celebrated. Bro. Wood was present and conducted this service. [Cf: ST 04-22-80 para. 01] p. 124, Para. 2, [1880MS].

Sunday there were no meetings in the other churches, and the house was crowded. The best of attention was given to words spoken from 1 John 3:1-3. In the evening we again addressed an interested company. Monday we took the cars for Napa, where we spoke to the brethren and sisters there assembled in the evening. Some of the members of this church have moved away, and some have died, so that there are but few left. Although so few in numbers, one hundred and thirty-four dollars were paid in as their quarterly tithe. When every church member does his part cheerfully in tithes and offerings the general treasury will be supplied. Napa needs judicious ministerial labor. Indeed, from every direction comes the Macedonian cry, "Come over and help us." I would recommend that a definite time be set apart for prayer that God will raise up laborers to send into the harvest field. We see places for twenty men to labor on this coast. We must cry to God, brethren and sisters, in faith for him to put his hand to the work, and send by whom he will. As we view this large field, and see the many openings for laborers and the few there are to fill them, we feel humbled before God. His rebuke is upon us because of our unconsecration. We must devote more time to heartfelt prayer that God will work in behalf of his cause upon this coast. Shall we individually put away our pride and love of self, and so humble our hearts before God that he can turn his face this way, and let the light of his countenance shine upon us. He can and will clothe us with salvation if we will comply with the condition laid down in his word. "Be ye not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." E. G. White. [Cf: ST 04-22-80 para. 02] p. 124, Para. 3, [1880MS].

On the morning of the third day all the children of Israel obeyed the command of God through Moses and drew near the mount with fear and solemnity. Awful and grand was the place of God's sanctuary, holy and elevated the pulpit from which he was about to deliver his memorable sermon. The principles of the law of God did not originate at Sinai; but by a long, degrading servitude in Egypt they had become confused in the minds of all Israel. The Lord had now brought them out into this place, grand with solitude, that he might more clearly impress upon their minds the nature of his requirements by speaking his law with an audible voice. [Cf: ST 05-06-80 para. 01] p. 124, Para. 4, [1880MS].

They were here to receive the most wonderful revelation ever made by God to man. The cloud which rested upon the mount, enveloping the Father and the Son and the retinue of holy angels, became more black and dense. Soon from its thick darkness came vivid flashes of lightning, followed by deep, hoarse peals of thunder which echoed and re-echoed among the mountains, causing the most careless to tremble. Then followed a period of solemn painful silence. The flashes of light sent forth from the cloud revealing the solemn scenery with wonderful brilliancy, left the cloud denser and more fearfully dark in contrast with the bright shining of his power. The mountain shook to its very foundation beneath the tread of the Divine Majesty. [Cf: ST 05-06-80 para. 02] p. 125, Para. 1, [1880MS].

Moses was then called up, and charged once more to go down and see that the bounds were in order, and the sanctity of the mountain observed, after which he and Aaron were to go upward toward the summit. Then the Lord in awful grandeur, speaks his law from Sinai, that the people may believe. He accompanies the giving of his law with sublime exhibitions of his authority, that they may know that he is the only true and living God. Moses was not permitted to enter within the cloud of glory, but only to draw nigh, and enter the thick darkness which surrounded it, thus standing between the people and the Lord. [Cf: ST 05-06-80 para. 03] p. 125, Para. 2, [1880MS].

After God had given them such evidences of his power, he tells them who he is: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." The same God who exalted his power among the Egyptians, now speaks his law:-- [Cf: ST 05-06-80 para. 04] p. 125, Para. 3, [1880MS].

"Thou shalt have no other Gods before me. [Cf: ST 05-06-80 para. 05] p. 125, Para. 4, [1880MS].

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments. [Cf: ST 05-06-80 para. 06] p. 125, Para. 5, [1880MS].

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. [Cf: ST 05-06-80 para. 07] p. 125, Para. 6, [1880MS].

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; 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. [Cf: ST 05-06-80 para. 08] p. 125, Para. 7, [1880MS].

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. [Cf: ST 05-06-80 para. 09] p. 125, Para. 8, [1880MS].

"Thou shalt not kill. [Cf: ST 05-06-80 para. 10] p. 126, Para. 1, [1880MS].

"Thou shalt not commit adultery. [Cf: ST 05-06-80 para. 11] p. 126, Para. 2, [1880MS].

"Thou shalt not steal. [Cf: ST 05-06-80 para. 12] p. 126, Para. 3, [1880MS].

"Thou shalt not bear false witness against thy neighbor. [Cf: ST 05-06-80 para. 13] p. 126, Para. 4, [1880MS].



"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." [Cf: ST 05-06-80 para. 14] p. 126, Para. 5, [1880MS].

The first and second commandments spoken by Jehovah are precepts against idolatry. This sin if practiced, would lead men to great lengths in rebellion, and would result in the offering of human sacrifices. God would guard against the least approach to such abominations. The first four commandments were given to show men their duty to God; the last six, to show the duty of man to his fellow-man. [Cf: ST 05-06-80 para. 15] p. 126, Para. 6, [1880MS].

The fourth commandment is the connecting link between the great God and man. All who should observe the Sabbath would signify by such observance that they were worshipers of the living God, the Creator of the heavens and the earth. Thus the Sabbath was to be a sign between God and his people as long as he should have a people upon the earth to serve him. [Cf: ST 05-06-80 para. 16] p. 126, Para. 7, [1880MS].

When the congregation of Israel beheld the terrific manifestations of God's presence at Sinai, they shrank away from the mountain in fear and awe. They felt indeed that God was there. When Moses and Aaron descended, they were greeted by the multitude with the cry, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." The leader answered, "Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not." The people, however, remained at a distance, gazing in terror upon the stupendous scene, while Moses again "drew near unto the thick darkness where God was." [Cf: ST 05-06-80 para. 17] p. 126, Para. 8, [1880MS].

Again the Lord seeks to guard his people against idolatry by commanding Moses to say unto them, "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." They were in danger of imitating the example of the Egyptians, and making to themselves images to represent God. The Lord then continued to lay down certain rules which should govern them and the blessings which would be theirs if they obeyed. These are his words: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries; for mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off." The angel who went before Israel was the Lord Jesus Christ. "Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." [Cf: ST 05-06-80 para. 18] p. 126, Para. 9, [1880MS].

God would have his people understand that he alone should be the object of their worship; and when they should overcome the idolatrous nations around them, they should not preserve any of the images of

their worship, but utterly destroy them. Many of these heathen deities were very costly, and of beautiful workmanship, which might tempt those who had witnessed idol worship, so common in Egypt, to regard these senseless objects with some degree of reverence. The Lord would have his people know that it was because of the idolatry of these nations, which had led them to every degree of wickedness, that he would use the Israelites as his instruments to punish them, and destroy their gods. [Cf: ST 05-06-80 para. 19] p. 127, Para. 1, [1880MS].

"I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, and Canaanite, and Hittite, from before thee. I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river; for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee." [Cf: ST 05-06-80 para. 20] p. 127, Para. 2, [1880MS].

After Moses had received the judgments and also the promises from the Lord, and had written them for the people, he "came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do." Moses then wrote their solemn pledge in a book, and offered sacrifices unto God for the people. "And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Thus the people ratified their solemn pledge to the Lord to do all that he had said, and to be obedient. By Mrs. E. G. White. [Cf: ST 05-06-80 para. 21] p. 127, Para. 3, [1880MS].

This meeting commenced April 22, about three miles from Lemoore. We came upon the ground Friday, April 23. Up to this time we had had almost constant rain. But although we had traveled to and from our appointments in various places while the rain was pouring, every Sabbath and first-day had been pleasant. We had not a little anxiety lest the rain would continue during our campmeeting; but not a drop has fallen since we came on the ground. [Cf: ST 05-06-80 para. 01] p. 127, Para. 4, [1880MS].

We were happily surprised to find a very neat and pleasant encampment. Forty-three tents are pitched in a square around the large pavilion tent. The restaurant is the best conducted and arranged of anything of the kind we have ever seen at our campmeetings. The two long tables in the dining tent, are liberally supplied with a variety to meet the wants of all. We found well furnished tents, comfortable and inviting, for those who came to labor, and who needed rest so much. The meetings have increased in interest from the first. The outside interest has been unusually good. Much prejudice has existed in this vicinity

against our unpopular doctrines, but this meeting will give the people a better opportunity to learn what we do believe. [Cf: ST 05-06-80 para. 02] p. 127, Para. 5, [1880MS].

On Sabbath, we spoke more than an hour on the love of God, after which, between one and two hundred signified their desire to seek the Lord, by coming forward. Many testimonies of confession were borne, and a fervent season of prayer followed. It was a solemn occasion. The sweet assurance of the Spirit of God was ours as we sought by earnest intercession, and living faith, to place ourselves in connection with the Hearer of prayer. Light from the throne of God was reflected upon us. Those who were seeking the Lord, repaired from this meeting to tents selected for the purpose, where the work was continued more thoroughly. These meetings were beneficial. Testimonies were borne, and interesting experiences related. [Cf: ST 05-06-80 para. 03] p. 128, Para. 1, [1880MS].

One brother said he used to drink, use tobacco, and gamble. He would often feel convicted that it was wrong to indulge in these things, but there seemed to be a bewitching power about them to hold him, and under the influence of temptation every good resolution would be broken. When he heard the doctrines proclaimed by Seventh Day Adventists, he became convinced of their truthfulness, and hearing it stated that it was in the power of all to overcome their strong appetites and sinful indulgences if they asked the Lord to help them, he commenced to pray for strength to resist temptation, and the Lord heard and answered his prayers. These practices once so attractive to him, he stated were now repulsive. He had a great desire to become more thoroughly converted. He felt that he was holding the truth only with the tip ends of his fingers, and unless he continued to pray, his hands would slip off, and then his strength would be gone, and he would be as bad as ever. [Cf: ST 05-06-80 para. 04] p. 128, Para. 2, [1880MS].

In our next social meeting, nearly all who bore testimony expressed their thankfulness to God for the blessings which they had received the day before. Some stated that for the first time in their life they could say that they knew that their sins were forgiven. This was indeed a precious Sabbath to those assembled to worship God on this encampment. [Cf: ST 05-06-80 para. 05] p. 128, Para. 3, [1880MS].

Sunday morning, teams commenced to pour their loads of living freight upon the ground. The encampment seemed barricaded with phaetons, spring buggies and wagons, header wagons and long hay wagons, filled with chairs. Some came from twenty miles around with their families. Eld. Haskell spoke in the forenoon with great clearness. I spoke in the afternoon on the subject of Christian Temperance. Pledges were then circulated, to which one hundred and thirty names were signed. Our own people had quite generally signed before this. [Cf: ST 05-06-80 para. 06] p. 128, Para. 4, [1880MS].

Monday and Tuesday many responded to the invitation to seek the Lord, and on both occasions marked progress was made in coming nearer to making an entire surrender to God. One who had long been wandering in the mazes of infidelity, for the first time took his stand openly with the people of God, and placed his feet firmly upon the Rock of Ages. He stated that he expected people would say, "Why do you unite with that people; they are poor." But his answer was, "I am poor, and therefore

will unite with them to seek for heavenly riches. They will say, These are ignorant people. Well, I am ignorant, and wish to unite with them that we may together connect with the great Teacher, and obtain that wisdom which comes from the source of all wisdom. They will say, these are humble, low people. Well, I wish to come with them to the foot of the cross, and humble my heart and will to the mind and will of Christ." [Cf: ST 05-06-80 para. 07] p. 128, Para. 5, [1880MS].

Thursday I spoke upon the unity which should exist among brethren. I felt convinced that why the Spirit of God did not come into our meetings in a more marked manner was because of the dissensions which are allowed to exist among brethren. With some there existed envious and jealous feelings, evil surmisings, tale bearing, and faultfinding. These were referred to by the apostle as a root of bitterness whereby many are defiled. Many go all through the campmeetings professedly worshiping God and keeping his commandments, while these very evils are cherished in their hearts. Such receive no lasting good, because they do not purify their hearts and cleanse the soul temple. Some murmur against their brethren, and then, as it is but a step farther, they murmur against God because they do not feel happier, when the hindrance is in themselves alone. They are proud and unyielding; self is their cherished idol, and they would not dethrone it that Jesus might be enshrined in their hearts, therefore their lives were a jumble of inconsistencies. [Cf: ST 05-06-80 para. 08] p. 129, Para. 1, [1880MS].

We made a special call for all of this class to separate themselves from the congregation and especially seek the Lord. Many came forward and several confessions were made, and yet the work did not go as deep with some as we felt it should. Our earnest supplications once more ascended to God in their behalf. Again the Lord drew near to us, and his Holy Spirit rested upon us. When we arose there was a marked change in the countenances of some. The darkness and gloom had been rolled away, and light, peace, and joy had flooded their souls. Their faces were lighted up, and all seemed eager to express their thankfulness for what God had done for them. The brother who had been a gambler, drinker, and tobacco-user bore a clear testimony. Jesus had blessed him as never before. He felt that he was a converted man. All was peace and joy. Several bore a similar testimony. [Cf: ST 05-06-80 para. 09] p. 129, Para. 2, [1880MS].

The meetings were to close Wednesday, but on Tuesday the brethren entreated us to remain over another Sabbath and Sunday. Some plead with tears that we should not leave them, for the work was only just begun, and much would be gained if the meetings could continue. We decided to comply with the request, and in obedience to our convictions of duty to continue our work. We felt deeply anxious for this dear people. Some have had but a short experience; they need to know more of the way of life. Many have confessed to fretfulness, quick temper, impatience, and faultfinding. Oh! how our hearts are drawn out for this class, knowing that many will not realize how offensive these sins are in the sight of God until it is too late for them to form new characters and be cleansed by the blood of Christ. We feel like entreating all who are indulging in these sins to put them away and build up a character upon the true foundation, Jesus Christ. A new and symmetrical character may be formed by laying up one grace and good deed upon another, thus climbing Peter's ladder of eight rounds in sanctification. A character thus built will be harmonious in all its paths. Faith will sustain

works, for faith works by love and purifies the soul. [Cf: ST 05-06-80 para. 10] p. 129, Para. 3, [1880MS].

In some respects this meeting is unlike other campmeetings. It has always pained my heart to see our brethren in a hurry to pull down their tents and return home after being in camp only two or three days. Before they have really entered into the spirit of the meeting, they strike their tents and return to their worldly cares and perplexities. The last two or three days of the meeting are needed by every one, and the first days are needed to get into a position where the last days will benefit them. The varied instruction given is not from man. It is Christ speaking through his representatives, and not an occasion of this kind should be regarded with indifference. If absent from one meeting you may fail to receive a message sent to you from God, and as the result you may fall under temptation, because the instructions and warnings placed within your reach you did not receive. [Cf: ST 05-06-80 para. 11] p. 129, Para. 4, [1880MS].

The people here are hungry for knowledge, and they say, "We know not when we shall have so much help again, perhaps never, and we want to keep it as long as we can." A few have been home forty miles and this morning returned bringing with them some who had not been on the ground before. It is a satisfaction to labor for a people who are so anxious to be helped, and who will appreciate the labors bestowed upon them. The last two days, Thursday and Friday, have been the best of the series of meetings. The five o'clock social meeting this morning was the best we have had. Brother was on his knees confessing to brother; there were broken hearts, tears, forgiveness, and rejoicing. We expect to see more of the salvation of God ere this meeting closes. [Cf: ST 05-06-80 para. 12] p. 130, Para. 1, [1880MS].

As there is no response to the earnest and hearty invitation of our California Conference for laborers to come to their help on this coast and for the North Pacific mission, we feel it to be our duty to labor where they are in such suffering need of help. We stated that we would attend the campmeeting in Des Moines, Iowa, and other large gatherings as our strength would permit. But the disappointment of our people in their expectation of help on this coast fastens me here and in Oregon the coming summer. My labors have been well received wherever I have been. I would not ask for a greater appreciation of my labors than I have received from our people here, and there has not been wanting expressions of appreciation from those not of our faith. I dare not tear myself away from this field unless God should clear my way and clearly indicate my duty in that direction. Mrs. E. G. White. *Lemoore, May 2, 1880.* [Cf: ST 05-06-80 para. 13] p. 130, Para. 2, [1880MS].

At the command of God, Moses again ascended the mountain, and took with him Aaron, Nadab, and Abihu, with seventy of the most influential elders in Israel. These were placed where they might behold the majesty of the divine presence, while the people should worship at the foot of the mount. "And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also, they saw God, and did eat and drink." [Cf: ST 05-13-80 para. 01] p. 130, Para. 3, [1880MS].

They did not behold the person of God, but only the inexpressible

glory which surrounded him. Previous to this, had they looked upon such a scene, they could not have lived, for they were unprepared for it. But the exhibitions of God's power had filled them with fear, which wrought in them repentance for their past transgressions. They loved and revered God, and had been purifying themselves, and contemplating his glory, purity, and mercy, until they could approach nearer Him who had been the subject of all their meditations. God had enshrouded his glory with a thick cloud, so that the people could not behold it. The office of the elders whom Moses took with him, was to aid him in leading the host of Israel to the promised land. This work was of such magnitude that God condescended to put his spirit upon them. He honored them with a nearer view of the glory which surrounded him, that they might have a clear sense of his greatness and majesty and power, and thus be prepared with wisdom to act their part in the great work assigned them. [Cf: ST 05-13-80 para. 02] p. 130, Para. 4, [1880MS].

Moses and "his minister Joshua" were next summoned to meet with God. The decalogue was to be delivered, inscribed on two tables of stone, and as the time of absence was to be a long one, the leader had appointed Aaron and Hur, assisted by the elders, to act in his stead, giving them the injunction, "Tarry ye here, until I come again unto you." "And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights." [Cf: ST 05-13-80 para. 03] p. 131, Para. 1, [1880MS].

Even Moses could not go up at once into the mount; for he could not immediately approach so nigh unto God and endure the exhibitions of his glory. Six days was he preparing to meet with God. His common thoughts and feelings must be put away. During six days he was devoting his thoughts to God, and sanctifying himself by meditation and prayer, before he could be prepared to converse with his Maker. [Cf: ST 05-13-80 para. 04] p. 131, Para. 2, [1880MS].

The Lord then gave Moses directions for the building of a sanctuary, in which the divine presence would be specially manifested; he also gave further instructions in regard to the Sabbath. Finally there was delivered to Moses, by the hand of Divine Majesty, the testimony, or ten commandments, engraven on two tables of stone. [Cf: ST 05-13-80 para. 05] p. 131, Para. 3, [1880MS].

But while Moses was thus receiving instruction from God, the people were corrupting themselves at the foot of the mount. The mixed multitude that came from Egypt with the Israelites were the principal movers in this dreadful departure from God. They were called a mixed multitude, because the Hebrews had intermarried with the Egyptians. [Cf: ST 05-13-80 para. 06] p. 131, Para. 4, [1880MS].

The people had seen Moses ascend the mount and enter the cloud, while the summit of the mountain was all in flames. They watched for his return; and as he did not come as soon as he expected, they became impatient, and persisted that he had been slain by the burning flame.

[Cf: ST 05-13-80 para. 07] p. 131, Para. 5, [1880MS].

A large company assembled around the tent of Aaron, and told him that Moses would never return--that the cloud which had hitherto led them now rested upon the mount, and would no longer direct their route through the wilderness. They desired something which they could look upon to resemble God. The gods of Egypt were in their minds, and Satan was improving this opportunity, in the absence of their appointed leader, to tempt them to imitate the Egyptians in their idolatry. They suggested that if Moses should never return to them, they could go back into Egypt, and find favor with the Egyptians, by bearing this image before them, acknowledging it as their god. [Cf: ST 05-13-80 para. 08] p. 131, Para. 6, [1880MS].

Aaron remonstrated against their plans, until he thought they were determined to carry out their purpose, and he then ceased reasoning with them. So violent were their clamors that he feared for his own safety. And instead of standing up nobly for the honor of God, and trusting his life in the hands of Him who had wrought wonders for his people, Aaron lost his courage, his trust in the Lord, and cowardly yielded to the wishes of an impatient multitude; and this, too, in direct opposition to the recent commands of God. [Cf: ST 05-13-80 para. 09] p. 131, Para. 7, [1880MS].

He told them to collect the golden earrings among the people, and bring the gold to him. He supposed this would deter them from their purpose. But not so; they willingly gave up their ornaments, and from these he made a calf in imitation of the gods of Egypt, and built an altar whereon to sacrifice to this idol. And he submitted to hear the people proclaim, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." What an insult to Jehovah! Aaron himself "made proclamation and said, Tomorrow, is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play." They had recently listened to the proclamation of the law of God from Sinai, amid the most sublime demonstrations of divine power; and now, when their faith was tested by the absence of Moses for a few weeks, they engaged in idolatry, which had been so recently specified and expressly forbidden by Jehovah. God's anger was kindled against them. [Cf: ST 05-13-80 para. 10] p. 132, Para. 1, [1880MS].

Moses was warned to hasten back to the camp, for the people had turned again to the heathen worship. God said to him, "Let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." [Cf: ST 05-13-80 para. 11] p. 132, Para. 2, [1880MS].

God saw that the children of Israel, especially the mixed multitude, were continually disposed to rebel, and by their works, provoke him to destroy them. He knew that they would murmur against their leader, when in difficulty, and grieve him by their continual rebellion. He therefore proposed to Moses to consume them, and make of him a great nation. Here the Lord proved his servant. [Cf: ST 05-13-80 para. 12] p. 132, Para. 3, [1880MS].

He knew that it was a laborious and soul-trying work to lead that rebellious people through to the promised land. He would test the

perseverance, faithfulness, and love of Moses, for such an erring and ungrateful people. But the man of God would not consent that Israel should be destroyed. He showed by his intercessions that he valued the prosperity of God's chosen people more highly than a great name, or to be called the father of a greater nation than was Israel. [Cf: ST 05-13-80 para. 13] p. 132, Para. 4, [1880MS].

"And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth?" And he begged that the people for whom God had so signally manifested his power, might be spared. [Cf: ST 05-13-80 para. 14] p. 132, Para. 5, [1880MS].

The thought that the heathen nations, and especially the Egyptians, would triumph over Israel, and reproach God, was overwhelming to Moses. He could not let Israel go, notwithstanding all their rebellion, and their repeated murmurings against himself. The news of their wonderful deliverance had been spread among all nations, and all people were anxiously watching to see what God would do for them. And Moses remembered well the words of the Egyptians, that he was leading them into the wilderness that they might perish, and he receive their possessions. And now if God should destroy his people, and exalt him to be a greater nation than Israel, would not the heathen triumph and claim that the God of the Hebrews was not able to lead them to the land he had promised them? As Moses interceded for Israel, his timidity was lost in his deep interest and love for that people for whom he had, in the hands of God, been the means of doing so much. He presented before God his promise to Abraham, Isaac, and Jacob. He prayed with firm faith and determined purpose. The Lord listened to his pleadings, and regarded his unselfish prayer, and promised that he would spare Israel. [Cf: ST 05-13-80 para. 15] p. 132, Para. 6, [1880MS].

Nobly did Moses stand the test, and show that his interest in Israel was not to obtain a great name, nor to exalt himself. The burden of God's people was upon him. God had proved him, and was pleased with his faithfulness, his simplicity of heart, and integrity before him, and he committed to him, as to a faithful shepherd, the great charge of leading his people through to the promised land. By Mrs. E. G. White. [Cf: ST 05-13-80 para. 16] p. 133, Para. 1, [1880MS].

At a meeting held in Oakland to consider the wants of the cause, the brethren assembled presented the urgent demands for labor in this State. [Cf: ST 05-13-80 para. 01] p. 133, Para. 2, [1880MS].

Eld. Haskell spoke of the necessity of ministerial labor upon the Pacific coast, also of the need of missionary labor not confined to the ministry. He dwelt particularly upon the importance of those ministers who do go out, going with faith and confidence in God, doing their work with thoroughness. Reference was made to the many calls from the different fields, and of the few ministers ready to answer these calls, and of the discouraging state of health of most of these. [Cf: ST 05-13-80 para. 02] p. 133, Para. 3, [1880MS].

I spoke at some length upon the duty of our ministers to control the



voice, and not pervert their powers by speaking too loud. Every minister should do his utmost to become an acceptable speaker. If one forms the habit of pitching his voice to an unnatural key, he does great injury to the vocal organs, as well as violence to the ears of the people. The minister should conform his life and manner of teaching as nearly as possible to the life and manner of Christ. During his whole ministry Christ was never heard screaming his lessons of instruction. He modulated his voice, speaking plainly and distinctly, with an earnestness and pathos that ever deeply impressed his hearers. [Cf: ST 05-13-80 para. 03] p. 133, Para. 4, [1880MS].

Remarks were made by several of the brethren with reference to the many openings for labor. Bro. Rice spoke of Chico, a place where an effort had been made and forty had signed the covenant, but that further labor was essential to confirm and establish a church. He also spoke of other places where a few had come out and were observing the Sabbath, that if further labor could be had, others would probably take their stand for the truth. A tent would be needed as our people have no meeting houses in these places. Bro. Chapman spoke in favor of laborers going to Santa Barbara county. He has relatives who have sent urgent requests for some one to come and preach the truth there. Several other places were mentioned as good openings. [Cf: ST 05-13-80 para. 04] p. 133, Para. 5, [1880MS].

Bro. Butcher then spoke particularly of Suisun, Vacaville, and Dixon. The miracle of his tongue being loosed, had created great excitement in these places. He states that when he was ordained elder of the church he objected because of impediment in his speech, saying that he could neither read nor speak on account of stammering so badly. Eld. Healey told him that Moses made the same excuse, but the Lord told him, "I will be with thy mouth and teach thee what to say." Bro. B. decided that if the Lord had chosen him for the place he would help him to fill it. He felt the power of truth and longed to talk it to his neighbors. He prayed most earnestly that God would remove the stammering and help him to talk the truth. He received the assurance that this would be done, and upon the strength of his faith he invited his neighbors, not of our belief, to come out to the meeting. They came, and he was able to talk with great freedom and convincing power. Those who have known Bro. Butcher for years are filled with astonishment at the great miracle wrought. He has had many invitations to talk the truth, and has done so with joyfulness. He believes quite a number are convinced that we have the truth, and if some laborer could come with the tent a good work might be accomplished. Another in pleading for Vacaville, says the case of Bro. B. has stirred the whole community, and individuals who had not attended church for years have come out to hear him explain the Scriptures, and now they want to hear more on these subjects. [Cf: ST 05-13-80 para. 05] p. 133, Para. 6, [1880MS].

Eld. Healey says, there are so many openings they can hardly determine where to go; openings at Shasta, San Diego, Vacaville, Dixon, good fields everywhere; but where are the men to respond to the calls? [Cf: ST 05-13-80 para. 06] p. 134, Para. 1, [1880MS].

Bro. Israel spoke of the calls that had come from Kern county, stating that the tent could be pitched at the county seat, and he thought, meet with success; also that San Francisco should have tent labor, that the church was in need of help, many of their members having moved away,

and a heavy debt upon their meeting house. He expressed his anxiety to do all that he could to advance the cause; spoke of his gratitude for what the Lord had done for his family, through a testimony from sister White, is releasing his wife from the cruel bondage of despair, which had come upon her in consequence of poor health, and had held her for months. In accepting the testimony she was restored to her family in her right mind, and is now cheerful and hopeful, praising God for the great deliverance wrought. [Cf: ST 05-13-80 para. 07] p. 134, Para. 2, [1880MS].

Eld. Waggoner remarked that he did not come to this coast to labor as a preacher, yet he felt the same interest for these fields of labor as though he were engaged exclusively in preaching. He expressed a special anxiety for San Francisco, stating that light had been given that this was a missionary field. Many that have embraced the truth here have moved to other places, some have died, and at present the church is very small. He urges that the tent be pitched at different points in the city, and meetings continued through the favorable part of the season. He also urges that the different fields be carefully and prayerfully considered. We must not study to keep the efforts of our ministers in a narrow compass. Elders White and Bates started in Massachusetts, and Maine, and they went out in different directions in different States, planting the standard of truth, from which the light should shine forth to others. These men who led out in the work had the fullest confidence in God's power to help them in their work, and he did help at the very time they most needed help. [Cf: ST 05-13-80 para. 08] p. 134, Para. 3, [1880MS].

This precious truth gathers up one here, and another there, and from every truly converted soul the work will enlarge and spread. E. G. White. [Cf: ST 05-13-80 para. 09] p. 134, Para. 4, [1880MS].

As Moses and Joshua went down from the mountain, the former bearing the "tables of the testimony," they heard the sound of shouting in the camp. Joshua's first thought was of an attack from their enemies: "There is a noise of war in the camp." Moses answered, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear." [Cf: ST 05-20-80 para. 01] p. 134, Para. 5, [1880MS].

As they drew near the camp they beheld the children of Israel shouting and dancing in an excited manner around their idol. It was all one scene of heathenism, an imitation of the idolatrous feasts and idol worshipers of Egypt; but how unlike the solemn and reverent worship of God! Moses was overwhelmed. He had just come from the presence of God's glory, and although he had been warned that the people had corrupted themselves, had made an idol and sacrificed to it, yet he was in a measure unprepared for that dreadful exhibition of the degradation of Israel. In utter discouragement and wrath because of their great sin, he threw down the tables of stone by divine direction purposely to break them in the sight of the people, and thus signify that they had broken the covenant so recently made with God. [Cf: ST 05-20-80 para. 02] p. 134, Para. 6, [1880MS].

He then burned the idol in the fire and ground it to powder, and after strewing it upon the water, he made the children of Israel drink of it. This act was to show them the utter worthlessness of the god which they

had been worshiping. Men could burn it in the fire, grind it to powder and drink it, without receiving any injury therefrom. He asked them how they could expect such a god to save them, or to do them any good or any evil. Then he rehearsed to them the exhibitions which they had witnessed of the unlimited power, glory, and majesty of the living God:--that struck terror to their souls. [Cf: ST 05-20-80 para. 03] p. 135, Para. 1, [1880MS].

"And it came to pass, when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire), that ye came near unto me, even all the heads of your tribes, and your elders. And ye said, Behold, the Lord our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire. We have seen this day that God doth talk with man, and he liveth. Now, therefore, why should we die? for this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me. And the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee. They have well said all that they have spoken. Oh, that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" [Cf: ST 05-20-80 para. 04] p. 135, Para. 2, [1880MS].

The Majesty of Heaven here shows that he takes no pleasure in punishing the transgressor; but when his righteous laws are trampled upon he must maintain the honor of his throne. He delights to bestow his blessings upon all who will value them. "Oh, that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever!" This covers all who should live on the earth till the close of time, all who come under the meditation of Jesus Christ. The prosperity of all depends upon their obedience to God's requirements. The heart that is steadfastly fixed upon the Lord will not think slightly of his law himself, nor give it less regard and reverence because of the universal disrespect which it receives. In proportion as it is disregarded and despised by the masses will it become precious to the God-fearing and obedient. Said David, "They have made void thy law, therefore I love thy commandments above gold, yea, than fine gold." [Cf: ST 05-20-80 para. 05] p. 135, Para. 3, [1880MS].

Moses then presented before them their disgraceful conduct in worshipping an idol, the work of man, instead of offering sincere devotion to the living God. He pointed them to the broken tables of stone, which represented to them that thus had they broken the covenant which they had so recently made with God. The Lord did not reprove his faithful servant for breaking the tables of stone, but was very angry with Aaron because of his sin; and he would have destroyed him, had it not been for the special intercessions of Moses in his behalf. [Cf: ST 05-20-80 para. 06] p. 135, Para. 4, [1880MS].

The great leader next summoned his guilty brother to appear before him, and sternly inquired, "What did this people unto thee, that thou hast brought so great a sin upon them?" Aaron endeavored to excuse his

course by relating the clamors of the people--that if he had not complied with their wishes they would have put him to death. "And Aaron said, let not the anger of my lord wax hot. Thou knowest the people that they are set on mischief. For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf." He would have Moses think that a miracle had been performed--that the gold was cast into the fire, and by some miraculous power was changed to a calf. [Cf: ST 05-20-80 para. 07] p. 136, Para. 1, [1880MS].

But his excuses and prevarication were of no avail. Moses severely rebuked his brother, and informed him that his guilt was heightened by the fact that he had been blessed above the people, and had been admitted into close converse with God. That he, placed in a responsible position to lead and control Israel, should commit so great a sin, even to save his life, was a matter of astonishment with faithful Moses. He "saw that the people were naked; for Aaron had made them naked unto their shame among their enemies." He had stripped them of their ornaments and had put them to a shameful use. The people were not merely deprived of their ornaments, but they were divested of their defense against Satan; for they had lost their piety and consecration to God, and had forfeited his protection. He had, in his displeasure, removed his sustaining hand, and they were left to the contempt and power of their enemies. [Cf: ST 05-20-80 para. 08] p. 136, Para. 2, [1880MS].

Aaron's failure to be true to his trust brought the rebuke of God upon him. Had he been steadfast, God would have shielded him from harm. We have compliant Aarons in our day, those who hold positions of authority in the church and who coincide with an unconsecrated people and thus lead them to sin. They expose themselves and the people to the wrath of God. However much Aaron excused himself, God regarded him as the principal agent in this terrible transgression. Here is an example traced by the pen of inspiration, in the pages of sacred history, as a lesson to all ministers and those who are in responsible positions, that they should in no case imitate the example of unfaithful Aaron. We have in these last days, as much occasion to tremble with fear at the will of God, as the Israelites had when they stood at the foot of the mountain. [Cf: ST 05-20-80 para. 09] p. 136, Para. 3, [1880MS].

The ministers who teach the people that God's law is no longer of force, are leading them to security in their life of disobedience and transgression. This Law of God is so exceeding broad that we cannot measure it. It is holy, just, and good and we can in no way evade its claims. It will be the rule of man's conduct as long as time shall last, and the rule of the future judgment of God. The Lord cannot consistent with his perfection of character, the sacredness and honor of his throne and government, and with reference to the happiness of the beings he has created, reverse or release one precept of his law, or repeal one jot or tittle of it, for it is perfect, holy, just, and good, in harmony with his character. [Cf: ST 05-20-80 para. 10] p. 136, Para. 4, [1880MS].

While men profess to rejoice in the intercession and grace of Jesus

Christ they should not forget that harmony with Christ cannot be gained while there is a spirit of war in their hearts against his Father's commandments. Love genuine love to Jesus Christ will lead directly to hearty obedience of all the law of God, and there will be the deepest repentance whenever they break, or teach men by their example to break one of the least of God's commandments. Ministers who smooth the consciences of the people by participating with them in transgression through any cause, are rejoicing in iniquity. And when Christ comes, to judgment, the stoutest hearts, the most confident boasters of religious attainments while breaking the law of God, will faint and fail, every excuse will then be silenced, every heart corrupt in its disobedience will be revealed just as it is. There will be recriminations with the companions in pouring contempt upon the law of God; but the heaviest denunciations will come upon the unfaithful minister who professed to be sent of God to show them the way of salvation. Tempter and tempted will suffer condemnation according to their responsibility and the wrong that they have done in leading souls to transgression. Of all the crimes that God will visit none are in his sight so grievous as those who tempt and encourage others in sin. God would have his ministers ever in all places show themselves decidedly on the Lord's side, loyal and true to his commandments in a rebellious world, thus rebuking the disobedient however difficult or contrary to the natural feelings. "Those that honor me," saith God, "I will honor." God looks to those who bear his commission to be true and faithful, and to exalt the dignity of his claims. [Cf: ST 05-20-80 para. 11] p. 137, Para. 1, [1880MS].

We would have no Aarons in our ranks, but men who respond to the Divine commission, men who become not weak, pliant time-servers, but men who connect themselves with the infinite God, become strong in his strength, and enter upon their mission not to exalt themselves, not to shun disagreeable duties, but to do God's work with unwavering fidelity. With a true purpose a weak man becomes strong; in God's strength a timid man becomes brave; the irresolute become men of quick, firm, decided action. The thought that he is of sufficient consequence to be selected and honored with bearing a commission from the King of kings is sufficient to make him resolute, and to cause him to be faithful and true to his trust. God looks to him for that work with which he is intrusted to invest him with a moral dignity that savors of heaven. [Cf: ST 05-20-80 para. 12] p. 137, Para. 2, [1880MS].

The most important lesson of Aaron's weak compliance with the wishes of the people are for all to profit by. Moses treated the case of Aaron as though he was the great offender. He inquired what had the people done to him that he should be revenged upon them by leading them into so great a crime. Aaron's conduct was not justified in the least. By Mrs. E. G. White. [Cf: ST 05-20-80 para. 13] p. 137, Para. 3, [1880MS].

Moses now requested all who had been free from this great sin of idolatry, to come and stand by him, at his right hand, while those who had joined the rebellious in worshiping the idol, but who had repented of their sin, were to stand at his left hand. The people arranged themselves as had been directed. "And the sons of Levi gathered themselves together unto him." This tribe had taken no part in the idolatrous worship. But a large company, mostly of the mixed multitude, who instigated the making of the calf, were stubborn in their

rebellion, and would not stand with Moses, either at his right hand or at his left. [Cf: ST 05-27-80 para. 01] p. 137, Para. 4, [1880MS].

Moses then commanded those at his right hand to take their swords, and go forth and slay the rebellious, who wished to go back into Egypt. None were to execute the judgment of God on the transgressors only those who had taken no part in the idolatry. They were to spare neither brother, companion, nor neighbor. Those who engaged in this work of slaying, however painful, were now to realize that they were executing upon their brethren a solemn punishment from God; and for executing this painful work, contrary to their own feelings, God would bestow upon them his blessing. By performing this act, they showed their true feelings relative to the high crime of idolatry, and consecrated themselves more fully to the sacred worship of the only true God. "And there fell of the people that day about three thousand men." Terror filled the hearts of the whole congregation. They feared that they would all be destroyed. As Moses saw their distress, he promised, according to their earnest request, to plead with God to pardon their transgression. [Cf: ST 05-27-80 para. 02] p. 138, Para. 1, [1880MS].

Those who plead that great charity must be exercised toward the transgressors of God's commandments, may see in this instance of God's retributive justice how he regards that charity that would cloak sin, or shield those in iniquity. The ringleaders in this wickedness, without respect to friendship or kindred, were to be punished with death. Only those were slain who stood forth in bold defiance to vindicate their conduct, while those who repented of their sins, and humbled themselves, were spared. Some would call the prompt and decided measures taken, a hard and severe spirit. But Moses here received from the mouth of God, the interpretation of, or what he calls, sanctification. In the prompt decisive act of showing their abhorrence of such disobedience and transgression, they sanctified themselves. This integrity, this undeviating faithfulness, brought a blessing upon the tribe who performed the act of terrible justice. [Cf: ST 05-27-80 para. 03] p. 138, Para. 2, [1880MS].

Aaron failing to stand up boldly for the right, his yielding to the strength of numbers, placed him with the majority. Aaron represents the cases of a large number composing our churches at the present day. They pass over sins existing in the church which grieve the spirit of God. They are lax where order and principle are involved, because it is not pleasant to reprove and correct wrongs. They are themselves carried along with the current, and become responsible for a fearful neglect of faithfulness. [Cf: ST 05-27-80 para. 04] p. 138, Para. 3, [1880MS].

Moses represents a class who will call sin by its right name; a class that will give no place to sin and wrong, but will purge it from among them. Our abhorrence of sin cannot be too strong, if we are controlled by no personal, selfish feelings, if we labor disinterestedly for the salvation of souls, pleading in behalf of the erring, and those blinded by their own transgressions. [Cf: ST 05-27-80 para. 05] p. 138, Para. 4, [1880MS].

On the morrow, Moses addressed them: "Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin." He went, and in his confession before God, he said, "Oh! this people have sinned a great sin, and have made them gods of gold.

Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." The answer was "Whosoever hath sinned against me, him will I blot out of my book. Therefore, now go, lead the people unto the place of which I have spoken unto thee. Behold, mine angel shall go before thee; nevertheless, in the day when I visit, I will visit their sin upon them." The Lord further showed his displeasure at their act by afflicting them with a plague. [Cf: ST 05-27-80 para. 06] p. 138, Para. 5, [1880MS].

Moses manifested his great love for Israel in his entreaty to the Lord to forgive their sin, or blot his name out of the book which he had written. His intercessions here illustrate Christ's love and mediation for the sinful race. But the Lord refused to let Moses suffer for the sins of his backsliding people. He declared to him that those who had sinned against him he would blot out of his book which he had written; for the righteous should not suffer for the guilt of the sinner. The book here referred to is the book of records in Heaven, in which every name is inscribed, and the acts of all, their sins, and obedience, are faithfully written. When individuals commit sins which are too grievous for the Lord to pardon, their names are erased from the book, and they are devoted to destruction. Although Moses realized the dreadful fate of those whose names should be dropped from the records of Heaven, yet he plainly declared before God that if the names of his erring Israel should be no more remembered by him for good, he wished his name to be blotted out with theirs; for he could never endure to see the fullness of Jehovah's wrath come upon the people for whom he had wrought such wonders. [Cf: ST 05-27-80 para. 07] p. 139, Para. 1, [1880MS].

The Lord directed Moses to move his tent afar off from the encampment of Israel, thus giving expression to the people that he had separated himself from them. He would reveal himself to Moses, but not to such a people. Here he puts a difference between the faithful and the unfaithful; and this rebuke was keenly felt by the sinful Israelites. [Cf: ST 05-27-80 para. 08] p. 139, Para. 2, [1880MS].

In sadness they had buried their dead, the subjects of the wrath of an insulted God, and their sin had also separated Moses their leader from them. Moses pitched the tent where God indicated, but he called it the tabernacle of the congregation. Anxiously the people watched the movements of Moses as he repaired to the tabernacle. They feared that God had separated Moses from them that he might destroy them in his wrath. When Moses repaired to the tabernacle, every man stood in the door of his tent until he entered. The people had laid off all their ornaments, for the Lord had said to Moses: "Say unto the children of Israel, ye are a stiff necked people; I will come up unto the midst of thee in a moment, and consume thee; therefore now put off thy ornaments from thee that I may know what to do unto thee." They stripped themselves of their ornaments, and humbled their hearts in penitence before God. Moses had not informed the people with what success he had interceded with God in their behalf; but in response to his earnest importunities, God had promised to send an angel before them, but he had refused to go himself up in the midst of them, lest in their wayward course his wrath should consume them in the way. [Cf: ST 05-27-80 para. 09] p. 139, Para. 3, [1880MS].

As Moses entered into the tabernacle, the symbol of his glory in the

cloudy pillar stood at the door of the tabernacle. Had Moses made an attempt to lessen the magnitude of the sins of rebellious Israel, he would not have been tolerated in the divine presence for a moment, for he would have shared the guilt of Israel. He plead before God that he should spare his people, notwithstanding their great sin, and in thus doing show himself a great and merciful God. Thus Moses cast himself and all Israel upon the large mercy of him whom Israel had dishonored. Moses then faithfully presented before the people the aggravating character of their sin. He knew that mere sacrifices and offerings would not remove the guilt unless their hearts repented sincerely of their transgression. [Cf: ST 05-27-80 para. 10] p. 139, Para. 4, [1880MS].

Some in this age of the world seem to think it a virtue to call sin righteousness. But Moses called sin by its right name, a transgression of God's holy law. Moses required all who were truly penitent and humble in view of their transgression, to manifest it by separating from the congregation, and in the sight of all Israel repair to the tabernacle, and he would plead with God to forgive their transgression, and receive them back again to his favor. Conviction and thorough repentance was required of ancient Israel in order to meet the standard of God. No less does God require of his people in our day. There must be genuine heart work in repentance and humiliation, in order to come under this covenant care, and protecting love of God. Unmistakable evidence is given that God is a jealous God, and that he will require of modern Israel as he did of ancient Israel, that they obey his law. For all who live upon the earth is this sacred history traced by the pen of inspiration. By Mrs. E. G. White. [Cf: ST 05-27-80 para. 11] p. 140, Para. 1, [1880MS].

"And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, unto thy seed will I give it. And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite; unto a land flowing with milk and honey; for I will not go up in the midst of thee; for thou art a stiff-necked people; lest I consume thee in the way. And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people. I will come up into the midst of thee in a moment, and consume thee; therefore, now, put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb." [Cf: ST 06-03-80 para. 01] p. 140, Para. 2, [1880MS].

And Moses pitched the tabernacle without the camp, and all who desired to seek the Lord were commanded to separate themselves from the congregation by resorting thither. [Cf: ST 06-03-80 para. 02] p. 140, Para. 3, [1880MS].

The tabernacle here mentioned was a temporary tent arranged for the worship of God. The sanctuary, the pattern of which God gave to Moses, had not yet been built. [Cf: ST 06-03-80 para. 03] p. 140, Para. 4, [1880MS].

All who sincerely repented of their sins, made supplication unto God



in confessing their sins with great humility. Then Moses went into the tabernacle. The people watched with the deepest interest to see if God would accept his mediation in their behalf; if he condescended to meet with Moses, then they might hope that they would not be utterly consumed. When the cloudy pillar descended and stood at the door of the tabernacle, then all the people wept for joy, and rose up and worshiped, every man in his tent door. They bowed themselves upon their faces to the earth in humility. As the pillar of cloud, the token of God's presence, continued to rest at the door of the tabernacle, they knew that Moses was pleading in their behalf before God. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." [Cf: ST 06-03-80 para. 04] p. 140, Para. 5, [1880MS].

"And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people." Moses was very urgent that the Lord would show him just what course to pursue in the great work before him. He deeply felt his need of divine wisdom in the guidance of Israel, that they might once more be acknowledged of God as his people. [Cf: ST 06-03-80 para. 05] p. 141, Para. 1, [1880MS].

The Lord answered the anxious inquiry of his servant with the assurance, "My presence shall go with thee, and I will give thee rest." Moses entreated, "If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." He was not willing to cease pleading with God until he should obtain the assurance that the cloudy pillar, the token of his presence, would still rest upon the tabernacle, and continue to direct their journeyings. [Cf: ST 06-03-80 para. 06] p. 141, Para. 2, [1880MS].

Moses could not endure to have his interest separated from his brethren. His earnest intercession was that the favor of God in his special presence might again be granted sinful but repenting Israel, and that the tabernacle which had been removed from the encampment of Israel because of their idolatry might be again set up in their midst and the Lord manifest his glory to the children of Israel. There Moses showed his disinterested love for the tribes of Israel, and his genuine zeal for the honor of God. He presses his petition to God, he wants a decisive assurance then and there that the Lord would take back his people to his love, and that the breach that sinful Israel had made might be pardoned. Here Moses shows himself to be indeed a type of Christ. The Lord was in no way displeased with the importunity of Moses. He had a love for the sheep of his care. And the Lord promised that he would fully grant his request. [Cf: ST 06-03-80 para. 07] p. 141, Para. 3, [1880MS].

All truly converted souls will exercise repentance toward God, because they have broken his law. How carefully and tremblingly sinful Israel sought the pardon of God, and to be taken into divine favor. It was not merely form with this people, but earnest pleadings. Were there in our

day visible manifestations of God's wrath, and sudden retribution following crime as when the punishment fell so heavily upon Israel there would be less bold presumption and defiance of God's law. Many continue in transgression, flattering their conscience that grace is so free and abundant that they will never be called to an account. But the great God is just as jealous of his law as in the days of Moses; though he bears long with perverse hearts he will surely bring to account all transgressors of his sacred law. God gave the wicked nations a time of probation. He would give them evidences of the power of the true and living God, that they might see and understand the superiority of the God of Heaven to their senseless idols. According to the light given was the condemnation. If they chose their own way before God's ways, and their own wickedness before the righteousness of God, when the decision was fully made then God's time had come to punish them. [Cf: ST 06-03-80 para. 08] p. 141, Para. 4, [1880MS].

In our day ministers and people make void, and pour contempt upon that law which is as sacred as the throne of God. Satan exults that he succeeds to so great a degree with the professedly religious world in making of no account the law of God; that law which is the foundation of God's government in Heaven and in earth. Satan knows that if he could bring about a disregard of this holy law with ministers and teachers, that Christianity will become dwarfed and sickly, true piety paralyzed. Were the churches of today sifted by fiery trials they could not bear the proving test of God. His holy law, of ten precepts, the mirror which discloses the defects in the characters of all who consult it, would reveal that a great proportion of that which is thought to be genuine religion is very defective, having only a form of godliness, and no divine power to savor of life. [Cf: ST 06-03-80 para. 09] p. 142, Para. 1, [1880MS].

The Lord granted the earnest entreaty of his servant. And in answer to the prayer of Moses, that he might behold the divine glory, he was permitted to witness such a manifestation of God's presence as had never before been granted to man. [Cf: ST 06-03-80 para. 10] p. 142, Para. 2, [1880MS].

Moses was now directed to prepare two tables of stone, and take them with him to the summit of Sinai, where the ten commandments would be written as they had been on the broken tables. No man was to go up with him, nor was any man to be seen throughout the mount. [Cf: ST 06-03-80 para. 11] p. 142, Para. 3, [1880MS].

He obeyed the command, and "the Lord descended in a cloud, and stood with him there." The Deity proclaimed himself, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, of those that love him and keep his commandments, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." [Cf: ST 06-03-80 para. 12] p. 142, Para. 4, [1880MS].

God did not mean in his threatenings that children would be compelled to suffer for their parents' sins, but that the example of the parents would be imitated by their children. If the children of wicked parents should serve God and do righteousness, he would reward their right

doing. But the effects of a sinful life by the parents are often inherited by the children. They follow in the footsteps of their parents. Sinful example has its influence from father to son, to the third and fourth generations. If parents indulge in depraved appetites, they will, in almost every case, see the same reproduced in their children. The children will develop characters similar to those of their parents. If parents are continually rebellious, and inclined to make void the law of God by precept and example, their children will generally pursue the same course. The example of God-fearing parents, who respect and honor by their own course of action God's rule of right, will be imitated by their children and their children's children; and thus the influence is seen from generation to generation. The commandments of God are only grievous to those who do not observe them. [Cf: ST 06-03-80 para. 13] p. 142, Para. 5, [1880MS].

As the Lord impressed upon the heart of Moses a clear sense of the divine goodness, mercy, and compassion, he was filled with deep joy, and reverence for God. "And he made haste, and bowed his head toward the earth, and worshiped" He entreated the Lord to pardon the iniquity of his people, and take them for his inheritance. Then God graciously promised that he would make a covenant before all Israel to do great things for his people; and that he would evidence to all nations his special care and love for them. By Mrs. E. G. White. [Cf: ST 06-03-80 para. 14] p. 142, Para. 6, [1880MS].

The Lord charged Moses to make no covenant with the people of the land whither they should go, lest they should be ensnared thereby. But they should destroy the altars of the heathen, break their images, and cut down the groves dedicated to their idols. He then commanded, "Thou shalt worship no other God; for the Lord, whose name is jealous, is a jealous God." God claims supreme worship as his due. [Cf: ST 06-10-80 para. 01] p. 143, Para. 1, [1880MS].

God promised Abraham's posterity the land of Canaan; but centuries must pass before they could enter upon their possession, "In the fourth generation, they shall come hither again, for the iniquity of the Amorites is not yet full." The Amorites inhabiting the land of Canaan, were gradually bringing upon themselves the righteous judgments of God by their iniquity. When it was fully settled that they would not be brought under the control of God's government, and when they gave themselves up to work iniquity, bringing themselves to the most conspicuous idolatry, yet God spared them, for the full measure of guilt marking them for his vengeance, had not been reached. The iniquity of the Amorites must reach its fullness before God would send forth his mandate to destroy utterly. In the fourth generation God dispossessed them to make room for his people. Here we see the long suffering of God; he allows nations a certain probation, but there is a point where their accumulated guilt will meet its punishment. Those who would make void God's law, advance from one degree of wickedness to another. Children would inherit from their parents the wicked, rebellious spirit against God and his law, and would go to greater extent in wickedness than their fathers before them until the wrath of God breaks forth upon them. The punishment was none the less certain because long delayed. God would have us take these lessons to heart. He would have us see the principle of divine justice in his dealings, and have us understand that a record is kept of the impieties and law breaking of any people and nation with the unerring accuracy of an

infinite God. Although the measure of iniquity is filling up, God still bears, he gives additional opportunities and advantages, calling to repentance and proffering pardon. Yet if they continue to refuse light, and heed not the warnings of God, his divine justice will not always bear; for these are a blot, a stain upon his universe; their iniquity will corrupt all connected with them and become widespread. [Cf: ST 06-10-80 para. 02] p. 143, Para. 2, [1880MS].

Special directions were given in regard to the observance of Sabbath: "Six days thou shalt work, but on the seventh day thou shalt rest. In earing time and in harvest thou shalt rest." The Lord knew that Satan was continually at work to lead the Israelites to transgress the divine law, and he condescended to be very definite in his directions to his erring people, that they might not transgress his commandments for want of knowledge. In the busiest season of the year, when their fruits and grains were to be secured, they would be tempted to labor on sacred time. He would have them understand that their blessings would be increased or diminished according to their integrity of soul, or their unfaithfulness in his service. [Cf: ST 06-10-80 para. 03] p. 143, Para. 3, [1880MS].

God is no less particular now in regard to his Sabbath than when he made this requirement of the children of Israel. His eye is upon all his people, and over all the work of their hands. He will not pass by unnoticed those who crowd upon the Sabbath, and employ for their own use the time which belongs to him. Some may think they gain time by this course; but instead of being advantaged by robbing God of that which he has reserved to himself, they will lose. Many do not realize that the judgments which overtake them are from God. Though he may bear long with the transgressor the punishment will surely come at last. [Cf: ST 06-10-80 para. 04] p. 143, Para. 4, [1880MS].

Forty days and nights Moses remained in the mount, and during all this time, as at the first, he was miraculously sustained. And again the Lord "wrote upon the tables the words of the covenant, the ten commandments." During that long time spent in communion with God, the face of Moses had reflected the glory of the divine presence; and the brightness did not cease when he descended from the mountain. Unknown to himself, his face shone with such a dazzling, unearthly light that Aaron, as well as all the people, shrank from him. On learning the cause of their terror, he covered his face with a vail, and he continued to do so when coming from such heavenly communings. [Cf: ST 06-10-80 para. 05] p. 144, Para. 1, [1880MS].

Those who trample upon God's authority, and show contempt for the law given in such grandeur at Sinai, virtually despise the lawgiver, the great Jehovah. The children of Israel who had transgressed the first and second commandments, were charged not to be seen anywhere near the mount, where God was to descend in glory to write the law a second time upon tables of stone, lest they should be consumed with the burning glory of his presence. And if they could not even look upon the face of Moses for the glory of his countenance, because he had been communing with his Maker, how much less can sinners look upon the Son of God when he shall appear in the clouds of heaven in the glory of his Father, surrounded by all the angelic host, to execute judgment upon all who have disregarded the commandments of God, and have trodden under foot the blood of Christ! [Cf: ST 06-10-80 para. 06] p. 144, Para. 2,

[1880MS].

The law of God existed before man was created. The angels were governed by it. Satan fell because he transgressed the principles of God's government. After Adam and Eve were created, God made known to them his law. It was not then written, but was rehearsed to them by Jehovah. [Cf: ST 06-10-80 para. 07] p. 144, Para. 3, [1880MS].

The Sabbath of the fourth commandment was instituted in Eden. The principles embodied in the decalogue existed before the fall, and were suited to the condition of holy beings. After the fall, these principles were not changed, nothing was taken from the law of God, but additional precepts were given to meet man in his fallen state. [Cf: ST 06-10-80 para. 08] p. 144, Para. 4, [1880MS].

A system of sacrifices was then established, to keep before the fallen race that which the serpent made Eve disbelieve, that the penalty of disobedience is death. The transgression of God's law made it necessary for Christ to die as a sacrifice; for only thus could he redeem man from the penalty of the broken law, and yet maintain the honor of the divine government. The sacrificial system was designed to teach man humility, in view of his fallen condition, and to lead him to repentance toward God and faith in the promised Redeemer for pardon of past transgressions. Had the law of God never been transgressed, there would have been no death, and hence no need of additional precepts to suit man's fallen condition. [Cf: ST 06-10-80 para. 09] p. 144, Para. 5, [1880MS].

Adam taught his descendants the law of God, which was handed down to the faithful through successive generations. The continual transgression of its precepts called for a flood of waters upon the earth. The law was cherished by Noah and his family, who for right-doing were miraculously saved in the ark. Thus the Lord preserved to himself a people, from Adam down, in whose hearts was his law. He says of Abraham, he "obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." [Cf: ST 06-10-80 para. 10] p. 144, Para. 6, [1880MS].

The Lord appeared to Abraham, and said unto him, "I am the Almighty God. Walk before me, and be thou perfect. And I will make a covenant between me and thee, and will multiply thee exceedingly." "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." [Cf: ST 06-10-80 para. 11] p. 145, Para. 1, [1880MS].

He then gave to Abraham and his seed the rite of circumcision as a token that God had separated them from all nations as his peculiar treasure. By this sign they solemnly agreed to fulfill the conditions of the covenant made with Abraham, to be separate from all other nations, and to be perfect. If the descendants of Abraham had faithfully kept this covenant they would have escaped a great temptation to indulge in the sinful practices of other nations, and would not have been seduced into idolatry. By mingling with idolaters they lost to a great extent their peculiar, holy character. To punish them, the Lord brought a famine upon their land, which compelled them to go down into Egypt to preserve their lives. But because of his

covenant with Abraham, God did not forsake them while they were in Egypt. He suffered them to be oppressed by the Egyptians, that they might turn to him in their distress, choose his righteous and merciful government, and obey his requirements. [Cf: ST 06-10-80 para. 12] p. 145, Para. 2, [1880MS].

The Lord heard the cries of his people in the land of their captivity and delivered them, that they might be free to serve him. After they had left Egypt, and the waters of the Red Sea had been divided before them, he proved them to see if they would trust in him who had taken them, a nation from another nation, by signs, temptations, and wonders. But they failed to endure the trial. They murmured against God because of difficulties in the way, and wished to return again to Egypt. To leave them without excuse, the Majesty of Heaven condescended to come down upon Sinai, enshrouded in glory, and surrounded by his angels, and in a most sublime and awful manner make known his law of ten commandments. He would not permit even his angels to teach those sacred precepts, but spoke them himself, in the hearing of all Israel. He did not, even then, trust them to the memory of a people who were prone to forget his requirements, but wrote them with his own finger upon tables of stone. He would remove from them all possibility of mingling with his holy precepts any tradition, or of confusing his requirements with the practices of men. By Mrs. E. G. White. [Cf: ST 06-10-80 para. 13] p. 145, Para. 3, [1880MS].

The Lord did not leave his people with the precepts of the decalogue alone. Moses was commanded to write, as God should bid him, judgments and laws giving minute directions in regard to their duty, thereby guarding the commandments engraved on the tables of stone. Thus did the Lord seek to lead erring man to a strict obedience to that holy law which he is so prone to transgress. [Cf: ST 06-17-80 para. 01] p. 145, Para. 4, [1880MS].

If man had kept the law of God, as given to Adam after his fall, preserved in the ark by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a token or pledge, they would never have gone into idolatry, nor been suffered to go down into Egypt; and there would have been no necessity for God to proclaim his law from Sinai, engraving it upon tables of stone, or guard it by definite directions in the judgments and statutes given to Moses. [Cf: ST 06-17-80 para. 02] p. 145, Para. 5, [1880MS].

Moses wrote these judgments and statutes from the mouth of God while he was with him in the mount. The definite directions in regard to the duty of his people to one another, and to the stranger, are the principles of the ten commandments simplified and given in a definite manner, that they need not err. [Cf: ST 06-17-80 para. 03] p. 146, Para. 1, [1880MS].

The Lord said of the children of Israel, "Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols, wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Because of continual disobedience, the Lord annexed penalties to the transgression of his law, which were not good for the transgressor, or whereby he should not live in his rebellion.

[Cf: ST 06-17-80 para. 04] p. 146, Para. 2, [1880MS].

By transgressing the law which God had given in such majesty, and amid glory which was unapproachable, the people showed open contempt of the great Lawgiver, and death was the penalty. [Cf: ST 06-17-80 para. 05] p. 146, Para. 3, [1880MS].

"Moreover also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted. Then I said, I would pour out my fury upon them in the wilderness, to consume them." [Cf: ST 06-17-80 para. 06] p. 146, Para. 4, [1880MS].

The statutes and judgments given of God were good for the obedient. "They shall live in them." But they were not good for the transgressor; for in the civil law given to Moses, punishment was to be inflicted on the transgressor, that others should be restrained by fear. [Cf: ST 06-17-80 para. 07] p. 146, Para. 5, [1880MS].

Moses charged the children of Israel to obey God. He said unto them, "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you." [Cf: ST 06-17-80 para. 08] p. 146, Para. 6, [1880MS].

The Lord gave Moses definite instructions in regard to the ceremonial offerings which were to cease at the death of Christ. This system, first established with Adam after his fall, and taught by him to his descendants, was corrupted before the flood, and also by those who separated themselves from the faithful followers of God, and engaged in the building of the tower of Babel. They had no faith in the Redeemer to come, and they sacrificed to gods of their own choosing, instead of the God of Heaven. Their superstition led them to great extravagances. They taught the people that the more valuable their offerings, the greater would be the pleasure of their gods, and consequently the greater the prosperity and riches of their nation. Hence, human beings were often sacrificed to these senseless idols. Many of the laws which governed these nations were cruel in the extreme. They were made by men whose hearts were not softened by divine grace, and while the most debasing crimes were passed over lightly, a small offense would be visited by the most cruel punishment. [Cf: ST 06-17-80 para. 09] p. 146, Para. 7, [1880MS].

Moses had this in view when he said to Israel, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? and what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" [Cf: ST 06-17-80 para. 10] p. 147, Para. 1, [1880MS].

God was a wise and compassionate lawgiver, judging all cases righteously, and without partiality. While the Israelites were in Egyptian bondage, they were surrounded with idolatry. The Egyptians were regarded as the most learned nation then in existence, and their worship was conducted with great pomp and ceremony. Other nations held the most cruel and absurd traditions as a part of their religion, and revolting customs found a place in their idolatrous service. Prominent among these was the practice of causing their children to pass through the fire,--to leap over the altar upon which a fire was burning before their idol. If a person could do this without injury, the people received it as evidence that the god accepted their offerings, and favored especially the one who had passed through the fiery ordeal. He was loaded with benefits, and was ever afterward greatly esteemed by all the people. He was never punished however aggravated might be his crimes. Should another person be burned in passing through the fire, his fate was sealed; the people believed that their gods were angry and could be appeased only by the life of the unhappy victim, and he was accordingly offered as a sacrifice. Even some of the children of Israel had so far degraded themselves as to practice these abominations. The Lord manifested his displeasure by causing the fire to consume their children in the act of passing through it. [Cf: ST 06-17-80 para. 11] p. 147, Para. 2, [1880MS].

Because the people of God had confused ideas of the sacrificial offerings, and mingled heathen customs with their ceremonial worship, the Lord condescended to give them definite directions, that they might understand the true import of those sacrifices which were to last only till the Lamb of God should be slain, who was the great Antitype of all their sacrificial offerings. [Cf: ST 06-17-80 para. 12] p. 147, Para. 3, [1880MS].

Moses understood the plan of salvation through Christ, by these sacrificial offerings, and by the manifestation of his glory which he had been permitted to behold. The perfection of God's goodness, his image, his excellency and glory had been revealed to him. He saw the suffering, self-denial and self-sacrifice of Him who was one with the Father, to save fallen man. It had been revealed to Moses that the glory enshrouded in the pillar of cloud was the Son of the infinite God, whom the sacrificial offerings typified. In answer to his most earnest pleadings, "Show me thy way," the future had been opened before him when the type would meet antitype in the death of Christ. He saw mercy and justice blended in harmony and love expressed without a parallel. Israel was just as fully and amply saved through Christ as we are today. Moses had the assurance that the Mediator of Israel had the guardianship of his people, and that he was just the protection which their necessities required. If disaster came upon them, if their enemies prevailed against them in battle, it was the rebuke of God upon them because they had sinned and in sinning had broken the law of God. By Mrs. E. G. White. [Cf: ST 06-17-80 para. 13] p. 147, Para. 4, [1880MS].

The tabernacle constructed by the Hebrews in the wilderness was made according to the divine command. Men called of God for this purpose were endowed by him with more than natural abilities to perform the most ingenious work. Yet neither Moses nor these workmen were left to plan the form and workmanship of the building. God himself devised and gave to Moses the plan of that sacred structure, with particular



directions as to its size and form, the materials to be used, and every article of furniture which it was to contain. He presented before Moses a miniature model of the heavenly sanctuary, and commanded him to make all things according to the pattern showed him in the mount. And Moses wrote all the directions in a book, and read them to the most influential of the people. [Cf: ST 06-24-80 para. 01] p. 148, Para. 1, [1880MS].

Then the Lord required the people to bring a freewill offering, to make him a sanctuary, that he might dwell among them. "And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord. [Cf: ST 06-24-80 para. 02] p. 148, Para. 2, [1880MS].

"And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goat's hair, and red skins of rams, and badger's skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering; and every man, with whom was found shittim wood for any work of the service, brought it. [Cf: ST 06-24-80 para. 03] p. 148, Para. 3, [1880MS].

"And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goat's hair. [Cf: ST 06-24-80 para. 04] p. 148, Para. 4, [1880MS].

"And the rulers brought onyx stones and stones to be set, for the ephod, and for the breastplate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense." [Cf: ST 06-24-80 para. 05] p. 148, Para. 5, [1880MS].

Great and expensive preparations were necessary. Precious and costly materials must be collected, but the Lord accepted only the freewill offerings. Devotion to the work of God, and sacrifice from the heart, were first required in preparing a dwellingplace for the Most High. And while the building of the sanctuary was going on, the Israelites, old and young, men, women, and children, brought their offerings, until those in charge of the work decided that the people had brought enough, and even more than could be used. And Moses proclaimed throughout the camp, saying, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." [Cf: ST 06-24-80 para. 06] p. 148, Para. 6, [1880MS].

The repeated murmurings of the Israelites, and the visitations of divine wrath because of their transgressions, are recorded in sacred history for the benefit of God's people who should afterward live upon the earth; but more especially to prove a warning to those who should live near the close of time. Also their acts of devotion, their energy, and liberality in bringing their freewill offerings to Moses, are recorded as an example for all who truly love the worship of God. If

God's people prize the blessing of his sacred presence, they will manifest zeal and liberality in preparing a house where he may meet with them. And their interest in this work will be as much greater than that shown in preparing dwellings for themselves as heavenly blessings are esteemed of more value than earthly comforts. [Cf: ST 06-24-80 para. 07] p. 148, Para. 7, [1880MS].

Many will expend means freely to erect comfortable and even elegant houses for themselves; but when they would prepare a place in which to receive the presence of the high and holy One their offerings are bestowed grudgingly, and they are continually studying in what manner the sacred building can be made to cost the least, and yet answer the purpose as a house of worship. Some manifest more interest in building barns for their cattle, than they do in preparing a place for the worship of God. Such persons value sacred privileges just in the proportion which their works show. And their prosperity and spiritual strength will be according to their works. God will not cause his blessing to rest upon those who have so little appreciation of the value of divine things. Unwilling and stinted offerings are not accepted of God. Those who manifest an earnestness to bring to the Lord acceptable offerings, of the very best they have, as did the children of Israel in bringing their gifts to Moses, will be blessed in proportion to their estimate of the value of sacred things. [Cf: ST 06-24-80 para. 08] p. 149, Para. 1, [1880MS].

It is of some consequence that a building prepared expressly for divine service should be arranged with care,--made comfortable, neat, and convenient; for it is to be dedicated to God; he is to be entreated to abide in that house, and make it sacred by his holy presence. An amount sufficient to accomplish the work should be freely given, and the workmen be able to say, Bring no more offerings. A house built for God should never be left in debt, for he would thereby be dishonored. He is acquainted with every heart, and will reward all who freely return to him, when he requires, that which he has given them. If any withhold that which belongs to God, he will afflict them in their families, and cause decrease in their possessions, just according to their disposition to rob him. [Cf: ST 06-24-80 para. 09] p. 149, Para. 2, [1880MS].

The tabernacle was so constructed that it could be taken apart and borne with the Israelites in all their journeyings. Yet it was a structure of extraordinary magnificence. The walls consisted of upright boards heavily plated with purest gold. The sacred building was composed of two apartments, separated by a rich and beautiful curtain, or vail. A similar vail closed the entrance of the first apartment. These vails, with the curtain which formed the ceiling of the tabernacle, were of a variety of colors, most beautifully arranged; while inwrought with threads of gold and silver were cherubim, to represent the angelic host, who are connected with the work of the heavenly sanctuary, and who are ministering angels to the saints upon the earth. [Cf: ST 06-24-80 para. 10] p. 149, Para. 3, [1880MS].

In the inner apartment was the ark, which was the most sacred object connected with that system of worship. It was a chest of precious wood, overlaid within and without with pure gold, and having a crown of gold about the top. In the ark were placed the tables of stone upon which God had engraved with his own finger the ten commandments. It was made

expressly for this purpose, and hence was called the ark of the covenant, and the ark of the testament, since the ten commandments were God's covenant, and the basis of the covenant made between God and Israel. [Cf: ST 06-24-80 para. 11] p. 149, Para. 4, [1880MS].

The cover of this sacred chest was called the mercy seat. This was a costly and magnificent piece of workmanship. It was beaten out of one solid piece of gold, and two cherubim were made, one standing on each end, beaten out of the same piece of gold. Their faces were turned toward each other, and were looking reverently downward toward the mercy seat, which represents all the heavenly angels looking with interest and reverence to the law of God deposited in the ark in the heavenly sanctuary. One wing of each angel was stretched forth on high, while the other covered their forms. The ark of the earthly sanctuary was the pattern of the true ark in Heaven. There, beside the heavenly ark, stand living angels, each with one wing overshadowing the mercy seat, and stretching forth on high, while the other wings are folded over their forms in token of reverence and humility. [Cf: ST 06-24-80 para. 12] p. 149, Para. 5, [1880MS].

The vail of the sanctuary did not reach to the top of the building. The glory of God, which was manifested above the mercy seat, was partially visible from the first apartment. Directly before the ark, but separated by the curtain, was the golden altar of incense. The fire upon this altar was kindled by the Lord himself, and was sacredly cherished by feeding it with holy incense, which filled the sanctuary with its fragrant cloud, day and night. Its fragrance extended far around the tabernacle. When the priest offered the incense before the Lord, he looked toward the mercy seat. Although he could not see it, he knew it was there; and as the incense arose like a cloud, the glory of the Lord descended upon the mercy seat, and filled the most holy place, and often so filled both apartments that the priest was unable to officiate. As the priest in the holy place, directed his prayer by faith to the mercy seat, which he could not see, so the people of God direct their prayers to Christ before the mercy seat in the heavenly sanctuary. They cannot behold their Mediator with the natural eye, but with the eye of faith they see Christ before the mercy seat, and direct their prayers to him, and with assurance claim the benefits of his mediation. [Cf: ST 06-24-80 para. 13] p. 150, Para. 1, [1880MS].

These sacred apartments had no windows to admit light. The candlestick, beaten out of one solid piece of gold, was kept burning day and night, and gave light to both apartments. The gold-plated walls, reflecting the light from the seven lamps of the golden candlestick, the richly embroidered curtains of blue and purple and scarlet, with their shining cherubim, the table of shewbread and the altar of incense, glittering like burnished gold, presented a scene of magnificence and glory which no words can describe. [Cf: ST 06-24-80 para. 14] p. 150, Para. 2, [1880MS].

No mortal eye but that of the high priest could look upon the sacred grandeur of the inner apartment, the especial dwellingplace of God's visible glory. Only once a year could the high priest enter there, after the most careful and solemn preparation. With trembling he went in before God, and the people in solemn silence waited his return, their hearts uplifted to God in earnest prayer for the divine blessing. [Cf: ST 06-24-80 para. 15] p. 150, Para. 3, [1880MS].

Before the mercy seat, God conversed with the high priest. If he remained an unusual time in the most holy, the people were terrified, fearing that because of their sins, or some sin of the priest, the glory of the Lord had slain him. But when the sound of the tinkling of the bells upon his garments was heard, they were greatly relieved. He then came forth and blessed the people. [Cf: ST 06-24-80 para. 16] p. 150, Para. 4, [1880MS].

After the building of the tabernacle was completed, Moses examined all the work, comparing it with the pattern, shown him in the mount and the directions he had received of God, and all the multitude of Israel pressed in crowds around the tabernacle, set upon an eminence, to view it with critical eye. They regarded it perfect. They saw the golden furniture carried in, the altar and laver put in position, and while they were contemplating the full effect with reverent satisfaction, suddenly their attention was attracted to the pillar of cloud which had conducted their travels through the wilderness. The cloud arose and floated over the tabernacle, then descended and embraced it. There was a revealing of divine majesty, and the dazzling splendor was overwhelming; even Moses was not able to enter the burning glory which enshrouded the tabernacle until the cloud had in a measure hid the exceeding brightness, for every human eye had been shaded. [Cf: ST 06-24-80 para. 17] p. 150, Para. 5, [1880MS].

Thus the Lord signified that he accepted the tabernacle built for his presence; and ever after this manifestation, when the children of Israel encamped, directly over the tabernacle rested the pillar of cloud by day, and the bright glory in the pillar of fire by night. When the cloud ascended they knew this was the signal for them to resume their march onward. When it continued to rest over the tabernacle they were to rest from their journeying. When the Lord signified his acceptance of their work in the manifestation of his glory, the hearts of the people were inspired with awe, and with gratitude. There was no noisy demonstrations of joy but with softened hearts, and flowing tears they murmured low, yet earnest words of thankfulness that God had approved the work of their hands, and had condescended to dwell more directly with them than ever before. [Cf: ST 06-24-80 para. 18] p. 151, Para. 1, [1880MS].

The Lord directed the Israelites in all their travels through the wilderness. When it was for his glory and the good of the people, that they should pitch their tents in a certain place, and there abide, God signified his will to them by permitting the pillar of cloud to rest directly over the tabernacle. And there it remained until God would have them journey again. Then the cloud was lifted up high above the tabernacle, and they journeyed again. In all their journeyings they observed perfect order. Every tribe bore a standard, with the sign of their father's house upon it, and every tribe was commanded to pitch by their own standard. And when they traveled, the different tribes marched in order, every tribe under their own standard. When they rested from their journeyings, the tabernacle was erected, and the different tribes pitched their tents in order, in just such a position as God had commanded, around the tabernacle, at a distance from it. [Cf: ST 06-24-80 para. 19] p. 151, Para. 2, [1880MS].

When the people journeyed, the ark of the covenant was borne before

them. "And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel." By Mrs. E. G. White. [Cf: ST 06-24-80 para. 20] p. 151, Para. 3, [1880MS].

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace." [Cf: ST 07-01-80 para. 01] p. 151, Para. 4, [1880MS].

The sons of Aaron did not take the sacred fire from the altar, which the Lord himself had kindled, and which he had commanded the priests to use when they offered incense before him. They took common fire, and put it in their censers, and put incense thereon. This was a transgression of God's express command, and his judgment speedily followed. Aaron's sons, who officiated in holy things, would not have thus transgressed if they had not indulged freely in the use of wine, and been partially intoxicated. They gratified the appetite, which debased their faculties, and disqualified them for their sacred office. Their intellects were beclouded, so that they did not have a realizing sense of the difference between the sacredness of the fire which God let fall from Heaven, and which was kept burning continually upon the altar, and the common fire, which he had said they should not use. If they had had the full and clear use of their reasoning powers, they would have recoiled with horror at the presumptuous transgression of God's positive commands. They had been especially favored of God in being of the number of elders who witnessed the glory of God in the mount. They understood that the most careful self-examination and sanctification were required on their part before presenting themselves in the sanctuary, where God's presence was manifested. [Cf: ST 07-01-80 para. 02] p. 151, Para. 5, [1880MS].

"And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die; for the anointing oil of the Lord is upon you. And they did according to the word of Moses." The father of the men slain, and their brothers, were forbidden to manifest any signs of grief for the ones who had been justly punished of God. When Moses reminded Aaron of the words of the Lord, that he would be sanctified in them that came nigh to him, Aaron was silent. He knew that God was just; and he murmured not. His heart was grieved at the dreadful death of his sons while in their disobedience; yet, according to God's command, he made no expression of his sorrow, lest he should share the same fate of his sons, and the congregation also be infected with the spirit of unreconciliation, and God's wrath come upon them. [Cf: ST 07-01-80 para. 03] p. 152, Para. 1, [1880MS].

When the Israelites committed sin, and God punished them for their

transgression, and the people mourned for the fate of the one punished, instead of sorrowing because God had been dishonored, the sympathizers were accounted equally guilty with the transgressor. [Cf: ST 07-01-80 para. 04] p. 152, Para. 2, [1880MS].

The Lord teaches us, in the directions given to Aaron, reconciliation to his just punishments, even if his wrath comes very nigh. He would have his people acknowledge the justness of his corrections, that others may fear. In these last days, many are liable to be self-deceived, and they are unable to see their own wrongs. If God, through his servants, reproves and rebukes the erring, there are those who stand ready to sympathize with those who deserve reproof. They will seek to lighten the burden which God compelled his servants to lay upon them. These sympathizers think they are performing a virtuous act by sympathizing with the one at fault, whose course may have greatly injured the cause of God. Such are deceived. They are only arraying themselves against God's servants, who have done his will, and against God himself, and are equally guilty with the transgressor. There are many erring souls who might have been saved if they had not been deceived by receiving false sympathy. [Cf: ST 07-01-80 para. 05] p. 152, Para. 3, [1880MS].

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean. And that ye may teach the children of Israel all the statutes which the Lord hath spoken by the hand of Moses." [Cf: ST 07-01-80 para. 06] p. 152, Para. 4, [1880MS].

There was given the same positive command as was given to our first parents, in regard to the tree of knowledge. God would impress upon all the necessity of strictly temperate habits in order to preserve in their full force all their powers, prepared for constant action. Satan has worked perseveringly to the one end, to compass the ruin of the world. Since his success on the point of appetite in Eden, in causing the fall of our first parents, he has plied this temptation to the human family with wonderful success. Intemperance weakens the physical powers, and debases the morals, so that eternal things are placed on a level with common. Satan exults as he looks upon his work. If he can lead astray the heads of families through appetite he is mostly sure of a harvest in their children, and children's children to the third and fourth generation. He studies from cause to effect. Children generally have transmitted to them as a legacy, the appetite and passions of their parents, intensified. And often these children grow up without any redeeming influences around them, but with unfavorable surroundings and examples. And they are weaker in physical and moral power than were their parents before them. Intemperance benumbs the sensibilities to that degree that physical, mental, and moral feebleness is the result, and right and wrong is not discerned. [Cf: ST 07-01-80 para. 07] p. 152, Para. 5, [1880MS].

This is the purpose of Satan, to belittle the requirements of God, and make of none effect his holy law. The man of sin has placed a common working day in the very bosom of the decalogue and in doing this has thought to change the law of God and has thus exalted himself above God. Were the moral powers of man clear and vigorous they would not

choose the common in the place of the sacred because it is more convenient to be in harmony with the world. The general disobedience of man does not change or detract one particle from the positive command to keep holy the seventh day, for God placed his sanctity upon that day. A principle of right and obedience to God are always and everywhere the only safe rule. The language of every God-fearing soul should be, Perish whatever may, gold, silver, houses, lands, reputation, but let me retain my integrity and the approval of God. The habit of doing wrong in breaking one of God's commandments will not lessen the guilt. There are habits contracted by bad example, or by bad influence before we have judgment to discern the right; or the force of reason may be so narcotized by indulgence of appetite in the use of tobacco, opium and liquor that wrong is not discerned. These slaves to appetite are completely under the dominion of their master, and unless evil habits are conquered, they will conquer and destroy. [Cf: ST 07-01-80 para. 08] p. 153, Para. 1, [1880MS].

Selfish gratification through the force of habit has reigned almost supreme in the hearts of the human family since the fall of Adam. Satan has slain his thousands and tens of thousands by causing them to think that God does not mean what he says. They venture to disobey, as did our first parents, and at last find the result is death. The Lord would garrison the hearts of the men of Israel in responsible positions, that they should preserve their reasoning powers, clear to discern between right and wrong in their dealings with the people, and this direct and solemn command was to reach from generation to generation to the close of time. Men who are instructing the people, and are in positions of trust should ever be men of strictly temperate habits; unless they are they will not be men of principle; for indulgence of the appetite perverts the senses. Those who have had advantages in education, trained by wise and God-fearing parents to strictly temperate habits, will generally be found trustworthy. They learn to bear the yoke in their youth. [Cf: ST 07-01-80 para. 09] p. 153, Para. 2, [1880MS].

The sons of Aaron although especially honored of God by being placed in important positions, were unfaithful. The yielding disposition of Aaron to indulgence of his children had given them characters that were inclined to self-gratification. They failed where they should have been strong. These men did not understand their own weakness and made a fatal mistake in the indulgence of appetite. The highest incentive was presented before them to develop firmness and principle, and strictly temperate habits, that they might have a continual sense of the sacredness of the work which was given them. God was testing their character to bring into exercise the highest powers of the mind. But the habits of self-indulgence had a firmer hold on them than they had any idea of. It seemed a trifle to them to put the intoxicating draught to their lips; they had done it again and again until force of habit controlled them; and then elevation to responsible position did not have sufficient influence upon them to make them break a sinful custom. Had these sons been educated to courageous resolution, to self-control, they would have resisted the growing power of vicious habits. There is not a virtue nor a vice, not an act of body, nor of mind, to which we may not be chained down by the force of habit. Many promising young men have ruined themselves by one false step at the commencement of life in the formation of habits of intemperance. Here the neglect of parents is seen in the formation of the characters of their children. Notwithstanding the father had failed to do his duty, God would bring

these sons in close connection with himself that he might instruct them as to his will and his way; but the reverence they had failed to give the father, led them to disregard the positive requirements of God. By Mrs. E. G. White. [Cf: ST 07-01-80 para. 10] p. 153, Para. 3, [1880MS].

The case of Aaron's sons has been placed upon record for the benefit of God's people, and should teach those especially who are preparing for the second coming of Christ, that the indulgence of a depraved appetite destroys the fine feelings of the soul, and so affects the reasoning powers which God has given to man, that spiritual and holy things lose their sacredness. Disobedience looks pleasing, instead of exceeding sinful. Satan rejoices to see men, formed in the image of their Maker, yield themselves as slaves to a depraved appetite; for he can then successfully control the powers of the mind, and lead those who are intemperate to act in a manner to debase themselves and dishonor God, by losing the high sense of his sacred requirements. It was the indulgence of the appetite which caused the sons of Aaron to use common, instead of sacred, fire for their offerings. [Cf: ST 07-08-80 para. 01] p. 154, Para. 1, [1880MS].

The punishment visited upon the sons of Aaron for their sin in departing from God's commandment, should be a warning to those who transgress the fourth commandment of Jehovah, which is very plain: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. Nearly all the professed followers of Christ profane the day which God has sanctified and required them to keep holy as a memorial of the Creator's rest. They labor upon God's holy time, and rest on the first day of the week, thus honoring a common working day, a day upon which God did not rest, and upon which he has placed no sacred honor. [Cf: ST 07-08-80 para. 02] p. 154, Para. 2, [1880MS].

A departure from the fourth commandment will not now be immediately visited with temporal death; yet God does not regard the violation of his commandments any more lightly than he did the transgression of Aaron's sons. Death is the final punishment of all who reject light, and continue in transgression. When God says, Keep holy the seventh day, he does not mean the sixth, nor the first, but the very day he has specified. When men substitute a common day for the sacred, and say that it will do just as well, they insult the Maker of the heavens and the earth, who instituted the Sabbath to commemorate his rest after the six days of creation. It is a dangerous thing to deviate from the commands of God. He who is infinite in wisdom has given explicit directions in regard to his own worship, and all who desire to serve him should follow the exact course he has prescribed. God will teach all his creatures that he means just what he says. [Cf: ST 07-08-80 para. 03] p. 154, Para. 3, [1880MS].

Parents and children should be warned by the history of Nadab and Abihu. Appetite, indulged, perverted the reasoning powers, and led to the breaking of an express command, which brought the judgment of God upon them. Notwithstanding children may not have had the right instruction, and their characters not have been properly molded, God proposes to connect them with himself as he did Nadab and Abihu, if they will heed his commands. If they will with faith and courage bring their will in submission to the will of God, he will teach them, and



their lives may be like the pure white lily, full of fragrance on the stagnant waters. They must resolve in the strength of Jesus to control inclination and passion, and every day win victories over Satan's temptations. This is the way God has marked out for men to serve his high purposes. [Cf: ST 07-08-80 para. 04] p. 154, Para. 4, [1880MS].

Men who make laws to control the people should above all others be obedient to the higher laws which are the foundation of all rule in nations and in families. How important that men who have a controlling power should themselves feel they are under a higher control. They will never feel thus while their minds are weakened by indulgence in narcotics, and strong drink. Those to whom it is intrusted to make and execute laws should have all their powers in vigorous action. They may, by practicing temperance in all things, preserve the clear discrimination between the sacred and common, and have wisdom to deal with that justice and integrity which God enjoined upon ancient Israel. Man may cultivate his powers, and with invincible determination rise to the high standard God has set for him in his word. Then with wisdom he may judge uprightly and with a sense that the eye of God is upon him, he will not swerve from the right, but will be kind, sympathizing, despising bribes, and governed by the highest motives in all his service. [Cf: ST 07-08-80 para. 05] p. 155, Para. 1, [1880MS].

Many who are elevated to the highest positions of trust in serving the public are the opposite of this. They are self-serving, and generally indulge in the use of narcotics, and wine and strong drink. Lawyers, jurors, senators, judges, and representative men have forgotten that they cannot dream themselves into a character. They are deteriorating their powers through sinful indulgences. They stoop from their high position to defile themselves with intemperance, licentiousness, and every form of evil. Their powers prostituted by vice opens their path for every evil. An elevated position of trust does not make the man after God's own heart, but too frequently it leads him to despise persevering labor, and to forget that sin alone will make man really mean and low. He who toils in earnest labor, striving to make the most of his God-given powers, in homage and love to his Creator is doing his work as faithfully in his sphere as are the cherubim and seraphim in their most sacred work, and loftiest ministrations. [Cf: ST 07-08-80 para. 06] p. 155, Para. 2, [1880MS].

Intemperate men should not by vote of the people be placed in positions of trust. Their influence corrupts others, and grave responsibilities are involved. With brain and nerve narcotized by tobacco and stimulus they make a law of their nature, and when the immediate influence is gone there is a collapse. Frequently human life is hanging in the balance; on the decision of men in these positions of trust, depends life and liberty, or bondage and despair. How necessary that all who take part in these transactions should be men proved, men of self-culture, men of honesty and truth, of stanch integrity, who will spurn a bribe, who will not allow their judgment or convictions of right to be swerved by partiality or prejudice. Thus saith the Lord, "Thou shalt not wrest the judgment of the poor in his cause. Keep thee from a false matter; and the innocent and righteous slay them not, for I will not justify the wicked. And thou shalt take no gift; for the gift blindeth the wise and perverteth the words of the righteous." [Cf: ST 07-08-80 para. 07] p. 155, Para. 3, [1880MS].

In order to carry out these stern principles of right, intemperance is positively forbidden of God. God requires that the faculties of man should be well balanced, the judgment clear and discriminating, that ideas may be received through the senses and compared with one another, investigating calmly, patiently, critically, evidences presented and arranging the matter with the action of sound judgment without a faculty being perverted. This was God's purpose, and he forbids on penalty of death that the gifts of intellect he has bestowed upon man shall be subverted by narcotics or stimulus of any kind, that the talents he has intrusted to man may be a tower of strength to the people, in the place of a power to ruin and destroy. All who would meet the mind of God and come off conquerors, must bid adieu to ease, luxury, flattery, and vice, and arm themselves for the mighty, soul-testing struggle against indulgence of appetite. [Cf: ST 07-08-80 para. 08] p. 155, Para. 4, [1880MS].

Men would not in our day venture to so recklessly depart from God's requirements were not their moral powers weakened by indulgence of perverted appetite. The example of our first parents, and the result of their disobedience, would deter them from a like experience. The history of this one family is traced by the pen of inspiration for the benefit of all who should live upon the earth, that they should not follow in the same steps. [Cf: ST 07-08-80 para. 09] p. 156, Para. 1, [1880MS].

The history of Nadab and Abihu is also given as a warning to man, showing that the effect of wine upon the intellect is to confuse. And it will ever have this influence upon the minds of those who use it. Therefore God explicitly forbids the use of wine and strong drink. No one can pervert his reasoning powers and alone suffer the consequences. God designs that man should be a help to his fellow-man; that with clear, unimpaired faculties he should study the divine plan for the advancement of God's work, and the upbuilding of his cause in the earth. He is inviting men even in this age to connect with him, and through strictly temperate habits, with clear perception honor God. He has made provision that the life of not one should be profitless. He proposes to lift up and ennoble man to a companionship with himself. [Cf: ST 07-08-80 para. 10] p. 156, Para. 2, [1880MS].

Those who would have the peace that Christ can give must not shrink from self-conflict, and self-denial. Those noble virtues which shine forth in the Christian character amid the fiercest temptations, and that firm endurance which no trial or misfortune can wear out, are not found with those who use wine, tobacco, or strong drink. Men who have formed an appetite for these things may overcome if they but seek the help of Jesus. Their light need not go out in darkness. In Christ they may be strong, and in his all-powerful name they may conquer. They must never allow self-indulgence to come between them and their God. They must be prepared to risk everything, even life itself, rather than defile the soul temple. [Cf: ST 07-08-80 para. 11] p. 156, Para. 3, [1880MS].

They have, contrary to God's will, created unnatural appetites, and now they must seek to undo their former work. The will must be brought under the control of the will of God; this will give them power to lead others into close relation with Christ, and help them to build up a character as fixed in righteousness as the everlasting hills. If we

would go in safe paths we must be controlled by divine rules, and must wash our robes of character in the blood of the Lamb from every defilement. By Mrs. E. G. White. [Cf: ST 07-08-80 para. 12] p. 156, Para. 4, [1880MS].

In addition to the tables of testimony which were given to Moses in the mount, he there received the ritual or ceremonial law, and full instructions in regard to the building of the tabernacle. When this tabernacle was finally completed, the unsurpassed glory of the Lord so rested down upon it that Moses was unable at first to enter. But an audible voice from the divine glory above the mercy seat spake to him, and bade him come nigh. And there the Lord gave him still further directions in regard to the forms of worship to be carried on in the sanctuary. [Cf: ST 07-15-80 para. 01] p. 156, Para. 5, [1880MS].

It is this law of ceremonies, which was to find its fulfillment in the death of Christ, when type should meet antitype, that is so frequently in our day confounded with the moral law of ten commandments, which was engraven by the finger of God upon stone, and which is as enduring as the throne of Jehovah. [Cf: ST 07-15-80 para. 02] p. 156, Para. 6, [1880MS].

Some speak of the Jewish age as a Christless period, without mercy or grace. To such are applicable the words of Christ to the Sadducees, "Ye know not the Scriptures, neither the power of God." The period of the Jewish economy was one of wonderful manifestations of divine power. So glorious was the revealing of this presence that it could not be borne by mortal man. Moses, who was so highly favored of God, exclaimed, "I do exceedingly fear and quake." But God strengthened him to endure this excellent glory, and to bring from the mount a reflection of it upon his face so that the people could not look steadfastly upon it, but were obliged to withdraw from him. Jesus brought his gospel to Adam in the promise of a Redeemer which should bruise the serpent's head. His gospel was preached to Abraham, to Jacob, and to Moses. [Cf: ST 07-15-80 para. 03] p. 157, Para. 1, [1880MS].

The very system of sacrifices was devised by Christ, and given to Adam as typifying a Saviour to come, who would bear the sins of the world, and die for its redemption. Through Moses, Christ gave definite directions to the children of Israel in regard to the sacrificial offerings. This was to impress the minds of the worshipers that something of vastly more importance than the mere outward act was signified by these ordinances. How solemn the thought that Christ was here giving directions in regard to a religious service, which, although it may seem to some as a meaningless and exacting round of forms, was designed to represent his own ministry and death. [Cf: ST 07-15-80 para. 04] p. 157, Para. 2, [1880MS].

Only clean and precious animals, those which would best symbolize Christ, were accepted as offerings to God. The filthy swine, the devouring lion, and beasts of like character which subsist on animal food, were not to be brought. Every offering was to be without spot or blemish, the very best of the kind. From this, those who follow Christ now should learn that he will accept of no meager offering or service. The most perfect and valuable treasure of Heaven was given for man's salvation, and God will receive only the dearest and most precious gift from him in return. The Father in giving his Son poured out in one gift

all the excellence of Heaven for man, and those who prize this gift will make their offerings of the things they most value, and withhold nothing which God has bestowed upon them wherewith to honor and glorify his name. [Cf: ST 07-15-80 para. 05] p. 157, Para. 3, [1880MS].

By the act of bringing the offering to the sanctuary, the individual confessed himself a sinner, deserving the wrath of God, and signified his repentance and faith in Jesus Christ, whose blood would remove the guilt of the transgressor. By placing his hands upon the head of the victim the sin of the individual was transferred to the victim, and his suffering the sinner saw Christ typified, when he should give himself as a sacrifice for our sins. The Lord signified his acceptance of the offering by causing it to be consumed upon the altar. [Cf: ST 07-15-80 para. 06] p. 157, Para. 4, [1880MS].

The system of sacrifices and offerings was a most expensive one to ancient Israel. Continual offerings were to be made. But God required nothing less of them, and they did it willingly. Men in our day, who profess to be followers of Jesus Christ, and yet who choose to gratify self and increase their possessions rather than render to God that which he requires of them in tithes, in offerings, and in gifts, and in giving themselves to his service, are inexcusable. The more we do in the cause of our Master, the more we have to do with, and the greater will be our willingness and pleasure in doing. [Cf: ST 07-15-80 para. 07] p. 157, Para. 5, [1880MS].

The Lord left it with his people anciently to decide for themselves what they would give to his service. It was expressly stated that the poor could give less valuable offerings, such as a dove, or pigeon; but the same care and exactness in preparation were needed as for the more expensive offerings. Here is a lesson to all, that the poor are as precious in the sight of God as the most wealthy, if they are only willing and obedient. The parents of our Saviour were poor. The only offering they could bring for the priceless gift of the Son of God, was a pair of turtle doves, or two young pigeons. But the most humble offering is accepted if it is all that the poor can bring. It is for the encouragement of such that this instance in the history of Jesus is placed on record. [Cf: ST 07-15-80 para. 08] p. 158, Para. 1, [1880MS].

In many cases the poor give more freely, and make more of a sacrifice in their simple, dove offerings, than do the more wealthy who give of their abundance, and feel no personal inconvenience. These freewill, cheerful gifts, simple as they may be, are far more acceptable and fragrant in the sight of God than thousands of gold and silver coming from those grudgingly bestow the gift. [Cf: ST 07-15-80 para. 09] p. 158, Para. 2, [1880MS].

The Israelites were forbidden to eat the fat or the blood. "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." This law not only related to beasts for sacrifice, but to all cattle which were used for food. This law was to impress upon them the important fact that if there had been no sin there would have been no shedding of blood. The blood flowing from the victim in idolatrous sacrifices was frequently eagerly drunk by the people, and confused ideas was the result. [Cf: ST 07-15-80 para. 10] p. 158, Para. 3, [1880MS].

The blood of the Son of God was symbolized by the blood of the slain victim, and God would have clear and definite ideas preserved between the sacred and the common. Blood was sacred, inasmuch as through the shedding of the blood of the Son of God alone could there be atonement for sin. Blood was also used to cleanse the sanctuary from the sins of the people, thus typifying the blood of Christ which alone can cleanse from sin. The fat was to be used in sacrificial offerings with the beasts, but in no case was it a suitable article of food. If used, disease would be the sure result. [Cf: ST 07-15-80 para. 11] p. 158, Para. 4, [1880MS].

The offerings brought to the sanctuary were to be without spot or blemish. Had one stain of sin rested upon our Redeemer, his sacrifice would not have secured the salvation of man. Christ was under no obligation to become man's sacrifice. He was above law. But he took upon him the form of a servant, and went without the camp, bearing our reproach. He suffered without the gates of Jerusalem, thereby signifying that he died not only for Israel, but for all the world. Himself sinless, he was made sin for us, and upon him were laid all our iniquities. But when he came to the nation whom he came to save, they received him not, but crucified him. Here type met antitype. The ceremonies of the Jewish worship were then no longer needed; for the great Sacrifice to whom all other sacrifices pointed had now been offered. The middle wall of partition between Jew and Gentile was broken down, and all nations, tongues, and people, were invited to partake of the salvation purchased at so great a cost. [Cf: ST 07-15-80 para. 12] p. 158, Para. 5, [1880MS].

While the death of Christ, as we have seen, brought the law of types and shadows, or the ceremonial law, to an end, it did not in the least detract from the dignity of the moral law, or make it void. On the contrary, the very fact that Christ died to satisfy the claims of that law, shows the immutability of its character. [Cf: ST 07-15-80 para. 13] p. 159, Para. 1, [1880MS].

The true followers of Christ will be laborers with him. They will feel their obligations to do for others, to use the talents committed to their trust to the glory of God. They will love their brethren, and be in harmony with them. They will love their fellow-men as Christ has given them example, and will make any sacrifice if they can by so doing persuade souls to leave their sins and be converted to the truth. [Cf: ST 07-15-80 para. 01] p. 159, Para. 2, [1880MS].

But many who profess the truth seem to have no realizing sense of their responsibility before God. They do not realize that they are required to strive to enter in at the strait gate; for many will seek to enter in and will not be able. No one can occupy a neutral position—doing nothing to encourage others and doing nothing to hinder others. Says Christ, "They that gather not with me scatter abroad." There are none who have reasoning powers but that have some influence; and that influence is used to encourage souls, by an example of earnest, persevering efforts to advance the cause of Christ; or it serves to hinder them, by a careless indifference in these things. We are either doing the work of Christ to save souls, or the work of Satan to lead to perdition. [Cf: ST 07-15-80 para. 02] p. 159, Para. 3, [1880MS].

The young may exert a powerful influence for good, if they will put away pride and selfishness, and devote themselves to God. If they will educate themselves to make this work their first interest; if they will sacrifice pleasure and inclination, for the truth's sake, and learn to bear burdens for others, the blessing of Heaven will rest upon them. God will be to them wisdom and strength. He will glorify himself by working with and through those who wholly follow him. "If any man will serve me, him will my Father honor." But there must be in the heart a willingness to yield all, even themselves upon the altar of God. [Cf: ST 07-15-80 para. 03] p. 159, Para. 4, [1880MS].

The character and disposition of the real Christian will be like the Master. The truth deeply rooted in the heart will spring up and bear fruit unto righteousness. Their words and works are the channels through which the pure principles of truth and holiness are conveyed to the world. Especial blessings and privileges are for those who love the truth, and walk according to the light they have received. If they neglect to do this, their light will become darkness; if they become self-sufficient, the Lord leaves them to their own wisdom. But mercy and truth are promised to the humble in heart, the obedient and faithful. E. G. White. [Cf: ST 07-15-80 para. 04] p. 159, Para. 5, [1880MS].

In the book of Leviticus are found many of the special moral requirements which were given to Moses to give to the children of Israel. These were carefully written in a book, and were nothing less than the principles of the ten commandments, defining the duty of man to his fellow-man, and his obligation to God. If they were obedient, God promised to take them to him as his peculiar treasure, make them a most powerful nation, and establish them in the land of Canaan, a holy and happy people. In doing his commandments was their only happiness and safety. [Cf: ST 07-22-80 para. 01] p. 159, Para. 6, [1880MS].

"And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you shall ye not do. Neither shall ye walk in their ordinances." The Lord would have his people true to his service, and separate and distinct from every nation who did not fear his name. He understood the danger of associating with idolaters, knowing that the seeing and hearing of their heathen customs and vain philosophy would have a corrupting influence upon their morals. There was danger of the sacrilegious services of the idol worship appearing attractive to them, and giving character to their religious services. Although the experience of parents might be a safeguard to themselves, there was constant danger in regard to the morals of their children. They would be continually tempted to imitate the practices of the people with whom they associated. [Cf: ST 07-22-80 para. 02] p. 160, Para. 1, [1880MS].

This injunction from God himself is of consequence to us who live in these last days when iniquity prevails, and Satan with every device is upon the track of the unwary. Merriment and pleasure-seeking is the order of the day, and reckless presumption and the absence of virtue mark the course of society generally. The standard of the world is in no case to be the standard of those who love and fear God. He requires those who follow him to be separate from sin and sinners. The reason

why those who profess his name are not more precious in his sight is because the pure gold of their character has been corrupted by association with the world, and they have not genuine faith or a genuine religion. [Cf: ST 07-22-80 para. 03] p. 160, Para. 2, [1880MS].

The instruction given to ancient Israel was to the same effect as that given by Christ to his disciples upon the mount. Both were intended to counteract selfishness and encourage benevolence. God ever remembers the poor, and gives directions to his people to remember them. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest." Again he says, "Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. [Cf: ST 07-22-80 para. 04] p. 160, Para. 3, [1880MS].

Frequently the wages of the working men and women are thoughtlessly and cruelly withheld from them, and they are made to suffer for the little pittance they have earned by hard labor. This injustice is practiced on a large scale. Those who have had their labor frequently live in extravagance, that which they use intemperately being nearly sufficient to support one or two poor families. When such force the laborer to wait for his hard-earned pay, they come under the censure of God. [Cf: ST 07-22-80 para. 05] p. 160, Para. 4, [1880MS].

While we should show sympathy and love for the deserving poor, we are not to favor the unworthy poor because they are poor, neither are we "to honor the person of the mighty" simply because they are mighty. How much of this is done. If a man is possessed of wealth, great respect, applause, and honor are given him because of his position, while he may be corrupt at heart, and his life unworthy of imitation. Position or wealth does not make the man; but clean hands and a pure heart God will accept. [Cf: ST 07-22-80 para. 06] p. 160, Para. 5, [1880MS].

"Ye shall not steal, neither deal falsely, neither lie one to another." All liars are to have their part in the lake of fire, and yet there are more falsehoods told and acted than many suppose. All deception and overstatements are falsehoods. A truthful man, a man of integrity, will not designedly produce impressions by language or signs that are not strictly true. He will not allow any to receive from him that which he knows to be incorrect. A falsehood consists in an intention to deceive. A look of the eye, a motion of the hand, an expression of the countenance, will tell a falsehood as effectually as words. Hints and insinuations which leave an exaggerated impression on minds are falsehoods. Says the apostle, "Lie not one to another." The case of Ananias and Sapphira shows that even in the gospel age retribution as severe as that of the Jewish age breaks forth upon the guilty. [Cf: ST 07-22-80 para. 07] p. 161, Para. 1, [1880MS].

"Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God; I am the Lord." The name of the Lord is profaned in many ways. It is spoken thoughtlessly, and is often dishonored in common conversation by appealing to God, as "the Lord knows," etc., thus making common that name which is sacred, and should always be spoken with reverence. Some even in their prayers take the name of God upon their lips in a thoughtless manner. His holy name is to be spoken

with solemnity, and not to be heedlessly brought into our prayers every few sentences. "Lord God Almighty," "Holy and Reverend is his name!" His purity, majesty and excellence should be meditated upon, and the lips be sanctified that utter his name. Although we do not hear his voice from Sinai's mount proclaiming his holy law, we have just as much need to fear and tremble as had they who surrounded it at that time. The law of God is exceeding broad. We cannot measure it, neither can we evade its positive claims, for it will be the rule of future judgment. [Cf: ST 07-22-80 para. 08] p. 161, Para. 2, [1880MS].

The Sin of Ignorance.--"If any one of the common people sin through ignorance," "he shall bring his offering," "and the priest shall make an atonement for him, and it shall be forgiven him." The same provision was made for the ruler, and also for the priests. These, although appointed to their sacred work by God himself, were by no means considered infallible. They were in constant danger of committing sin, and although this might be done ignorantly, it was still sin in the sight of Heaven. While ignorance may lessen the guilt of the transgressor, it will not be a sufficient excuse for it in the day of Judgment. Says the apostle, "All who will do his will shall know of the doctrine." Those who are anxious to know the truth and will of God will not be left in darkness. [Cf: ST 07-22-80 para. 09] p. 161, Para. 3, [1880MS].

Souls are constantly being convicted of sin. The law of God is brought home to their conscience as it was to that of the apostle Paul. He was ignorant that he was a transgressor of the law, but he says that when the commandment came, sin revived and he died. He was slain by the law, and then through repentance for his past transgression, and faith in Christ, he was reconciled to God and received pardon. [Cf: ST 07-22-80 para. 10] p. 161, Para. 4, [1880MS].

The experience of Paul would be the experience of thousands in this day if they would be as true to their conscience as he was to his. He did not institute a war against the law of God because it was the instrument to convict and slay him; far from it. He says that the commandment which was ordained to life he found to be unto death,-- death to the transgressor, but life to the obedient. This is a day when men love to erect their own standard of right, and trample under their feet the only true standard. But when the slumbering conscience is aroused, and light is permitted to shine into the darkened chambers of the mind, they will find that they have been ignorantly breaking the commands of God. Such have a work to do to repent of their past transgressions, and put on Christ by faith and baptism. [Cf: ST 07-22-80 para. 11] p. 161, Para. 5, [1880MS].

Some will plead that they lived up to the best light that they had, and did not know that they were sinners before God. Therefore they claim that they were guiltless, and have nothing to repent of. But the word of God was plain, and all who had a prayerful anxious desire to understand it might have known what was truth; and for this sin of ignorance God will demand an offering as truly as in the days of Moses,--even the offering of a broken and contrite heart. With the Bible in our hands we ought all to know and practice the truth. But some do not wish to change their faith or course of action, and argue that if they are only honest they will be saved. Such will be in great danger of committing the sin of presumption, of not living up to all



the light they have. Critical self-examination, united with a diligent searching of the Scriptures and earnest prayer, is essential, not that some way may be found to evade the cross, but that they may be led into all truth however much self-denial it may cost, and however inconvenient it may be to obey. [Cf: ST 07-22-80 para. 12] p. 162, Para. 1, [1880MS].

Sins of ignorance call not for excuse but for repentance. None are to flatter themselves that because Jesus died and bore the guilt for man, they have nothing to do but accept of pardon without repenting of the sins they have so long been committing. There are limits to the forbearance of God, and punishment for the transgression of his law is no less certain because sentence against an evil work is not executed speedily. Because we live in a time when retribution does not follow an evil deed at once, sin is less avoided and the hearts of the sons of men are fully set in them to do evil. By Mrs. E. G. White. [Cf: ST 07-22-80 para. 13] p. 162, Para. 2, [1880MS].

Nearly a year did the children of Israel continue to encamp at Sinai. Here their worship took more definite form, and they were more thoroughly organized preparatory to entering the land of Canaan, of which God would soon have given them possession had they not been rebellious. Arrangements were here made to have everything pertaining to their journey done with order and exactitude. To the tribe of Levi was assigned the sacred work of caring for and bearing the tabernacle and its belongings. This tribe was divided into three parts, according to the descendants of the three sons of Levi, and to each division was given a specified portion of the work. [Cf: ST 07-29-80 para. 01] p. 162, Para. 3, [1880MS].

The tabernacle was to occupy a central position in the encampment. Close by in front of it Moses and Aaron were to pitch their tents. On the south side were to be the Kohathites, whose special duty it was to care for the ark and the other furniture belonging to the tabernacle. And on the north side were the Merarites, whose particular part it was to take charge of the pillars, sockets, boards, etc.; while in the rear were placed the Gershonites, who were to take charge of the coverings and hangings of the tabernacle. [Cf: ST 07-29-80 para. 02] p. 162, Para. 4, [1880MS].

In all their journeyings they were required to observe perfect order. Every tribe bore a standard with the sign of their father's house upon it, and under that particular standard they were required to pitch their tents. Whenever the ark moved, the entire camp journeyed, the different tribes marching in order under their own standards. Just in front of the ark marched Moses and Aaron, and near to them came the sons of Aaron, each bearing a trumpet. Through these they were to signify to the people the directions which they received from Moses. Special instruction was given to the people, so that they understood the sounds of the trumpets, and directed their movements accordingly. [Cf: ST 07-29-80 para. 03] p. 162, Para. 5, [1880MS].

A special signal was first given by the trumpeters to call the attention of the people. Then all were to be attentive and obey the certain sound of the trumpets. There was no confusion of sound in the voices of the trumpets, therefore there was no excuse for confusion in movements. The head officer over each company gave definite directions

in regard to the movements they were required to make. None who gave attention were left in ignorance of what they ought to do. If any failed to comply with the requirements God gave to Moses, and Moses to the people, they were punished with death. They had no excuse to offer that they knew not the nature of these requirements, for they would only prove themselves willingly ignorant, and would receive just punishment for their transgression. If they did not know the will of God concerning them, it was their own fault. They had all the opportunity of knowing that others had, therefore their sin was regarded by the Lord the same as if they did hear and then transgressed. [Cf: ST 07-29-80 para. 04] p. 163, Para. 1, [1880MS].

And if any man from curiosity, or from lack of order forgot his position, and touched any part of the sanctuary, or furniture, or even came nigh any of the workmen, they were punished with death. God did not leave his holy tabernacle to be borne, and erected, and taken down, indiscriminately, by any tribe who might desire to do it. Persons were chosen to the office who could appreciate the sacredness of the work in which they were engaged. And these men appointed of God were directed to impress upon the people the especial sacredness of the ark and all that appertained thereunto, lest they should look upon these things without realizing their holiness, and by making sacred things common should be cut off from Israel. Everything pertaining to the most holy was to be regarded with reverence and holy awe. [Cf: ST 07-29-80 para. 05] p. 163, Para. 2, [1880MS].

The Lord would manifest to Israel in the explicit directions given them, that he is a God of order, that he would have everything connected with his work move forward with regularity and system. The Lord changeth not, and he is just as pleased now as then to have his ministers cultivate a love for order and discipline, that their efforts may be characterized by neatness, thoroughness, and exactitude. By precept and example they should educate the people to work in harmony. If order and discipline are essential to the success of an army on the battlefield, how much more essential are they to the success of those who have enlisted in the army of the Lord. [Cf: ST 07-29-80 para. 06] p. 163, Para. 3, [1880MS].

Perfect order characterizes all the movements of the angels of God. We are in the world as the children of Israel were in the wilderness, to be fitted for the heavenly Canaan, and the society of holy angels. We should carry out as far as possible in our families and in the church the order and harmony of Heaven. Angels of God often turn away in grief from those who excuse disorder and confusion as very trivial matters; they are not authorized to bless such. All who desire and expect the cooperation of the heavenly messengers must work in unison with them. Satan understands that success will only attend unity of action. He well knows that independence, self-exaltation, and pride caused him to lose paradise, and he is constantly tempting others to rebel against order and discipline that they may share his fate. [Cf: ST 07-29-80 para. 07] p. 163, Para. 4, [1880MS].

The delay of the Israelites at Sinai was a necessary part of their discipline. The millions of people had started out from Egypt with enthusiastic hopes and eager expectations of marching direct into the land of their promised inheritance. But instead of this they were compelled to wander up and down in the barren wilderness with no

prospect of making a home. This was the result of their own course of disobedience, which placed them in a position where God could not establish them in the promised land. If they carried their murmurings and jealousy into the land with them, they would degenerate as a people, and become more offensive to God than those whom he would drive out before them; for just in proportion as they had received light, and God had manifested his marvelous power to them, would be their sin in distrust and rebellion. [Cf: ST 07-29-80 para. 08] p. 163, Para. 5, [1880MS].

The Levites were specially honored of God to bear responsibilities, because they had not been swerved from their allegiance to him, and had not united with the others of Israel in worshiping the golden calf. Although it was painful for them to bear the sword against their brethren and kinsmen, they had been faithful and true to execute all the commands of God in punishing with death those who persisted in justifying their apostasy and idolatry. [Cf: ST 07-29-80 para. 09] p. 164, Para. 1, [1880MS].

When the signal was given for the encampment to move from their home at Sinai, to many it was a welcome sound. While engaged in building the sanctuary, their busy activities had served to keep them contented; but that work being accomplished, inactivity was becoming wearisome. Even the toils of their journeying were more welcome to them than to have nothing to do. But while some desired the change, many were loth to leave the place. They had encamped so long in that vicinity that it had become their home. They had learned to love to look upon the sacred mount upon whose hoary peaks and barren ridges the grand and awful glory of God had so often been displayed. The scene seemed to be engraven upon the tablets of their hearts. With many the place was so closely associated with the presence of God and holy angels that it seemed too sacred to leave thoughtlessly or even gladly. [Cf: ST 07-29-80 para. 10] p. 164, Para. 2, [1880MS].

These granite walls had been lifted that God might here gather to himself a people apart and separate from every other nation, to repeat to them his holy law. And now they were about to take up their line of march, they knew not whither. All eyes were turned anxiously toward the pillar of cloud, to see in what direction it was moving. And when it started in an easterly direction, where were presented only the mountain masses huddled together black and barren, some became sad, others dissatisfied and gloomy. But at the proper signal from the trumpeters, the entire camp set forward, each tribe occupying the exact position specified by the Lord, and bearing the standard of their father's house. By Mrs. E. G. White. [Cf: ST 07-29-80 para. 11] p. 164, Para. 3, [1880MS].

After traveling three days from Sinai into the wilderness, complaints began to be made by those in the uttermost parts of the camp who had not fully united their interest with the body, but who were continually watching to find something to condemn in those willing to bear the responsibilities and burdens of the people. These complainers were not pleased with the course of their march, and were constantly murmuring about the way in which Moses was leading them, notwithstanding they knew that he was following only where the pillar of cloud lead the way. Some also felt that they ought to have a leading position, while others complained of marching so long in the wilderness. [Cf: ST 08-12-80

para. 01] p. 164, Para. 4, [1880MS].

God continued to feed them with the bread rained from heaven; but they were not satisfied. Their depraved appetite craved flesh meat, which God in his wisdom had withheld, in a great measure, from them. "And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all, besides this manna, before our eyes." They became weary of the food provided for them by angels. Yet they knew it was just the food God wished them to have, and that it was healthful for them and their children. Notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes. [Cf: ST 08-12-80 para. 02] p. 164, Para. 5, [1880MS].

Satan, the author of disease and misery, will approach God's people where he can have the greatest success. He has controlled the appetite in a great measure from the time of his successful experiment with Eve, in leading her to eat the forbidden fruit. He came with his temptations first to the mixed multitude, the believing Egyptians, and stirred them up to seditious murmurings. [Cf: ST 08-12-80 para. 03] p. 165, Para. 1, [1880MS].

These murmurings would soon have leavened the entire camp, had not the wrath of God in fire from Heaven flashed like lightning from the cloudy pillar and consumed those who were the instigators of the trouble. Yet this, instead of humbling them, seemed only to increase their murmurings. When Moses heard the people weeping in the door of their tents, and complaining throughout their families, he was greatly distressed. [Cf: ST 08-12-80 para. 04] p. 165, Para. 2, [1880MS].

Here Moses, himself, came very near distrusting the Lord. Even in his perfect physical strength and vigorous intellect he was staggering under the weight of responsibility, made so much heavier by the wicked complaints of the people. The burden seemed almost insupportable. Did not Moses at this time regret that he had not consented to have Israel destroyed, and himself made a great nation? Such temptations troubled him. It grieved him sorely to have them direct their complaints against him, as if every supposed deprivation was chargeable to him. And this was the very people for whom he had prayed that his name might be blotted out of the book of life rather than that they should be destroyed. He had imperiled all for them, and here was their response. His heart sunk within him; but he turned to the only One who could help him in his trouble. His was a prayer which was almost a complaint. "Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?" "Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness." [Cf: ST 08-12-80 para. 05] p. 165, Para. 3, [1880MS].

This prayer does not do honor to Moses, who had seen so much of the power of God. The burdens of care had overtaxed him. He could have borne them all had the people stood by him; but he knew that their

perverseness would only be quelled by the display of God's wrath, and he preferred death rather than to see Israel disgraced and their enemies triumph. The Lord heard the prayer of his servant, and the answer came, strong and positive, directing him to gather before him seventy men, whom he knew to be elders in Israel,--men not only advanced in years, but possessing dignity, sound judgment, and experience, and who were qualified to be judges or officers. "And bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." [Cf: ST 08-12-80 para. 06] p. 165, Para. 4, [1880MS].

The Lord allowed Moses to choose for himself the men whom he knew could be the best helpers. These men had shown faithfulness and order in their position as officers and elders, and now they were chosen to bear higher responsibilities. They were to be authority to check the violence of the people and quell any insurrection that might arise. But had Moses shown simple trust and confidence in God, corresponding to his great goodness and mercy, these men would not have been chosen. Serious trouble would eventually result from their enlarged authority. God would have guarded his servant continually, and strengthened him in every emergency, had he relied fully upon him. Moses was not excusable in so nearly imitating the people in murmuring against God. He magnified his burdens and services, when the Lord was really the worker, and he only the instrument. Poor, weak human nature, how little is it to be trusted! [Cf: ST 08-12-80 para. 07] p. 165, Para. 5, [1880MS].

Moses was commanded to prepare the people for what God was about to do for them: "Sanctify yourselves against tomorrow, and ye shall eat flesh; for ye have wept in the ears of the Lord saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you, because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?" [Cf: ST 08-12-80 para. 08] p. 166, Para. 1, [1880MS].

Once before, when they received the manna just before they reached Sinai, the Lord had answered their clamors for flesh meat. They ate of it only one day, however, and then it was withheld because it was not the best article of food for them. Their murmurings now reflected upon the wisdom of God, as though he did not know just what they needed while travelling in the wilderness. The enemy perverted their imagination. The Egyptians who left Egypt with the Hebrews were accustomed to rich food and flesh meats, and they were the first to complain. The food of the Israelites in Egypt was generally of the cheapest quality, but hard labor and a keen appetite made it palatable. [Cf: ST 08-12-80 para. 09] p. 166, Para. 2, [1880MS].

In response to the statement of the Lord that the people should have flesh to eat, Moses said, "The people among whom I am are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for

them, to suffice them? or shall all the fish of the sea be gathered together for them?" These words expressed a manifest distrust, for which the Lord reprov'd him saying, "Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not." He who could divide the Red Sea, binding the waters like a wall on either side while Israel passed through on dry land, and could rain bread from Heaven, and bring water out of the flinty rock, could provide meat to supply the host of Israel. [Cf: ST 08-12-80 para. 10] p. 166, Para. 3, [1880MS].

"And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease." These persons were endowed with the Spirit of the Lord in a similar manner as were the disciples on the day of pentecost. They foretold the work and mission of Christ, and by their wisdom and fluency of speech evidenced to all men that the power of God was upon them. The Lord saw fit to thus prepare them for their work, and honor them in the presence of the congregation, that confidence should be established in them as men chosen of God to unite their authority with that of Moses in his arduous work of restraining and governing the people during their sojourn in the wilderness. [Cf: ST 08-12-80 para. 11] p. 166, Para. 4, [1880MS].

There were two of the seventy chosen who went not out to the tabernacle. They were not rebellious, but they felt unworthy of serving in such a high and responsible position. But when the Spirit of the Lord rested upon the elders about the tabernacle, it fell also upon them, and they prophesied, speaking words of wisdom and eloquence. Then a young man ran to Moses and told him how two men were prophesying in the camp; and Joshua, being jealous for Moses, appealed to him to command them to be silent. But Moses, free from all jealousy, replied, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." [Cf: ST 08-12-80 para. 12] p. 166, Para. 5, [1880MS].

"And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails; he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." [Cf: ST 08-12-80 para. 13] p. 167, Para. 1, [1880MS].

In this instance the Lord gave the people that which was not for their highest good, because they would have it. They would not submit to receive from the Lord only those things which would prove a benefit to them, but gave themselves up to seditious murmurings against Moses, and against the Lord. God gave them flesh-meats, as they desired, and they suffered the results of gratifying their lustful appetites. Burning

fevers cut down very large numbers of the people. Those who had been the most guilty in their murmurings, were slain as soon as they tasted the meat for which they had lusted. Had they received with gratitude the food which God selected for them, of which they could eat freely without injury, they might have retained the divine favor, and they would have escaped the terrible results of their rebellious murmurings. By Mrs. E. G. White. [Cf: ST 08-12-80 para. 14] p. 167, Para. 2, [1880MS].

When it was known in the camp of Israel that seventy elders had been chosen to assist Moses in the government of the people, Aaron and Miriam became jealous because they had not been consulted in the matter. They had not felt reconciled to the act of Moses in so readily receiving the counsel of Jethro, his father-in-law. They feared that his influence over Moses was greater than theirs. And now, seventy elders had been chosen without consulting with them; and as they had never themselves felt the responsibility and burdens which Moses had borne for the people, they did not see any real necessity for the help of the seventy elders. "And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." [Cf: ST 08-19-80 para. 01] p. 167, Para. 3, [1880MS].

Aaron and Miriam thought that, as they had been chosen to aid Moses, they bore the burden of the work as well as he. And as the Lord had spoken by them, as well as by their brother, why should he complain of such heavy burdens as to need seventy of the judges and elders appointed to the work of aiding him. Moses realized his weakness. He felt the importance of the great work committed to him, as no other man had ever felt it. Aaron had shown his weakness by yielding to the clamors of the people, and making a molten calf, in the absence of their leader. But God had ever been Moses' counselor. [Cf: ST 08-19-80 para. 02] p. 167, Para. 4, [1880MS].

As Miriam became jealous of Moses, she was disposed to find fault with the events of his life which God had especially overruled. She complained of her brother because he had married an Ethiopian woman, instead of taking a wife from among the Hebrews. The wife of Moses was not black, but her complexion was somewhat darker than that of the Israelites. She was of a timid disposition, tender-hearted, and was greatly affected upon witnessing suffering. This was the reason why Moses had consented that she should return to Midian instead of accompanying him to Egypt, that she might not witness the terrific plagues which the Lord was to bring upon the Egyptians. After she met her husband in the wilderness, she saw that his burdens and anxieties were wearing away his strength, and in her distress she acquainted her father with the matter. Jethro had marked that the care of all the people was upon Moses, and therefore he counseled him to look after the religious interests of the Hebrew host, while worthy men, free from covetousness, should be selected to attend to the secular concerns of the people. [Cf: ST 08-19-80 para. 03] p. 167, Para. 5, [1880MS].

As Miriam began to cherish a spirit of jealousy and faultfinding, she imagined that Aaron and herself had been neglected, and that Moses' wife was the cause--that she had so influenced the mind of her husband that he did not consult them in important matters as much as formerly. [Cf: ST 08-19-80 para. 04] p. 168, Para. 1, [1880MS].

The Lord heard the words of murmuring against his faithful servant, and he was displeased; for Moses was very meek, above all men that dwelt upon the earth. And God called suddenly to Miriam and Aaron and Moses, and bade them come out to the tabernacle of the congregation. And God spoke to Miriam and Aaron from out of the cloud. "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore, then, were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them, and he departed." And Miriam became leprous, white as snow; and Aaron besought Moses that he would not lay the sin to their charge, wherein they had done grievously and sinned. He prayed that Miriam might not be as one dead, and Moses cried unto the Lord for her, and she was healed. She was, however, shut out of the camp seven days, and the people journeyed not till she was brought in again. [Cf: ST 08-19-80 para. 05] p. 168, Para. 2, [1880MS].

The cloud was removed from the tabernacle because the wrath of God rested upon Miriam, and it did not return until she was removed out of the camp. God had chosen Moses, and put his Spirit upon him; and by her murmurings against God's chosen servant, Miriam was guilty of irreverence, not only to Moses but toward God who had called him. Aaron might have prevented the evil if he had presented before Miriam the sinfulness of her course. But instead of this he listened to her words of complaint, and shared in her spirit of jealousy. The murmurings of Miriam and Aaron, and the signal manifestation of God's displeasure that followed, are left upon record as a rebuke to all who will yield to jealousy, and complain of these upon whom God lays the burden of his work. [Cf: ST 08-19-80 para. 06] p. 168, Para. 3, [1880MS].

Contention among God's people is offensive in his sight. In union and harmony alone is there strength. Pride, selfishness, envy, and jealousy originated with Satan, and lost for him his Eden home. He now urges his temptations upon the followers of Christ, and the most frivolous pretense excites a prejudice and jealousy which is as cruel as the grave. Jesus is enshrouded in light unapproachable, independent in his working, and righteous in his judgments, and yet he taketh cognizance of all the actions of the children of men. No secret act of wrong is passed by unnoticed, and no deed of righteousness is forgotten,--all are recorded in the Ledger of Heaven. [Cf: ST 08-19-80 para. 07] p. 168, Para. 4, [1880MS].

Would that every heart could be impressed with the exceeding sinfulness of cherishing suspicion and jealousy against those whom the Lord loves. He is ever ready to take the part of all those who are made to suffer unjustly. Over all his servants his hand is ever spread as a buckler. No man can wound his chosen without wounding the hand of the Lord. Although he may long bear with the perversity of man, and not punish his unjust course, yet he has said that he would remember their wrongs, and punish them; for his hand bears the sword of justice. By Mrs. E. G. White. [Cf: ST 08-19-80 para. 08] p. 168, Para. 5, [1880MS].

Eleven days after leaving Mount Horeb, the Hebrew hosts encamped at Kadesh, in the wilderness of Paran, which was not far from the borders



of the promised land. Here the Lord told Moses to send men to search the land of Canaan, directing that one of the rulers of each tribe should be selected for this purpose. Moses did as the Lord had said, and sent up twelve men to search the land. He bade them go and see the country, what it was, its situation, and natural advantages; and the people that dwelt therein, whether they were strong or weak, few or many; also to observe the nature of the soil and its productiveness and to bring of the fruit of the land. [Cf: ST 08-26-80 para. 01] p. 169, Para. 1, [1880MS].

After an absence of forty days they returned from their search, and all the congregation of Israel assembled to listen to their report. All agreed that it was a good land, a land flowing with milk and honey; and as evidence, they exhibited specimens of the rich fruit of the country. It was in the time of ripe grapes, and they had brought a cluster of grapes so large that it was carried between two men. They had also brought of the figs and pomegranates which grew there in abundance. But after describing the beauty and fertility of the land, all but two of the spies spoke of the difficulties and dangers that lay before the Israelites should they undertake the conquest of Canaan. They enumerated the powerful nations located in various parts of the country, and said that the cities were walled and very great, and the people who dwelt therein were strong, and it would be impossible to conquer them. They also stated that they had seen giants, the sons of Anak, there, and it was useless to think of possessing the land. [Cf: ST 08-26-80 para. 02] p. 169, Para. 2, [1880MS].

As the people listened to this discouraging report, they gave expression to their feelings of disappointment, in reproaches, and bitter mourning. They did not wait, and reflect, and reason that God, who had brought them out thus far, would certainly give them the land. They left God out of the question, and acted as though, in the taking of the city of Jericho, the key to the land of Canaan, they must depend solely on the power of arms. God had declared that he would give them the country, and they should have fully trusted him to fulfill his word. But their unsubdued hearts were not in harmony with his plans. They did not call to mind how wonderfully he had wrought in their behalf, bringing them out of their Egyptian bondage, cutting a path for them through the waters of the sea, and destroying the pursuing host of Pharaoh. [Cf: ST 08-26-80 para. 03] p. 169, Para. 3, [1880MS].

In their unbelief they limited the work of God, and distrusted the hand that had hitherto safely guided them. In this instance they repeated their former error of murmuring against Moses and Aaron. "This, then, is the end of all our high hopes," they said. "This is the land we have traveled all the way from Egypt to possess." They accused their leaders of bringing trouble upon Israel, and again charged them with deceiving and leading their people astray. [Cf: ST 08-26-80 para. 04] p. 169, Para. 4, [1880MS].

Moses and Aaron lay prostrate before God, their faces in the dust. Caleb and Joshua, the two who, of all the twelve spies, trusted in the word of God, rent their clothes in distress, when they perceived that these unfavorable reports had discouraged the whole congregation. They endeavored to reason with them, but the people were filled with madness and disappointment, and refused to listen. Finally, Caleb urged his way to the front, and his clear, ringing voice was heard above all the

clamor of the multitude. He opposed the cowardly views of his fellow-spies, which had weakened the faith and courage of all Israel. He commanded the attention of the people, and they hushed their complaints for a moment to listen to him. He spoke of the land he had visited. Said he, "Let us go up at once; for we are well able to overcome it." But as he spoke, the unfaithful spies interrupted him, crying out, "We be not able to go up against this people, for they are stronger than we!" [Cf: ST 08-26-80 para. 05] p. 169, Para. 5, [1880MS].

These men, starting upon a wrong course, set their hearts against God, against Moses and Aaron, and against Caleb and Joshua. Every step they advanced in this wrong direction made them firmer in their design to discourage all attempts to possess the land of Canaan. They distorted the truth in order to carry their baneful influence. They represented the climate as being unhealthful, and all the people of giant stature. Said they, "And there we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers, and so were in their sight." [Cf: ST 08-26-80 para. 06] p. 170, Para. 1, [1880MS].

This was not only an evil, but a lying report. It was contradictory; for if the land was unhealthy and "had eaten up the inhabitants," how was it that they attained to such massive proportions? When men yield their hearts to unbelief, there are no bounds to the advance they will make in evil. Few realize, when they start upon this dangerous course, the length that Satan will lead them. [Cf: ST 08-26-80 para. 07] p. 170, Para. 2, [1880MS].

The evil report had a terrible effect upon the people. They bitterly reproached Moses and Aaron. Some groaned and wailed, saying, "Would God that we had died in the land of Egypt! or, Would God we had died in the wilderness!" Then their feelings rose against the Lord, they wept and mourned, saying, "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." [Cf: ST 08-26-80 para. 08] p. 170, Para. 3, [1880MS].

Thus they manifested their disrespect for God and for the leaders he had appointed to conduct them. They did not ask the Lord what they should do, but said, "Let us make a captain." They took matters into their own hands, feeling themselves competent to manage their affairs without divine aid. They accused not only Moses, but God himself, of deception, in promising a land which they were not able to possess. They actually went so far as to appoint one of their number as a captain, to lead them back to the land of their suffering and bondage, from which God had delivered them with the strong arm of omnipotence. [Cf: ST 08-26-80 para. 09] p. 170, Para. 4, [1880MS].

Moses and Aaron still remained prostrate before God in the presence of all the assembly, silently imploring divine mercy for rebellious Israel. Their distress was too deep for words. Again Caleb and Joshua press to the front, and the voice of Caleb once more rises in sorrowful earnestness above the complaints of the congregation:-- [Cf: ST 08-26-80 para. 10] p. 170, Para. 5, [1880MS].

"The land which we passed through to search it, is an exceeding good

land. If the Lord delight in us, then he will bring us into this land, and give it us; a land that floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not." [Cf: ST 08-26-80 para. 11] p. 170, Para. 6, [1880MS].

The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His defense being removed from them, they would fall an easy prey to the Hebrews. They were not prepared for battle, for they felt so strong that they deceived themselves with the idea that no army was formidable enough to prevail against them. Caleb reminded the people that by the covenant of God the land was insured to Israel. But their hearts were filled with madness, and they would hear no more. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief. [Cf: ST 08-26-80 para. 12] p. 170, Para. 7, [1880MS].

But there were only two advocating the right, while ten were in open rebellion against their leaders and against God. The greatest excitement now raged among the people, their worst passions were aroused, and they refused to listen to reason. The ten unfaithful spies join them in their denunciations of Caleb and Joshua, and the cry is raised to stone them. The insane mob seize missiles with which to slay those faithful men. They rush forward with yells of madness, when, lo! the stones drop from their hands, a hush falls upon them, and they shake with terror. God has interposed to check their rash design. The glory of his presence, like a flame of light, illuminates the tabernacle. All the congregation behold the signal of the Lord. A mightier one than they, had revealed himself, and not one dared continue his resistance. Every murmurer was silenced. The spies who had brought the evil report, crouched terror-stricken, and with bated breath sought their tents. Moses now arose from his humiliating position and entered the tabernacle, to commune with God. There the Lord proposed to immediately destroy this rebellious people, and he desired to make of Moses a greater nation than Israel. But the meek leader of his people would not consent to this proposition. "And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land, for they have heard that thou, Lord, art among this people, that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of cloud, and in a pillar of fire by night. Now, if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, "Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness." [Cf: ST 08-26-80 para. 13] p. 171, Para. 1, [1880MS].

Thus did this chosen servant of God again manifest his love for the people, and his zeal for the honor of his Master. Instead of being angry with his importunity, the Lord granted his petition, and said: "I have pardoned according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord." Here he refers to the time when the saints of God shall dwell upon the earth made new,

and purified and cleansed from every defilement of sin. (*Concluded next number.*) By Mrs. E. G. White. [Cf: ST 08-26-80 para. 14] p. 171, Para. 2, [1880MS].

The proposition to send men to search the land was first made by the people. But as it pleased Moses, he presented the matter before the Lord and obtained his consent for them to go. The result was, disaster and destruction. Had they waited for the Lord to say "Go forward," and followed the divine Leader, they would have seen the majesty and glory of God as verily as they saw it forty years afterward. The Lord often permits men to have their own way, to teach them that the way he marks out is the only safe path for them to follow. [Cf: ST 09-02-80 para. 01] p. 171, Para. 3, [1880MS].

All Israel were suffering under the frown of God. He could not work for them while their hearts were filled with bitter murmurings, for they were in no fit state to appreciate anything that he would do for them. The manifestation of his power in their behalf against their enemies would only fill them with pride and self-importance. They would not sanctify the Lord in their hearts, and give him the glory. Therefore he mercifully turned their course backward. They were to be enclosed in the wilderness, and to see neither city nor town for forty years, until those who were continually murmuring should die. [Cf: ST 09-02-80 para. 02] p. 171, Para. 4, [1880MS].

When Moses made known to the people the divine decision, their recent madness and insane rage turned to the most bitter regrets and lamentations. They knew that this punishment was merited. The ten unfaithful spies had perished before their eyes, their doom signifying the destruction of all in their ranks above twenty years of age. Their unbelief and rebellion had cost them all. [Cf: ST 09-02-80 para. 03] p. 172, Para. 1, [1880MS].

At this time even, had they shown true and sincere repentance, God might have given them another trial, as he did the ancient Ninevites; but instead of this they sank down in utter despondency. They knew that God was in earnest with them. They passed a sleepless night, but with the morning came a hope. They determined to redeem their cowardice. They would not look toward the wilderness, or the Red Sea, but they would equip themselves for war, and would seize the land and possess it by their might, peradventure their works might be accepted of God. They confessed saying, "We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us." Here again their transgressions had turned their light into darkness. The Lord had never told them "to go up and fight." He did not design that they should gain the land of promise by warfare, but through submission and unqualified obedience to his commands. [Cf: ST 09-02-80 para. 04] p. 172, Para. 2, [1880MS].

Those who so recently were complaining at the purposes of God because they thought that they were to run some risks in warfare, were now fully determined to carry out their own will at all hazards. Thus it is with human nature. There is nothing rash or inconsistent that a person will not be tempted to do when his heart is raging in rebellion against the will of God, as though weak and feeble man could overthrow the purposes of Jehovah. [Cf: ST 09-02-80 para. 05] p. 172, Para. 3, [1880MS].

These strong-minded men were prepared for the conflict in their own estimation, but they were sadly deficient in the sight of God and his sorrowful servants. When God directed them to go up and take Jericho, he promised to go with them. The ark containing his law was to be a symbol of himself. Moses and Aaron, his appointed leaders, were to conduct the expedition under his watchful direction. With such supervision, no harm could have come to them. But now, contrary to the command of God, and the solemn prohibition of their leaders, without the ark of God and without Moses, they march out to meet the armies of the enemy, a tumultuous, disorganized company. While Aaron sounds the trumpet of alarm, Moses hastens after them, and says: "Wherefore now do you transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you, that ye be not smitten before your enemies; for the Amalekites and Canaanites are there before you, and ye shall fall by the sword." [Cf: ST 09-02-80 para. 06] p. 172, Para. 4, [1880MS].

During the time consumed by the Israelites in their wicked insubordination, the inhabitants of the land had become alarmed, and had prepared for battle. Having heard so much in regard to the wonderful works of God for his people Israel, they made most thorough preparations to defend their cities. [Cf: ST 09-02-80 para. 07] p. 172, Para. 5, [1880MS].

As Israel presumed to disregard the voice of God and man, they had no leader, but rushed impetuously away from the warning voice of Moses. On they pushed in confusion. No prayer was offered now that God would give them the victory, for he had expressly forbidden them to go up. Their numbers were immense, and they determined to make a fierce attack upon the very men whom they had refused to meet, with Moses as leader, and God as their defense. Hatred against the Lord and his pronounced judgments burned in the hearts of these men of war. [Cf: ST 09-02-80 para. 08] p. 172, Para. 6, [1880MS].

But their might of numbers was of no advantage, for their foe was reached only through rocky passages. The Israelites were wearied with their furious march, while their enemies were fresh, and had chosen high ground from which they hurled rocks down upon the supposed invaders. In their desperation they made many efforts, but could accomplish nothing, and after many of them were slain, the remainder turned and fled. Moses thus describes their defeat: "And the Amorites which dwelt in that mountain, came out against you and chased you, as bees do, and destroyed you in Seir, even unto Hormah, and ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you." This last defiant act had sealed their fate. This shows us that there is danger of our presuming upon the mercy of God until mercy is turned to retributive justice. There is a limit to the mercy and long-forbearance of God. If the professed people of God in this age refuse to heed his express commands and warnings, they will be in no more favored position than was ancient Israel, when God, their salvation and defense, departed from them. By Mrs. E. G. White. [Cf: ST 09-02-80 para. 09] p. 173, Para. 1, [1880MS].

The terrible judgments of God visited upon the Israelites served to restrain for a time the spirit of murmuring and insubordination, but it was not destroyed, and ere long, as the hosts of Israel turned their

faces toward the wilderness, this spirit again appeared. The former rebellions had been mere popular tumults, the result of the sudden impulses of the excited multitude. But now a regular conspiracy was formed, the fruit of a determined purpose to overthrow the authority of the leaders appointed by God himself. [Cf: ST 09-09-80 para. 01] p. 173, Para. 2, [1880MS].

Korah, the leading spirit in this movement, was of the tribe of Levi, and was a man of ability and influence in the congregation. He had for some time cherished a feeling of dissatisfaction, and had been secretly at work against Moses, though he had not ventured to any open act of rebellion. But He who reads the secrets of all hearts had marked the purpose of this ambitious and designing man, and had not left his people without warning and instruction in regard to their duty. [Cf: ST 09-09-80 para. 02] p. 173, Para. 3, [1880MS].

They had seen the wrath of God visited upon Miriam because of her jealousy and complaints against his chosen servant, Moses. The Lord had told them that Moses was greater than a prophet, for God had revealed himself to Moses in a more direct manner than to a prophet. "With him will I speak mouth to mouth." "Wherefore, then," he added, "were ye not afraid to speak against my servant Moses?" These instructions were not intended for Aaron and Miriam alone, but for all the congregation of Israel. [Cf: ST 09-09-80 para. 03] p. 173, Para. 4, [1880MS].

God himself had called Moses to the position of governor of that people, and had intrusted to Aaron and his sons the sacred and responsible office of the priesthood. Korah determined that this order should be changed, that he might be raised to the dignity of the priesthood. To insure the accomplishment of his purpose, he induced Dathan and Abiram, of the tribe of Reuben, to join him in his rebellion. They reasoned that being descendants from the eldest son of Jacob, the chief authority, which Moses had usurped, belonged to them; and with Korah they determined to obtain the office of the priesthood. [Cf: ST 09-09-80 para. 04] p. 173, Para. 5, [1880MS].

As the Heaven-appointed, visible leader of the Israelites, Moses had been connected with that people through scenes of peril, and had borne with their discontent, their jealousies, and murmurings, without retaliation, or seeking to be released from his trying position. When the Hebrews were brought into scenes of difficulty or danger, instead of trusting in God, who had done wondrous things for them, they murmured against Moses. The Son of God was the leader of the Israelites, although invisible to the congregation. His presence went before them, and conducted all their travels, while Moses was their visible leader, receiving his directions from the angel, who was Christ himself. [Cf: ST 09-09-80 para. 05] p. 174, Para. 1, [1880MS].

When the armies of Israel prospered, they took all the glory to themselves. When they were tested and proved by hunger, or warfare, they charged all their hardships to Moses. The power of God which was manifested in a remarkable manner in their deliverance from Egypt, and seen from time to time all through their journeyings, should have inspired them with faith, and forever closed their mouths against one expression of ingratitude. But the least apprehension of want, the least fear of danger from any cause, overbalanced the benefits in their favor, and caused them to overlook the blessings received in their

times of greatest danger. The judgments visited upon them for their sin in worshiping the golden calf, should have made so deep an impression upon their minds as never to be effaced. But, although the marks of God's displeasure were fresh before them in their broken ranks and missing numbers because of their repeated offenses against the Angel who was leading them, they did not take these lessons to their hearts, and by faithful obedience redeem their past failure, and again they were overcome by the temptations of Satan. The best efforts of the meekest man upon the earth could not quell their insubordination. The unselfish interest of Moses was rewarded with jealousy, suspicion, and calumny. His humble shepherd's life was far more peaceful and happy than his present position as pastor of that vast congregation of turbulent spirits. Their unreasonable jealousies were more difficult to manage than the fierce wolves of the wilderness. Moses dared not choose his own course and do as best pleased himself. He had left his shepherd's crook at God's express command, and in its place had been given him a rod of power. He dared not lay down this scepter and resign his position, till God should dismiss him. [Cf: ST 09-09-80 para. 06] p. 174, Para. 2, [1880MS].

Korah, Dathan, and Abiram, were men who, by God's appointment, had been intrusted with special honors. They had been of the number who went up with Moses into the mount, and beheld the glory of God. They saw the glorious light which covered the divine form of Jesus Christ. The bottom of this cloud was in appearance "like the paved work of a sapphire stone, and as it were the body of Heaven in its clearness." These men were in the presence of the glory of the Lord, and did eat and drink without being destroyed by the purity and unsurpassed glory that was reflected upon them. But a change had come. A temptation, slight at first, had been harbored, and had strengthened as it was encouraged, until the imagination was controlled by the power of Satan. These men upon the most frivolous pretense ventured upon their work of disaffection. They first whispered their doubts to each other, and then to the leading men of Israel, professing to have great interest in the prosperity of the people. Their words were received so readily by many minds that they ventured still farther, and at last these deluded souls really thought that they had a zeal for the Lord in this matter. A little leaven of distrust, and of dissension, envy, and jealousy, was leavening the camp of Israel. [Cf: ST 09-09-80 para. 07] p. 174, Para. 3, [1880MS].

Korah, Dathan, and Abiram first commenced their cruel work upon the men to whom God had intrusted sacred responsibilities. They were successful in alienating two hundred and fifty princes, famous in the congregation, men of renown. With these strong and influential men in their cause, they felt sure of making a radical change in the order of things. They thought they could transform the government of Israel, and greatly improve the administration of Moses and Aaron. [Cf: ST 09-09-80 para. 08] p. 175, Para. 1, [1880MS].

God had honored the Levites to do service in the tabernacle, because they took no part in making and worshiping the golden calf, and because of their faithfulness in executing the divine judgment upon the idolaters. To the Levites was assigned the office of erecting the tabernacle, and encamping around it, while the hosts of Israel pitched their tents at a distance from the sacred building. And when they journeyed, the Levites took down the tabernacle, and bore it, and the

ark, and all the other articles of furniture. Because God thus honored the Levites, they became ambitious for still higher office, that they might obtain greater influence with the congregation. "And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" [Cf: ST 09-09-80 para. 09] p. 175, Para. 2, [1880MS].

There is nothing which will please the people better than to be praised and flattered when they are in wrong and darkness, and deserve reproof. Korah gained the attention of the people, and next their sympathies, by representing Moses as an overbearing leader. He said that Moses was too harsh, too exacting, and dictatorial, and that he reproved the people as though they were sinners, when they were a holy people, and the Lord was among them. Korah rehearsed the incidents in their experience in their travels through the wilderness, where they had been brought into strait places, and where many of them had died because of murmuring and disobedience, and with their perverted senses they thought they saw very clearly that all their trouble might have been saved if Moses had pursued a different course. He was too unyielding, too exacting, and they decided that all their disasters in the wilderness were chargeable to Moses. Korah, the leading spirit, professed great wisdom in discerning the true reason for their trials and affliction. [Cf: ST 09-09-80 para. 10] p. 175, Para. 3, [1880MS].

In this work of disaffection there was greater harmony and union between these discordant elements, in their views and feelings, than had ever been known to exist before. Korah's success in gaining the larger part of the congregation of Israel on his side, led him to feel confident that he was wise and correct in judgment, and that Moses was indeed usurping authority that threatened the prosperity and salvation of Israel. He claimed that God had opened the matter to him, and laid upon him the burden of changing the government of Israel before it was too late. He stated that the congregation was not at fault; they were righteous. This great cry about the murmuring of the congregation bringing upon them the wrath of God was all a mistake. The people only wanted to have their rights; they wanted individual independence. As a sense of the self-sacrificing patience of Moses would force itself upon their memories, and as his disinterested efforts in their behalf while they were in the bondage of slavery, would come before them, their consciences would be somewhat disturbed. Some were not wholly with Korah in his views of Moses, and sought to speak in his behalf. The men, Korah, Dathan, and Abiram, must assign some reason before the people for Moses' doing as he had done in showing so great an interest from the first for the congregation of Israel. Their selfish minds, which had been debased as Satan's instruments, suggest that they have at last discovered the object of Moses' apparent interest. He had designed to keep them wandering in the wilderness until they all, or nearly all, should perish, and he should come into possession of their property. [Cf: ST 09-09-80 para. 11] p. 175, Para. 4, [1880MS].

Korah, Dathan, and Abiram, and the two hundred and fifty princes who had joined them, first became jealous, then envious, and next rebellious. They had talked in regard to Moses' position as ruler of the people, until they imagined that it was a very enviable one, which any of them could fill as well as Moses. And they gave themselves up to



discontent until they really deceived themselves and one another, in thinking that Moses and Aaron had placed themselves in the position which they occupied. They said that Moses and Aaron exalted themselves above the congregation of the Lord, in taking upon them the priesthood and government, and that this office should not be conferred on their house alone; it was sufficient for them if they were on a level with their brethren; for they were no more holy than the people, who were equally favored with God's peculiar presence and protection. [Cf: ST 09-09-80 para. 12] p. 176, Para. 1, [1880MS].

As Moses listened to the words of Korah, he was filled with anguish. He had not suspected the depth or breadth of the plot these men had laid, and without answering them a word he fell upon his face and offered a humble, silent appeal to God for help. He arose, braced for duty, and strengthened for trial. The law was very explicit that only those who had in a most solemn manner been ordained to the office, could minister as priest before the Lord. Nadab and Abihu, having unfitted themselves for this sacred work by the use of wine, were immediately destroyed. "And he spake unto Korah and unto all his company, saying, Even tomorrow the Lord will show who are his, and who is holy; and will cause him to come near unto him, even him whom he hath chosen will he cause to come near unto him. This do: take your censers, Korah, and all his company; and put fire therein, and put incense in them before the Lord tomorrow; and it shall be that the man whom the Lord doth choose, he shall be holy; ye take too much upon you, ye sons of Levi. And Moses said unto Korah, Hear, I pray you, ye sons of Levi. Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the Lord; and what is Aaron, that ye murmur against him?" Aaron had assumed no office of himself; God had placed him in the sacred office. [Cf: ST 09-09-80 para. 13] p. 176, Para. 2, [1880MS].

Dathan and Abiram replied, "Is it a small thing that thou hast brought us up out of the land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? We will not come up." [Cf: ST 09-09-80 para. 14] p. 176, Para. 3, [1880MS].

They accused Moses of being the cause of their failure to enter the promised land. They said that God had not dealt with them thus. He had not said that they should die in the wilderness. Moses, not the Lord, had said this, and it was all arranged by Moses never to bring them to the land of Canaan. They said that he had led them from a land flowing with milk and honey. In their blind rebellion they forgot their sufferings in the land of Egypt, and the desolating plagues brought upon that land. They now accuse Moses of bringing them from a good land, to kill them in the wilderness, that he might be enriched with their possessions. They inquired of Moses in an insolent manner if he thought they would all submit to be led about like blind men as he pleased, sometimes toward Canaan, then back again toward the Red Sea

and Egypt. These words they spoke before the congregation, and they utterly refused any longer to acknowledge the authority of Moses and Aaron. [Cf: ST 09-09-80 para. 15] p. 176, Para. 4, [1880MS].

Moses was greatly moved at these unjust accusations. In the presence of all the people he appealed to God as witness to the purity of his motives, and the integrity of his conduct, and implored the Lord to be his judge. The people in general were disaffected, and were influenced by the misrepresentations of Korah. "And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, tomorrow; and take every man his censor, and in them, and bring ye before the Lord every man his censor, two hundred and fifty censers; thou also, and Aaron, each of you his censor. And they took every man his censor, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron." [Cf: ST 09-09-80 para. 16] p. 177, Para. 1, [1880MS].

Korah and his company, who aspired to the priesthood in their self-confidence, even ventured to take the censers and to stand in the door of the tabernacle with Moses. Korah had cherished his envy and rebellion until he was self-deceived, and he really thought the congregation were righteous, and that Moses was a tyrannical ruler. The people, flattered by their rebellious leaders, had been led to believe that all their troubles originated with Moses, who was continually reminding them of their sins. They thought that if Korah could lead them, and encourage them, and dwell upon their righteous acts instead of reminding them of their failures, they would have a very peaceful, prosperous journey, and he would without doubt lead them, not back and forward in the wilderness, but into the promised land. [Cf: ST 09-09-80 para. 17] p. 177, Para. 2, [1880MS].

Korah, in his presumptuous blindness, gathered all the congregation of Israel against Moses and Aaron "unto the door of the tabernacle of the congregation. And the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord." [Cf: ST 09-09-80 para. 18] p. 177, Para. 3, [1880MS].

As soon as Moses ceased speaking, the earth opened and swallowed them up, and their tents, and all that pertained unto them. They went down alive into the pit, and the earth closed over them, and they perished from among the congregation. [Cf: ST 09-09-80 para. 19] p. 177, Para. 4, [1880MS].

As the children of Israel heard the cry of the perishing ones, they fled to a great distance from them. They knew that they were in a measure guilty, for they had received the accusations against Moses and Aaron, and they were afraid that they should also perish with them. The judgment of God was not yet finished. A fire came from the cloud of glory and consumed the two hundred and fifty men that offered incense. [Cf: ST 09-09-80 para. 20] p. 178, Para. 1, [1880MS].

These were princes; that is, men generally of good judgment, and of influence in the congregation, men of renown. They were highly esteemed, and their judgment had often been sought in difficult matters. But they were affected by a wrong influence, and became envious, jealous, and rebellious. They perished not with Korah, Dathan, and Abiram, because they were not the first in rebellion. They were to see their end first, and have an opportunity of repenting of their crime. But they were not reconciled to the destruction of those wicked men, and the wrath of God came upon them, and destroyed them also. [Cf: ST 09-09-80 para. 21] p. 178, Para. 2, [1880MS].

"And the Lord spake unto Moses, saying, Speak unto Eleazar, the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar; for they offered them before the Lord, therefore they are hallowed; and they shall be a sign unto the children of Israel." And Eleazar did as the Lord commanded, and made a covering for the altar out of the brazen censers wherewith they that were burnt had offered incense, that it might be a memorial unto the children of Israel, that no stranger not of the seed Aaron, should offer incense before the Lord lest he be consumed as was Korah and his company. By Mrs. E. G. White. [Cf: ST 09-09-80 para. 22] p. 178, Para. 3, [1880MS].

The sad history of Korah, Dathan, and Abiram, who led ancient Israel into rebellion, is recorded as a warning to the people of God until the close of time. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." [Cf: ST 09-16-80 para. 01] p. 178, Para. 4, [1880MS].

We learn from the sacred word that the people of God are still in danger from the devices of their archenemy. Satan stands ready to aim his shafts at the unguarded soul, and he will lead astray all who will give heed to his deceptions. Many who imagine that they have a sincere zeal for the honor of God, have permitted Satan to control their minds, and are accomplishing his purposes. Few understand the terrible power of prejudice, of envy and jealousy, when once they take possession of the soul. [Cf: ST 09-16-80 para. 02] p. 178, Para. 5, [1880MS].

The congregation of Israel had seen the earth open and the leaders in rebellion go down into its depths. Here the Lord gave his people an opportunity to see and to feel the sinfulness of their course. He gave the deceived ones overwhelming evidence that they were wrong, and that his servant Moses was right, and they should have been led to heartfelt repentance and confession. But reason and judgment had become perverted. All the congregation were, to a greater or less degree, affected with the prevailing jealousy, surmisings, and hatred, against Moses, which had brought the displeasure of the Lord in a fearfully marked manner upon them. Yet our gracious God shows himself a God of justice and mercy. He made a distinction between the instigators--the leaders in rebellion--and those who had been led by them. He pitied the ignorance and folly of those who had been deceived. [Cf: ST 09-16-80 para. 03] p. 178, Para. 6, [1880MS].

God directed Moses to bid the congregation leave the tents of the men whom they had chosen in place of their Heaven-appointed leaders. Thus the very man whose destruction the people had premeditated was the instrument in the hands of God of saving their lives upon that occasion. In obedience to the divine command Moses warned the people: "Depart, I pray you, from the tents of these wicked men." The whole congregation were in alarming danger of being also destroyed by the wrath of God in their sins; for they were sharers in the crimes of the men to whom they had given their sympathy, and with whom they had associated. [Cf: ST 09-16-80 para. 04] p. 179, Para. 1, [1880MS].

While Moses was entreating Israel to flee from the coming destruction, the divine vengeance might even then have been stayed, if the men who instigated the rebellion had repented and sought forgiveness of God. But Korah and his sympathizers stood boldly in their tents, in defiance of God's wrath. And yet some of this rebellious company were of the number who had been so recently honored of God, having been permitted to approach with Moses almost directly into the presence of the Most High, and behold his unsurpassed majesty. They had also seen Moses when he came down from the mount, his face resplendent with the glory of God, so that the people dared not approach him. But all this is now forgotten. They persist in their rebellion, and the wrath of God sweeps them from the earth, while the people flee in terror from the scene. [Cf: ST 09-16-80 para. 05] p. 179, Para. 2, [1880MS].

The hosts of Israel had an opportunity to pass the following night in reflection upon the fearful visitation of Heaven which they had witnessed. But though greatly terrified, they were not led to humble themselves before God in true repentance for their sinful course. They had been deeply influenced by the spirit of rebellion, and had been flattered by Korah and his company until they really believed themselves to be a very good people, and that they had been wronged and abused by Moses. If they should admit that Korah and his company were wrong and Moses righteous, then they would be compelled to receive as the word of God, the sentence that they must all die in the wilderness. They were not willing to submit to this, and they tried to believe that Moses had deceived them. They had fondly cherished the hope that a new order of things was about to be established, in which praise would be substituted for reproach, and peace for anxiety and conflict. The men who had perished had spoken pleasant words, and had manifested special interest and love for them, and the people had decided that Korah and his companions were good men, and that Moses had by some means been the

cause of their destruction. [Cf: ST 09-16-80 para. 06] p. 179, Para. 3, [1880MS].

It is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentalities he would use for their salvation. The Israelites had not only done this, but had purposed to put both Moses and Aaron to death. The multitude had fled from the tents of Korah, Dathan, and Abiram, through fear of destruction; but their rebellion was not cured. They were not in grief and despair because of their guilt. They felt not the effect of an awakened, convicted conscience because they had abused their most precious privileges, and sinned against light and knowledge. [Cf: ST 09-16-80 para. 07] p. 179, Para. 4, [1880MS].

The goodness and mercy of God was displayed in sparing this ungrateful people when his wrath was kindled against the leaders in rebellion. The congregation, who had permitted themselves to be deceived, were granted space for repentance. The longsuffering and mercy of God toward erring and rebellious Israel is recorded as evidence of his willingness to forgive the most grievous offenders, when they shall have a sense of their sin and return unto the Lord with repentance and humiliation. [Cf: ST 09-16-80 para. 08] p. 179, Para. 5, [1880MS].

Jesus, the Angel who went before the Hebrews in the wilderness, would save them from destruction. Forgiveness is lingering for them. It is possible for them to find pardon. The vengeance of God has come very near, and appealed to them to repent. A special, irresistible interference from Heaven has arrested their presumptuous rebellion. Now, if they respond to the interposition of God's providence, they may be saved. [Cf: ST 09-16-80 para. 09] p. 180, Para. 1, [1880MS].

The repentance and humiliation of the congregation of Israel must be proportionate to their transgression. The signal manifestation of divine power has removed all uncertainty. They may have a knowledge of the true position and holy calling of Moses and Aaron if they will accept it. But their neglect of the evidences which God had given was fatal to them. They did not realize the importance of immediate action on their part to seek pardon of God for their grievous sins. That night of probation was not passed in repentance and confession of their sins, but in devising some way to resist the evidences which showed them to be the greatest of sinners. They still cherished their jealous hatred of the men of God's appointment. They strengthened themselves in their mad course of resisting the authority of Moses and Aaron. Satan was at hand to pervert their judgment and lead them blindfold to destruction. [Cf: ST 09-16-80 para. 10] p. 180, Para. 2, [1880MS].

The day before, all Israel had fled in alarm at the cry of the doomed sinners who went down into the pit, for they said, "Lest the earth swallow us up also." "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." And in their indignation they were prepared to lay violent hands upon their faithful and self-sacrificing leaders. [Cf: ST 09-16-80 para. 11] p. 180, Para. 3, [1880MS].

Here we find a striking exhibition of the blindness that will compass human minds that turn from light and evidence. Here we see the strength of settled rebellion. Surely, the Hebrews had the most convincing

evidence of God's displeasure at their course, in the destruction of the men who had deceived them. But they still stood forth boldly and defiantly, and accused Moses and Aaron of killing good and holy men. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." [Cf: ST 09-16-80 para. 12] p. 180, Para. 4, [1880MS].

A manifestation of the divine glory appeared in the cloud above the tabernacle, and the angry throng were arrested in their mad, presumptuous course. A voice from the terrible glory speaks to Moses and Aaron in the same words which they were the day before commanded to address to the people. "Get you up from among this congregation, that I may consume them as in a moment." [Cf: ST 09-16-80 para. 13] p. 180, Para. 5, [1880MS].

Moses did not feel the guilt of sin, and hence he did not hasten away and leave the congregation to perish, as the people had fled from the tents of Korah and his company the day before. Moses lingered; for he could not consent to give up that vast multitude to be destroyed, although he knew that they deserved the wrath of God for their persistent rebellion. [Cf: ST 09-16-80 para. 14] p. 180, Para. 6, [1880MS].

He prostrates himself before God, because the people feel no necessity for humiliation. He mediates for them, because they feel no need of interceding in their own behalf. Moses here typifies Christ. In this terrible crisis, Moses manifests the true shepherd's interest for the flock of his care. He pleads that the wrath of an offended God may not utterly destroy the people of his choice. By his intercession he holds back the arm of vengeance, that a full end may not be made of disobedient, rebellious Israel. [Cf: ST 09-16-80 para. 15] p. 180, Para. 7, [1880MS].

Moses then directed Aaron to take his censer and make an atonement for the people, for the wrath of God had gone forth, and the plague had begun. Aaron stood with his censer, waving it before the Lord, while the intercessions of Moses ascended with the smoke of the incense. Moses dared not cease his entreaties. He took hold of the strength of the angel, as did Jacob in his wrestling, and like Jacob he prevailed. Aaron was standing between the living and the dead, when the gracious answer came, I have heard thy prayer, I will not consume utterly. Again the very men whom the congregation despised and would have put to death, are the ones to plead in their behalf that the avenging sword of God might be sheathed, and sinful Israel spared. Yet their Heaven-daring presumption had not passed unpunished. Fourteen thousand dead bodies lay upon the earth, a terrible evidence of the judgment of God against murmuring and rebellion. The apostle plainly states that the experience of the Israelites in their travels has been recorded for the benefit of those upon whom the ends of the world are come. Our dangers are not less than those of the Hebrews, but greater. The people of God at the present day will be tempted to indulge envy, jealousy and murmuring, as did ancient Israel. There will ever be a spirit to rise up against the reproof of sins and wrongs. But the voice of reproof should not be hushed because of this. Those whom God has set apart as ministers of righteousness have solemn responsibilities laid upon them to reprove the sins of the people. Paul commanded Titus, "These things speak, and exhort, and rebuke with all authority. Let no man despise

thee." There are ever those who will despise the one who dares to reprove sin. But when required, reproof must be given. Paul directs Titus to rebuke a certain class sharply, that they may be sound in the faith. And how shall the reproof be given? Let the apostle answer: "With all longsuffering and doctrine." The one at fault must be shown that his course is not in harmony with the word of God. But never should the wrongs of God's people be passed by indifferently. Those who faithfully discharge their unpleasant duties under a sense of their accountability to God, will receive his blessing. [Cf: ST 09-16-80 para. 16] p. 181, Para. 1, [1880MS].

The history of the Israelites presents before us the great danger of deception. Many have not a sense of the sinfulness of their own natures, nor of the grace of forgiveness. They do not wish to be disturbed. They have occasionally selfish fears, occasionally good purposes, some anxious thoughts and convictions. But they have not a depth of experience, because they are not riveted to the Eternal Rock. This class never see the necessity of reproof. Sin does not appear exceedingly sinful, for the reason that they are not walking in the light, as Christ is in the light. [Cf: ST 09-16-80 para. 17] p. 181, Para. 2, [1880MS].

The Hebrews were not willing to submit to the directions and restrictions of the Lord. They were restless under restraint. They desired to have their own way, to follow the leadings of their own mind, and be controlled by their own judgment. Could they have been left free to do this, there would have been no complaints of Moses. [Cf: ST 09-16-80 para. 18] p. 181, Para. 3, [1880MS].

God would have his people learn the precious lessons of humility and of willing obedience to his requirements. They will then be united in their purposes and motives, and will thus be brought into harmony of action. For this, Christ prayed in that last petition for his followers, offered before his crucifixion: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." By Mrs. E. G. White. [Cf: ST 09-16-80 para. 19] p. 181, Para. 4, [1880MS].

After forty years' wandering in the wilderness, the children of Israel encamped at Kadesh, in the desert of Zin; and Miriam died, and was buried there. The living stream which flowed from the smitten rock in Horeb, had followed them in all their journeyings; but just before the Hebrew host reached Kadesh, the Lord caused the waters to cease. It was his purpose again to test his people. He would prove whether they would humbly trust his providence, or imitate their fathers' unbelief and murmuring. [Cf: ST 09-30-80 para. 01] p. 182, Para. 1, [1880MS].

When the thirsting multitude could find no water, they became impatient, and rebellious. They forgot the power of God which had for so many years supplied them with water from the rock, and instead of trusting in their Almighty Leader, they murmured against Moses and Aaron, saying, "Would God that we had died when our brethren died before the Lord!" that is, they wished they had been of the number who were destroyed by the plague in the rebellion of Korah, Dathan, and Abiram. [Cf: ST 09-30-80 para. 02] p. 182, Para. 2, [1880MS].

They angrily inquired, Why have ye brought up the congregation of the

Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces; and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock. So thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock; but instead of speaking to the rock, as God commanded him, Moses smote it twice with the rod, after exclaiming impatiently, "Hear now, ye rebels, must we fetch you water out of this rock?" [Cf: ST 09-30-80 para. 03] p. 182, Para. 3, [1880MS].

Here Moses sinned. He did not ascribe to God the power and glory, and therefore did not magnify him before the people. The Lord, in his infinite mercy, caused the waters to flow, but this did not prove that Moses was right in thus mingling his own spirit with the work of God. Moses here gave unmistakable evidence before the erring, rebellious congregation, that he had lost his patience and self-control. To those who indulge in passion, and fretfulness, this may seem a light matter, but with God it was a grievous offense. It gave the people occasion to question whether his past course had been under the direction of God, and to palliate their own sins. [Cf: ST 09-30-80 para. 04] p. 182, Para. 4, [1880MS].

This language was not that which God had put into his mouth, but was spoken from irritated feeling. "Hear now, ye rebels;" this was all true, but the truth, even, should not be spoken to gratify passion or impatience. When God bids Moses charge home upon murmuring Israel their rebellion, the words will be painful to himself, and hard for them to bear; yet God will sustain his servant in the declaration of the most severe and unpalatable truth. But when men take it upon themselves to speak words that scar and wound, God's Spirit is grieved, and great harm is done. The rash act of Moses in smiting the rock, and that rash speech, were an exhibition of human passion, not a holy indignation because God had been dishonored. [Cf: ST 09-30-80 para. 05] p. 182, Para. 5, [1880MS].

The necessity for the manifestation of divine power made the occasion one of great solemnity, and the servants of God should have improved it to make a favorable impression upon the people. But Moses and Aaron were stirred, and in impatience and anger with the people because of their murmurings, they said, "must we fetch you water out of this rock?" thus putting themselves in God's place, as though the power and virtue lay in themselves, men possessing human weakness, and human passions. This was a virtual admission to murmuring Israel that they were correct in charging Moses with leading them from Egypt. The exhibition of self in this intemperate, fitful speech, changed the purpose of God in regard to Moses and Aaron, and excluded them from the promised land. God had forgiven the people greater transgressions than this error on the part of his chosen servants, but he could not regard a sin in the leaders of his people as in those who were led. God is not



glorified when men chosen for high responsibilities, mingle their own ways, their own spirit and plans, with his holy work. Men have not wisdom to separate the sacred from the common. The exhibition of self will mar the character of the work, and will result in the ruin of souls. [Cf: ST 09-30-80 para. 06] p. 183, Para. 1, [1880MS].

In the judgment pronounced upon Moses, the Israelites had unmistakable proof that He who had wrought such a wonderful deliverance for them in bringing them from Egyptian bondage, was not Moses, but the mighty Angel who was going before them in all their travels, and of whom the Lord had said, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions; for my name is in him." The Lord had committed to Moses the burden of leading his people, while the mighty Angel, even the Son of God, went before them in all their journeyings, and directed their travels. Because they were so ready to forget that God was leading them by his Angel, and to ascribe to man that which God's power alone could perform, he had proved them, and tested them, to see whether they would obey him. At every trial they failed. Instead of believing in, and acknowledging, God, who had strewn their path with evidences of his power, and signal tokens of his care and love, they distrusted him, and ascribed their leaving Egypt to Moses, charging him as the cause of all their disasters. [Cf: ST 09-30-80 para. 07] p. 183, Para. 2, [1880MS].

The Lord would remove this impression forever from their minds, by forbidding Moses to enter the promised land. God had highly exalted Moses. He had revealed to him his great glory. He had taken him into a sacred nearness with himself upon the mount, and had communicated to him, and through him to the people, his will, his statutes, and his laws. The fact that he had been thus exalted and honored of God, made his error of greater magnitude. Moses repented of his sin, and humbled himself greatly before God. He related to all Israel his sorrow for his sin. He did not conceal the sad result, but told the people that for thus failing to ascribe glory to God, he could not lead them to the promised land. He bade the people mark the severe punishment visited upon him for his error, and then consider how God would regard their repeated murmurings in charging upon a mere man the visitations of divine wrath because of their transgressions. [Cf: ST 09-30-80 para. 08] p. 183, Para. 3, [1880MS].

Pure, holy faith cannot be exercised when wrath and passion bear sway in the heart, and control the mind. The Lord said to Moses and Aaron, "ye believed me not to sanctify me in the eyes of the children of Israel." Unbelief was revealed, also, in smiting the rock instead of speaking to it, as though the act of Moses, a blow from the hand of man, must do the work, when only a word was required. This distrust of God, this arrogation of power which belonged to him, was most offensive in his sight, and was visited with the evidence of his displeasure. [Cf: ST 09-30-80 para. 09] p. 183, Para. 4, [1880MS].

The lesson here given us is one of the greatest importance. Men who occupy positions of sacred trust should make a practical application to themselves. The more responsible their position in the cause and work of God, or the more important their trust, the greater the necessity for them to have an eye single to his glory. The more the divine

greatness and power and glory is vouchsafed to man, the more should he exhibit of meekness, humility, and trust. Every faculty of the mind should be consecrated to God, and used to promote his glory. He who would be great in the kingdom of God, must cherish unselfish love, in the simplicity of a living faith. This is the gold tried in the fire. The strength of God's great men is in their freedom from self-esteem, from pride, from all jealousy, ambition, and worldly care. The man of God, however exalted his position, will have the spirit of a dependent child, longing for a father's care, and willing to be led by a father's hand. By Mrs. E. G. White. [Cf: ST 09-30-80 para. 10] p. 184, Para. 1, [1880MS].

The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of his power for their relief, are a divine parable, fraught with warning and instruction for his people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have his people in these last days review with humble hearts, and teachable spirits, the fiery trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan. [Cf: ST 10-07-80 para. 01] p. 184, Para. 2, [1880MS].

The rock which, smitten by the command of God, sent forth its living waters, was a symbol of Christ, smitten and bruised that by his blood a fountain might be prepared for the salvation of perishing man. As the rock had been once smitten, so Christ was to be "once offered, to bear the sins of many." But when Moses rashly smote the rock at Kadesh, the beautiful symbol of Christ was marred. Our Saviour was not to be sacrificed a second time. As the great offering was made but once, it is only necessary for those who seek the blessings of his grace to ask in Jesus' name,--to pour forth the heart's desires in penitential prayer. Such prayer will bring before the Lord of hosts the wounds of Jesus, and then will flow forth afresh the lifegiving blood, symbolized by the flowing of the living water for thirsting Israel. [Cf: ST 10-07-80 para. 02] p. 184, Para. 3, [1880MS].

Only by living faith in God, and humble obedience to his commands, can man hope to meet the divine approval. On the occasion of that mighty miracle at Kadesh, Moses, wearied with the continual murmuring and rebellion of the people, lost sight of his Almighty Helper; he heeded not the command, "Speak ye unto the rock, and it shall give forth its waters;" and without the divine strength he was left to mar his record with an exhibition of passion and human weakness. The man who should, and might have stood pure, firm, and unselfish to the close of his work, was overcome at last. God was dishonored before the congregation of Israel, when he might have been honored, and his name glorified. [Cf: ST 10-07-80 para. 03] p. 184, Para. 4, [1880MS].

The judgment immediately pronounced against Moses was most cutting and humiliating,--that he with rebellious Israel must die before crossing the Jordan. But shall man assert that the Lord dealt severely with his servant for that one offense? God had honored Moses as he had honored no other man then living. He had vindicated his cause again and again. He had heard his prayers, and had spoken with him face to face, as a

man speaketh with a friend. Just in proportion to the light and knowledge which Moses had enjoyed, was his criminality increased. [Cf: ST 10-07-80 para. 04] p. 184, Para. 5, [1880MS].

Moses described to the people how he had pleaded with God for a remission of his sentence, and had been refused. "The Lord was wroth with me for your sakes, and would not hear me. And the Lord said unto me, Let it suffice thee. Speak no more to me of this matter." "For your sakes." The eyes of all Israel were upon Moses. He had been exalted before them as the meekest man upon the earth, and his error cast a reflection upon God, who had chosen him as the leader of his people. The whole congregation had witnessed the transgression; and had it been passed by lightly, the impression would have been made upon the people that impatience and unbelief under great provocation, might be excused in those in responsible positions. But when it was pronounced that Moses and Aaron were not to enter Canaan because they did not believe to sanctify the Lord before the congregation, the people knew that God is no respecter of persons, and that he will surely punish the transgressor. [Cf: ST 10-07-80 para. 05] p. 185, Para. 1, [1880MS].

The life of Moses since he had been intrusted with the work of God, had hitherto been blameless and holy. Satan could not succeed in his most subtle attacks to subvert his integrity, or lead him to self-exaltation. But the more faultless and incorruptible his life hitherto, the more aggravated was his failure now, the more offensive his sin in the sight of God, and the greater his punishment. This lesson should be deeply impressed upon the hearts of all. If God dealt thus strictly with his most honored and faithful servant for his unbelief and hasty speech, he will not excuse these sins in any man in a more humble position. Yet the lesson has a special significance for those to whom great light has been given, and who have been intrusted with high and sacred responsibilities. God requires from all a faithful performance of duty in accordance with the light given, and the privileges bestowed. [Cf: ST 10-07-80 para. 06] p. 185, Para. 2, [1880MS].

God has granted to his people at the present day, great light and knowledge. He will impart strength and wisdom to his servants as long as they humbly rely upon him. They may, by their consistent course, commend to others the religion of Christ. But those who take advantage of their position to indulge in self-exaltation, arrogance, or harshness, cast doubt upon the work of God, and furnish the skeptical an excuse for their wicked distrust and unbelief. [Cf: ST 10-07-80 para. 07] p. 185, Para. 3, [1880MS].

In the case of Moses, the Lord shows that he will defend all who are standing in his strength in defense of the right. Those who would smite his faithful ones, smite the hand of God spread over them as a buckler,--they wound that hand which bears the sword of justice. But when the one thus divinely guarded ceases to rely upon God for help, and begins to exercise authority which the Lord has not given him, that moment his defense is gone. The more criminal and unreasonable the opposition which God's servant has to meet, the more earnestly should he seek to hide self in Christ. As long as he does this, he will be safe. [Cf: ST 10-07-80 para. 08] p. 185, Para. 4, [1880MS].

Moses' past record of integrity and unswerving fidelity to God could not avert the retribution of his fault. Here is set before us in a most

impressive manner, God's hatred of sin, and the sure retribution that will fall upon the sinner. Previous faithfulness and righteousness will not excuse one wrong or sin in the sight of God. The least swerving from the course of right greatly displeases the Lord. He saw the end from the beginning. He saw that men in high places would commit grievous sins, hiding their iniquity under a cloak of godliness. God's throne is clear from reproach. The prompt judgment following the sin of Moses, shows to all that God will hold them to a strict account. Immediate retribution will not always follow the doubting, and unbelieving; in his great mercy. God bears long with the sinner, yet every transgressor will learn that the wages of sin is death. [Cf: ST 10-07-80 para. 09] p. 185, Para. 5, [1880MS].

God would have his work pure, and holy, and undefiled, unmarred by the frailties and errors of man. The spirit of censure, the practice of judging our brethren, and uttering words of condemnation, is displeasing to him. To all who pursue this course, the Lord says, Hold, judge and condemn your own motives and actions, but be careful how you judge your brethren, and misconstrue their motives. I am the Father of these my children; I will reprove their sins; I will correct their errors; I will visit their transgressions with stripes, and their iniquity with the rod. I know their going out and coming in; I am acquainted with their hearts, and will deal with them, not according to their waywardness, for then no flesh should live before me; but my great compassion shall be exercised toward them if they will set my fear before them, and believe me to glorify my holy name. [Cf: ST 10-07-80 para. 10] p. 186, Para. 1, [1880MS].

The most grievous sin of God's people is unbelief; and yet it is widespread; and almost universal. It is this sin that has led to backsliding and apostasy in every age. Those for whom God has wrought, limit the Holy One of Israel, and dishonor God daily by their distrust, their doubts, and positive unbelief. Moses died on mount Nebo, and Aaron on mount Hor, by the decree of God, not because they had committed a great crime, as men view the matter, but for a sin of common occurrence. The psalmist describes their error in these words: "They angered God also at the waters of strife, so that it went ill with Moses for their sakes, because they provoked his spirit, so that he spake unadvisedly with his lips." Retribution will surely follow the transgressor. Men may have lived and labored for God, they may have manifested self-denial, and self-sacrifice, God may have marked their lives with special favors, he may have given great foresight, and wisdom; and yet, the one whose life was so marked with rectitude may, through lack of watchfulness, and prayer, be overcome. The very uncommonness of the wrong, the usual purity and nobility of the character, make the departure from rectitude more noticeable, and Satan's triumph more complete. [Cf: ST 10-07-80 para. 11] p. 186, Para. 2, [1880MS].

The sins of impatience and unbelief, are as offensive in the sight of God today, as in the days of ancient Israel. All who profess godliness are under the most sacred obligation to guard their own spirit, and to exercise self-control under the greatest provocation. The burdens placed upon Moses were very great; few men will ever be so severely tried as he; yet his sin is not passed over because of this. God has made ample provisions for his people, that if they come to him, and rely upon his strength, they will never become the sport of

circumstances. Men of high or low degree have no excuse for sin. The light given of Heaven, the power from Jesus Christ, can be obtained by all who ask for it in faith. Under every provocation there is a present help that will never fail. We are to learn to take God at his word, walking by simple faith, continually feeling our own weakness, and trusting in the Mighty One of Israel. By Mrs. E. G. White. [Cf: ST 10-07-80 para. 12] p. 186, Para. 3, [1880MS].

A short distance from the encampment of the Israelites at Kadesh were the borders of Edom, and through this country lay an easy and direct route to the promised land. Edom had been settled by Esau and his descendants, and the Israelites were directed not to molest this people, for the time to drive them out had not yet come. Moses, however, greatly desired to pass through the country; and he accordingly sent a friendly message to the king of Edom:-- [Cf: ST 10-14-80 para. 01] p. 186, Para. 4, [1880MS].

"Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us; how our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers; and when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uttermost part of thy border. Let us, I pray thee, pass through thy country. We will not pass through the fields, or through the vineyards; neither will we drink of the water of the wells; we will go by the king's highway; we will not turn to the right hand or to the left, until we have passed thy borders." [Cf: ST 10-14-80 para. 02] p. 187, Para. 1, [1880MS].

To this courteous request, a threatening refusal was returned,-- [Cf: ST 10-14-80 para. 03] p. 187, Para. 2, [1880MS].

"Thou shalt not pass by me, lest I come out against thee with the sword." [Cf: ST 10-14-80 para. 04] p. 187, Para. 3, [1880MS].

Another earnest appeal was sent to the king, with the promise,-- [Cf: ST 10-14-80 para. 05] p. 187, Para. 4, [1880MS].

"We will go by the highway; and if I or my cattle drink of thy water, then I will pay for it; I will only, without doing anything else, go through on my feet." [Cf: ST 10-14-80 para. 06] p. 187, Para. 5, [1880MS].

"Thou shalt not go through," was the answer. Vast armed hordes of Edomites were already guarding the difficult passes, so that any peaceful advance in that direction was impossible, and the Hebrews were forbidden to use violence. They must make the long journey around the land of Edom. [Cf: ST 10-14-80 para. 07] p. 187, Para. 6, [1880MS].

Accordingly, the hosts of Israel again turned toward the south, and made their way over sterile wastes, that seemed even more dreary after a glimpse of the green spots among the hills and valleys of Edom. From the mountain range overlooking this gloomy desert, rises Mount Hor, whose summit was to be the place of Aaron's death and burial. When the Israelites came in front of this mountain, the divine command was addressed to Moses,-- [Cf: ST 10-14-80 para. 08] p. 187, Para. 7, [1880MS].

"Take Aaron and Eleazar his son, and bring them up unto Mount Hor; and strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people, and shall die there." [Cf: ST 10-14-80 para. 09] p. 187, Para. 8, [1880MS].

Together these two aged men and the younger one toiled up the mountain height. The heads of Moses and Aaron were white with the snows of six-score winters. Their long and eventful lives had been marked with the deepest trials, and the greatest honors that had ever fallen to the lot of man. They were men of great natural ability, and all their powers had been developed, exalted, and dignified, by communion with the Infinite One. Their lives had been spent in unselfish labor for God and humanity; their countenances showed great intellect, depth of thought, firmness, and nobility of character. [Cf: ST 10-14-80 para. 10] p. 187, Para. 9, [1880MS].

Many years had Moses and Aaron stood side by side in their cares and labors. Together they had breasted unnumbered dangers, and had shared together the signal blessing of God; but the time was at hand when they must be separated. [Cf: ST 10-14-80 para. 11] p. 188, Para. 1, [1880MS].

They moved on very slowly, for every moment in each other's society was precious. There were many steep acclivities to surmount; and as they often paused to rest, they communed together of the past, and the future. Before them, as far as the eye could reach, was spread out the scene of their desert wanderings. In the plain below were encamped the vast armies of Israel, for whom these chosen men had spent the best portion of their lives; for whose welfare they had felt so deep an interest, and made so great sacrifices. Somewhere beyond the mountains of Edom was the path leading to the promised land,--that land whose blessings Moses and Aaron were never to enjoy. No rebellious feelings found a place in their hearts, no expressions of murmuring escaped their lips; yet a solemn sadness rested upon their countenances as they remembered that it was their own sin which had debarred them from the promised inheritance. [Cf: ST 10-14-80 para. 12] p. 188, Para. 2, [1880MS].

Aaron's work for Israel was done. Forty years before, at the age of eighty-three, God had called him to unite with Moses in his great and important mission. He had cooperated with Moses in leading the children of Israel from Egypt. He held up the great leader's hands when the Hebrew hosts gave battle to Amalek. He was permitted to ascend mount Sinai, to approach into the presence of God, and to behold the divine glory. The Lord had conferred upon the family of Aaron the office of the priesthood, and had honored him with the sacred consecration of high priest. He had sustained him in the holy office by the terrible manifestations of divine judgment in the destruction of Korah and his company. It was through Aaron's intercession that the plague was stayed. When his two sons were slain for disregarding God's express command, by putting common in the place of sacred fire upon the censers, he did not murmur, nor rebel. Yet the record of his noble life had been marred. Aaron committed a grievous sin in yielding to the clamors of the people and making a golden calf at Sinai; and again, when he united with Miriam in envy and jealousy against Moses. And he, with Moses, offended the Lord at Kadesh by disobeying the command to

speak to the rock that it might give forth its water. [Cf: ST 10-14-80 para. 13] p. 188, Para. 3, [1880MS].

God designed that both these great leaders of his people should be representatives of Jesus Christ. Aaron bore the names of Israel upon his breast. He communicated to the people the will of God. He entered the most holy place on the day of atonement, "not without blood," as a mediator for all Israel. He came forth from that work to bless the congregation, as Christ will come forth to bless his waiting people when his work of atonement in their behalf shall be finished. It was the exalted character of that sacred office as representative of our great High Priest that made Aaron's sin of so great magnitude. [Cf: ST 10-14-80 para. 14] p. 188, Para. 4, [1880MS].

With deeply sorrowful feelings, Moses removed from Aaron the holy vestments, and placed them upon Eleazar, who thus became his successor by divine appointment. Aaron knew that God was just; and he uttered no complaint, but humbly submitted to the divine will. It is a solemn truth, which should be deeply impressed upon every heart, that a wrong act can never be undone. It may take more than the work of a lifetime to recover what has been lost in a single moment of thoughtlessness, or temptation. Had these servants of God, when they stood before the rock at Kadesh, borne uncomplainingly the burden which he had placed upon them, had they not offended him by hasty temper, and the arrogation to themselves of glory which belonged to him, how different would have been their future! [Cf: ST 10-14-80 para. 15] p. 188, Para. 5, [1880MS].

With deep anxiety, the children of Israel awaited the return of their leaders. As they looked upon that large congregation, they saw that nearly all the adults who left Egypt had perished in the wilderness. The penalty pronounced against Moses and Aaron had been made known to the people, and now their absence excited in every heart a foreboding of coming evil. Some were aware of the object of that mysterious journey to the summit of Mount Hor; they knew that the death of Aaron was in consequence of the people's sin; and their solicitude for their leaders was heightened by bitter memories, and many self-accusings. [Cf: ST 10-14-80 para. 16] p. 189, Para. 1, [1880MS].

Heavy indeed seemed the sentence that those who had for forty years patiently shared the penalty of Israel's sin, who had borne with their murmurings, and by earnest intercessions had so often averted from their guilty heads the swift judgments of God,--that these chosen men, overcome at last with the ingratitude and complaining of the people, and letting go for a moment their hold of the divine strength, should be prohibited from sharing the joyous, triumphal entry of the promised land,--that they must, with the rebellious multitude, perish in the wilderness. [Cf: ST 10-14-80 para. 17] p. 189, Para. 2, [1880MS].

By this judgment, God would impress upon his people the lesson, that, whatever the temptation, there is no excuse for sin. Those whom he has called to do a great work for him, he will endow with all the strength required to execute their divine commission. Those only will fail who rely upon their own strength and wisdom, instead of trusting in the mighty God of Israel. A man may explore all the treasures of science and literature, he may reach the very summit of earthly power and greatness; but if he becomes self-sufficient; if he fails to connect

with Heaven, and by faith appropriate to himself the promises of God; if he does not become strong in divine strength to battle for the right,--all his exaltation will avail him nothing. The knowledge that fallen man may gain by connection with God will impart a dignity which sits with heavenly grace, and which leads him to place a proper estimate upon his work, and upon all his faculties. He is a co-laborer with God, bearing a commission from the Most High, and working, with all patience, heartiness, and love, for the Master. [Cf: ST 10-14-80 para. 18] p. 189, Para. 3, [1880MS].

God designs that all his servants shall let rays of light shine forth from their holy lives, filling the world with the light of his glory, not their own. Men who live and work for God will possess patience, humility, and meekness, coupled with a reverent, sacred dignity, reflected from the character of Christ. They will manifest simplicity and tenderness, propriety of conduct, and purity of motive and action, which are not earthborn. The Spirit of the Holy One dwells in their hearts, and directs their conduct. And the Divine Presence within, shining forth in the life and character, gives them influence with their fellow-men. This sacred presence must be an abiding power with all who work for God, or he will not accept their labors. [Cf: ST 10-14-80 para. 19] p. 189, Para. 4, [1880MS].

For one sin, Aaron was denied the privilege of officiating as God's high priest in Canaan in offering the first sacrifice in the goodly land, and thus consecrating the inheritance of Israel. Moses was to continue to bear his burden in leading the people to the very borders of Canaan. He was to come within sight of the promised land, but was not permitted to enter it. Here the children of Israel saw that God was no respecter of persons; that the sins of men in exalted stations will no more be permitted to pass unpunished, than if committed by men in lowly positions. [Cf: ST 10-14-80 para. 20] p. 189, Para. 5, [1880MS].

The watching, waiting people, at last see Moses and Eleazar slowly returning; but Aaron is not with them. Upon Eleazar are the sacerdotal garments, showing that he succeeds his father in the sacred office. With quivering lips, and sorrowful mien, Moses tells them that Aaron died in his arms upon Mount Hor, and they there buried him. The congregation break forth into expressions of genuine grief; for they all loved Aaron, although they had so often caused him sorrow. As a token of respect for his memory, thirty days were spent in services of mourning for their lost leader. [Cf: ST 10-14-80 para. 21] p. 190, Para. 1, [1880MS].

The burial of Aaron, conducted according to the express command of God, was in striking contrast to the customs of the present day. When a man in high position dies, his funeral services are attended with the greatest pomp and ceremony. When Aaron died, one of the most illustrious men that ever lived, there were only two of his nearest friends to witness his death, and to attend his burial. And that lonely grave upon Mount Hor was forever hidden from the sight of Israel. God is not glorified in the great display so often made over the dead, and the great outlay of means in returning their bodies to the dust. [Cf: ST 10-14-80 para. 22] p. 190, Para. 2, [1880MS].

Although the whole congregation sorrowed for Aaron, they could not feel his loss as keenly as did Moses. The death of Aaron forcibly



reminded Moses that his own end was very near; he would soon lay off the armor, and lie down in death. But short as the time of his stay on earth must be, he deeply felt the loss of his constant companion,--the one who had shared his joys and sorrows, his hopes and fears, for so many long years. Moses must now continue the work alone; but he knew that God was his friend, and upon him he leaned more heavily. By Mrs. E. G. White. [Cf: ST 10-14-80 para. 23] p. 190, Para. 3, [1880MS].

The nations of Canaan had watched with jealous eye the movements of the vast hosts of Israel. They remembered with many forebodings the visit of the Hebrew spies forty years before, and were now continually on the alert to prevent any invasion of their territory. Being informed by spies of the encampment of the children of Israel near Mount Hor, Arad, one of the Canaanite kings, went out with a large army, to make war upon them. He gained a decided victory, and took a number of prisoners. The Israelites were deeply humbled at this defeat, and with prayer and fasting, they sought help from God. They made a solemn vow that if the Lord would deliver these enemies into their hands, they would utterly destroy them and their cities. The Divine Protector of Israel was pleased to hear and answer the prayer of his people, and the Canaanites were completely routed. [Cf: ST 10-21-80 para. 01] p. 190, Para. 4, [1880MS].

This victory should have filled the hearts of the Israelites with gratitude. It should have led them to fear and trust the Lord, and to shun the sins which had separated them from his favor. But, elated with success, they became boastful and self-confident, and soon fell into the old habit of murmuring. They were now dissatisfied because the armies of Israel had not been permitted to advance upon Canaan immediately after their cowardly rebellion at the report of the spies forty years before. They pronounced their long sojourn in the wilderness an unnecessary delay, reasoning that they might have conquered their enemies as easily heretofore as now. They flattered themselves that if God and Moses had not interfered, they might now have been in possession of the promised land. Thus they cherished bitter thoughts concerning the dealings of God with them, and finally they became discontented with everything. [Cf: ST 10-21-80 para. 02] p. 190, Para. 5, [1880MS].

As they continued their journey toward the south, following the guidance of the cloudy pillar, their route lay through a hot, sandy valley, destitute of shade or vegetation. The way seemed long and difficult; they were sometimes thirsty, and often weary. Their sojourn in the wilderness should have taught them that help could come alone from God; but when again brought into circumstances of difficulty and trial they failed to endure the test of their faith and patience. By continually dwelling on the dark features of their travels, they separated themselves farther and farther from God, until a defiant, rebellious spirit made them almost Satanic. [Cf: ST 10-21-80 para. 03] p. 191, Para. 1, [1880MS].

A long preparatory process, unknown to the world, goes on in the hearts of God's people before they commit open sin. There is first a gradual decline of spirituality; God is not cherished in the thoughts; prayer is neglected; selfish thoughts and feelings have a controlling power; carnal desires slowly but surely gain the ascendancy; and a spirit of proud self-sufficiency takes possession of the soul. [Cf: ST

10-21-80 para. 04] p. 191, Para. 2, [1880MS].

Had the children of Israel, as they journeyed, called to mind the wonderful deliverance which God had wrought for them in breaking from their necks the yoke of Egyptian bondage, had they dwelt upon the many precious and miraculous revelations of divine power in their behalf, they might have strengthened the courage of the faint-hearted and unbelieving, and thus averted the terrible judgments which had fallen upon them. But light had become darkness to them, and darkness light. Egypt looked brighter and more desirable than liberty and the land to which God was leading them. [Cf: ST 10-21-80 para. 05] p. 191, Para. 3, [1880MS].

Thus it is with many professed Christians at the present day. They become weary of self-denial and humiliation. They desire an easier path, in which there is less self-restraint, in which there is no necessity for a constant, individual effort. Their hearts are ever pleading, "I pray thee, have me excused." They have no love for duty, no affinity for wholesome restraint and discipline. They act over the experience of ancient Israel, in doubting and murmuring. They dwell upon the objectionable features in their experience, and with their spiritual sight dimmed, everything pertaining to their religious life wears a dark, forbidding aspect. They begin to turn toward the world, as the hearts of the Israelites were constantly turning back to Egypt. In conversation, in dress, in deportment, this class manifest a conformity to the world. How dwelleth the love of Christ in them? [Cf: ST 10-21-80 para. 06] p. 191, Para. 4, [1880MS].

The word of God draws a dividing line between his followers and the worldling. Over that line, toward Egypt, is the life of self-indulgence, fashion, frivolity, and the veriest slavery to sin. Over that line, God is forgotten. When the professed followers of Christ should be fighting the Lord's battles, how often are they out of the path of duty, on Satan's ground. Christ is wounded when any who bear his name are found there; he is crucified afresh, and put to an open shame by those who profess to love him. [Cf: ST 10-21-80 para. 07] p. 191, Para. 5, [1880MS].

In hearing the earnest prayers of Israel, and granting them a great victory over their enemies, the Lord had given a fresh token of his willingness to help his people when they should seek him. How cruel, then, was their unbelief and murmuring. The great sin of Israel was their jealousy that God meant them harm; that he was restricting their liberty, and surrounding them with denials and severities. Yet in all the way of God's leading, they had found water to refresh the thirsty, bread from heaven to satisfy their hunger, and peace and safety under the shadowy cloud by day and the fiery pillar by night. Angels were ministering to them as they climbed the rocky heights, or threaded the rugged paths of the wilderness. It is a mistake to entertain the thought that God is pleased to see his children suffer. All Heaven is interested in the happiness of man. It is in the path that leads away from God to darkness and death that there are pains and griefs, disappointments and sorrows. These are placed by the hand of Infinite Love to warn man not to go on in disobedience and destroy themselves. [Cf: ST 10-21-80 para. 08] p. 191, Para. 6, [1880MS].

God does not close the avenues of joy to any of his creatures. The

divine requirements call upon man to shun those indulgences which would bring suffering and disappointment, and would close to him the door of happiness and Heaven. The world's Redeemer accepts men as they are, with all their wants, imperfections, and weaknesses; and he will not only cleanse from the defilement of sin, and grant redemption through his blood, but will satisfy the heart-longings of all who consent to wear his yoke, to bear his burden. It is his purpose to impart peace and rest to all who come to him for the bread of life. He only requires of men to perform those duties which will lead his steps to heights of bliss to which the disobedient can never attain. [Cf: ST 10-21-80 para. 09] p. 192, Para. 1, [1880MS].

The true, joyous life of the soul is to have Christ formed within, the hope of glory. Then will the servants of the Master feel that it is safe to follow where he leads. They may climb the mountain steeps or tread the burning desert sands singing over the hardest paths, because Jesus is their companion. Had ancient Israel but cherished gratitude to God for his preserving care for his divine companionship in the shadowy cloud and the fiery pillar; had they, instead of murmuring, recounted the blessings which God had bestowed upon them; had they cherished faith, and laid aside their fears and anxieties--they might ever have had the presence of the Divine Helper, and he would have lifted the burden from every weary soul. [Cf: ST 10-21-80 para. 10] p. 192, Para. 2, [1880MS].

The hindrances which keep many from advancing in a life of purity and holiness are created by themselves. The cross which every Christian must bear if he follows Christ, gives increased spiritual strength. In lifting the burdens of Christ, heavier burdens are removed. To all who are willing and obedient, to all who are reaching out to feel the guiding hand of God, the moment of the greatest discouragement and difficulty is the time when divine help is nearest. When the path of duty is obstructed by difficulties the most formidable, when it seems that the soul must give up in despair, the glory hidden behind the cloud that has darkened the way shines forth in all its brightness. [Cf: ST 10-21-80 para. 11] p. 192, Para. 3, [1880MS].

Those who press on in the path of duty will look back with joy and thankfulness upon the darkest part of the way, where trials and difficulties seemed like a heavy cloud to hide every ray of God's sunshine. The Lord conceals himself from us in the cloudy pillar, as from ancient Israel. His ways are past finding out. Yet all that he makes known of himself, all that he can reveal to the most elevated mind, only convinces us of an infinity beyond, of wisdom, purity, and love. By Mrs. E. G. White. [Cf: ST 10-21-80 para. 12] p. 192, Para. 4, [1880MS].

As the children of Israel cherished the spirit of murmuring and rebellion, they were disposed to find fault with even the blessing which God had graciously bestowed upon them. The simple manna, though palatable at first, grew loathsome to their taste. They had been provided with it for many years--indeed, most of the people had known no other bread--and it seemed to lose its miraculous character. "And the people spake against God, and against Moses, wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread." [Cf: ST 10-28-80 para. 01] p. 192, Para. 5, [1880MS].

What ingratitude! This people were partaking of the bread of Heaven. "Man did eat angel's food." They were fed every day by God's constant bounty. Yet all the tokens of his love and care failed to inspire their hearts with thankfulness and childlike trust. Did not He who made man know what was best adapted to meet the wants of his people? He had promised that if they would be obedient to his voice there should not be a feeble one in all their tribes. But the food which he provided did not meet their fancy. And in their murmurings they uttered falsehoods, by saying that they had no bread nor water; they had both, provided by a daily miracle. [Cf: ST 10-28-80 para. 02] p. 193, Para. 1, [1880MS].

In the midst of their complaining, a new and terrible evil came upon them. The wilderness through which they journeyed was infested by the most venomous serpents, their sting producing heat, violent inflammation, thirst, and speedy death. Indeed, so terrible were the effects resulting from the bite of these reptiles that they were called fiery serpents. The Lord had hitherto preserved his people from the attacks of these creatures, but he now removed from them his restraining power, that Israel might realize their ingratitude to God, and be led to repentance and humiliation before him. [Cf: ST 10-28-80 para. 03] p. 193, Para. 2, [1880MS].

Moses faithfully set before the people their great sin in murmuring against God. He pointed them to the fact that every day of their travels in the wilderness they had been preserved by a miracle of divine mercy. The Majesty of Heaven had prepared the way before them. Their feet had not swollen in their long journeys, neither had their clothes grown old. There was no sickness in all their ranks. God had given them food from Heaven, and water from the rock. He had subdued before them the strong and dangerous beasts, as well as the serpents, that inhabited forest and wilderness. If the people still complained, with all these tokens of his love, the Lord would continue to send judgments upon them, until they should appreciate his merciful care. [Cf: ST 10-28-80 para. 04] p. 193, Para. 3, [1880MS].

Because they had been shielded by the power of God, the Israelites did not realize the countless dangers by which they were continually surrounded. They had hardened their hearts in unbelief, and were unwilling to be guided and controlled by God; they dwelt upon imaginary evils, and continually distrusted the hand which had hitherto led them. Again and again the Lord had brought them into strait places to prove whether they would trust in him, after so many evidences of his care. But they failed to endure the test; and now, though the Heaven-sent manna lay fresh upon the ground every morning, they dared to accuse Moses of killing them with hunger. In their ingratitude and unbelief, they had anticipated death, and now the Lord withdrew his protecting hand, and permitted death to come upon them. [Cf: ST 10-28-80 para. 05] p. 193, Para. 4, [1880MS].

In every family of these murmurers were the dying and the dead. The hearts that had been filled with the fires of passion and bitter complaining were now chilled with horror at the frenzied cries of children and dearest friends. All had enough to do, and in deep anguish they ministered to their loved ones, knowing full well that at any moment they might need the same care themselves. Not a word of murmuring escaped their lips. When compared with the present suffering,

the difficulties and trials which before had seemed so great were not worthy of a thought. Confusion and terror reigned in every tent. In the silence of the night, a piercing shriek would arouse the camp to find that their dream of the serpent's deadly sting was a fearful reality. Fathers, mothers, and children were alike attacked. In this terrible calamity, all felt that they must soon perish; for every stone and shrub concealed the venomous reptiles, which, disturbed by foot or hand, gave back the sting of death. [Cf: ST 10-28-80 para. 06] p. 193, Para. 5, [1880MS].

The people were now ready to humble themselves before God. They went to Moses, of whom they had complained so unjustly, and entreated his forgiveness, and his intercession in their behalf. That longsuffering man of God did not for a moment delay to comply with their request. And the Lord hearkened to the prayer of his servant, and commanded him,-- [Cf: ST 10-28-80 para. 07] p. 194, Para. 1, [1880MS].

"Make thee a fiery serpent and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live." [Cf: ST 10-28-80 para. 08] p. 194, Para. 2, [1880MS].

In obedience to the word of God, Moses made a serpent of brass resembling the creatures by which the people had been bitten, and set it upon a high pole in the midst of the camp. Then the joyful news was sounded throughout the encampment, that all who had been bitten might look upon the brazen serpent and be healed. [Cf: ST 10-28-80 para. 09] p. 194, Para. 3, [1880MS].

Here the Israelites were required to do something for themselves. They must look upon the brazen serpent, if they would live. Many had already died from the sting of the venomous reptiles, and when Moses raised the serpent upon the pole, some would not believe that merely looking upon that metallic image would heal them, and they perished. Yet many had faith in the provision which God had made. Fathers, mothers, brothers, and sisters were anxiously engaged in helping their suffering, dying friends to fix their languid eyes upon the serpent. If they could only once look while faint and dying, they revived, and were entirely freed from the effects of their poisonous wounds. [Cf: ST 10-28-80 para. 10] p. 194, Para. 4, [1880MS].

There was no power in the serpent of brass to cause such a change in those who looked upon it. The healing virtue was derived from God alone. In his wisdom he chose this manner to display his power. It was the faith of the people in the provision made, which was acceptable to God. By this simple means they were made sensible that he had permitted these serpents to afflict them, because of their murmurings, and their lack of faith in him. They were also assured that while obeying God they had no reason to fear; for he would be their friend, and would preserve them from the dangers to which they were continually exposed. [Cf: ST 10-28-80 para. 11] p. 194, Para. 5, [1880MS].

The Hebrews, in their affliction, could not save themselves from the deadly venom of the serpents. God alone could heal sinful, rebellious Israel. Yet he did not see fit to pardon their transgression, without testing their repentance and faith. They must look, in order to live. The lifting up of the brazen serpent was to teach Israel a lesson. Heretofore they had presented their offerings to God, and had felt that

in thus doing they made ample atonement of their sins. They did not by faith rely upon the Redeemer to come, of whom their offerings were only the type. The Lord would now show them that their sacrifices, in themselves, had no more power nor virtue than the serpent of brass, but were, like that, to lead their minds to Christ, the great Sin-Offering. So, also, their offerings were to be brought with subdued wills and penitent hearts, they having faith in the atoning sacrifice of God's dear Son. [Cf: ST 10-28-80 para. 12] p. 194, Para. 6, [1880MS].

None were compelled to look upon the brazen serpent. All could look and live, or distrust the simple provision God had made, refuse to look, and die. The people of God may not always see the reason for his requirements, and may not be able to understand his dealings with them; yet it is not their part to question and doubt his purposes. The lifelong recipients of his favor, they should yield him ready and willing obedience. All his commands are founded in infinite love and wisdom; and though we may not fully understand his purpose here, yet we shall know hereafter. [Cf: ST 10-28-80 para. 13] p. 195, Para. 1, [1880MS].

As the serpent was lifted up in the wilderness, so the Son of God was lifted up on the cross, that sinners from the ends of the earth might look and live. Multitudes are still suffering from the deadly sting of that old serpent, the devil. The effects of sin can be removed only by the provision which God has made. Here, alone, hope and salvation can be found. As the Israelites saved their lives by looking upon the brazen serpent, so sinners can look to Christ and live. Unlike that inert and lifeless symbol, Christ has power and virtue in himself, to heal the suffering, repenting, bleeding sinner. [Cf: ST 10-28-80 para. 14] p. 195, Para. 2, [1880MS].

Many are unwilling to accept of Christ until the whole mystery of the plan of salvation shall be made plain to them. They refuse the look of faith, although they see that thousands have looked, and have felt the efficacy of looking to the cross of Christ. Many wander in the mazes of blind philosophy, in search of reasons and evidence which they will never find, while they reject the evidence which God has been pleased to give. They refuse to walk in the light of the Sun of Righteousness, until the reason of its shining shall be explained. All who persist in this course will fail to come to a knowledge of the truth. The last occasion for doubt will never be removed. God will give sufficient evidence on which to base faith, and if this is not accepted, the mind will be left in the darkness of doubt and unbelief. [Cf: ST 10-28-80 para. 15] p. 195, Para. 3, [1880MS].

If those who had been bitten by the serpents had stopped to doubt and question before they would consent to look, death would have been the result. Our first duty is to look and live. We should seek now to gather evidence upon which to base our faith. There is an eternity before us, in which to study the mysteries of redemption. [Cf: ST 10-28-80 para. 16] p. 195, Para. 4, [1880MS].

Christ, in his words to Nicodemus, says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." In both these cases the object was to save the perishing. As the sting of the serpent was certain death, unless the sufferer would avail

himself of the remedy provided; so, also, is sin deadly in its effects, unless men look unto Christ, and believe in the merits of his blood. Men of gray hairs, men in the prime of life, youth and children, were to be saved in the same way,--look, and live. The remedy was perfect, when, according to God's direction, they looked upon the uplifted serpent. That look implied faith. They lived, because they believed the word of God, and availed themselves of the provisions made. So, in the plan of salvation, not one who has come to Christ in penitence and faith has ever been turned away. [Cf: ST 10-28-80 para. 17] p. 195, Para. 5, [1880MS].

The people of Israel well knew that in that semblance of a serpent was no healing virtue. They knew that it was only a symbol of the Son of God, and that faith in the divine word, and immediate action, would be the power of salvation to them. So we are to be saved, not by any act which we can perform of ourselves, but by simple obedience,--by doing just as God has said. Our salvation rests upon the ample atonement made by our Saviour, and the veracity of God's word. We must believe that Jesus died to redeem sinners like ourselves, and that God means what he says, "Him that cometh unto me I will in no wise cast out." Through the merits of Christ we are accepted. Assurance in this case honors the faithfulness of God, while doubt casts discredit upon the Most High. Mrs. E. G. White. [Cf: ST 10-28-80 para. 18] p. 196, Para. 1, [1880MS].

After passing to the south of the land of Edom, the Israelites turned northward, and again set their faces toward the promised land. Their route now lay over a vast, elevated plain, where the air was pure and cool, and the breezes swept refreshingly around them. It was a pleasant change from the hot, scorched valley and the dreary deserts through which they had been traveling, and they pressed forward, buoyant and hopeful. Having crossed the brook Zered, they pressed to the east of the land of Moab; for the Moabites and the Ammonites being descendants of Lot, the Lord had commanded his people not to molest them in any way. [Cf: ST 11-04-80 para. 01] p. 196, Para. 2, [1880MS].

Still pushing northward, the hosts of Israel soon reached the country of the Amorites. This strong and warlike people originally occupied the southern part of the land of Canaan; but increasing in numbers, and being attracted by the rich lands east of the Jordan, they crossed the river, made war upon the Moabites, and gained possession of a portion of their territory. Here they had settled, holding undisputed sway over all the land, from the Arnon as far north as the Jabbok. It was necessary to pass through this territory in order to reach the Jordan, and Moses sent a friendly message to Sihon, the Amorite king, at his capital:-- [Cf: ST 11-04-80 para. 02] p. 196, Para. 3, [1880MS].

"Let me pass through thy land; I will go along by the highway, I will neither turn to the right hand nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, and I may drink; only I will pass through on my feet, until I shall pass over Jordan into the land which the Lord our God giveth us." [Cf: ST 11-04-80 para. 03] p. 196, Para. 4, [1880MS].

The answer was a decided refusal; and all the hosts of the Amorites were marshaled to oppose the progress of the invaders. This formidable army struck terror to the hearts of the Hebrews, who were poorly

prepared for an encounter with well-armed and well-disciplined forces. Moses was filled with anxiety. He knew that so far as skill in warfare was concerned, their enemies had every advantage. To all human appearance, a speedy end would be made of Israel. Moses had implicit faith in God, but he had little confidence in the people. He knew that God would be true to his covenant with Israel, that his power would be sufficient to carry them through every danger; but he had been so many times disappointed in the people,--they had so often failed in their allegiance to God, and had so often been filled with rage against himself, --that he now had little hope of seeing them pass safely this trying ordeal. Would they, he anxiously questioned, by unbelief and rebellion separate from God, as they had so often done before, and thus bring upon themselves disaster and defeat? He saw them hopeful because of their recent victory, but he could not discern a deeper humility before God, a firmer reliance upon his mighty arm, and a more lofty courage. He knew that obedience to the divine command would make all the difference between success and failure, triumph and defeat. If God's power were withdrawn, well might sinful Israel fear for themselves and for their children, in the day of peril and conflict. [Cf: ST 11-04-80 para. 04] p. 196, Para. 5, [1880MS].

Moses kept his eye fixed upon the cloudy pillar that enshrined the Son of God, and strengthened his soul with courage as he was assured that the Guiding Hand was with them still. He encouraged the people with the thought that the token of God's presence was still vouchsafed to them, and sought to inspire their hearts, by words of faith and holy cheer: This mighty God, who has so many times delivered his people Israel, is our God still. If we are obedient to his voice, he will be our guide, and will deliver us in every emergency. Therefore obey the divine command with ready mind and cheerful heart, and God will open our passage through the land where he has bidden us to go. The trials and hindrances which you now fear will be removed as you march forward with firm and resolute step in the path where God leads the way. [Cf: ST 11-04-80 para. 05] p. 197, Para. 1, [1880MS].

Moses not only encouraged the people to trust in God, but to do all that human power could do in preparing for war. Their enemies were violent and bloodthirsty, ready and eager for the excitement of conflict, and confident that with their superior skill and numbers they would wipe out the unprepared Israelites from the land. But the mandate had come from the Possessor of all lands, in view of the refusal of these nations to let Israel pass through their borders, "Rise ye up, take your journey, and pass over the river Arnon. Behold, I have given unto thine hand Sihon the Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle. This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish, because of thee." [Cf: ST 11-04-80 para. 06] p. 197, Para. 2, [1880MS].

These nations on the borders of Canaan God would have spared, had they not stood in defiance of his word, to oppose the progress of Israel. The Lord had shown himself to be longsuffering, of great kindness, and tender pity, even to these idolatrous nations. Abraham was shown in vision that his seed, the children of Israel, after his death should be strangers in a strange land, and should be afflicted four hundred years. But the Lord gave him the promise, "In the fourth generation,



shall they come hither again, for the iniquity of the Amorite is not yet full." At the appointed time, the descendants of Abraham were to receive the land of Canaan for a possession, from the river of Egypt to the river Euphrates. [Cf: ST 11-04-80 para. 07] p. 197, Para. 3, [1880MS].

Although the Amorites were an idolatrous people, violent and cruel, God spared them four hundred years to give them unmistakable evidence that he was the only true and living God, the maker of the heavens and the earth. All his wonders in bringing Israel from Egypt, the judgments visited upon the Egyptians because they refused to let his people go, his mighty miracle in opening a passage through the Red Sea, and destroying Pharaoh's host; his wonderful works in the wilderness, the bread sent down from Heaven, the pure water brought from the rock, the punishment of the rebellious in Israel,--with all these facts those idolatrous nations were familiar. Sufficient evidence was given; they might have known the truth, had they been willing to turn from their idolatry and licentiousness to serve the living and true God. But none were to be compelled to believe, against their will. They were free moral agents, and must decide for themselves their future destiny. [Cf: ST 11-04-80 para. 08] p. 197, Para. 4, [1880MS].

Pharaoh once proudly inquired, "Who is the Lord, that I should obey his voice?" He learned by his own experience that it was He that hath power to create or to destroy. So the light had been given in the revelation of God's power to those fierce idolatrous nations, that they might know the true and living God. That light had been spurned, rejected; they had turned away from the true God to serve and worship idols, and their cup of iniquity was well nigh full. [Cf: ST 11-04-80 para. 09] p. 198, Para. 1, [1880MS].

When the Lord brought his people, after their long wandering in the wilderness, a second time to the borders of the promised land, additional evidence of his power was granted to those heathen nations. They could see that God was with Israel in the victory gained over king Arad and the Canaanites. They had still another evidence, in the miracle wrought to save those who were perishing from the deadly sting of the serpents. Although the Israelites had been harshly refused a passage through the land of Edom, thus being compelled to take the long and difficult route by the Red Sea, yet in all their journeyings and encampments, past the land of Edom, of Moab, and Ammon, they had shown no hostility; they had done no injury to the people or their possessions. On reaching the border of the Amorites, Israel had asked permission only to travel directly through the country, promising to observe the same rules which had governed their intercourse with other nations. When the Amorite king refused this courteous solicitation, and defiantly gathered his hosts for battle, their cup of iniquity was full. God would now exercise his power for their destruction, even as he had fought against Pharaoh and his hosts. [Cf: ST 11-04-80 para. 10] p. 198, Para. 2, [1880MS].

Again the great Commander of nations had bidden his people "Go forward." In obedience to the divine command they immediately crossed the river Arnon, and advanced upon the foe. An engagement took place, in which the armies of Israel were victorious; and following up the advantage gained, they were soon in full possession of the country of the Amorites. [Cf: ST 11-04-80 para. 11] p. 198, Para. 3, [1880MS].

It was the captain of the Lord's host who vanquished the enemies of his people. He would have done the same, thirty-eight years before, had Israel believed and trusted in him. They might have gained full possession of the land then, as they were obtaining it now. Here the Lord again proved to his people that he alone was their helper; for no other power could have delivered them in this emergency. By Mrs. E. G. White. [Cf: ST 11-04-80 para. 12] p. 198, Para. 4, [1880MS].

Filled with hope and courage by their conquest of the Amorites, the armed hosts of Israel eagerly pressed forward, and, still journeying northward, they soon reached a country which might well test their courage and their faith in God. Before them lay the powerful and populous kingdom of Bashan, crowded with great stone cities, that to this day excite the wonder of the world, sixty walled cities, and unwallled towns without number, being contained in an area not much longer than an ordinary English county. The houses were built of huge black stones, hard as iron, and even more enduring, of such stupendous size that no human force which could have been brought against them in that country would have been sufficient to batter them down. It was a country filled with wild caverns, lofty precipices, yawning gulfs, and rocky strongholds. [Cf: ST 11-11-80 para. 01] p. 198, Para. 5, [1880MS].

The inhabitants of this land, descendants from a race of giants, were themselves of marvelous size and strength, and so distinguished for violence and cruelty as to be the terror of all surrounding nations; while Og, the king of the country, was remarkable for size and prowess, even among that giant race. [Cf: ST 11-11-80 para. 02] p. 199, Para. 1, [1880MS].

In this hour of peril, Moses could have confidence only in God. He alone could subdue their enemies. But the aged leader trembled for Israel. How would they conduct themselves? He remembered how they had been terrified at the mere description of the giants by the men who spied out the land of Canaan thirty-eight years before. He called to mind how often Israel had failed, and how God had given them up to the power of their enemies. What a horror of disaster and defeat must be the result, should they distrust God now! [Cf: ST 11-11-80 para. 03] p. 199, Para. 2, [1880MS].

But the cloudy pillar moved steadily forward, and following its guidance the Hebrew hosts advanced, past cities and towns of these rock houses, to Edrei, where the giant king, with all his forces, awaited their approach. Og had skillfully chosen the place of battle. The city of Edrei was situated upon the border of a tableland rising abruptly from the plain, and covered with jagged, volcanic rocks. It could be approached only by narrow pathways, steep, and difficult of ascent. In case of defeat, his forces could find safe retreat in that vast labyrinth of rocks, where strangers, attempting to follow them, would be lost. [Cf: ST 11-11-80 para. 04] p. 199, Para. 3, [1880MS].

Confident of success, the king came forth with an immense army upon the open plain; while from tableland above, which, as far as the eye could reach, was like a natural fortress, were heard shouts of defiance, and along its whole extent were seen the glittering spears of unnumbered thousands, eager for the fray. When the armies of Israel

beheld the lofty form of that giant of giants towering above the soldiers of his army; when they saw the mighty hosts which surrounded him, and the seemingly impregnable fortress, behind which unseen thousands were entrenched; and then looked upon their own aged leader, his head whitened with the snows of a hundred and twenty years; when they considered their comparatively unarmed and defenseless condition, -the hearts of many in Israel quaked with fear. [Cf: ST 11-11-80 para. 05] p. 199, Para. 4, [1880MS].

But Moses was calm and firm: he was following the directions of a higher general, and however much he might distrust the armies of Israel, the God of Israel, never. The Lord had said to Moses, "Fear him not; for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon, king of the Amorites, which dwelt at Heshbon." [Cf: ST 11-11-80 para. 06] p. 199, Para. 5, [1880MS].

The calm faith and intrepid bearing of Moses, and his words of hope and courage, inspired the hearts of Israel with confidence in God. They felt that from him alone could they expect deliverance. They trusted all to his omnipotent arm, and they were not disappointed. [Cf: ST 11-11-80 para. 07] p. 199, Para. 6, [1880MS].

Not mighty giants nor walled cities, armed hosts nor rocky fortresses, nor all combined, could stand before the Captain of the Lord's host. The Lord led the army; the Lord discomfited the enemy; the Lord conquered in behalf of Israel. That entire force, with Og, their king, were destroyed; and the Israelites soon took possession of the whole country. Thus was blotted from the earth that strange and powerful people, who had given themselves up to iniquity and abominable idolatry. [Cf: ST 11-11-80 para. 08] p. 199, Para. 7, [1880MS].

The report brought back by the spies who were sent to view the land of Canaan, was in many respects correct. The cities were walled and very great, and the sons of the giants who dwelt therein were a powerful race, in comparison with whom the spies were like mere pygmies. It was on hearing this report that the people, instead of trusting in God to overthrow their enemies, rebelled against him, and declared the conquest of Canaan an utter impossibility, in their wild frenzy of passion and unbelief, even appointing a captain to lead them back to Egypt, and attempting to put to death the only two of their number who still possessed faith and courage. It was then that the judgment had been pronounced against Israel, that all above twenty years of age should die before reaching the promised land. Ere the Hebrews were led the second time to the borders of Canaan, this judgment had been fulfilled. The bodies of all that rebel host were buried in the wilderness. [Cf: ST 11-11-80 para. 09] p. 200, Para. 1, [1880MS].

In their contests with Og and Sihon, the people of God were brought to the same test beneath which they had so signally failed nearly forty years before. But the trial was now far more severe than when God first commanded them to go forward and their cowardly hearts refused to obey. There was then no army to oppose their progress or to strike terror to their souls. The difficulties which were then to be encountered in the discharge of duty were not nearly so great as now. The clouds that then darkened the path of faith became more dense and forbidding while they were halting and doubting and standing still, refusing to go forward

when commanded to do so in the name of the Lord. When the word came again to Israel, Go forward, they must, if they would possess Canaan, advance against violent, skillful, and well-equipped armies. [Cf: ST 11-11-80 para. 10] p. 200, Para. 2, [1880MS].

They now remembered how once before, when they had marched out to battle, they had been routed, and thousands slain. But they had then gone in direct opposition to the command of God. When for their unbelief he had doomed them to perish in the wilderness, they were seized with horror and remorse; and, still as rebellious as ever, they determined to gain by their own power what God had declared they should not possess. They went out without Moses, God's appointed leader, without the cloudy pillar, the symbol of the divine presence, and without the ark. What marvel that they were utterly defeated! [Cf: ST 11-11-80 para. 11] p. 200, Para. 3, [1880MS].

But now, as they go forth to battle, Moses is with them, strengthening their hearts with words of hope and faith; the Son of God enshrined in the cloudy pillar, leads the way; and in their midst, accompanied by priests and Levites, is borne the sacred ark. Well may they be of good courage; they are following the command of Heaven, Go forward; and victory, complete and glorious, is theirs. [Cf: ST 11-11-80 para. 12] p. 200, Para. 4, [1880MS].

All the experience of Israel has a lesson for us, who are living in the last hours of time. We should carefully consider their course of action and the dealings of God with them, and then imitate their virtues, while we shun those acts which brought upon them his displeasure. This mighty God of Israel is our God. In him we may trust, and if we obey his requirements he will work for us in as signal a manner as he did for his ancient people. It should be the most earnest study and continual effort of modern Israel to bring themselves into close and intimate relationship with God. Then with the mind quickened, the perceptions sharpened, they will discern his infinite power and overruling providence in all his dealings with man, and in all his created works. [Cf: ST 11-11-80 para. 13] p. 200, Para. 5, [1880MS].

Unseen by human eyes, God's power is constantly exercised for our good. When scientists seek to separate the works of nature from the immediate and constant manifestation of divine power, they are at sea without a compass. Every soul who cherishes the light which God has given will recognize him foremost in all his interest and in all his business. Skeptics may multiply doubts, scoffers may rail; but the true Christian calmly reposes in God, being assured that he is, and that he is a rewarder of all who diligently seek him. [Cf: ST 11-11-80 para. 14] p. 201, Para. 1, [1880MS].

Every one who seeks to follow the path of duty will at times be assailed by doubt and unbelief. The way will sometimes be so barred by obstacles, apparently insurmountable, as to dishearten those who will yield to discouragement; but God is saying to such, Go forward. Do your duty at any cost to yourselves. The sea of trouble which threatens to overwhelm you will open as you advance, revealing a safe path for your feet. The trials and difficulties which seem so formidable, which fill your soul with dread, will vanish as you move boldly forward in the path of obedience, humbly trusting in God. [Cf: ST 11-11-80 para. 15] p. 201, Para. 2, [1880MS].

There are daily, important duties for every soul; not one is excused. The present duty must be done now; for the time is short, and opportunities once lost will never return. There is danger in one moment of hesitancy in face of difficulties. God will be a light to the meek, the humble, the thankful and obedient; but he is a cloud of darkness to the selfish, the proud, the impatient, and the murmuring ones. Sooner or later, light will shine forth upon the pathway of those who hold themselves ready to go when and where Christ leads the way. [Cf: ST 11-11-80 para. 16] p. 201, Para. 3, [1880MS].

Every step in life should be that of faith, of love of consecration! We should walk in the light, as Jesus is in the light. Christ offers to walk with us through all the journey of life, and cheer our way by his presence. If we do not avail ourselves of his companionship, it is our own fault, our own loss. If we grope in darkness, it is because we refuse the presence of the only one who can make our way bright and joyful. We need to cultivate that faith which works by love, and purifies the soul. Our greatest danger is in harboring unbelief, and neglecting to cherish the precious love of Jesus. By Mrs. E. G. White. [Cf: ST 11-11-80 para. 17] p. 201, Para. 4, [1880MS].

With joyful hearts, and renewed faith in God, the victorious armies of Israel returned from Bashan. By their late successes they had not only come in possession of rich territories, but had gained a most cheering assurance for the future. They felt that the prospering hand of God was indeed with them. [Cf: ST 11-18-80 para. 01] p. 201, Para. 5, [1880MS].

They were now on the very borders of Canaan, only the river Jordan separating them from the promised land. To the west, just across the river, lay a great plain, covered with verdure, watered with streams from copious fountains, and abounding in all the signs of beauty and fertility. They were eager to enter at once upon their inheritance. Their conquest of the Amorites and the giant hosts of Bashan had made them confident of easy success on the other side. Their anticipations were excited to a feverish height. They kept their eyes fixed with eager expectation upon the cloudy pillar, impatient to see it move and lead them on. As yet, however, it gave no signs of moving, but hovered above the tops of the mountains overshadowing the tabernacle. [Cf: ST 11-18-80 para. 02] p. 201, Para. 6, [1880MS].

The period of waiting was employed by Moses in preparing the people for the permanent occupation of Canaan. In this work the great leader's time and attention were fully occupied; but to the people this period of suspense and expectation was most trying, and ere many weeks had elapsed, their history was marred by the most frightful departures from virtue and integrity. [Cf: ST 11-18-80 para. 03] p. 202, Para. 1, [1880MS].

The high tableland which the children of Israel had long been traversing, suddenly subsides near the Jordan, leaving a plain several miles in width, and extending some distance along its bank. This was called the vale of Shittim, because of the great number of shittim, or acacia trees which flourished there, and by their shade formed an agreeable retreat. This sheltered valley had the genial climate of the tropics, but it was unfavorable to mental or physical activity, as the

Israelites proved. Here many of the older people were reminded of their early home by the Nile; for just across the river flourished palm trees in such abundance that the city of Jericho, on that plain, was called the city of palm trees. [Cf: ST 11-18-80 para. 04] p. 202, Para. 2, [1880MS].

But agreeable as were their physical surroundings, the Israelites were here to encounter an evil more deadly than mighty hosts of armed men or the wild beasts of the wilderness. That country, so rich in natural advantages, had been defiled by the inhabitants. On every side were places noted for idolatry and licentiousness, the very names being suggestive of the vileness and corruption of the people. The chief god of this region was Baal, and on the heights above the vale of Shittim was the city of Beth-peor, where the most degrading and iniquitous scenes were enacted by men and women as a part of the worship of their gods. [Cf: ST 11-18-80 para. 05] p. 202, Para. 3, [1880MS].

These surroundings exerted a polluting influence upon the Israelites. Their minds became familiarized with the vile thoughts constantly suggested; their life of ease and inaction produced its demoralizing effect upon them; and gradually and almost unconsciously to themselves, they were departing from God, and coming into a condition where they would fall an easy prey to the temptations of Satan. [Cf: ST 11-18-80 para. 06] p. 202, Para. 4, [1880MS].

The Moabites had not been molested by Israel, yet they had watched with keen and jealous interest all that had transpired in the surrounding countries. They saw that the warlike Amorites had been conquered, and the powerful and well armed inhabitants of Bashan had yielded, before the mysterious Power enshrined in the cloudy pillar. An unseen influence was at work for the Hebrews, and this was accredited to the God of Israel; for all well knew that, so far as human skill and strength was concerned, it was on the side of the enemies of the Hebrews. It was generally believed in that country that prophets and sorcerers had power to curse persons and places, so as to frustrate their counsels, enervate their strength, and fill them with fear, terror, and dismay. The Moabites now determined, as did Pharaoh, to enlist the power of sorcery to counteract the work of God; they would have the Israelites cursed. [Cf: ST 11-18-80 para. 07] p. 202, Para. 5, [1880MS].

In this purpose the people of Moab were joined by the Midianites, to whom they were closely united by the ties of nationality and religion. There was, living near the Euphrates, a man named Balaam, who was reported to possess supernatural powers, and whose fame had reached to the land of Moab. It was determined to call him to their aid in this emergency. Accordingly, messengers "of the elders of Moab and of the elders of Midian" were dispatched to Balaam, with valuable gifts to secure his divinations and enchantments against Israel. In this movement, Balak, the king of Moab, had taken the lead, having called in the aid of the Midianites, with the alarming message, "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. [Cf: ST 11-18-80 para. 08] p. 202, Para. 6, [1880MS].

The ambassadors at once set out on their long journey over the mountains and across the deserts, to Mesopotamia; and having found

Balaam, they delivered to him the message of their king:-- [Cf: ST 11-18-80 para. 09] p. 203, Para. 1, [1880MS].

"Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me. Come now therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." [Cf: ST 11-18-80 para. 10] p. 203, Para. 2, [1880MS].

Balaam was once a good man, and a prophet of God; but he had apostatized, and given himself up to covetousness, so that he loved the wages of iniquity. He still professed to be a servant of the Most High, though pursuing a course to gain the favor of the enemies of the Lord for the sake of the rewards that he received from them. [Cf: ST 11-18-80 para. 11] p. 203, Para. 3, [1880MS].

When the messengers announced their errand, Balaam well knew that it was his duty to send them back with a positive refusal. But like many at the present day, he ventured to dally with the tempter, invite his presence, and give room for his temptations. He urged the messengers to tarry with him that night, declaring that he could give no decided answer, till he had asked counsel of the Lord. [Cf: ST 11-18-80 para. 12] p. 203, Para. 4, [1880MS].

Balaam was not ignorant of God's work in behalf of Israel. He knew how Jehovah had displayed his power and majesty in bringing his people from the house of bondage. The destruction of Pharaoh and his hosts, the mighty manifestations at Sinai, the countless miracles in the wilderness, and the recent triumphs over Og and Sihon,--these thrilling events had spread far and wide, and with them all Balaam was familiar. He could see how terrible a thing it was for finite man to war against the infinite God. He saw the destruction of those who set themselves in defiance of Omnipotence. Balaam knew that his curse could not harm Israel. God was on their side; and so long as they were true to him, no adverse power of earth or hell could prevail against them. [Cf: ST 11-18-80 para. 13] p. 203, Para. 5, [1880MS].

But the ambassadors from the Moabites had expressed great confidence in him as one who possessed mysterious power to bring destruction upon armies or nations; and his pride was flattered by their words,--"I know that he whom thou blessest is blessed, and he whom thou cursest is cursed." The bribe of costly gifts and prospective exaltation excited his covetousness. He greedily accepted the offered treasures, and then, while professing implicit obedience to the divine will, he labored to have his course in agreement with the purposes of Balak. [Cf: ST 11-18-80 para. 14] p. 203, Para. 6, [1880MS].

Here is a solemn warning for the people of God today, to allow no unchristian trait to live in their hearts. A sin which is fostered becomes habitual; and, strengthened by repetition, it soon exerts a controlling influence, bringing into subjection all the nobler powers. Balaam loved the reward of unrighteousness. The sin of covetousness, which God ranks with idolatry, he did not resist and overcome. Satan obtained entire control of him through this one fault, which deteriorated his character, and made him a time-server. He called God

his master; but he did not serve him; he did not work the works of God. [Cf: ST 11-18-80 para. 15] p. 203, Para. 7, [1880MS].

There are men professing godliness today who manifest no more true love for God than did Balaam. It is solemn mockery to profess a faith which does not exert a controlling power over our lives. Christ declared to his followers that if they made it the great object of life to lay up treasures on earth, they could not be his disciples. "Ye cannot serve God and mammon." The man whose affections are centered upon God will not be greedy for earthly treasure. [Cf: ST 11-18-80 para. 16] p. 204, Para. 1, [1880MS].

Satan is ever presenting worldly gain and worldly honor to entice men from the service of God. He tells them it is their over-conscientiousness that withholds them from prosperity. Deceived by his temptations, they venture out of the path of strict integrity. One step in the wrong direction makes the next step easier, and they become more and more presumptuous. They will do and dare most terrible things, when once they have given themselves to the control of avarice and a desire for power. If men would only seek for those things which are of priceless value,--immortality of fame and eternal riches,--they would give no place to the temptations of Satan. [Cf: ST 11-18-80 para. 17] p. 204, Para. 2, [1880MS].

The life of Paul was a brilliant success. The world, who knew not Christ and the power of his resurrection, looked upon Paul as one who sacrificed fame and honor and greatness for a life of ignominy, suffering and disappointment. But while his contemporaries who gave themselves to the service of the world and to the persecution of the pure and good, have long since been forgotten, the name of the great apostle will never perish. It is immortalized in the records above, and has in every generation been enshrined in the hearts of those who love God. [Cf: ST 11-18-80 para. 18] p. 204, Para. 3, [1880MS].

In contrast to the life of Paul, how contemptible appears the course of Balaam, greedily seeking wealth and honor from those who hated the God of Heaven, and willing to purchase these by conformity to a corrupt people. Who can look upon his course without loathing? Had he been true to God, to justice and principle, he would have answered the messengers of Balak: "I am in principle connected with this people whom you wish to curse. Their God is my God. He is above all gods; there is none like him in all the earth. His majesty and power fill me with awe and reverential fear. Leave the service of senseless idols, and leave with them your iniquities, and serve the Lord Jehovah, the only true and living God." [Cf: ST 11-18-80 para. 19] p. 204, Para. 4, [1880MS].

But that cowardly, avaricious spirit, which had been so long fostered, now ruled the man with tyrannical power. He opened wide the door for Satan to take the citadel of the heart when he greedily received the bribe and invited the messengers to remain. The man had become spiritually blind. As it is too often at the present day, the glitter and tinsel of this world had eclipsed the glory of eternal things. [Cf: ST 11-18-80 para. 20] p. 204, Para. 5, [1880MS].

In the night season the angel of God came to Balaam, and said, "What men are these with thee? And Balaam said unto God, Balak, the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a



people come out of Egypt, which covereth the face of the earth. Come now, curse me them: peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go unto them; thou shalt not curse this people; for they are blessed." [Cf: ST 11-18-80 para. 21] p. 204, Para. 6, [1880MS].

The next morning, Balaam reluctantly dismissed the messengers. But he did not candidly repeat the words which God had spoken; and he did not warn the Moabites that all their efforts against Israel would result in their own destruction. Balaam was displeased that all his bright visions of honor and promotion had been suddenly destroyed. Like a disappointed child, he petulantly exclaimed, "Get you unto your own land; for the Lord refuseth to give me leave to go with you." By Mrs. E. G. White. [Cf: ST 11-18-80 para. 22] p. 205, Para. 1, [1880MS].

When the messengers of Balak returned to Moab, after their first visit to Mesopotamia, they reported to their king the prophet's refusal to accompany them, but did not intimate that God had forbidden him. Supposing that Balaam desired more valuable gifts and greater exaltation, Balak and his counselors determined to make the inducements so great that nothing could hinder his compliance with their request. They now sent princes more in number and more honorable than the first, with promises of higher honors, and with authority to concede to any terms which Balaam might demand. [Cf: ST 11-25-80 para. 01] p. 205, Para. 2, [1880MS].

The king of Moab was deeply in earnest, and his urgent message to the prophet was, "Let nothing, I pray thee, hinder thee from coming unto me; for I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me; come, therefore, I pray thee, curse me this people." [Cf: ST 11-25-80 para. 02] p. 205, Para. 3, [1880MS].

A second time, Balaam was tested and tried. In response to the solicitations of the ambassadors he professed great conscientiousness and integrity, assuring them that no amount of gold and silver could induce him to act contrary to the will of God. This speech reveals the hypocrisy of the man; for the will of God had already been definitely and positively made known to him. His heart was longing to comply with the king's request, and he was seeking some excuse to gratify his desire for riches and honor. [Cf: ST 11-25-80 para. 03] p. 205, Para. 4, [1880MS].

The heart of Balaam was with the enemies of God, rather than with Israel. Had he sincerely wished to do the will of God, he would have utterly refused the rewards of Balak, and would have dismissed the messengers without delay. Thus he might have gained a victory over those strong avaricious propensities which would prove his ruin unless overcome. The sin of covetousness is fearfully denounced in the word of God. "The wicked boasteth in his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Worldliness, covetousness, and avarice are vices which are sure to deteriorate the entire man. They are the fruits of selfishness and sin, and grossly dishonor God. [Cf: ST 11-25-80 para. 04] p. 205, Para. 5, [1880MS].

Balaam urged the messengers to tarry, that he might further inquire of God; as though the Infinite One were a man, to be persuaded. In the night season, the Lord appeared unto Balaam and said, "If the men come

to call thee, rise up and go with them; but yet the word which I shall say unto thee, that shalt thou do." The Lord gave Balaam his own way, because he was determined to have it. He did not desire to do the will of God, but chose his own course, and then endeavored to secure the sanction of the Lord. [Cf: ST 11-25-80 para. 05] p. 205, Para. 6, [1880MS].

The Moabites were a degraded, idolatrous people, yet they manifested sincerity and earnestness in their persistent efforts to secure the power of divination against Israel. According to the light which they had received, their guilt was not so great in the sight of Heaven as was that of Balaam. As he professed to be God's prophet, all he should say would be supposed to come from the Lord Jehovah. Hence he was not to be permitted to speak as he chose, but must deliver the message which God should give him. The Lord saw in this pretentious prophet, a man whose heart was defiled with deception and hypocrisy, and dealt with him according to his own perverse and stubborn ways. [Cf: ST 11-25-80 para. 06] p. 206, Para. 1, [1880MS].

This instance is placed on record for the benefit of all succeeding generations. It is dangerous to trifle with God, in order to follow a stubborn, determined will. There are thousands at the present day who are pursuing a course similar to that of Balaam. They follow their own ways, and take counsel of their own hearts, under a pretense of being guided and controlled by the Spirit of God. And the prayers of these willfully deceived ones are answered in accordance with the spirit that prompts them. For wise purposes the Lord often permits them to have their own way. They walk in a thick mist,--the atmosphere which Satan breathes about the soul. [Cf: ST 11-25-80 para. 07] p. 206, Para. 2, [1880MS].

Dangers beset the path of every man who, forsaking the only true Guide, tries by the light of his own wisdom to find a safe way through the dangers and difficulties of this world. Such a man places himself in a situation far more perilous than that of the traveler climbing along the slippery face of a cliff, where, if he lose his balance for a moment, he will fall and be dashed in pieces. David describes the peril of those who do not walk with God, but for a time seem to be prosperous in an evil way: "Thou didst set them in slippery places, Thou castest them down to destruction in a moment. They are utterly consumed with terror." [Cf: ST 11-25-80 para. 08] p. 206, Para. 3, [1880MS].

The careless, presumptuous, and self-confident press recklessly on in forbidden paths, really thinking that they may depart from strict integrity for the time being, for the sake of some worldly advantage, and that after this desire of the depraved heart is gained, they can change their course when they please. Such are walking upon slippery places. It is seldom that they recover their foothold. The steps of a good man are ordered by the Lord; but those who choose to invite temptation, who will venture upon forbidden ground to secure some selfish advantage, will become weak in moral power; and the temptation to evil not being discerned, they will see in it only good, and thus they are left to wander farther and farther from God. [Cf: ST 11-25-80 para. 09] p. 206, Para. 4, [1880MS].

We are living in the last days. Evil prevails on every hand. The removal of one safeguard from the conscience, the failure to practice

one good resolution, the cherishing of one evil habit, one neglect of the high claims of duty, breaks down the defenses of the soul, and opens the way for Satan to come in and lead us astray at pleasure. The only safe course is to let our prayers go forth daily from sincere hearts, as did David, "Hold up my goings in thy paths, O God, that my foot steps slip not." [Cf: ST 11-25-80 para. 10] p. 206, Para. 5, [1880MS].

Balaam had received permission to go with the messengers from Moab, if they came in the morning to call him. But annoyed at his delay, and expecting another refusal, they set out on their homeward journey without further consultation with him. He was now freed from their solicitations, and every excuse for complying with the request of Balak had been removed. He could not, however, bring himself to relinquish the honors upon which his heart was set; and since the Lord had not a second time forbidden him to go, he determined to set out at once, and, if possible, overtake the ambassadors. [Cf: ST 11-25-80 para. 11] p. 207, Para. 1, [1880MS].

Accordingly, taking the beast on which he was accustomed to ride, and accompanied by his servants, Balaam began his journey. He feared that even now the divine permission might be withdrawn, and he pressed eagerly forward, hurried, nervous, and impatient, lest he should by some means fail to gain the coveted reward. How little did he in character and appearance resemble a man qualified to execute a divine commission! [Cf: ST 11-25-80 para. 12] p. 207, Para. 2, [1880MS].

God's anger was kindled against Balaam for his Heaven-daring folly, and "an angel of the Lord stood in the way for an adversary against him." The animal, seeing the divine messenger, who was, however, invisible to the master, turned aside from the highway into a field. With cruel blows, Balaam brought the beast back into the path; but again, in a narrow place hemmed in by walls, the angel appeared, and the animal, trying to avoid the menacing figure, crushed the rider's foot against the wall. [Cf: ST 11-25-80 para. 13] p. 207, Para. 3, [1880MS].

Had Balaam paused to consider, he would have had sufficient cause to question whether he was not moving contrary to God's will. But he was blinded to the heavenly interposition, and knew not that God was obstructing his path. The man became exasperated, and beating his animal in a most unmerciful manner, forced it to proceed. [Cf: ST 11-25-80 para. 14] p. 207, Para. 4, [1880MS].

Again, in a place where there was no passing, the angel appeared, as before, in an offensive attitude; and the poor beast, trembling with terror, made a full stop, and fell to the earth under its rider. Balaam lost all self-control, and his mad rage rose to an extreme height. The dumb beast was now gifted with speech, and remonstrated with its frenzied master for his cruel treatment. "What have I done to thee, that thou shouldst beat me these three times?" [Cf: ST 11-25-80 para. 15] p. 207, Para. 5, [1880MS].

Had Balaam been in possession of his reason, he would have been filled with awe, and would have realized that a supernatural power was barring his way. But ungovernable rage had dethroned reason, and this wonderful miracle was unnoticed. He answered this beast as he would have

addressed an intelligent being,--"Because thou hast mocked me, I would there were a sword in mine hand, for now would I kill thee." Here was a professed magician, on his way to pronounce a curse upon a whole people with the intent to paralyze their strength, while he had not power even to slay the humble beast upon which he rode! [Cf: ST 11-25-80 para. 16] p. 207, Para. 6, [1880MS].

The eyes of Balaam were now opened, and he beheld the angel of God standing with drawn sword ready to slay him. He was more terrified than the poor beast had been, and "he bowed down his head, and fell flat on his face." The angel said unto him, "Wherefore hast thou smitten thy beast these three times? Behold, I went out to withstand thee, because thy way is perverse before me. Thy beast saw me, and turned from me these three times; unless she had turned from me, surely now also I had slain thee, and saved her alive." [Cf: ST 11-25-80 para. 17] p. 207, Para. 7, [1880MS].

Here is a lesson to all who have reasoning powers, that harsh treatment, even to the brutes, is offensive to God. Those who profess to love God do not always consider that abuse to animals, or suffering brought upon them by neglect, is a sin. The fruits of divine grace will be as truly revealed in men by the manner in which they treat their beasts, as by their service in the house of God. Those who allow themselves to become impatient or enraged with their animals are not Christians. A man who is harsh, severe and domineering toward the lower animals, because he has them in his power, is both a coward and a tyrant. And he will, if opportunity offers, manifest the same cruel, overbearing spirit toward his wife and children. [Cf: ST 11-25-80 para. 18] p. 208, Para. 1, [1880MS].

God, who created man, made the animals, also. They were to minister to man's comfort and happiness, to serve him, and to be controlled by him. But this power was not to be used to cause pain by harsh punishment or cruel exaction. Yet some are as reckless and unfeeling toward their faithful animals as though the poor brutes had not flesh and nerve that can quiver with pain. [Cf: ST 11-25-80 para. 19] p. 208, Para. 2, [1880MS].

Many do not think that their cruelty will ever be known, because the poor dumb beasts cannot reveal it. But could the eyes of these men be opened, as were the eyes of Balaam, they would see an angel of God standing as a witness to testify against them in the courts above. A record goes up to Heaven, and a day is coming when judgment will be pronounced against men who make themselves demons by their dealings with God's creatures. [Cf: ST 11-25-80 para. 20] p. 208, Para. 3, [1880MS].

If animals could speak, what deeds of horror would be revealed,--what tales of suffering, because of the perversity of man's temper! How often those creatures of God's care suffer pain, endure hunger and thirst, because they cannot make known their wants. And how often is it determined by the mercy or the caprice of man, whether they receive attention and kindness, or neglect and abuse. Punishment given in passion to an animal is frequently excessive, and is then absolute cruelty. Animals have a kind of dignity and self-respect, akin to that possessed by human beings. If abused, under the influence of blind passion, their spirits will be crushed, and they will become nervous,

irritable, and ungovernable. [Cf: ST 11-25-80 para. 21] p. 208, Para. 4, [1880MS].

There were beasts in Eden, and there will be beasts in the earth made new. Unless the men who have indulged in cruelty toward God's creatures here, overcome that disposition and become like Jesus, kind and merciful, they will never share in the inheritance of the righteous. They would, if there, exercise the same spirit that had not been overcome here. All disposition to cause pain to our fellow-men or to the brute creation is Satanic. Balaam evinced the spirit which he possessed, in his course toward his beast. [Cf: ST 11-25-80 para. 22] p. 208, Para. 5, [1880MS].

When he beheld the messengers of God, Balaam exclaimed in terror, "I have sinned; for I knew not that thou stoodest in the way against me; now, therefore, if it displease thee, I will get me back again." For wise purpose, the Lord suffered Balaam to proceed on his journey, but gave him clearly to understand that his words should be controlled by divine power. God would give evidence to Moab that the Hebrews were under the guardianship of Heaven; and this could not be done in a more effectual manner than by showing them that a man of Balaam's covetous disposition could not, for any promise of promotion or reward, pronounce a curse against Israel. [Cf: ST 11-25-80 para. 23] p. 208, Para. 6, [1880MS].

There are many in the world today whose character is represented by that of Balaam. They have a correct knowledge of most of the doctrines of religion, but with these are mingled superstitions and heresies. Satan has a knowledge of the truth, and so do many who are his servants. Excellent words may proceed from their lips; they may claim to possess great faith, and to enjoy much of the divine blessing; but their hearts are destitute of the grace of God. They are not followers of Christ, and do not those things that please him. The only safety for any, at the present day as well as in ancient times, is to seek diligently to know the will of God, and then be ready to obey that will. [Cf: ST 11-25-80 para. 24] p. 209, Para. 1, [1880MS].

Those who profess to be servants of the living God, frequently unite themselves with ungodly men, expecting to be promoted to honor, and to be rewarded with riches; and many sacrifice conscience, judgment, character, and the favor of God, to form an alliance with worldlings. Such persons call God their Master, but they refuse to keep his commandments. They mistake gain for godliness, and unless they turn from their evil ways, they must perish with the workers of iniquity. By Mrs. E. G. White. [Cf: ST 11-25-80 para. 25] p. 209, Para. 2, [1880MS].

When he was informed of the approach of Balaam, the king of Moab went out with a large retinue to the borders of his kingdom, to welcome the prophet, and show him special honor. After the first salutations had been exchanged, the monarch expressed his astonishment at Balaam's delay, in view of the great riches and honor awaiting him. The answer was:-- [Cf: ST 12-02-80 para. 01] p. 209, Para. 3, [1880MS].

"Lo, I am come unto thee; have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak." Balaam greatly regretted this restriction; he feared that his purpose could

not be carried out, because the Lord's controlling power was upon him. [Cf: ST 12-02-80 para. 02] p. 209, Para. 4, [1880MS].

With great display, Balak now escorted his guest to the capital, where a public entertainment was to take place, and special offerings were to be made to secure the favor of their gods. A sumptuous feast had been prepared, and all that the wealth and power of Moab could do, had been done to render their idolatrous services grand and imposing, with the express object of impressing the prophet with the superiority of their religion over any other. Here this professed servant of the living God was seated, with a company of idolaters, at a feast given in honor of their deities. This wicked prophet was indeed selling himself for reward. [Cf: ST 12-02-80 para. 03] p. 209, Para. 5, [1880MS].

In this case we have an illustration of the great blindness which will come upon the minds of those who sacrifice their eternal interests to the love of gain. Balaam's character had been tested and tried, and was found to be dross. The fine gold of principle and steadfast integrity was gone, and the base metal alone appeared. [Cf: ST 12-02-80 para. 04] p. 209, Para. 6, [1880MS].

If men who profess to be children of God, ignominiously yield to the tempter; if they seek the honor which the world proffers them, rather than the honor which comes from above, their boasted power and wisdom will prove to be but weakness and folly. They will reap a harvest of agony and despair. But if those who bear the name of God's servants yield obedience to his will, and boldly confront the powers of darkness, having no harmony or union with the Lord's avowed enemies, although opposition may come fierce and strong; although great financial loss may be sustained; they, like the faithful and true prophets of old, will triumph finally. [Cf: ST 12-02-80 para. 05] p. 209, Para. 7, [1880MS].

The feast ended, the king with all his honorable men escorted Balaam to the high places of Baal, where he could overlook the immense assemblages of the Hebrews, scattered upon the plain of Shittim, and the tableland above. Behold the prophet as he stands upon the lofty height, looking down over the encampments of God's chosen people. How little do Israel know of what is transpiring so near them. How little do they know of the care of God, extended over them by day and by night. How dull are the perceptions of God's people! how slow are they, in every age, to comprehend his great mercy and love! [Cf: ST 12-02-80 para. 06] p. 210, Para. 1, [1880MS].

While all the powers of earth and hell are combined to destroy, God guards his children still. The Lord would not have his people in continual fear, hence he does not reveal to them a thousandth part of the efforts of their great adversary to allure and destroy. If they could discern the wonderful power of God constantly exerted in their behalf, would not their hearts be filled with gratitude for his love, and with awe at the thought of his majesty and wondrous power. [Cf: ST 12-02-80 para. 07] p. 210, Para. 2, [1880MS].

There, upon the mountaintop, are the emissaries of Satan, devising evil against God's people, who are all unconscious of their danger. But He that keepeth Israel does not slumber. The Lord's eye discerns every plot against his own, and no weapon formed against his church shall

prosper. God restrains the power of wicked men. He says to them, "Thus far shalt thou go, and no farther." What a thought is this! what a theme for contemplation! and what a response of love and faithfulness should it call forth from every child of God! [Cf: ST 12-02-80 para. 08] p. 210, Para. 3, [1880MS].

Balaam had some knowledge of the sacrificial offerings of the Hebrews, and he thought that by surpassing them in costly gifts, he might secure the divine blessing, and insure the accomplishment of his sinful projects. Thus the sentiments of the idolatrous Moabites were gaining control of his mind. Surely, his wisdom had become foolishness; his spiritual vision was beclouded; he had brought blindness upon himself by yielding to the power of Satan. [Cf: ST 12-02-80 para. 09] p. 210, Para. 4, [1880MS].

Balaam ordered seven altars to be erected, and with a zeal worthy of a better cause, he offered upon each altar an ox and a ram. He then withdrew to an "high place," to meet with God, promising to make known to Balak whatever the Lord should reveal. [Cf: ST 12-02-80 para. 10] p. 210, Para. 5, [1880MS].

Balaam had been greatly terrified by his encounter with the angel, on the journey to Moab. But he now flattered himself that by his offerings the divine anger would be appeased; and his first words on entering the presence of God were an enumeration of these sacrifices on Baal's heights. But they had been offered without repentance, faith, obedience, or love, by hearts that were filled with enmity to God, his ways, and his purposes. He who is perfect in wisdom and holiness, cannot accept the fruit of hypocrisy, covetousness, and malice. [Cf: ST 12-02-80 para. 11] p. 210, Para. 6, [1880MS].

The same spirit which actuated Balaam, exists in the hearts of men today. How many claim to be Christians, while they are as destitute of true godliness as was the presumptuous prophet. They scorn the idea of repentance toward God because they have transgressed his law; they claim Christ as their Saviour, while their actions show that they have not his spirit. They are at war with the sacred law of God, and seek to hide their wicked defection under the grace and mercy of Christ, whose mission to earth was to vindicate the claims of his Father's law. "I have," he asserts, "kept my Father's commandments." [Cf: ST 12-02-80 para. 12] p. 211, Para. 1, [1880MS].

It was the love of God toward the children of men that moved him to proclaim his law from Sinai. Because the understanding of men had become darkened by continual transgression, God, in his infinite mercy, condescended to bestow upon them the living oracles in all their original purity. To this law the carnal heart is opposed; and wicked men will, like Balaam, unite with the Lord's enemies in seeking to destroy his holy law, and to ruin the influence of those who vindicate it. But God has preserved his great rule of right, unchanged through all the ages. Like the fountain from which it springs, it is full of goodness, purity, and truth. Like the eye of God, it pierces through all the deceitfulness of sin, even to the "discerning of the thoughts and intents of the heart." [Cf: ST 12-02-80 para. 13] p. 211, Para. 2, [1880MS].

That law flashes conviction on every side. Sinners desire to be freed

from it, and many who call themselves Christians clothe their sinful, hypocritical souls in the garments of Christ's righteousness, and trample under their feet God's great rule of right. The worship offered to God by this class is similar to Balaam's offering in behalf of Balak. They are equally offensive to God. [Cf: ST 12-02-80 para. 14] p. 211, Para. 3, [1880MS].

Notwithstanding the sinfulness of Balaam's course, the Lord saw fit to convey through him a message to the king of Moab; and the words uttered were not for him alone, but were to be traced on the pages of history as an admonition and encouragement to Israel in all ages. [Cf: ST 12-02-80 para. 15] p. 211, Para. 4, [1880MS].

The impatient king, with the nobles and princes of Moab, stood beside the smoking sacrifice, while around them gathered expectant multitudes, eagerly watching for the return of the prophet. He came at last, and the people waited breathlessly for the words that should paralyze forever that mysterious power working in favor of the hated Israelites. In solemn silence they listened for him to utter the curse. He spoke:-- [Cf: ST 12-02-80 para. 16] p. 211, Para. 5, [1880MS].

"Balak, the king of Moab, hath brought me from Aram, out of the mountains of the East, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him. Lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" [Cf: ST 12-02-80 para. 17] p. 211, Para. 6, [1880MS].

Balaam confessed that he came with the purpose of cursing Israel, and strengthening the hearts of the people of Moab. But the power of the Lord rested upon him, and controlled his speech. The words he uttered were directly contrary to the sentiments of his heart. In the most solemn prophecy he pronounced blessings upon Israel, while his soul was filled with curses. God had given Balaam an evidence of divine power, in speaking through the dumb beast, and this wicked man was now an instrument in the hand of God as verily as the beast had been. He had no more power to control his words, and no more reason to take glory to himself, than had the animal upon which he rode. [Cf: ST 12-02-80 para. 18] p. 212, Para. 1, [1880MS].

Balaam was shown the peculiar favor with which God regarded Israel, and their distinctive character as his chosen people. He saw that the position to be maintained by the Israelites--a complete separation from all surrounding nations--represented the relation which all true Christians should sustain to the world. "The people shall dwell alone, and shall not be reckoned among the nations." At the time these words were spoken, the Israelites had no permanent settlement, and their peculiar character, their manners and customs, were not familiar to Balaam. Yet how strikingly was this prophecy fulfilled in the after-history of this people! Through all the years of their captivity in Babylon, through all the ages since they were dispersed among the nations, they have maintained the distinctive characteristics of their nationality and their religion. [Cf: ST 12-02-80 para. 19] p. 212, Para. 2, [1880MS].



Not only was Balaam shown the history of the Hebrew people as a nation, but he beheld the increase and prosperity of the true Israel of God to the close of time. He saw the especial favor of the Most High attending his faithful and obedient people. The great truths which Balaam uttered were forcibly impressed upon his own mind. He saw those who love and fear God, supported by his arm as they entered unflinching the dark valley of the shadow of death. And he saw them coming forth from their graves, crowned with glory, honor, and immortality. [Cf: ST 12-02-80 para. 20] p. 212, Para. 3, [1880MS].

He beheld the vast multitude of holy, happy ones, rejoicing in the unfading glories of the earth made new. Gazing upon the scene, the prophet exclaimed, "Who can count the dust of the righteous, or the number of the fourth part of Israel?" And as he sees the crowns of glory on every brow, the joy beaming from every countenance, and looks forward to that endless life of unalloyed felicity, he utters the solemn prayer, "Let me die the death of the righteous, and let my last end be like his." [Cf: ST 12-02-80 para. 21] p. 212, Para. 4, [1880MS].

What a testimony is this, borne before king and princes! The light of Heaven has been permitted to shine upon the prophet's mind, revealing to him the purposes of God toward his people. If Balaam has a disposition to accept the light which God has given, he will now make true his words; he will sever at once and forever all connection with Moab. He will no longer presume upon the mercy of God, but will return to him with deep repentance and humiliation. But Balaam did no such thing. He loved the wages of unrighteousness, and this he was determined to secure at any cost. [Cf: ST 12-02-80 para. 22] p. 212, Para. 5, [1880MS].

It is difficult for a man who once places his feet in a wrong path; to retrace his steps. When men yield to temptation for lust of gain or for love of honor, and set themselves to injure or destroy God's people, they enter upon a path that ends only in destruction. They are doing the work of Satan. They are actuated by his spirit, and view matters from his standpoint. God may convict them of their wrong course, as he convicted Balaam; and if they would make a decided change, they might be redeemed; but they seldom do this. They will not humble their hearts and be converted. Such men are following the same course pursued by Balaam. They really desire their end to be like that of the righteous, but are unwilling to live the life of the righteous. By Mrs. E. G. White. [Cf: ST 12-02-80 para. 23] p. 213, Para. 1, [1880MS].

Balak had confidently expected a curse that would fall like a withering blight upon Israel, and the words of the prophet filled him with surprise and horror. He passionately exclaimed, "What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether." [Cf: ST 12-09-80 para. 01] p. 213, Para. 2, [1880MS].

Balaam endeavored to make a virtue of necessity, and professed to have spoken from a conscientious regard for the will of God the words which had been forced from his lips by divine power. His answer was, "Must I not take heed to speak that which the Lord hath put in my mouth?" [Cf: ST 12-09-80 para. 02] p. 213, Para. 3, [1880MS].

Balak could not even now relinquish his hope of securing the destruction of Israel. He decided that the imposing spectacle presented by the vast encampment of the Hebrews, arranged in perfect order--each tribe around its own standard, and the tabernacle of God among them--had so intimidated Balaam that he dared not practice his divinations against them. The king hoped that a change of place might effect something in his favor. He would take the prophet to some point where only a small part of the host of Israel might be seen; and if he could there get Balaam to curse them in detached parties, the whole camp might soon be devoted to destruction. In all this, Balak seems still to have had perfect confidence that Balaam's enchantments could paralyze the strength of Israel, and bring confusion and defeat upon their armies. [Cf: ST 12-09-80 para. 03] p. 213, Para. 4, [1880MS].

Balaam was now conducted to the top of an elevation called Pisgah, where another trial was to be made. He had not given up all hope of the reward, and he was willing to do all in his power to carry out the purposes of the king. On this height were erected, as before, seven altars, whereon were placed the same offerings as at the first. The king and his princes were again left by the sacrifices, while Balaam retired to meet with God. Again the prophet was intrusted with a divine message, which he was powerless to alter or withhold. [Cf: ST 12-09-80 para. 04] p. 213, Para. 5, [1880MS].

When he appeared to the anxious, expectant company, the eager question was put to him, "What hath the Lord spoken?" The answer, as before, struck terror to the heart of king and princes:-- [Cf: ST 12-09-80 para. 05] p. 213, Para. 6, [1880MS].

"God is not a man, that he should lie; neither the Son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless; and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of a unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought? Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain." [Cf: ST 12-09-80 para. 06] p. 213, Para. 7, [1880MS].

In this prophecy Balaam sets forth the unchangeable character of God. Men are fickle, unreliable; especially is this the case when their minds are not under the direction of the Holy Spirit. When men are controlled by the prince of darkness, no dependence can be placed upon their promises or engagements. But God being infinite in wisdom and goodness, his purposes and decrees are immutable. [Cf: ST 12-09-80 para. 07] p. 214, Para. 1, [1880MS].

It is stated in the Scriptures that God repented that he had done so much for man, when only ingratitude and disobedience were the return for all his mercies. Here the Lord speaks after the manner of men, that finite man may understand him. When God has pronounced judgments against a people, as he did against Nineveh, and, like Nineveh, they

believe the word of God, humble themselves before him, and turn from their evil ways, he revokes his sentence, and gives the transgressors of his law another trial. But in all the history of God's dealings, it will be found that although he may bear long with the sinner, disobedience will surely meet its punishment. There are limits to the forbearance of God; there is a point at which it becomes necessary to interpose his vengeance, and visibly to rebuke the impiety of men. And it is no less apparent, that those who love and obey God's law will realize that he means what he says, and that all his precious promises to the faithful and obedient will be fulfilled to the letter. [Cf: ST 12-09-80 para. 08] p. 214, Para. 2, [1880MS].

The Lord solemnly announced that it was his purpose to bless Israel, and that he would not sanction oppression or outrage against the posterity of Jacob. While they should comply with the conditions which he had given them, he would be faithful in the fulfillment of all his promises. Balaam was made to understand the confidence and strength of Israel. "The shout of a king is among them." Christ, enshrined in the cloudy pillar, was in their midst, reigning over and protecting them, and leading them forth to battle and to victory. Their recent conquests, while moving forward in the strength of God, had inspired them with hope and courage. At the word of God they were ready to advance or retreat, to put on the armor or to lay it off, with the same confident assurance of final victory. [Cf: ST 12-09-80 para. 09] p. 214, Para. 3, [1880MS].

"God brought them out of Egypt; he hath, as it were, the strength of a unicorn." The rhinoceros is one of the most powerful of animals, and Balaam uses this creature as a figure to show how vain it is for any earthly power to array itself against the Most High. God had accomplished his will in bringing Israel from bondage and idolatry in Egypt, notwithstanding the opposition of Pharaoh and his hosts. It would be safer for lesser animals to attack the powerful unicorn, than for finite man to seek to turn aside the purposes of the Infinite One. [Cf: ST 12-09-80 para. 10] p. 214, Para. 4, [1880MS].

Awed by these revelations of divine power, Balaam exclaimed, "Surely, there is no enchantment against Jacob, neither is there any divination against Israel." The great magician had tried his power of enchantment, in accordance with the desire of the Moabites; but concerning this very occasion it should be said of Israel, "What hath God wrought?" The fact would be recorded upon the pages of history, that while Israel was under the divine protection, no people or nation, though aided by all the power of Satan, should be able to prevail against them. All the world should wonder at the marvelous work of God in behalf of his people--that a man determined to pursue a sinful course should be so controlled by divine power as to utter, instead of imprecations, the richest and most precious promises, in the language of sublime and impassioned poetry. [Cf: ST 12-09-80 para. 11] p. 214, Para. 5, [1880MS].

The favor of God as this time manifested toward Israel was to be an assurance of his protecting care for his obedient, faithful children in all ages. When Satan should inspire evil men to annoy, misrepresent, harass, and destroy God's people, this very occurrence would be brought to their remembrance, and would strengthen their courage and faith in God. [Cf: ST 12-09-80 para. 12] p. 215, Para. 1, [1880MS].

The future success of Israel, and the doom of their enemies, is further set forth in the words, "The people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink of the blood of the slain." Surely, this message should have been a sufficient warning to both Balaam and the king of Moab, to make no further attempt to injure the people so signally protected by infinite power. By Mrs. E. G. White. [Cf: ST 12-09-80 para. 13] p. 215, Para. 2, [1880MS].

The king of Moab was disheartened and distressed at the second failure of his efforts to secure a curse upon Israel. In the anguish of his soul he exclaimed, "Neither curse them at all, nor bless them at all." Yet a faint hope still lingered in his heart, and he determined to make another trial. He now conducted Balaam to Mount Peor, where was the temple noted most of all for the disgusting scenes of licentiousness there enacted in honor of their god. Here the same number of altars were erected as before, and the same number of sacrifices were offered; but Balaam went not alone, as at other times, to learn God's will. He made no pretense of sorcery, but, standing by the altars, he looked around upon the widely-spread tents of Israel. Again the Spirit of God rested upon him, and the divine message came from his lips in the same poetic language as before:-- [Cf: ST 12-16-80 para. 01] p. 215, Para. 3, [1880MS].

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee." [Cf: ST 12-16-80 para. 02] p. 215, Para. 4, [1880MS].

The prosperity of God's chosen people is here represented by some of the most beautiful figures to be found in nature. The prophet likens Israel to fertile valleys, covered with abundant harvests; to flourishing gardens, watered by never-failing springs; to the fragrant sandal tree and the stately cedar. The figure last mentioned is one of the most strikingly beautiful and appropriate to be found in the inspired word. The cedar of Lebanon has the most honorable position among the trees of the Bible. It was regarded with reverence by all the people of the Holy Land. The class of trees to which it belongs is found wherever man has gone, in all the earth. It flourishes in the heat, yet defies the cold. It grows luxuriantly beside the rivers and fountains of waters, and yet thrives upon the sandy waste. It plants its roots deeper among the rocks of the mountain, and boldly stands in defiance of the tempest. Its leaves are bright and green when all else has perished at the breath of winter. The wind, playing upon its foliage, calls forth a strain of soft, sad music, and a flood of perfume that fills the air with its spicy fragrance. The divine hand has exalted the cedar as king over the forest. It is called the tree of the Lord, and is named among the most precious and beautiful of God's works in the earth. So great was its value that even in ancient times only kings and princes could dwell in houses of cedar. [Cf: ST 12-16-80 para. 03] p. 215, Para. 5, [1880MS].

As the fervid imagination of the prophet kindled at the view which God presented before him, he could picture the prosperity of Israel by nothing more beautiful than groves of cedars stirred by the wind of the morning, and waving their green boughs in the valleys. The righteous in all ages are represented by the cedar of Lebanon. The highest honors belong to those who humbly walk with God. The lowliest disciple of Jesus is in God's sight of higher rank than kings or princes. [Cf: ST 12-16-80 para. 04] p. 216, Para. 1, [1880MS].

Balaam prophesies that Israel's king would be greater and more powerful than Agag. This was the name given to the kings of the Amalekites, who were at this time a very powerful nation, but, if true to God, Israel would subdue all her enemies. The king of Israel was the Son of God--the majesty of Heaven; and his throne was one day to be established on the earth, and his power to be exalted above all earthly kingdoms. [Cf: ST 12-16-80 para. 05] p. 216, Para. 2, [1880MS].

Balaam lifts his voice of warning to all men who should live upon the earth, from Balak to the last enemies of God, to desist from their purpose of destroying God's children; for the curse intended for Israel would recoil upon the guilty heads of those who framed it. [Cf: ST 12-16-80 para. 06] p. 216, Para. 3, [1880MS].

As he listened to the words of the prophet, a tempest of disappointed hope, of fear and rage, swept over Balak's soul, and he broke forth in a flood of angry reproaches. He was indignant that Balaam could have given him the least encouragement of a favorable response, when everything was determined against him. He regarded with scorn the prophets's compromising, deceptive course. In terror and dismay he smote his hands together, feeling that his people must indeed become a prey to Israel. He did not understand how deeply Balaam desired to gratify the hopes of the Moabites, and that he had been compelled by the power of God to bless, where he had hoped to curse. Enraged at the prophet's folly in letting slip the proffered wealth and honor, the king exclaimed fiercely, "Therefore now flee thou to thy place. I thought to promote thee to great honor; but, lo, the Lord hath kept thee back from honor." The answer was that the king had been forewarned that Balaam could speak only the words that God should give him. [Cf: ST 12-16-80 para. 07] p. 216, Para. 4, [1880MS].

Before returning to his people, Balaam uttered a most beautiful and sublime prophecy of the world's Redeemer, and the final destruction of the enemies of God: "I shall see him, but not now. I shall behold him, but not nigh. There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and shall destroy the children of Sheth." He was permitted to look down through the ages to the first advent of Christ, and then forward to his second appearing, in power and glory. He would see the King above all kings, but not at present. He would behold his majesty and glory, but at a great distance. He would be among the number of the wicked dead, who should come forth in the second resurrection, to hear the awful doom, "Depart from me, ye cursed." He would behold the redeemed ones in the city of God, while he himself would be shut out with the wicked. [Cf: ST 12-16-80 para. 08] p. 216, Para. 5, [1880MS].

Balaam closed by predicting the complete destruction of Moab and Edom,

of Amalek and the Kenites, thus leaving to the Moabitish king no ray of hope. The prophecy of Israel's triumph, uttered by this apostate, is similar to the declaration made by Judas, when he brought back the thirty pieces of silver, and declared before the dignitaries of the church the innocence of Christ. [Cf: ST 12-16-80 para. 09] p. 216, Para. 6, [1880MS].

Balaam had been permitted to behold the signal manifestations of divine power. God had communicated through him the most sublime, precious, and sacred messages of truth; yet he did not humble himself to repent of his avarice and presumption. No further light would be granted him. He had rejected the last call of mercy. He could no longer halt between two opinions; he could not serve God and mammon. He had sacrificed the favor of Heaven to obtain the wages of unrighteousness, and he was numbered with the enemies of God. [Cf: ST 12-16-80 para. 10] p. 217, Para. 1, [1880MS].

These lessons the people of God at this time should take to heart. They may have a knowledge of divine things, and ability to fill an important place in the work of God; yet, unless they cherish a simple dependence upon their Redeemer, they will be ensnared and overcome by the enemy. [Cf: ST 12-16-80 para. 11] p. 217, Para. 2, [1880MS].

By nobleness of aim and completeness of execution, they may win for themselves a name and honor higher than that of kings, if they will make God their trust, and suffer no outside influence to withdraw their interest or attention from the work appointed them. Those who would be men of power must determine to make the noblest use of every faculty and every opportunity. They must make the glory of God the first object of life, and ever remember that goodness alone is true greatness. [Cf: ST 12-16-80 para. 12] p. 217, Para. 3, [1880MS].

Balaam had been compelled to bless, when his heart longed to curse; he had been disappointed in his hope of riches and honor; and he was almost as deeply grieved at the result of his efforts as was Balak. A plan was now suggested to his mind--by the Prince of Darkness himself--that seemed to promise the destruction of Israel. It was proposed to the king and immediately adopted. [Cf: ST 12-16-80 para. 13] p. 217, Para. 4, [1880MS].

The Moabites had found that so long as Israel remained true to God, he would be their shield, and no power of earth or hell could do them harm. The plan now was to raise a barrier between them and God, by enticing them to sin. If they could be led to engage in the licentious worship of Baal and Ashteroth, their omnipotent Protector would become their enemy, and they would fall an easy prey to the fierce, warlike nations around them. Balaam soon left for his distant home; but his diabolical scheme was immediately carried out. By Mrs. E. G. White. [Cf: ST 12-16-80 para. 14] p. 217, Para. 5, [1880MS].

While Balak and his counselors were plotting to entice God's people into sin and thus secure their overthrow, the Israelites, all unconscious of their danger, were enjoying ease and quiet in their tents among the acacia groves in the vale of Shittim. They had little to occupy their minds or their time, and they felt little anxiety for the future. They had prevailed against the warlike inhabitants of the surrounding country, and they felt that they had only to cross the

Jordan and the goodly land would be all their own. Their condition of ease and inactivity was unfavorable to moral and physical vigor, as well as to purity of thought and life, while a knowledge of the licentious character of the surrounding nations had to some extent familiarized their minds with thoughts of vice and lessened their abhorrence of crime. [Cf: ST 12-30-80 para. 01] p. 217, Para. 6, [1880MS].

At this time, Midianitish women were seen stealing into the camp, singly and in little companies. Their appearance excited no alarm, and so quietly were their plans conducted, that the attention of Moses was not called to the matter. It was the object of these women in their association with the Hebrews to first draw their attention from the God of Israel to heathen traditions, rites, and customs, and then to allure them into transgression of the divine law. These motives were studiously concealed under the garb of friendship, so that they were not suspected, even by the great leader. These heathen women feared to excite the indignation of Moses, but they did not consider that no evil work could be concealed from the all-seeing eye of God. [Cf: ST 12-30-80 para. 02] p. 218, Para. 1, [1880MS].

Their hellish plans were all too successful. It was not long before the poison of licentiousness and idolatry had spread like a deadly infection through the congregation of Israel. The people seemed to be infatuated. The rulers and leading men were among the first to step over the line; and so general was the defection, that it is recorded in the Sacred Word, that "Israel joined himself unto Baal-peor." Alas that the people who had been so signally protected from Satan's power, should now deliberately walk into the net which he had laid for them! [Cf: ST 12-30-80 para. 03] p. 218, Para. 2, [1880MS].

Suddenly Moses was aroused to perceive the mighty evil in the camp, and he was horrified as he discovered its nature and extent. So successful had been the plots of these vile, artful women, that his own people were participating in the abominable scenes enacted at the worship of Baal, and the sacrifice and sacrilegious feasts were becoming established among the Israelites. The aged leader was filled with indignation, and the wrath of God was kindled against the people. By divine authority, Moses addressed to the rulers of Israel the command: "Slay ye every one his men that were joined unto Baal-peor." [Cf: ST 12-30-80 para. 04] p. 218, Para. 3, [1880MS].

This order was promptly obeyed. The people had already been awakened to the enormity of their sin, by the swift judgments of God. A terrible pestilence had broken out in the camp, and twenty-four thousand of the congregation fell a prey to its ravages. None knew where this visitation would end, yet they felt that their punishment was just. Overwhelmed with terror, they hastened to the tabernacle, and with tears and deep humiliation, confessed their sin. [Cf: ST 12-30-80 para. 05] p. 218, Para. 4, [1880MS].

While the people were thus weeping before God, at the door of the tabernacle, while the plague was still doing its work of death, and the magistrates executing their terrible commission, one of the nobles of Israel came boldly into the camp, accompanied by a Midianitish princess, whom he gallantly escorted to his tent. This daring outrage stirred the indignation of all Israel, and swift retribution followed

the offenders. Phinehas, the son of Eleazar the high priest, rose up from among the congregation, and slew them both. This prompt and determined act evinced a just abhorrence of the sins which had brought so great calamities upon Israel. God approved the course of Phinehas, and the plague was stayed; while the priest who had so zealously executed the divine judgment was honored before all Israel, and the priesthood was confirmed to him and to his house forever. [Cf: ST 12-30-80 para. 06] p. 218, Para. 5, [1880MS].

As we read this history, it seems almost incredible that a man could be so blinded by the bewitching power of woman as to indulge such stubborn and Heaven-daring rebellion, in face of the most terrible visitations of divine wrath. But human nature is the same in every age. The temptations of Satan are no less strong today than in the days of ancient Israel. [Cf: ST 12-30-80 para. 07] p. 219, Para. 1, [1880MS].

Satan has ever achieved his greatest successes through the neglect of God's people to maintain their separation from the world,--its customs, its practices, and principles. There are but two great parties among men,--the servants of Christ, and the servants of Satan. Their leaders are opposites in every particular. Our Lord Jesus Christ, who came to conquer the prince of darkness, says, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Here Christ makes a marked distinction between his followers and the world. Those who are of the world are in direct opposition to those who love God and keep his commandments. The heart must be kept with all diligence, that the human be not exalted above the divine. If those who profess to love and serve God, follow blind impulse, rather than reason and conscience, they will fall by the artifice of Satan. The affections should be guarded and controlled, lest they be placed upon unworthy objects, that are forbidden in the word of God. [Cf: ST 12-30-80 para. 08] p. 219, Para. 2, [1880MS].

Samson, that mighty man of valor, was under a solemn vow to be a Nazarite during the period of his life; but, becoming infatuated by the charms of lewd woman, he rashly broke that sacred pledge. Satan worked through his agents to destroy this ruler of Israel, that the mysterious power which he possessed might no longer intimidate the enemies of God's people. It was the influence of this bold woman that separated him from God, her artifices that proved his ruin. The love and service which God claims, Samson gave to this woman. This was idolatry. He lost all sense of the sacred character and work of God, and sacrificed honor, conscience, and every valuable interest, to base passion. [Cf: ST 12-30-80 para. 09] p. 219, Para. 3, [1880MS].

The life of Solomon should prove a beacon of warning to God's people in every age. The Lord had erected a barrier between Israel and other nations. He had made that people the depositaries of his law, and their safety lay in preserving their peculiar, holy character. But as King Solomon's heart was lifted up in pride, he became eager for still greater wealth and power. To secure these, political alliances were formed with idolatrous nations. [Cf: ST 12-30-80 para. 10] p. 219, Para. 4, [1880MS].

Honor and riches flowed in to him as the result; but these temporal advantages were dearly purchased at the sacrifice of principle. His



kingdom was enriched with the gold of Tarshish, but the fine gold of character was tarnished by the corrupting influence of paganism. Once over the wise barrier which God had erected, the king took, one after another, the fatal steps that led him away from hope, and happiness, and Heaven. From the wisest of the rulers, Solomon became a despot. Satan triumphed as this man, who had thrice been called the beloved of his God, became a slave of passion, and sacrificed his integrity to the bewitching power of woman. [Cf: ST 12-30-80 para. 11] p. 219, Para. 5, [1880MS].

The cases mentioned are sufficient to show the danger of corrupting the soul by mingling with God's enemies. These examples are placed on record for the benefit of those who live amid the perils of the last days. The devices of Satan are no less now than in ancient times. Indeed, as we near the period of Christ's second coming, Satan redoubles his efforts to work with all deceivableness of unrighteousness. The youth especially are in constant and fearful danger of being overcome by his temptations. [Cf: ST 12-30-80 para. 12] p. 220, Para. 1, [1880MS].

In the judgments that followed Israel's sin, we may see with what abhorrence God looks upon worldliness, idolatry, and licentiousness. The same dangers exist today that threatened the prosperity, and even the existence, of his ancient people. Temptations to licentiousness have been steadily increasing from that time to the present, and similar scenes are constantly enacted, with similar efforts at concealment. A bewitching power is brought to bear on every soul not fortified by firm principle. Warnings of fathers and mothers and of God's ambassadors are all unheeded. The affections which should be centered upon God are given to the idolatry of unworthy objects. [Cf: ST 12-30-80 para. 13] p. 220, Para. 2, [1880MS].

Watchfulness and vigilance are needed now. The lustful eye must be turned off from beholding vanity. Boldness and immodesty must be met with a decided rebuke. Let none yield to a spirit of self-confidence, and feel that they are in no danger. As long as Satan lives, his efforts will be constant and untiring to make the world as wicked as before the flood, and as licentious as were the inhabitants of Sodom and Gomorrah. The prayer may well be offered daily by all who have the fear of God before them, that he will preserve their hearts from evil desires, and strengthen their souls to resist temptation. Those who, in their self-confidence, feel no need of watchfulness and unceasing prayer, are near some humiliating fall. All who do not feel the importance of resolutely guarding their affections will be captivated by those who practice their arts to ensnare and lead astray the unwary. [Cf: ST 12-30-80 para. 14] p. 220, Para. 3, [1880MS].

Satan exulted to see Samson, a man whom God could have used to his glory, so infatuated that he could betray his strength into the hands of Delilah. Satan knew that he had taken Samson captive. Few who go thus far, again see clearly the aggravated character of sin. Reputation, strength, and usefulness are sacrificed for sinful indulgence. Blind infatuation leads men on in the way to destruction. The power of Satan, his arts and machinations --who can know them? Those who, in defiance of all the warnings and entreaties of God's word, venture to indulge in sin, are sleeping on the very brink of eternal ruin. Because God bears long with transgressors of his law,

because he sends them warnings and entreaties, because punishment does not immediately follow their evil deeds, they abuse his mercy and forbearance, and blindly rush on in a course of crime. [Cf: ST 12-30-80 para. 15] p. 220, Para. 4, [1880MS].

If those who now depart from the straight line of virtue and integrity were as promptly rebuked by the swift judgments of God as were the offenders in Israel's day, crime of this character would be less prevalent. When assailed by temptation, many have not moral strength to say, as did Joseph, "How can I do this great wickedness, and sin against God?" They do not give a decided refusal to the first invitation to transgress the law of God; and soon unlawful indulgence becomes habitual, and they are ready to deny that it is a sin. [Cf: ST 12-30-80 para. 16] p. 220, Para. 5, [1880MS].

Unwise marriages are the curse of this age. Such an alliance can but be disastrous to both parties. That love which has no better foundation than mere sensual gratification will be headstrong, blind, and uncontrollable. Honor, truth, and every noble, elevated power of the mind, is brought under the slavery of passions. The man who is bound in the chains of this infatuation is too often deaf to the voice of reason and conscience; neither argument nor entreaty can lead him to see the folly of his course. [Cf: ST 12-30-80 para. 17] p. 221, Para. 1, [1880MS].

Men and women professing godliness should tremble at the thought of entering into a marriage covenant with those who do not respect and obey the commandments of God. It was this that opened the floodgates of sin to the antediluvians. Such a connection with the world is a direct departure from God's express requirements,--"Be ye not unequally yoked together with unbelievers." [Cf: ST 12-30-80 para. 18] p. 221, Para. 2, [1880MS].

In these alliances the creature receives the love which should be given to the Creator. There is danger in entering into any intimate relation with those who have no connection with Heaven. This is the friendship which Inspiration calls enmity with God. We cannot be too jealous of ourselves, lest by associating with worldlings we fall into the same habits. It was for this reason that the Israelites were commanded to dwell alone, as a people separate from all other nations. The friendship of the Lord's enemies is more to be dreaded than their enmity; for Satan is constantly working through pleasing, intelligent unbelievers, to tempt the people of God to sin. [Cf: ST 12-30-80 para. 19] p. 221, Para. 3, [1880MS].

When one commandment of the decalogue is broken, the downward steps are almost certain. When once the barriers of female modesty are removed, the basest licentiousness does not appear exceeding sinful. Alas, what terrible results of woman's influence for evil may be witnessed in the world today! Through the allurements of "strange women," thousands are incarcerated in prison cells, many take their own lives, and many cut short the lives of others. How true the words of Inspiration, "Her feet go down to death, her steps take hold on hell." [Cf: ST 12-30-80 para. 20] p. 221, Para. 4, [1880MS].

Beacons of warning are placed on every side in the pathway of life, to prevent men from approaching the dangerous, forbidden ground; but

notwithstanding this, multitudes choose the fatal path, contrary to the dictates of reason, regardless of God's law, and in defiance of his vengeance. [Cf: ST 12-30-80 para. 21] p. 221, Para. 5, [1880MS].

Those who would preserve physical health, a vigorous intellect, and sound morals must "flee youthful lusts." Those who will put forth zealous and decided efforts to check the wickedness that lifts its bold, presumptuous head in our midst, are hated and maligned by all wrongdoers, but they will be honored and recompensed of God. [Cf: ST 12-30-80 para. 22] p. 221, Para. 6, [1880MS].

The judgments visited upon Israel for their sin at Shittim, destroyed the survivors of that vast company, who, nearly forty years before, had provoked the Lord to swear in his wrath that they should not enter Canaan. When, at the command of God, the people were numbered just prior to the death of Moses, it was found that "there was not left a man of them, save Caleb, the son of Nun, the son of Jephunneh." Thus had the word of God been strictly fulfilled. By Mrs. E. G. White. [Cf: ST 12-30-80 para. 23] p. 221, Para. 7, [1880MS].

God says by the psalmist, "Whoso offereth praise glorifieth me." The worship of God consists chiefly of praise and prayer. Every follower of Christ should engage in this worship. No one can sing by proxy, bear testimony by proxy, or pray by proxy. As a rule, too many dark testimonies are borne in social service, savoring more of murmuring than of gratitude and praise. [Cf: RH 01-01-80 para. 1] p. 222, Para. 1, [1880MS].

When the word of God was spoken to the Hebrews anciently, the Lord said to Moses, "And let all the people say, Amen." This response, in the fervor of their souls, was required as evidence that they understood the word spoken and were interested in it. [Cf: RH 01-01-80 para. 2] p. 222, Para. 2, [1880MS].

When the ark of God was brought into the city of David and a psalm of joy and triumph was chanted, all the people said, Amen. And David felt that he was fully repaid for his labor and anxiety by this cheerful universal response from the people. [Cf: RH 01-01-80 para. 3] p. 222, Para. 3, [1880MS].

There is too much formality in the church. Souls are perishing for light and knowledge. We should be so connected with the Source of all light that we can be channels of light to the world. The Lord would have his ministers who preach the word energized by his Holy Spirit. And the people who hear should not sit in drowsy indifference or stare vacantly about, making no responses to what is being said. The spirit of the world has paralyzed the spirituality of such, and they are not awake to the precious theme of redemption. The truth of God's word is spoken to leaden ears, and hard, unimpressible hearts. The impression given the unbeliever by these professed Christians is anything but favorable for the religion of Christ. These dull, careless ones show ambition and zeal when engaged in the business of the world, but things of eternal importance do not engross the mind and interest them as do worldly things. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal and sacred things are placed upon a level with common things. The Holy Spirit is grieved. Said Christ, "Take heed, therefore,

how ye hear." Those are spiritually dead who profess to worship God while the heart is not in the work. There should be a hearty, wide-awake church to encourage and uphold the hands of the ministers of Jesus Christ. [Cf: RH 01-01-80 para. 4] p. 222, Para. 4, [1880MS].

The people who profess to believe the truth may be familiar with the evidences of our faith, and yet be like the pretentious fig tree, which flaunted its foliage in the face of the world, but when searched by the Master, was found destitute of fruit. Fruitful Christians will be connected with God, and intelligent in the things of God. The truth and the love of God is their meditation. They have feasted upon the words of life, and when they hear it spoken from the desk, they can say, as did the two disciples who were traveling to Emmaus when Christ explained to them the prophecies in reference to himself, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" [Cf: RH 01-01-80 para. 5] p. 222, Para. 5, [1880MS].

All who are connected with the light will let their light shine to the world, and will, in their testimonies, praise God, to whom their hearts will flow forth in gratitude. Those who have a vital union with Christ will rejoice in the assurance of his love. Nothing of the world can make them sad when Jesus makes them glad by his presence. Walking in the light, they will never disgrace their profession or bring reproach upon the cause of Christ. It is the privilege of every child of God to store his mind with divine truth, and the more he does this the more vigor and clearness of mind he will have to fathom the deep things of God. He will be more and more earnest and vigorous, as the principles of the truth are carried out in his daily life. [Cf: RH 01-01-80 para. 6] p. 223, Para. 1, [1880MS].

We should all be working together with God. No idlers are acknowledged as his servants. The members of the church should individually feel that the life and prosperity of the church is affected by their course of action. Those in the church who have sufficient talent to engage in any of the various vocations of life, such as teaching, building, manufacturing, and farming, will generally be prepared to labor for the upbuilding of the church by serving on committees or as teachers in Sabbath schools, engaging in missionary labor or filling the different offices connected with the church. [Cf: RH 01-01-80 para. 7] p. 223, Para. 2, [1880MS].

God requires that the first, the best, and the most useful talents shall be employed to carry forward his work upon the earth. The same zeal and energy, tact and order, which are exercised in counting rooms, shops, and in the fine arts, should be brought into the religious life and exercised in the work of God. These persons are responsible for the talents given them of God to use to his glory. He calls for them to come up to the help of the Lord against the mighty. [Cf: RH 01-01-80 para. 8] p. 223, Para. 3, [1880MS].

Many will give money because it costs less self-denial and self-sacrifice than to give themselves. Some say, "My business claims all my time. So numerous are my engagements and so pressing their demands, I cannot give my time." Of what avail is means without agents to use it? Ministers cannot do a tithe of the work necessary to be done at this time to save souls and preserve the vitality of the church. [Cf: RH 01-

01-80 para. 9] p. 223, Para. 4, [1880MS].

God wants, not only that you should give of your means, but that you should give yourselves. He wants you. He claims your personal interest, your talents. The very best and most vigorous thoughts should be devoted to his cause and to glorifying his name. [Cf: RH 01-01-80 para. 10] p. 223, Para. 5, [1880MS].

What revelations will be made in the day of God, when each individual will see his life as God sees it! What opportunities lost to save souls! How many precious hours wasted in following inclination instead of discharging duties! How much greater advancement might have been made in the knowledge of the truth! How much talent that was given of God for wise improvement, to be spent in his service, has been buried in the cares and allurements of this world! How much strength and courage might have been given to the individual members of the church, had they dedicated to God their talents and used them to his service and glory. And how many souls might have been saved had they been wise and sought first the kingdom of God and his righteousness. [Cf: RH 01-01-80 para. 11] p. 223, Para. 6, [1880MS].

What can we say to arouse the people, who profess to be the followers of Christ, to a sense of the solemn responsibilities resting upon them? Is there no voice that shall arouse them to work while the day lasts? Our Divine Master gave his life for a ruined world. Who will deny self, and make some sacrifice to save souls for whom Christ died? Christ has left us an example in his life, that we might follow in his steps and secure the approval of Heaven. [Cf: RH 01-01-80 para. 12] p. 224, Para. 1, [1880MS].

Contemplating things of eternal interest will give true perception of the things of God. The respect and reverence due to God will be exhibited in the daily life and character. The soul will be brought into harmony with Heaven. The entire character will be elevated and transformed. The believer will be made Christlike, and finally obtain an entrance into the city of God. By Mrs. E. G. White. [Cf: RH 01-01-80 para. 13] p. 224, Para. 2, [1880MS].

God designs that improvement shall be the lifework of all his followers, and that it shall be guided and controlled by correct experience. The true man is one who is willing to sacrifice his own interest for the good of others, and who exercises himself in binding up the brokenhearted. The true object of life is scarcely begun to be understood by many; and that which is real and substantial in their life is sacrificed because of cherished errors. [Cf: RH 01-08-80 para. 1] p. 224, Para. 3, [1880MS].

Nero and Caesar were acknowledged by the world as great men; but did God regard them as such? No! they were not connected by living faith to the great heart of humanity. They were in the world, and ate, and drank, and slept, as men of the world; but they were satanic in their cruelty. Wherever these monsters of humanity went, bloodshed and destruction marked their pathway. They were lauded by the world while living; but when they were buried the world rejoiced. In contrast with the lives of these men, is that of Luther. He was not born a prince. He wore no royal crown. From a cloistered cell his voice was heard, and his influence felt. He had a humane heart, which was exercised for the

good of men. He stood bravely for truth and right, and breasted the world's opposition to benefit his fellow men. [Cf: RH 01-08-80 para. 2] p. 224, Para. 4, [1880MS].

Intellect alone does not make the man, according to the divine standard. There is a power in intellect, if sanctified and controlled by the Spirit of God. It is superior to riches and to physical power; yet it must be cultivated in order to make the man. The right which one has to claim to be a man is determined by the use made of his intellect. Byron had intellectual conception, and depth of thought, but he was not a man according to God's standard. He was an agent of Satan. His passions were fierce and uncontrollable. He was sowing seed through his life which blossomed into a harvest of corruption. His lifework lowered the standard of virtue. This man was one of the world's distinguished men; still the Lord would not acknowledge him as a man, but only as one who had abused his God given talents. Gibbon, the skeptic, and many others whom God endowed with giant minds, and whom the world called great men, rallied under the banner of Satan, and used the gifts of God for the perversion of truth and the destruction of the souls of men. Great intellect, when made a minister of vice, is a curse to the possessor and to all within its influence. [Cf: RH 01-08-80 para. 3] p. 224, Para. 5, [1880MS].

That which will bless humanity is spiritual life. If the man is in harmony with God, he will depend continually upon him for strength. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Our lifework is to be reaching forward to the perfection of Christian character, striving continually for conformity to the will of God. The efforts begun upon earth will continue through eternity. God's standard of man is elevated to the highest meaning of the term, and if he acts up to his God given manhood he will promote happiness in this life, which will lead to glory and an eternal reward in the life to come. [Cf: RH 01-08-80 para. 4] p. 225, Para. 1, [1880MS].

The members of the human family are entitled to the name of men and women only when they employ their talents, in every possible way, for the good of others. The life of Christ is before us as a pattern, and it is when ministering, like angels of mercy, to the wants of others that man is closely allied to God. It is the nature of Christianity to make happy families and happy society. Discord, selfishness, and strife will be put away from every one who possesses the spirit of Christ. [Cf: RH 01-08-80 para. 5] p. 225, Para. 2, [1880MS].

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Did Christ become weary in his efforts to save fallen man? Our work is to be continuous and persevering. We shall find work to do until the Master shall bid us lay our armor at his feet. God is a moral governor, and we must wait, submissive to his will, ready and willing to spring to our duty whenever work needs to be done. [Cf: RH 01-08-80 para. 6] p. 225, Para. 3, [1880MS].

Angels are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation. Man is required to love God supremely, that is, with all his might, mind, and strength, and his neighbor as himself. This he cannot possibly do unless he shall deny himself. Said Christ, "If any man will be my

disciple, let him deny himself, and take up his cross and follow me." [Cf: RH 01-08-80 para. 7] p. 225, Para. 4, [1880MS].

Self-denial means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak faultfinding words; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever you can, not for the purpose of applause, not for policy, but for the sake of the Master, who has given you a work to be done with unwavering fidelity; when you might praise yourself, to keep silent and let other lips praise you. Self-denial is to do good to others where inclination would lead you to serve and please yourself. Although your fellow men may never appreciate your efforts, you are to work on. [Cf: RH 01-08-80 para. 8] p. 225, Para. 5, [1880MS].

Search carefully and see whether the truth which you have accepted has, with you, become a firm principle. Do you take Christ with you when you leave the closet of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in sympathy and love for others outside of your own family? Are you diligently seeking a clearer understanding of scriptural truth, that you may let your light shine forth to others? These questions you may answer to your own souls. Let your speech be seasoned with grace, and your demeanor show Christian elevation. [Cf: RH 01-08-80 para. 9] p. 225, Para. 6, [1880MS].

A new year has commenced. What has been the record of the past year in your Christian life? How stands your record in Heaven? I entreat of you to make an unreserved surrender to God. Have your hearts been divided? Give them wholly to the Lord now. Make a different life history the coming year from the one of the past. Humble your souls before God. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Put away all pretense and affection. Act your simple, natural self. Be truthful in every thought, and word, and deed, and "in all lowliness of mind let each esteem other better than themselves." Ever remember that moral nature needs to be braced with constant watchfulness and prayer. As long as you look to Christ, you are safe; but the moment you think of your sacrifices and your difficulties, and begin to sympathize with and pet yourself, you lose your trust in God and are in great peril. [Cf: RH 01-08-80 para. 10] p. 226, Para. 1, [1880MS].

Many limit the divine Providence, and divorce mercy and love from his character. They urge that the greatness and majesty of God would forbid his interesting himself in the concerns of the weakest of his creatures. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." [Cf: RH 01-08-80 para. 11] p. 226, Para. 2, [1880MS].

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of vast importance. But should not his union exist? Man formed in the image of his Maker should unite the larger responsibilities with the smaller. He may be engrossed with occupations of overwhelming importance, and

neglect the instruction which his children need. These duties may be looked upon as the lesser duties of life, when they in reality lie at the very foundation of society. Happiness of families and churches depends upon home influences. Eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds, as of good men who will be a blessing in their homes. By Mrs. E. G. White. [Cf: RH 01-08-80 para. 12] p. 226, Para. 3, [1880MS].

When the lawyer asked what he should do to inherit eternal life, Jesus told him that obedience to God's commandments was necessary for his salvation. But mark the answer returned: "Master, all these have I observed from my youth." Jesus looked upon this deceived young man with pity and love. He was about to show him that he had failed to keep from his heart the commandments that he confidently asserted he was obeying. Jesus said unto him, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me." [Cf: RH 01-15-80 para. 1] p. 226, Para. 4, [1880MS].

After calling attention to his own self-denying, cross-bearing life, Jesus entreated the young man to come and imitate his example, telling him that he should thus lay up treasure in Heaven. Did the young man's heart leap with joy at the assurance? Oh, no. His earthly riches were his idol, and they eclipsed the value of the eternal inheritance. He turned from the cross and from the self-sacrificing life of the Redeemer, to this world. He had a lingering desire for the promised reward, and reluctantly turned from the prospect. It cost a struggle to decide which he should choose; but he finally decided to continue his love for his earthly possessions. [Cf: RH 01-15-80 para. 2] p. 226, Para. 5, [1880MS].

Very few realize the strength of their love for money until the test is brought to bear upon them. Many who profess to be Christ's followers then show that they are unprepared for Heaven. Their works testify that they love wealth more than their neighbor or their God. Like the rich young man, they inquire the way of life; but when it is pointed out and the cost estimated, and they see that the sacrifice of earthly riches is demanded, they decide that Heaven costs too much. The greater the treasures laid up on the earth, the more difficult it is for the possessor to realize that they are not his own, but are lent him to be used to God's glory. Jesus here improves the opportunity to give his disciples an impressive lesson: "Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of Heaven." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." [Cf: RH 01-15-80 para. 3] p. 227, Para. 1, [1880MS].

Here the power of wealth is seen. The influence of the love of money over the human mind is almost paralyzing. Riches infatuate, and cause many who possess them to act as though they were bereft of reason. The more they have of this world, the more they desire. Their fears of coming to want increase with their riches. They have a disposition to hoard up means for the future. They are close and selfish, fearing that God will not provide for them. This class are indeed poor toward God. As their riches have accumulated, they have put their trust in them, and have lost faith in God and his promises. The faithful, trusting



poor man becomes rich toward God by judiciously using the little he has in blessing others with his means. He feels that his neighbor has claims upon him that he cannot disregard and yet obey the command of God, "Thou shalt love thy neighbor as thyself." He considers the salvation of his fellowmen of greater importance than all the gold and silver the world contains. [Cf: RH 01-15-80 para. 4] p. 227, Para. 2, [1880MS].

Christ points out the way in which those who have wealth, and yet are not rich toward God, may secure the true riches. He says: "Sell that ye have, and give alms;" and lay up treasure in Heaven. The remedy he proposes is a transfer of their affections to the eternal inheritance. By investing their means in the cause of God to aid in the salvation of souls, and by relieving the needy, they become rich in good works, and are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." This will prove a safe investment. But many show by their works that they dare not trust the bank of Heaven. They choose to trust their means in the earth, rather than to send it before them to Heaven. These have a great work to do to overcome covetousness and love of the world. Rich poor men, professing to serve God, are objects of pity. While they profess to know God, in works they deny him. How great is the darkness of such! They profess faith in the truth, but their works do not correspond with their profession. The love of riches makes men selfish, exacting, and overbearing. [Cf: RH 01-15-80 para. 5] p. 227, Para. 3, [1880MS].

To obtain wealth by unjust dealing, overreaching in trade, oppressing the widow and the fatherless, or hoarding up riches and neglecting the wants of the needy, will eventually bring the just retribution described by the inspired apostle: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." [Cf: RH 01-15-80 para. 6] p. 227, Para. 4, [1880MS].

The humblest and poorest of the true disciples of Christ who are rich in good works, are more blessed and more precious in the sight of God than the men who boast of their great riches. They are more honorable in the courts of Heaven than the most exalted kings and nobles who are not rich toward God. The admonition which the apostle Paul exhorted Timothy to give the rich is applicable to very many who profess to believe the truth for these last days. He says: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: RH 01-15-80 para. 7] p. 228, Para. 1, [1880MS].

Those who hoard up means, or invest largely in lands, while they deprive their families of the comforts of life, act like insane men. They do not allow their families to enjoy the things God has richly given them. Notwithstanding they have large possessions, their families

are frequently compelled to labor far beyond their strength to save still more means to hoard up. Brain, bone, and muscle are taxed to the utmost to accumulate. Religion and Christian duties are neglected. Work, work, work, is the ambition, from morning until night. [Cf: RH 01-15-80 para. 8] p. 228, Para. 2, [1880MS].

Many to whom God has intrusted wealth do not consider that they are working against their own eternal interests by selfishly retaining their money. The apostle shows them that by being rich in good works, they are working for themselves. They are providing in Heaven an enduring treasure, and laying hold on eternal life. In helping the cause and relieving the wants of the needy, they are faithfully doing the work that God has assigned them; and their self-denial and generous, loving acts will be written in the book of Heaven. Every deed of righteousness will be immortalized, although, the doer may not feel that he has done anything worthy of notice. [Cf: RH 01-15-80 para. 9] p. 228, Para. 3, [1880MS].

God has intrusted many with means to use in his cause, which they have employed for selfish purposes only; and when the Master comes to require an account of their stewardship, what report will they make? Have they made hearts glad by their liberalities? Have they given of their means to assist in the work of converting sinners? What fruit have they borne? If such could but stop one moment, and look back upon their past life, they would readily see how destitute it has been of good, noble, and generous actions. Opportunities for doing good have been lost, that can never be regained, while selfishness has marred the entire lifework. Against all such, "unfaithfulness" is entered in the records above. By Mrs. E. G. White. [Cf: RH 01-15-80 para. 10] p. 228, Para. 4, [1880MS].

The lives recorded in the Bible are authentic histories of actual individuals. From Adam down through successive generations to the time of the apostles, we have a plain, unvarnished account of what actually occurred, and the genuine experience of real characters. It is a subject of wonder to many, that inspired history should narrate facts in the lives of good men that tarnish their moral characters. Infidels seize upon these sins with great satisfaction, and hold their perpetrators up to ridicule. The inspired writers did not testify to falsehoods, through fear that the pages of Sacred History would be clouded by the record of human frailties and faults. The scribes of God wrote as they were dictated by the Holy Spirit, having no control of the work themselves. They penned the literal truth, and stern, forbidding facts are revealed, for reasons that our finite minds cannot fully comprehend. It is one of the best evidences of the authenticity of the Scriptures, that the truth is not glossed over, nor the sins of its chief characters suppressed. [Cf: RH 01-22-80 para. 1] p. 228, Para. 5, [1880MS].

Many will urge that it is an easy matter to relate what has occurred in an ordinary life. But it is a proven fact that it is a human impossibility to give an impartial history of a contemporary; and it is almost as difficult to narrate, without deviating from the exact truth, the story of any person or people with whose career we have become acquainted. The human mind is so liable to prejudice that it is almost impossible for it to treat the subject impartially. Either the faults of the person under review stand out in glaring relief, or the virtues

shine with undimmed luster, just as the writer is prejudiced for or against him. However impartial the historian may design to be, all critics will agree that it is a very difficult matter to be truly so. [Cf: RH 01-22-80 para. 2] p. 229, Para. 1, [1880MS].

But Inspiration, lifted above the weaknesses of humanity, tells the simple, naked truth. How many biographies have been written of faultless Christians, who, in their ordinary home life and church relations, shone as examples of immaculate piety. No blemish marred the beauty of their holiness, no fault is recorded to remind us that they were of common clay, and subject to the ordinary temptations of humanity. Yet had the pen of Inspiration written their histories, how different would they have appeared. There would have been revealed human weaknesses, struggles with selfishness, bigotry and pride, hidden sins perhaps, and the continual warfare between the spirit and the flesh. Even private journals do not reveal on their pages the writer's sinful deeds. Sometimes the conflicts with evil are recorded, but usually only when the right has gained the victory; but they may contain a faithful account of praiseworthy acts and noble endeavors, when the writer honestly intends to keep a faithful journal of his life. It is next to a human impossibility to lay open our faults for the possible inspection of our friends. [Cf: RH 01-22-80 para. 3] p. 229, Para. 2, [1880MS].

Had our good Bible been written by uninspired persons, it would have presented quite a different appearance, and would have been a discouraging study to erring mortals, contending with natural frailties and the temptations of a wily foe. But, as it is, we have a correct record of the religious experiences of marked characters in Bible history. Men whom God favored, and intrusted with great responsibilities, were sometimes overcome by temptation and committed sins, even as we of the present day strive, waver, and frequently fall into error. But it is encouraging to our desponding hearts to know that through God's grace they could gain fresh vigor to rise again above their evil natures, and, remembering this, we are ready to renew the conflict ourselves. [Cf: RH 01-22-80 para. 4] p. 229, Para. 3, [1880MS].

The record of the murmurings of ancient Israel and of their rebellious discontent, is given for our benefit, as well as that of the mighty miracles wrought in their favor and the punishment of their idolatry and ingratitude. Their example is given as a warning to the people of God, that they may avoid unbelief and escape his wrath. If the iniquities of the Hebrews had been omitted from the Sacred Record, and only their virtues recounted, their history would fail to teach us the lesson that it does. [Cf: RH 01-22-80 para. 5] p. 229, Para. 4, [1880MS].

Infidels and lovers of sin excuse their crimes by citing the wickedness of men to whom God gave authority in olden times. They argue that since these holy men yielded to temptation and committed sins, it should excite no wonder that they too are guilty of wrongdoing. More than this, they even intimate that they are not so bad, after all, since such illustrious examples of iniquity are placed before them. The principles of justice require a faithful narration of facts for the benefit of all who read the Sacred Record. In this we discern the evidences of divine wisdom. We are required to obey the law of God and

are not only instructed as to the penalty of disobedience, but we have, narrated for our benefit and warning, the history of Adam and Eve in Paradise, and the sad results of their disobedience of God's commands. The account is full and explicit. The law given to man in Eden is recorded, together with the penalty incurred because of its transgression. The record of our first parents is given as a warning to the children of men, that they may understand how strictly God requires his creatures to conform to all his requirements, and how surely his retributive justice follows disobedience. When the law of Sinai was proclaimed, how definite was the penalty annexed! how sure the punishment that followed its transgression! and how plain are the cases recorded in evidence of that fact! [Cf: RH 01-22-80 para. 6] p. 230, Para. 1, [1880MS].

The pen of Inspiration, true to its task, tells us of the sins that overcame Noah, Lot, Moses, Abraham, David, and Solomon, and how Elijah's strong spirit sunk under temptation during his fearful trial. Jonah's disobedience and Israel's idolatry are faithfully recorded. Peter's denial of Christ, the sharp contention of Paul and Barnabas, the failings and infirmities of the prophets and apostles, are all laid bare to the gaze of succeeding generations, that they may profit by the experience of those who preceded them. If no faults had marked their lives, they certainly would have been more than human, and we, with our sinful natures, would despair of ever reaching such a point of excellence. But, seeing where they struggled and fell, took heart again and conquered through the grace of God, we are encouraged to press on over the obstacles that degenerate nature places in our way. [Cf: RH 01-22-80 para. 7] p. 230, Para. 2, [1880MS].

God has ever been faithful to punish crime. He sent his prophets to warn the guilty, denounce their sins, and pronounce judgment upon them. Those who question why the word of God brings out the sins of his people in so plain a manner for scoffers to deride and saints to deplore, should consider that it was all written for their instruction, that they might avoid the evils recorded, but imitate the righteousness of those who served the Lord. [Cf: RH 01-22-80 para. 8] p. 230, Para. 3, [1880MS].

We need just such lessons as the Bible gives. The sorrow and penitence of the guilty and the wailings of the sinsick soul, come to us from the past, telling that man was then, as now, in need of the pardoning mercy of God. The record shows us that while he is a punisher of crime, he pities and forgives the repenting sinner. In his good providence the Lord has seen fit to teach and warn his people in this way through the Sacred Writings, that all might understand his will. If God's people would recognize his dealings with them, and accept his teachings, they would find a straight path for their feet, and a light to guide them through darkness and discouragement. David learned wisdom from God's dealings with him, and bowed in humility beneath the chastisement of the Most High. The faithful portrayal of his true state by the prophet Nathan, made David acquainted with his own sins and aided him to put them away. He accepted counsel meekly, and humbled himself before God. "The law of the Lord," he exclaims, "is perfect, converting the soul." [Cf: RH 01-22-80 para. 9] p. 230, Para. 4, [1880MS].

Repentant sinners have no cause to despair because they are reminded of their transgressions and warned of their danger. These very efforts

in their behalf show how much God loves them and desires that they shall be saved. They have only to follow his counsel and do his will to inherit eternal life. God sets before his erring people their sins, that they may behold them, in all their enormity, under the light of divine truth. It is then their duty to renounce them forever. [Cf: RH 01-22-80 para. 10] p. 231, Para. 1, [1880MS].

God is as powerful to save from sin today as he was in the times of the patriarchs, of David, and of the prophets and apostles of Bible times. The multitude of cases recorded in Sacred History, where God has delivered his people from their iniquities, should make the Christian of this time eager to receive divine instruction, and zealous to perfect a character that will bear the close inspection of the Judgment. [Cf: RH 01-22-80 para. 11] p. 231, Para. 2, [1880MS].

Bible history stays the fainting heart with the hope of God's mercy. We need not despair when we see that others have struggled through discouragements like our own, fallen into temptations, even as we have done, yet recovered their ground and been blessed of God. The words of Inspiration comfort and cheer the erring soul. Although the patriarchs and apostles were subject to human frailties, yet through faith they obtained a good report, fought their battles in the strength of the Lord, and conquered gloriously. Thus may we trust in the virtue of the atoning sacrifice, and be overcomers in the name of Jesus. By Mrs. E. G. White. [Cf: RH 01-22-80 para. 12] p. 231, Para. 3, [1880MS].

Some of our most talented ministers are doing themselves great injury by their defective manner of speaking. They are intelligent men, and should know that they are not pursuing a course which God can approve. Ministers should stand erect, and speak slowly, firmly, and distinctly, letting the voice go down deep, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles. The chest will thus become broader, and by educating the voice, the speaker need seldom become hoarse, even by constant speaking. Instead of our ministers' becoming consumptives through speaking, they may, by proper care, overcome all tendency to that disease. [Cf: RH 02-05-80 para. 1] p. 231, Para. 4, [1880MS].

Ministers should stop to consider whether they are performing their lifework in such a manner as to accomplish the best and greatest results, or whether they are cutting their lives short by spasmodic efforts, without regard to the laws of health. God is pleased with men who do not think that they have attained perfection, but who are constantly trying to improve. He would have us come into connection with him, and increase in understanding, and reform our habits, ever rising higher, and approaching nearer the standard of perfection. [Cf: RH 02-05-80 para. 2] p. 231, Para. 5, [1880MS].

The minister of Christ should continue to search the Scriptures. He will never know so much of Bible truth that he need not search for more. A true Bible Christian will not find anything in the word of God justifying him in disregarding the laws of life and health. The Saviour of the world would have his co-laborers represent him; and the more closely a man walks with God, the more faultless will be his manner of address, his deportment, his attitude, and his gestures. Coarse and uncouth manners were never seen in our Pattern, Christ Jesus. He was a representative of Heaven, and his followers must be like him. We are to

make daily improvement; our ways and manners are to become more like the ways and manners of the holy angels. Every uncouth gesture and coarse and uncultivated expression, should be put far away. Every imperfection may be overcome if we learn of Jesus and closely follow his example. [Cf: RH 02-05-80 para. 3] p. 231, Para. 6, [1880MS].

The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected. All who labor in the great cause of reform should study to become efficient workmen, that they may accomplish the greatest possible amount of good, and not detract from the force of the truth by their own deficiencies. All the vigor of a cultivated intellect and a well developed body is called for to do justice to the work of God. Men of narrow minds, who feel no necessity of becoming efficient workmen, need to have this truth impressed upon them. [Cf: RH 02-05-80 para. 4] p. 232, Para. 1, [1880MS].

Ministers and teachers should discipline themselves to clear and distinct articulation, giving every word its full sound. Those who talk rapidly, from the throat, and who jumble their words together and raise their voices to an unnaturally high pitch, soon become hoarse, and the words spoken lose half the force which they would have if spoken slowly, distinctly, and not so loud. The sympathies of the hearers are awakened for the speaker, for they fear he is doing violence to himself, and they constantly expect him to break down. It is no evidence that a man is having a zeal for God because he works himself up into a frenzy of excitement and gesticulation. "Bodily exercise," says the apostle, "profiteth little." [Cf: RH 02-05-80 para. 5] p. 232, Para. 2, [1880MS].

Speakers and writers need much physical exercise, and abundance of pure air. The lungs need food as much as the body. The sleeping rooms should be thoroughly ventilated, that the lungs may not be starved. This is very important to speakers, teachers, and students, and should not be neglected. Ministers should bring intelligent reason and common sense to bear upon these matters. If they will ponder upon them as they should, they will know what to do for themselves to preserve life. No minister can speak to the glory of God while he knowingly disregards the laws of life. Some do not realize the injury they are doing themselves until it is too late; then come sorrow, regret and repentance. But repentance cannot repair the broken-down lungs or the abused throat. Right habits adopted, even at the eleventh hour, will improve many cases, although persons must still suffer for the past transgressions of nature's laws. [Cf: RH 02-05-80 para. 6] p. 232, Para. 3, [1880MS].

Frequently a young man is sent out to labor with a more experienced minister; and if he is defective in his manner of speaking, the young man is very apt to copy his defects. Therefore, it is important that ministers who have been long in the field should reform, though it cost them much painstaking and the exercise of much patience, that their defects may not be reproduced in young and inexperienced laborers. The young preacher should copy only the admirable traits of character possessed by the more experienced laborer, while at the same time he should see and avoid his errors. When some attempt to speak calmly, without excitement and excessive gesticulation, they become embarrassed, and feel a lack of freedom, because they are restraining

themselves from following their old habits. But let all such feelings, which are mere excitement, go to the four winds. That freedom of feeling that would result in your committing suicide is not sanctified. [Cf: RH 02-05-80 para. 7] p. 232, Para. 4, [1880MS].

Some reason that the Lord will qualify a man by his Spirit to speak as he would have him; but the Lord does not propose to do the work which he has given man to do. He has given us reasoning powers, and opportunities to educate the mind and manners. And after we have done all we can for ourselves, making the best use of the advantages within our reach, then we may look to God with earnest prayer to do by his Spirit that which we cannot do for ourselves. By Mrs. E. G. White. [Cf: RH 02-05-80 para. 8] p. 233, Para. 1, [1880MS].

Some ministers feel but little disposition to take the burden of the work of God upon them, and labor with that disinterested benevolence which characterized the mission and life of our divine Lord. Such men are a hindrance rather than a help to those churches which have had faith in the testimonies God has been pleased to give, and have acted upon them, while the preacher himself is far behind. He may profess to believe the testimony borne, and even go so far as to make an iron rule for those who have had little or no experience, and thereby do hurt. Such a course, to say the least, is very inconsistent. [Cf: RH 02-12-80 para. 1] p. 233, Para. 2, [1880MS].

The people of God generally feel a united interest in the spread of the truth. They cheerfully contribute toward a liberal support for those who labor in word and doctrine. This is no more than they should do; yet it is the duty of those who have the responsibility of distributing means, to see that the contributions of the church are not squandered. As these liberal brethren freely give a portion of their substance, which it has cost them so much hard labor to obtain, it is the duty of those who labor in word and doctrine to manifest a zeal and self-sacrifice at least equal to that shown by these brethren. [Cf: RH 02-12-80 para. 2] p. 233, Para. 3, [1880MS].

God's servants should go out free. They should know in whom they trust. There is power in Christ and his salvation to make them free men; and unless they are free in him, they cannot build up his church and gather in souls. Will God send a man out to rescue souls from the snare of Satan, when his own feet are entangled in the same net? God's servants must not waver. If their feet are sliding, how can they say to those of a fearful heart, "Be strong"? God would have his servants hold up the feeble hands, and strengthen the wavering. Those who are not prepared to do this would do better to first labor for themselves, and pray until they are indued with power from on high. [Cf: RH 02-12-80 para. 3] p. 233, Para. 4, [1880MS].

While the Author of our salvation was laboring and suffering for us, he denied himself, and his whole life was one continued scene of toil and privation. He could have passed his days on earth in ease and plenty, and appropriated to himself the pleasures of this life; but he considered not his own convenience. He lived to do others good. He suffered to save others from suffering. He finished the work which was given him to do. And now, can it be that we, the unworthy objects of so great love, will seek a better position in this life than was given to our Lord? Every moment of our lives we have been partakers of the

blessings of his great love, and for this very reason we cannot fully realize the depths of ignorance and misery from which we have been saved. Can we look upon Him whom our sins have pierced, and not be willing to drink with him the bitter cup of humiliation and sorrow? Can we look upon Christ crucified, and wish to enter his kingdom in any other way than through much tribulation? [Cf: RH 02-12-80 para. 4] p. 233, Para. 5, [1880MS].

Let the history of the Waldenses testify what they suffered for their religion. Though persecuted and driven from their homes, they conscientiously studied the word of God, and lived up to the light which shone upon them. When their possessions were taken from them, and their houses burned, they fled to the mountains, and there endured hunger, fatigue, cold, and nakedness. And yet the scattered and homeless ones would assemble to unite their voices in singing and praising God, that they were accounted worthy to suffer for Christ's name. They encouraged and cheered one another, and were grateful for even their miserable retreat. Many of their children sickened and died through exposure to cold, and the sufferings of hunger; yet the parents did not for a moment think of yielding their faith. They prized the love and favor of God far more than earthly ease or worldly riches. They received consolation from God, and with pleasing anticipations looked forward to the recompense of reward. [Cf: RH 02-12-80 para. 5] p. 234, Para. 1, [1880MS].

Look at the case of Martin Luther. His mind was starving for something sure upon which to build his hope that God would be his Father and Heaven his home. The new and precious light which dawned upon him was of such priceless value, that he thought if he went forth with it he could convince the world. He stood up against the ire of a fallen church, and strengthened those who with him were feasting upon the rich truths contained in the word of God. Luther was God's chosen instrument to tear off the garb of hypocrisy from the papal church, and expose her corruption. He raised his voice zealously, and in the power of the Holy Spirit rebuked the existing sins of the leaders of the people. And although proclamations went forth to kill him wherever he might be found, and he seemed left to the fury of a cruel and superstitious people who were obedient to the head of the Roman church, yet he counted not his life dear unto himself. Luther knew that he was not safe anywhere, yet he trembled not. The light of truth in which he rejoiced was life to him, and consequently of more value than all the treasures of earth. Earthly treasures he knew would fail, but the rich truths that opened his understanding, and operated upon his heart, would live, and, if obeyed, would lead him to immortality. [Cf: RH 02-12-80 para. 6] p. 234, Para. 2, [1880MS].

When summoned to Augsburg to answer for his faith, he obeyed the summons. Firm and undaunted, he stood before those who had caused the world to tremble--a meek lamb surrounded by angry lions; yet for the sake of Christ and his truth, he unflinchingly and with holy eloquence, which the truth alone can inspire, gave the reasons of his faith. Various inducements were offered to allure him from his position, but life and honors were valueless to him if purchased at the sacrifice of truth. Brighter and clearer shone the word of God upon his understanding, giving him a more vivid sense of the errors, corruptions, and hypocrisy of the papacy. His enemies then sought to intimidate him and cause him to renounce his faith, but he boldly stood



in defense of the truth. He was ready to die for his faith, if God required, but to yield it never. The angels of Heaven brought him through the stormy conflict unharmed, and baffled the rage and purposes of his enemies. [Cf: RH 02-12-80 para. 7] p. 234, Para. 3, [1880MS].

The calm, dignified power of Luther humbled his enemies, and dealt a most dreadful blow to the papacy. The great and proud men in power meant that his blood should atone for the mischief he had done to their cause. Their plans were laid; but a mightier than they had charge of the great Reformer. His work was not finished. Foiled in their designs upon Luther at Augsburg, they summoned him to Worms, fully determined to make him answer for his folly. His feeble health did not deter him from responding to the call, though he knew full well the danger that threatened him there. The minions of the papacy were crying for his blood as eagerly as the Jews clamored for the blood of Christ, yet he trusted in that God who preserved the three worthies in the burning, fiery furnace. The intrepid man of God sought not his own ease or preferment, but felt that he would rather die than see the precious truth exposed to the insult of its bitter enemies. [Cf: RH 02-12-80 para. 8] p. 235, Para. 1, [1880MS].

The great men of earth, in all their pomp and splendor, are not attended by a larger company than crowded the streets of Worms as Luther entered the city. From the midst of that surging throng which pressed around and followed him, was heard the shrill and plaintive voice of one chanting a funeral dirge to warn the Reformer of his impending danger. Intense excitement prevailed, and for a time Luther's faith and courage were severely tested; but as his agonizing prayer went up to God, the clouds that seemed to envelop him in darkness were lifted, and light from Heaven beamed in upon him. That prayer was heard, and Luther received strength to deliver the message that God designed those mighty men of earth should hear. [Cf: RH 02-12-80 para. 9] p. 235, Para. 2, [1880MS].

The meek bearing of this messenger of the Lord was in striking contrast with the passion and rage exhibited by the so-called great men composing that vast assembly. But they could not frighten him into a recantation of the truth. The opposition of his enemies, their rage and threats, like the mighty wave, surged against him; yet in noble simplicity and calm firmness he stood like a rock. They were chagrined to have their power, which had caused kings and nobles to tremble, thus despised by a humble man, and longed to make him feel its force by torturing his life away; but One who is mightier than the potentates of earth had charge of this fearless witness. God had a work for him to do. He was yet to see the cause of truth wade through bloody persecutions, and to suffer in its behalf. He must live to justify it and be its defender, when the mighty ones of earth should seek to destroy it. He must live to see it tear away the errors and superstitions of the papacy. Luther gained a victory at Worms which awakened the man of sin, and struck an effectual blow for the Reformation throughout the world. [Cf: RH 02-12-80 para. 10] p. 235, Para. 3, [1880MS].

The last merciful message is intrusted to God's humble, faithful servants of this time. Those who have not shunned responsibility, have, by the help of God, been enabled to lay systematic plans by which all can work if they will. With everything furnished to his hand, it is

displeasing to God for any minister to now refuse to throw his whole energy into this all-important work. Some, however, think they are sacrificing much, and having a hard time, when they really know nothing about suffering, self-denial, or want. They may often be weary, so would they be if they were dependent on manual labor for a support. Some have felt that it would be easier to labor with their hands, and have often expressed a desire to do so, thinking they would be more free from anxiety, and could better labor at home for their families. But in this they are deceived; for should they engage in manual labor, they would not be free from anxiety and weariness. And while laboring to support their families, they could not be sitting down at their firesides. God marks every thought, and word, and feeling; and Heaven is insulted by any such exhibition of weakness and lack of devotion to the cause of God. In the early stages of this work, there were but few friends of the cause. These servants of God wept and prayed for a clear understanding of the truth. They suffered privations and much self-denial, in order to spread a knowledge of it; and although as the result of much labor but few received the precious message, yet step by step they followed as Gods opening providence led the way. They did not study their own convenience or shrink at hardships. God, through these men, prepared the way, and the truth has been made very plain; yet some who have since embraced the truth have failed to take upon themselves the burden of the work. [Cf: RH 02-12-80 para. 11] p. 235, Para. 4, [1880MS].

In every age men have arisen who have thought it noble to doubt the word of God. Those who think it a virtue to quibble can have plenty of room to disbelieve the inspiration and truth of God's word now. God does not compel any to believe. They can choose to rely upon the evidences he has been pleased to give, or doubt, and cavil, and perish; but those who are troubled with doubts and difficulties which they cannot solve, should not throw other weak minds into the same perplexity. In the past, some have hinted or talked their unbelief, and have passed on, little dreaming of the effect produced. The seeds of unbelief, in some instances, have taken immediate root, while in others they have lain buried quite a length of time, until the individual in whose heart the seed was sown has taken a wrong course and given place to the enemy, and the light of God has been withdrawn from him; then the seeds of infidelity which were sown so long ago have sprung up and borne fruit. Ministers as well as people have a warfare before them in resisting the devil. The individual who represents God's truth is in a sad plight when found serving the purposes of Satan by listening to his whisperings, and letting him captivate the mind and guide the thoughts. It is, furthermore, a grievous sin in the sight of God for one to talk out his unbelief, and draw other minds into the same dark channel, thus suffering Satan to carry out a twofold purpose in tempting him. [Cf: RH 02-12-80 para. 12] p. 236, Para. 1, [1880MS].

By such a course the work of death is carried on at a fearful rate. It is time that the watchmen upon the walls of Zion should understand the responsibility and sacredness of their mission. They should feel that a woe is upon them if they do not perform the work God has committed to them. If they become unfaithful, they are endangering the safety of the flock of God, endangering the cause of truth, and exposing it to the ridicule of our enemies. Oh, what a work is this! It will surely meet its reward. God is not dependent upon any man for the advancement of his cause. He is raising up and qualifying men to bear the message of

truth to the world, in whose weakness his strength can be made perfect. Ready speech, eloquence, and great talents, will not convert a single soul; but the converting power is of God. Pulpit efforts may stir up minds, and the plain argument may be convincing; but a little imprudence upon the part of the minister out of the pulpit, a lack of gravity of speech and true godliness, will counteract his influence every time, and do away the good impressions made by him. The converts will be his. In many instances they will seek to rise no higher than their preacher. There will be in them no thorough heart work. [Cf: RH 02-12-80 para. 13] p. 236, Para. 2, [1880MS].

The success of a minister depends very much upon his deportment out of the desk. When he leaves the desk, his work is not finished. He should follow up his public labors by private efforts, laboring personally for souls at every opportunity, conversing around the fireside, beseeching and entreating them to seek those things which secure their peace. He should never move heedlessly, but set a watch over himself, lest something that he may do or say may be taken advantage of by the enemy, and a reproach be brought upon the cause of Christ. By Mrs. E. G. White. [Cf: RH 02-12-80 para. 14] p. 236, Para. 3, [1880MS].

As all the different members of the human system unite to form the body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. The advancement of the church is often retarded by the wrong course of its members. Uniting with the church, although an important and necessary step, does not make one a Christian or insure salvation. We cannot secure a title to Heaven by having our names enrolled upon the church book, while our hearts are not in unison with Christ and his people. We should be his faithful representatives on earth, working in harmony with him. "Beloved, now are we the sons of God." We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause. [Cf: RH 02-19-80 para. 1] p. 237, Para. 1, [1880MS].

Our profession is an exalted one. As Christians, we profess to obey all of God's commandments, and to look for the coming of our Redeemer. A most solemn message of warning has been intrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven and are joint heirs with Jesus Christ; that when he shall appear in power and great glory, we may be like him. [Cf: RH 02-19-80 para. 2] p. 237, Para. 2, [1880MS].

We should feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord. We should not wait for our brethren, who are frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to him, and unite our weakness with his strength, our ignorance to his wisdom, our unworthiness to his merits. None of us can occupy a neutral position. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and the life should become new in Christ. [Cf: RH 02-19-80 para. 3] p. 237, Para. 3, [1880MS].

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from the spirit of discord and contention and from all unrighteousness, that they may build up instead of tearing down, and may concentrate their energies on the great work before them. God designs that his people should all be joined together in unity of faith. The prayer of Christ just before his crucifixion was, that his disciples might be one, even as he was one with the Father, that the world might believe that the Father had sent him. This most touching and wonderful prayer reaches down the ages, even to our day; for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word." How earnestly should the professed followers of Christ seek to answer this prayer in their lives. Many do not realize the sacredness of the church relation, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice. [Cf: RH 02-19-80 para. 4] p. 237, Para. 4, [1880MS].

Those who hold responsible positions in the church may have their faults in common with other people, and may err in their decisions; but, notwithstanding this, the church of Christ on earth has given them an authority that cannot be lightly esteemed. Christ, after his resurrection, delegated power to his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." A relation to the church is not to be easily canceled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. But in doing this they would themselves be the greatest sufferers; for in withdrawing beyond the pale of the church's influence, they subject themselves to the full temptations of the world. [Cf: RH 02-19-80 para. 5] p. 238, Para. 1, [1880MS].

Every believer should be wholehearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligations to make his connection with the church a benefit to it rather than to himself, it can do far better without him. It is in the power of all to do something for the cause of God. Some spend a large amount for needless luxuries and to gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefits of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the work whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another and moving in perfect harmony as an undivided whole. They should waive their individual opinion to the judgment of the church. Many live for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to his expressed word. The observance of external forms will never meet the great want of the human soul. A mere profession of Christ is not enough to prepare one to stand the test of

the Judgment. There should be a perfect trust in God, a childlike dependence upon his promises, and an utter consecration of self to his will. [Cf: RH 02-19-80 para. 6] p. 238, Para. 2, [1880MS].

God has ever tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness. After Abraham had borne the severest test that could be imposed upon him, God spoke to him by his angel as follows: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." This great act of faith causes the character of Abraham to shine forth with remarkable luster. It forcibly illustrates his perfect confidence in the Lord, from whom he withheld nothing, not even his son of promise. [Cf: RH 02-19-80 para. 7] p. 238, Para. 3, [1880MS].

There is nothing too precious for us to give to Jesus. If we return to him the talents of means he has intrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly beloved Son to the agonies of the crucifixion, that all who believe on him should become one through the name of Jesus. When Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice is too great for his followers to make, in order to preserve that unity? [Cf: RH 02-19-80 para. 8] p. 238, Para. 4, [1880MS].

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided, if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield to the verdict of the church our own ideas of what is right and proper. But to cherish such feelings and views will only bring anarchy into the church and confusion to ourselves. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore he enjoins it upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only there is strength. Let individual judgment submit to the authority of the church. [Cf: RH 02-19-80 para. 9] p. 239, Para. 1, [1880MS].

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." [Cf: RH 02-19-80 para. 10] p. 239, Para. 2, [1880MS].

He also writes to his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." [Cf: RH 02-19-80 para. 11] p. 239, Para. 3, [1880MS].

To the Romans he writes, "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." [Cf: RH 02-19-80 para. 12] p. 239, Para. 4, [1880MS].

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." [Cf: RH 02-19-80 para. 13] p. 239, Para. 5, [1880MS].

And Paul in his epistle to the Corinthians says: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." By Mrs. E. G. White. [Cf: RH 02-19-80 para. 14] p. 239, Para. 6, [1880MS].

Some time ago, we were favored with a view of the most glorious rainbow we ever beheld. We have often visited galleries of art, and have admired the skill displayed by the artist in paintings representing God's great bow of promise. But here we saw the varied tints,--crimson, purple, blue, green, silver, and golden, all perfectly blended by the great Master Artist. We were entranced as we looked upon this glorious picture in the heavens. [Cf: RH 02-26-80 para. 1] p. 240, Para. 1, [1880MS].

As we look upon this bow, the seal and sign of God's promise to man, that the tempest of his wrath should no more desolate our world by the waters of a flood, we contemplate that other than finite eyes are looking upon this glorious sight. Angels rejoice as they gaze upon this precious token of God's love to man. The world's Redeemer looks upon it; for it was through his instrumentality that this bow was made to appear in the heavens, as a token or covenant of promise to man. God himself looks upon the bow in the clouds, and remembers his everlasting covenant between himself and man. [Cf: RH 02-26-80 para. 2] p. 240, Para. 2, [1880MS].

After the fearful exhibition of God's avenging power, in the destruction of the Old World by a flood, had passed, he knew that those who had been saved from the general ruin would have their fears awakened whenever the clouds should gather, the thunders roll, and the lightnings flash; and that the sound of the tempest and the pouring out of the waters from the heavens would strike terror to their hearts, for fear that another flood was coming upon them. But behold the love of God in the promise: "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 remember my covenant, which is between me and you and every living creature, of all flesh; and the waters shall no more become a flood to destroy all flesh." [Cf: RH 02-26-80 para. 3] p. 240, Para. 3, [1880MS].

The family of Noah looked with admiration and reverential awe mingled with joy upon this sign of God's mercy, which spanned the heavens. The bow represents Christ's love which encircles the earth, and reaches unto the highest heavens, connecting men with God, and linking earth with Heaven. [Cf: RH 02-26-80 para. 4] p. 240, Para. 4, [1880MS].

As we gaze upon the beautiful sight, we may be joyful in God, assured that he himself is looking upon this token of his covenant, and that as he looks upon it he remembers the children of earth, to whom it was given. Their afflictions, perils, and trials are not hidden from him. We may rejoice in hope, for the bow of God's covenant is over us. He never will forget the children of his care. How difficult for the mind of finite man to take in the peculiar love and tenderness of God, and his matchless condescension when he said, "I will look upon the bow in the cloud, and remember thee." [Cf: RH 02-26-80 para. 5] p. 240, Para. 5, [1880MS].

Oh! how easy for us to forget God, while he never forgets us; he visits us with his mercies every hour. We would feel that it was a calamity indeed to be forgotten of God. But our Redeemer says, "I will not forget thee. I have graven thee upon the palms of my hands." Graven his children with the deep prints of the nails driven through those dear hands which he presents to the Father. He says, I will that those who accept my merits be with me where I am, that they may enjoy the mansions which I have prepared for them at an infinite cost; and angelic songs ring through Heaven, Worthy, worthy, worthy is the Lamb that was slain, and hath all power and might and dominion and glory. By Mrs. E. G. White. [Cf: RH 02-26-80 para. 6] p. 240, Para. 6, [1880MS].

Many who profess the special truths for our time, have not a proper discernment of character. They fail to appreciate moral worth. They may boast much of their fidelity to the cause of God, and their knowledge of the Scriptures; but they are not humble in heart. They have a special regard for those who are wealthy and prosperous, forgetting that riches do not give man favor with God. True excellence of character is frequently overlooked, if possessed by the poor man. Money sways a mighty influence. But does God care for money--for property? The cattle upon a thousand hills are his,--the world and all that is therein. The inhabitants of the earth are as grasshoppers before him; and the nations, with all their riches, "are counted as the small dust of the balance." He is no respecter of persons. Yet men of property have often looked upon their possessions and said, By my wisdom have I gotten me this wealth. But who gave them power to get wealth? God has bestowed upon them the ability which they possess; and instead of giving him the glory, they take it to themselves. He will prove them and try them, and will bring their glorying to the dust; he will remove their strength and scatter their possessions. Instead of a blessing, they will realize a curse. [Cf: RH 03-04-80 para. 1] p. 241, Para. 1, [1880MS].

An act of wrong, or of oppression, any deviation from the right way, should be as promptly condemned in the rich as in the poor. All the riches that the most wealthy ever possessed will not be of sufficient value to cover the smallest sin before God. Repentance, true humility, a broken heart and a contrite spirit, alone will be accepted of him. [Cf: RH 03-04-80 para. 2] p. 241, Para. 2, [1880MS].

Many rich men have obtained their wealth by close dealing with their fellow men, by overreaching in trade, to advantage themselves at the loss of others; and then they glory in their shrewdness, and keenness in a bargain. But the curse of God will rest upon every dollar thus obtained, and upon the increase of it on their hands. [Cf: RH 03-04-80 para. 3] p. 241, Para. 3, [1880MS].

How forcible are the words of our Saviour, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Those who possess the ability to acquire property, unless constantly on the watch, will be led by their acquisitiveness to sacrifice the generous, benevolent, noble principles of their manhood for sordid gain. [Cf: RH 03-04-80 para. 4] p. 241, Para. 4, [1880MS].

Many have been corrupted by the spirit and influence of the world. Their characters are becoming more and more unlike the divine model. They are being transformed to become instruments of unrighteousness. In striking contrast with this class are those industrious, honest, poor men, who ever stand ready to help the needy; who would rather suffer themselves to be defrauded by their wealthy brethren than to manifest so close and acquisitive a spirit as they manifest; who esteem a clear conscience, and integrity, even in little things, of greater value than riches. They are so ready to help others, so willing to do all the good in their power, that they do not accumulate; their earthly possessions do not increase. If there is a benevolent object to call forth means or labor, they are the first to be interested in it and to respond to it, and will frequently go far beyond their real ability, denying themselves some needed good, to carry out their benevolent purposes. [Cf: RH 03-04-80 para. 5] p. 241, Para. 5, [1880MS].

Because such persons can boast of but little earthly treasure, they are often looked upon as deficient in ability and judgment, and are lightly esteemed even by their brethren. But how does God regard these poor, wise men? In his sight they are precious; and although not increasing their treasure upon earth, they are laying up for themselves a treasure in the heavens which is incorruptible. In so doing they manifest a wisdom as far superior to that of the wise, calculating, acquisitive, professed Christian, as the divine and godlike is superior to the earthly, carnal, and satanic. It is moral worth that God values. A Christian character untarnished with avarice, possessing quietness, meekness, and humility, is more precious in the sight of God than the most fine gold, even the golden wedge of Ophir. [Cf: RH 03-04-80 para. 6] p. 242, Para. 1, [1880MS].

Wealthy men are to be tested more closely than they ever yet have been. If they overcome their defects of character, and as faithful stewards of Jesus Christ render to God the things that are God's, to them it will be said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." [Cf: RH 03-04-80 para. 7] p. 242, Para. 2, [1880MS].

The parable of the unjust steward is to the point. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. 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. If therefore ye



have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" [Cf: RH 03-04-80 para. 8] p. 242, Para. 3, [1880MS].

God has committed to his stewards means to be used in doing good, and thus securing a treasure in Heaven. But if, like the man who had one talent, they hide their means, fearing that God will receive that which belongs to him, they will not only lose the increase which will finally be awarded the faithful steward, but also the principal which God gave them to work upon. They have not only neglected to lay up treasure in Heaven, but have also lost their earthly treasure. They have no habitation on earth, and no friend in Heaven to receive them into the everlasting habitation of the righteous. [Cf: RH 03-04-80 para. 9] p. 242, Para. 4, [1880MS].

Christ declares that "no servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon,"--cannot serve God and earthly riches too. "The Pharisees also, who were covetous, heard all these things, and they derided him." Mark the words of Christ to them: "Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men [riches acquired by oppression, by deception, by overreaching, by fraud, or in any dishonest manner], is abomination in the sight of God." Then Christ presents the two characters, the rich man who was clothed with purple and fine linen, and who fared sumptuously every day, and Lazarus, who was in abject poverty, and loathsome to the sight, and who begged the few crumbs which the rich man despised. Our Saviour shows his estimate of the two. Lazarus, although in so deplorable a condition, had true faith, true moral worth, which God sees, and which he considers of so great value that he takes this poor, despised sufferer, and places him in the most exalted position, while the honored and wealthy ease loving rich man is thrust out from the presence of God, and is plunged into misery and woe unutterable. In the sight of God this wealthy man was of no value, because he had not true moral worth. His riches did not recommend him to God. [Cf: RH 03-04-80 para. 10] p. 242, Para. 5, [1880MS].

By this parable Christ would teach his disciples to shun the course pursued by the Pharisees, who judged or valued men by their wealth, or by the worldly honors they received. He showed that some who possessed both riches and worldly honor were of no esteem in the sight of God; more than this, they were despised and rejected,--cast out from his sight as disgusting to him, because there was no moral worth or soundness in them. They were corrupt, sinful, and abominable before him. [Cf: RH 03-04-80 para. 11] p. 243, Para. 1, [1880MS].

In Paul's charge to Timothy he warns him of a class who will not consent to wholesome words, but who place a wrong estimate on riches. He says: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. But godliness with contentment is great

gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: RH 03-04-80 para. 12] p. 243, Para. 2, [1880MS].

The great apostle, in his letter to Timothy, would impress upon his mind the necessity of giving such instruction as should remove the deception which so easily steals upon the rich, that because of their ability to acquire wealth, they are superior in wisdom and judgment to those who are in poverty; that gain is godliness. They flatter themselves that because of their wealth they are especially favored of God. Here is the fearful deception. [Cf: RH 03-04-80 para. 13] p. 243, Para. 3, [1880MS].

Individuals may devote their whole lives to the one object of acquiring riches, yet as they brought nothing into the world, they can carry nothing out. They must die and leave that which cost them so much labor to obtain. They stake their eternal interest, to obtain a little of this world, and lose both worlds. But some are determined to be rich; it is their constant study; and in their zeal, eternal considerations are overlooked. In the pursuit of wealth, they are blinded by Satan, and made to believe that their motives are good. Thus many have "erred from the faith, and pierced themselves through with many sorrows." They have sacrificed noble, elevated principles, given up their faith for riches; and if not disappointed in their object, they are disappointed in the happiness they supposed wealth would bring. They are burdened with care and perplexity; they are slaves to avarice themselves, their families are compelled to the same bondage, with only the advantage of reaping "many sorrows." [Cf: RH 03-04-80 para. 14] p. 243, Para. 4, [1880MS].

The apostle shows the only true use for riches, and bids Timothy charge the rich to do good, to be rich in good works, ready to distribute, willing to communicate; for in so doing they are laying up in store for themselves a good foundation against the time to come,--referring to the close of time,--that they may lay hold on eternal life. The teachings of Paul harmonize perfectly with the words of Christ, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Godliness with contentment is great gain. Here is the true secret of happiness, and real prosperity of soul and body. By Mrs. E. G. White. [Cf: RH 03-04-80 para. 15] p. 244, Para. 1, [1880MS].

Says the beloved apostle: "I have written unto you, young men, because

ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." [Cf: RH 03-11-80 para. 1] p. 244, Para. 2, [1880MS].

This exhortation includes the young of both sexes. Their youth does not excuse them from responsibilities. They are not oppressed with cares or the weight of years, and should be strong to labor in every good word and work. Their affections are ardent, and if withdrawn from the world, and placed upon Christ and Heaven, a well-founded hope may be cherished of being finally crowned with glory, honor, immortality, eternal life. But if, on the other hand, they live to gratify the lust of the flesh, the lust of the eyes, and the pride of life, they please their great adversary, and are separating themselves from the Father. Then when these earthly things pass away, their hopes will be blasted and their expectations will perish. Separated from God, they will bitterly repent the folly of serving their own pleasure, of gratifying their own desires, and of selling an eternity of happiness for a little imaginary good. [Cf: RH 03-11-80 para. 2] p. 244, Para. 3, [1880MS].

"Love not the world, neither the things that are in the world," says the inspired writer. "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world predominates in the minds of the young; and for this very reason the love of God finds no room in their hearts. Their pleasures are found in the world, with the things of the world, and they are strangers to the Father and the graces of his Spirit. Frivolity and fashion, vain talking and laughing, characterize the life of the youth generally, by which God is dishonored. Paul in writing to Titus exhorts the youth to sobriety. "Young men, likewise, exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Cf: RH 03-11-80 para. 3] p. 244, Para. 4, [1880MS].

I entreat the youth, for their souls' sake, to heed the exhortation of the inspired apostle. All these gracious instructions, warnings, and reproofs, will be either a savor of life unto life, or of death unto death. Many of the young are reckless in their conversation. They forget that by their words they shall be justified or condemned. Take heed to the words of our Saviour: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." How little regard is paid even to the instructions of the Heavenly Teacher. By many of the young, the word of God is either neglected altogether, or if studied at all, its solemn admonitions are unheeded, and these plain truths will rise up in the Judgment and condemn them. [Cf: RH 03-11-80 para. 4] p. 245, Para. 1, [1880MS].

Words and acts testify plainly what is in the heart. If vanity, pride, love of self, and love of dress fill the mind, the conversation will be upon the fashions, the dress, and the appearance, instead of on Christ and the kingdom of Heaven. If envious feelings dwell in the heart, the same will be manifested in words and acts. Those who excuse their own wrongs because of the faults of others, are feeding on husks, and will remain spiritual dwarfs as long as they gratify Satan by thus indulging their own unconsecrated feelings. [Cf: RH 03-11-80 para. 5] p. 245, Para. 2, [1880MS].

Some dwell upon what they shall eat and drink, and with what they shall be clothed. Their hearts are filled with these thoughts, and they forget the words of Christ, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [Cf: RH 03-11-80 para. 6] p. 245, Para. 3, [1880MS].

Many of the youth have their hearts filled with love of self, which is manifested in the desire to see their faces portrayed by the artist; and they will not be satisfied with being once represented, but will sit again and again for their picture, hoping to appear more beautiful than they really are. Their Lord's money is squandered in this way, and what is gained? Merely their poor shadow upon paper. Hours that should be spent in prayer are devoted to their own poor selves,--precious hours of probation are thus wasted. The adversary of souls is gratified to have the attention of youth diverted from the right object, so that he may steal a march upon them, and ensnare them in his devices. They are not aware that the great Heavenly Artist is taking cognizance of every act, every word; and that even the thoughts and intents of the heart are faithfully recorded. Oh that the young might realize that every defect in the moral character is not only revealed to the gaze of the pure and sinless angels, but that they themselves will have the faithful picture presented to them in all its deformity at the execution of the Judgment. Those vain, frivolous words are all written in the book. Those selfish acts, the motives of which may be concealed from human eyes, are discerned by the all-seeing eye of Jehovah, and are written in living characters. [Cf: RH 03-11-80 para. 7] p. 245, Para. 4, [1880MS].

Young persons generally conduct themselves as though the precious hours of probation were one grand holiday, and they were placed in this world merely for their own amusement, to be gratified with a continued round of excitement. Satan makes special efforts to lead the youth to find happiness in worldly amusements, and to justify themselves in thus doing, by endeavoring to show that these amusements are harmless, innocent, and even essential to health. He represents the path of holiness as difficult, and that of worldly pleasures as strewn with flowers. The impression has been given by some physicians that spirituality and devotion to God are detrimental to health. This suits the adversary well. [Cf: RH 03-11-80 para. 8] p. 246, Para. 1, [1880MS].

Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life, or the beauties of holiness. They are too often in the fires of fanaticism, or the waters of cold indifference or stolid gloom. Some are scourging themselves all through life because of their sins; all they can see is an offended God of justice. Christ and his redeeming power, through the merits of his

blood, they fail to see. Such have not faith. Through disease transmitted to them from their parents, and an erroneous education in youth, they have imbibed wrong habits, injuring the constitution, affecting the brain, causing the moral organs to become diseased, and making it impossible for them to think and act rationally upon all points. Such have not well-balanced minds. [Cf: RH 03-11-80 para. 9] p. 246, Para. 2, [1880MS].

Godliness is health to the body and strength to the soul. Says Peter: "He that will love life, and see good days, . . . let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. . . . But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." [Cf: RH 03-11-80 para. 10] p. 246, Para. 3, [1880MS].

The consciousness of rightdoing is the best medicine for diseased bodies and minds. The special blessing of God is health and strength to the receiver. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. The words of Christ are of more worth than the opinions of all the physicians in the universe. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the first great object,--the kingdom of Heaven, the righteousness of Christ. The attainment of all other objects should be secondary to this. [Cf: RH 03-11-80 para. 11] p. 246, Para. 4, [1880MS].

The young may urge that they need something to enliven and divert the mind. But there is pleasure in industry, a satisfaction in pursuing a life of usefulness. Some may still urge that they must have something to interest the mind, when business ceases,--some mental occupation or amusement to which the mind can turn for relief and refreshment from labor. The Christian's hope is just what is needed. Religion will prove to the believer a comforter and a sure guide to the fountain of true happiness. The young should study the word of God, and give themselves to meditation and prayer, and they will find that their spare moments cannot be better employed. Young friends, you should take time to prove your own selves, whether you are in the love of God. Be diligent to make your calling and election sure. All depends upon your course of action, whether or not you secure to yourselves the better life. [Cf: RH 03-11-80 para. 12] p. 246, Para. 5, [1880MS].

Wisdom's "ways are ways of pleasantness, and all her paths are peace." The future abode of the righteous, and their everlasting reward, is a high and ennobling theme for the young to contemplate. Let the mind dwell upon the marvelous plan of salvation, the great sacrifice made by the King of glory, that we might be elevated through the merits of his blood, and finally, by obedience, be exalted to the throne of Christ. This subject should engage the noblest powers of the mind. To be brought into favor with God,--what a privilege! To commune with him,--what can more elevate, refine, and exalt us above the frivolous pleasures of earth? To have our corrupt natures renovated by grace, our

lustful appetites and animal propensities in subjection, and to stand forth with noble moral independence, achieving victories every day, will give peace of conscience which can alone arise from right doing. [Cf: RH 03-11-80 para. 13] p. 247, Para. 1, [1880MS].

With such employment and diversion as this, the youth may be happy. But the reason why some are restless is, that they do not go to the only true source for happiness. They are ever trying to find out of Christ that enjoyment which is found alone in him. In him are no disappointed hopes. Oh how is the precious privilege of prayer neglected! The reading of the word of God prepares the mind for prayer. One of the greatest reasons why many have so little disposition to draw near to God by prayer is, that they have unfitted themselves for this sacred work by reading fascinating stories, which have excited the imagination and aroused unholy passions. The word of God becomes distasteful; the hour of prayer is not thought of. Prayer is the strength of the Christian. When alone, he is not alone; he feels the presence of One who has said, "Lo, I am with you always." [Cf: RH 03-11-80 para. 14] p. 247, Para. 2, [1880MS].

The young want just what they have not, namely, Religion. Nothing can take the place of it. Profession alone is nothing. Names may be registered in the church books upon earth, and yet not be recorded in the book of life above. The life of Christ is an example of good works. He wept over Jerusalem, because its inhabitants would not be saved by accepting the redemption he offered them. They would not come to him, and have life. Let the young compare their pleasure seeking life with that of the Master, who made so great a sacrifice to save them. [Cf: RH 03-11-80 para. 15] p. 247, Para. 3, [1880MS].

See that company gathered. Listen to the frivolous, light, and vain conversation; hear the laugh, the jesting, the joking. Is this imitating the Pattern? Still listen,--is Jesus mentioned? Is the truth the theme of conversation? Are they glorying in the cross of Christ? No; they are talking of this fashion, that bonnet, that dress, what that young man or that young lady said, or of the amusements they are planning. Hear that song; it is a frivolous ditty, fit only for the dance hall. The pure angels, with sadness on their countenances, move from the scene, and darkness envelops those thoughtless ones. Music, when turned to a good account, is a blessing. When abused, it leads the unconsecrated to pride, vanity, and folly, and becomes one of Satan's most attractive agencies to ensnare souls. When music is allowed to take the place of devotion and prayer, it is a terrible curse. [Cf: RH 03-11-80 para. 16] p. 247, Para. 4, [1880MS].

Paul says: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." [Cf: RH 03-11-80 para. 17] p. 248, Para. 1, [1880MS].

Peter says: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of

conversation; because it is written, Be ye holy; for I am holy." [Cf: RH 03-11-80 para. 18] p. 248, Para. 2, [1880MS].

The inspired Paul calls on Titus to give special instructions to the church of Christ, "that they may adorn the doctrine of God our Saviour in all things." He says, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Cf: RH 03-11-80 para. 19] p. 248, Para. 3, [1880MS].

Peter thus exhorts the churches: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." [Cf: RH 03-11-80 para. 20] p. 248, Para. 4, [1880MS].

Again he says: "But sanctify the Lord God in your hearts; and be 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: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evildoing." [Cf: RH 03-11-80 para. 21] p. 248, Para. 5, [1880MS].

Are the youth prepared to give an answer to every man that asks a reason of their hope, with meekness and fear? Terrible scenes are just before them,--a time of trouble which will test the value of character. Those who have the truth abiding in them will then be developed. Those who have shunned the cross, neglected the word of life, and paid adoration to their own poor selves, will be found wanting. They are ensnared by Satan, and will learn when it is too late that they have made a terrible mistake. The pleasures they have sought after will prove bitter in the end. Then sacrifice all for God. Self must die. The natural desires and propensities of the unrenewed heart must be subdued. Flee to the neglected Bible. The words of inspiration are spoken to you; pass them not lightly by; for you will meet every word again, to render an account whether you have been a doer of the work, shaping your life according to the holy teachings of God's word. Holiness of heart and life is necessary. Everyone who has taken the name of Christ, and has enlisted in his service, should be a good soldier of the cross. He should show by his daily walk that he is dead to the world, and that his life is hid with Christ in God. [Cf: RH 03-11-80 para. 22] p. 248, Para. 6, [1880MS].

Paul writes to his Colossian brethren as follows: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom;

teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [Cf: RH 03-11-80 para. 23] p. 249, Para. 1, [1880MS].

To the Ephesians he writes: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." [Cf: RH 03-11-80 para. 24] p. 249, Para. 2, [1880MS].

But few of the youth understand what it is to be Christians, to be Christlike. A prayerful study of the word of God is necessary if they would conform their lives to the perfect Pattern. Few experience that separation from the world which God requires of them in order to become members of his family, children of the heavenly King. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: RH 03-11-80 para. 25] p. 249, Para. 3, [1880MS].

What a promise is here made upon condition of obedience. Is it necessary to sever your connection with friends and relatives in deciding to obey the elevated truths of God's word? Take courage; God has made provision for you, his arms are opened to receive you. He promises to be a Father unto you. Oh, what a relationship is this! higher and holier than any earthly tie. If you make the sacrifice, even forsaking father, mother, sisters, or brothers, for Christ's sake, you will not be friendless. God will adopt you into his family; you will become members of the royal household, sons and daughters of the Heavenly King who rules in the Heaven of heavens. Can you desire a more exalted position than is here promised? It is not enough? What could God do for the children of men more than he has already done? If such love, such exalted promises, are not appreciated, could God devise anything higher, anything richer and more lofty? All has been done for the salvation of man that God could do, and yet the hearts of the children of men have become hardened. Because of the multiplicity of the blessings with which God has surrounded them, they are received as common things and the gracious Benefactor is forgotten. [Cf: RH 03-11-80 para. 26] p. 249, Para. 4, [1880MS].

Young men and women, God has a work for you to do. If you neglect to take up your cross and follow Christ, you are unworthy of him. While you remain in listless indifference, how can you know what is the will of God concerning you? and how do you expect to be saved, unless as faithful servants you do your Lord's will? Those who possess eternal life will all have done well. The king of glory will exalt them to his right hand, while he says to them, "Well done, good and faithful servants." By Mrs. E. G. White. [Cf: RH 03-11-80 para. 27] p. 250, Para. 1, [1880MS].

To secure the indulgence of appetite, Esau sacrificed his birthright.



Afterward he saw his folly; but "when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." [Cf: RH 03-18-80 para. 1] p. 250, Para. 2, [1880MS].

Esau represents a class who have a blessing of priceless value within their reach,--the immortal inheritance; life that is as enduring as the life of God, the Creator of the universe; happiness immeasurable, and an eternal weight of glory. Yet there are very many who have indulged appetite, passion, and inclination, so long that their power to discern and appreciate the value of eternal things is weakened. Esau had a strong desire for a particular article of food, and he had so long gratified self that he did not feel the necessity of turning from the tempting coveted dish. [Cf: RH 03-18-80 para. 2] p. 250, Para. 3, [1880MS].

He made no special effort to restrain his appetite, until that power bore down every other consideration, and controlled him, and he imagined he would suffer great inconvenience, and even death, if he could not have that particular dish. The more he thought upon it the more his desire strengthened, until his birthright, which was sacred, lost its value and its sacredness. He thought, Well, if I now sell it, I can easily buy it back again. He flattered himself that he could dispose of it at will, and buy it back at pleasure. When he sought to purchase it back, even at a great sacrifice on his part, he was not able to do so. He then bitterly repented his rashness, his folly, his madness. He looked the matter over on every side. He sought for repentance carefully and with tears. It was all in vain. He had despised the blessing, and the Lord removed it from him forever. [Cf: RH 03-18-80 para. 3] p. 250, Para. 4, [1880MS].

Some have thought that they could sacrifice the truth for a time to their worldly interests, without becoming entirely reckless, so that if they should be disappointed in their hopes and expectations of worldly gain, they could again interest themselves in the truth and become candidates for everlasting life. But in this they only deceive themselves. Under the parable of a great supper, our Saviour shows that many will choose the world above himself, and will as the result lose Heaven. The gracious invitation of our Saviour is slighted. The man in the parable had been to the trouble and expense of making a great preparation at an immense sacrifice, and then invited the guests to his feast. But they with one consent began to make excuse. One said, "I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." [Cf: RH 03-18-80 para. 4] p. 250, Para. 5, [1880MS].

The Lord turns from the wealthy and world loving, whose lands and oxen and wives were of so great value in their estimation as to outweigh the advantages they would gain by accepting the gracious invitation he had given them to eat of his supper. The master of the house was angry and turned from those who had thus insulted his bounty offered them, to a class who are not full, but are poor and hungry, and who are maimed and lame, halt and blind. These have not possessions of lands and houses, and will appreciate the bounties provided, and in return will render the master sincere gratitude, unfeigned love and devotion. But his

house is not yet filled, and the command is, "Go out into the highways and hedges, and compel them to come in, that my house may be filled; for I say unto you that none of those men which were bidden shall taste of my supper." Here is a class rejected of God because they despised the invitation of the Master. [Cf: RH 03-18-80 para. 5] p. 251, Para. 1, [1880MS].

The Lord declared to Eli, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." Says Christ, "If any man serve me, let him follow me, and where I am there shall also my servant be; if any man serve me, him will my Father honor." God will not be trifled with. Those who have the light and reject it, or neglect to walk in it, to them it will become darkness. An immense sacrifice was made on the part of God's dear Son, that he might have power to rescue fallen man and exalt him to his own right hand, make him an heir of the world, and a possessor of the eternal weight of glory. [Cf: RH 03-18-80 para. 6] p. 251, Para. 2, [1880MS].

The riches, glory, and honor, offered by the Son of God, are of such infinite value that it is beyond the power of men or even angels to give any just idea of their worth, excellence, and magnificence. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, trample upon the gracious invitations of mercy, and choose the paltry things of earth because they are seen, and it is convenient for their present enjoyment to pursue a course of sin, Jesus will carry out the figure in the parable; such shall not taste of his glory; but the invitation will be extended to another class. Those who choose to make excuses, and continue in sin and conformity to the world, will be left to their idols. There will be a day when they will not beg to be excused. Not one will wish to be excused. When Christ shall come in his glory, and with the glory of his Father, and all the heavenly angels surrounding him, escorting him on his way, with voices of triumph, while strains of the most enchanting music fall upon the ear, all will then be interested; there will not then be one indifferent spectator. [Cf: RH 03-18-80 para. 7] p. 251, Para. 3, [1880MS].

Speculations will not then engross the soul. The miser's piles of gold, which are before him, and which have feasted his eyes, will be no longer attractive. The palaces which the proud men of earth have erected, and which have been their idols, will be turned from with loathing and disgust. No one will then plead his lands, his oxen, or his wife that he has just married, as a reason why he should be excused from sharing the glory that bursts upon his astonished vision. All will want a share, but some will know that it is not for them. [Cf: RH 03-18-80 para. 8] p. 251, Para. 4, [1880MS].

They will then call, in earnest, agonizing prayer, for God to pass them not by. The kings, the mighty men, the lofty, the proud, the mean man, will bow together under an inexpressible load of woe; and heart-anguished prayers of Mercy! mercy! Save us from the wrath of an offended God! will be wrung from their lips. A voice answers them with terrible distinctness: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh." [Cf: RH 03-18-80 para. 9] p. 252, Para. 1, [1880MS].

Then kings and nobles, the mighty man, and the poor man, and the mean man, alike will cry most bitterly. They who in the days of their prosperity despised Christ and the humble ones who followed in his footsteps, men who would not humble their dignity to bow to Jesus Christ, who hated his despised cross, are now prostrate in the mire of the earth. Their greatness has all at once left them, and they do not hesitate to bow to the earth at the feet of the saints. They then realize with terrible bitterness that they are eating the fruit of their own way, and being filled with their own devices. In their supposed wisdom they turned away from the high, eternal reward, rejected the heavenly inducement for earthly gain. The glitter and tinsel of earth fascinated them, and in their supposed wisdom they became fools. They exulted in their worldly prosperity as though their advantages were so great that they could, through them, be recommended to God, and thus secure Heaven. [Cf: RH 03-18-80 para. 10] p. 252, Para. 2, [1880MS].

Money was their power, and money was their god; but their very prosperity destroyed them. They became fools in the eyes of God and his heavenly angels, while men of worldly ambition thought them wise. Now their supposed wisdom is all foolishness, and their prosperity their destruction. Again rings forth in shrieks of fearful, heart-rending anguish, "Rocks and mountains, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" To the caves of the earth they flee as a covert, but these fail to be a protection then. [Cf: RH 03-18-80 para. 11] p. 252, Para. 3, [1880MS].

Said Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." If this commandment is obeyed, it prepares the heart to obey the second, which is like unto it,--Love thy neighbor as thyself. All the ten commandments are embodied in these two specified. The first takes in the first four commandments, which show the duty of man to his Creator. The second takes in the last six, which show the duty of man to his fellow man. On these two commandments hang all the law and the prophets. They are two great arms sustaining all ten of the commandments, the first four and the last six. These must be strictly obeyed. "If thou wilt enter into life, keep the commandments." Very many who profess to be Christ's disciples will apparently pass along smoothly in this world, and men will regard them as upright, godly men, when they have a plague spot at the core, which taints their whole character, and corrupts their religious experience. [Cf: RH 03-18-80 para. 12] p. 252, Para. 4, [1880MS].

"Thou shalt love thy neighbor as thyself." This forbids the taking advantage of our fellowmen in order to advantage ourselves. We are forbidden to wrong our neighbor in anything. We should not view the matter from the worldling's standpoint. To deal with our fellowmen, in every instance, just as we would wish them to deal with us, is a rule we should apply to ourselves. God's laws are to be obeyed to the letter. In all our intercourse and dealing with our fellowmen, whether believers, or unbelievers, this rule is to be applied: Love thy neighbor as thyself. Many who profess to be Christians will not bear the measurement of God on this point; but will be found wanting when weighed in the balances of the sanctuary. "Come out from among them,

and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a promise is this. We should not lose sight of the fact that this promise is based upon obedience to a specific command. God calls upon all to separate from the world, and not to follow its practices or be conformed to it. "But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Cf: RH 03-18-80 para. 13] p. 253, Para. 1, [1880MS].

God calls for separation from the world. Will we obey? Will we come out from among them, and remain separate and distinct from them? "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" No one can mingle with worldlings, partake of their spirit, and follow their example, and be at the same time a child of God. The Creator of the universe addresses his children as an affectionate Father. All who separate from the world in their affections, and remain free from its contaminations, will be adopted into the family of God, and made heirs of an immortal inheritance. In place of this world, he will give them the kingdom under the whole heaven, and life that is as enduring as eternity. [Cf: RH 03-18-80 para. 14] p. 253, Para. 2, [1880MS].

If we would have his blessing attend us, and his presence to abide in our families, we must obey him, and do his will irrespective of losses or gains, or our own pleasure. We should not consult our desires, nor the approbation of worldlings, who know not God, and seek not to glorify him. If we walk contrary to God, he will walk contrary to us. If we have other gods before the Lord, our hearts will be turned away from serving the only true and living God, who requires the whole heart, the undivided affections. God requires all the heart, all the soul, all the mind, and all the strength. He will accept nothing short of this. No separation is allowed here. No halfhearted work will be accepted. [Cf: RH 03-18-80 para. 15] p. 253, Para. 3, [1880MS].

In order to render to God perfect service, we must have clear conceptions of his will. This will require us to use only healthful food, prepared in a simple manner, that the fine nerves of the brain be not injured, making it impossible for us to discern the value of the atonement, and the priceless worth of the cleansing blood of Christ. "Know ye not that they which run in a race, run all; but one receiveth the prize? 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." [Cf: RH 03-18-80 para. 16] p. 253, Para. 4, [1880MS].

If, for no higher object than a wreath or perishable crown as a reward of their ambition, men subjected themselves to temperance in all things, how much more should those who profess to be seeking, not only an unfading crown of immortal glory, but a life which is to endure as long as the throne of Jehovah, and riches that are eternal, honors which are imperishable, and an eternal weight of glory. Will not the inducements presented before those who are running in the Christian race, lead them to practice self-denial, and temperance in all things,

that they may keep their animal propensities in subjection, keep under the body, control the lustful passions and appetites? Then can they be partakers of the divine nature, having escaped the corruption that is in the world through lust. [Cf: RH 03-18-80 para. 17] p. 254, Para. 1, [1880MS].

If the exceeding precious and glorious reward promised will not lead us to welcome greater privations, and endure greater self-denial than worldly men who are seeking merely a bauble of earth, a perishable laurel which brings honors from a few of the worldly, we are unworthy of everlasting life. With earnestness and intensity of desire to do the will of God, we should excel the zeal of those who are engaged in any other enterprise, to a degree as much greater as the value of the object we are seeking to attain is higher. The treasure we are striving to secure is imperishable, immortal, and all-glorious; while that which the worldling is in pursuit of endures but a day is fading and perishable, fleeting as the morning cloud. [Cf: RH 03-18-80 para. 18] p. 254, Para. 2, [1880MS].

We should let nothing obstruct our progress in the way to everlasting life. Our eternal interest is at stake. There must be a thorough work wrought in us, or we shall fail of Heaven. But Jesus invites us to make him our strength, our support. He will be to us a present help in every time of need. He will be as the shadow of a great rock in a weary land. May it not be our great anxiety to succeed in this world; but may the burden of our souls be, How shall I secure the better world? What have I to do to be saved? In saving our own souls, we save others. In lifting ourselves, we lift others. In fastening our grasp upon the truth, and upon the throne of God, we aid others to fix their trembling faith upon the promises of God, and his eternal throne. The position all must come into, is to value salvation, dearer than earthly gain, to count everything but loss that they may win Christ. The consecration must be entire. God will admit of no reserve, of no divided sacrifice, no idol. All must die to self, and to the world. Then let us each renew our consecration to God daily. Everlasting life is worth a lifelong, persevering, untiring effort. By Mrs. E. G. White. [Cf: RH 03-18-80 para. 19] p. 254, Para. 3, [1880MS].

It is not my intention this evening to confine myself to any particular portion of Scripture, but to speak for a short time in regard to working for the Master. [Cf: RH 03-25-80 para. 1] p. 254, Para. 4, [1880MS].

When we realize the fact that we are not our own, but bought with an infinite price, even the blood of the Son of God, we shall have no desire to devote our mental or physical powers to our own personal interests; but we shall feel a deep sense of our obligations to the Creator and to his cause, and of our duty to faithfully perform what he requires of us. [Cf: RH 03-25-80 para. 2] p. 254, Para. 5, [1880MS].

There never was a time when I realized more fully the value of souls than at the present. There never was a time in the history of our cause when we could do more for the conversion of sinners than now. There is much to be done; and there are those whose services the Lord will accept, if they will consecrate themselves unreservedly to him. [Cf: RH 03-25-80 para. 3] p. 255, Para. 1, [1880MS].

Some of the youth have been diligent and persevering, and they are now making their mark, and are occupying important positions in the cause of God. We often hear persons speak of the talents and ability of these youth as though God had bestowed upon them special gifts; but this is a mistake. It is the use we make of the talents given us, that makes us strong. There are many who might be well qualified to engage in the work of the Lord, who fail to improve upon the ability God has given them. [Cf: RH 03-25-80 para. 4] p. 255, Para. 2, [1880MS].

Let us take two young men as examples of these two classes. One is ever ready to make the most of his time and opportunities. He feels the importance of using his powers to the glory of God. Circumstances are against him; he has difficulties and obstacles to meet; but he does not complain of the trials that beset him. He accommodates himself to the circumstances, or so controls them as to make them serve his best interests. This individual's abilities are strengthened, his talents are increased; and he finally becomes a fully developed man, fitted to occupy some important position in society, and in the cause of God. When placed in any office of trust, he is able to exercise good judgment, and to discharge his duties with faithfulness and efficiency. [Cf: RH 03-25-80 para. 5] p. 255, Para. 3, [1880MS].

The other young man has similar difficulties to meet, but instead of bravely surmounting every obstacle, he complains, wishing things were different, and saying if he only had circumstances to suit his mind, what a splendid success he would make! This young man is destined to make a failure; because he does not apply his mind to his work, and does not determine that, live or die, sink or swim, he will so improve the abilities God has given him, as to make a success of life. [Cf: RH 03-25-80 para. 6] p. 255, Para. 4, [1880MS].

God has not bestowed upon us all the same talents and abilities. For this reason, we are not all capable of filling the same position with the same degree of success. Again, many talents have been given to some, while others have received but few. The latter are responsible only for what they have; while those more richly endowed will be held to account for the wise improvement of all that has been committed to them. Every one is capable of using the talents intrusted to him, of developing and increasing them. [Cf: RH 03-25-80 para. 7] p. 255, Para. 5, [1880MS].

Persons often speak of Dr. Kellogg as one whom God has especially called, and is using in his service. But while we believe that he is a man of God, we believe that the Lord did not accept him to the exclusion of others. He has met the difficulties of his situation, and mastered them. He has improved his time to increase his talents, and God has accepted his labors. [Cf: RH 03-25-80 para. 8] p. 255, Para. 6, [1880MS].

Not long since, a young man came to see us about obtaining a situation. Upon inquiry, he said that he had been at work on a farm, but that he could not fix his mind on his work. He desired some other kind of labor, and thought he would give himself to the Lord. Because he did not enjoy the plain, simple duties of life, he concluded to leave them, and devote himself to the cause of God. "Young man," said I, "you are making a mistake. It is necessary that you should prove yourself faithful wherever you are. If called to work upon the farm, or

to engage in any of the ordinary duties of life, you should show that you can make a success there; and when you have done this, the Lord may see fit to give you some greater responsibility." [Cf: RH 03-25-80 para. 9] p. 256, Para. 1, [1880MS].

Many are like this youth. They do not enjoy the everyday duties of life. They think that if they were in some responsible position they would make a success. They have a desire to do some great work; but they are always standing still. They yield to circumstances instead of meeting difficulties with fortitude, determined to improve their abilities and gain a valuable experience. [Cf: RH 03-25-80 para. 10] p. 256, Para. 2, [1880MS].

In my youth I made up my mind that, should I allow myself to be controlled by circumstances, my life would be a failure; I went about whatever I regarded as duty, even though the surroundings were against me. My father would frequently say, "Ellen, if it were your duty to go to such a place, it would be made so plain that you could have no doubt in the matter. In consideration of your youth and feebleness, the Lord will give you clear evidence of your duty; and he will give you strength to do it without difficulty." "But," said I, "Father, if difficulties appear, I must summon greater resolution to meet them, and in doing this I shall gain a valuable experience, one that will help me to wisely use the abilities intrusted to my care." [Cf: RH 03-25-80 para. 11] p. 256, Para. 3, [1880MS].

Here is a work for every one of us to do. Never did I see and sense the value of souls as I do at the present time. How can we realize the importance of the work of salvation? In comparison with the value of the soul, everything else sinks into insignificance. This world and its treasures, this life and its happiness, are of little consequence, when we compare them with the joy of even one soul eternally saved. Until we have clear and distinct ideas of what that soul will enjoy when saved in the kingdom of glory; until we can fully comprehend the value of that life which measures with the life of God; until we can fully realize the riches of that reward which is laid up for those who overcome and gain the victory,--we cannot know the inestimable value of the soul. [Cf: RH 03-25-80 para. 12] p. 256, Para. 4, [1880MS].

We should train our minds to dwell on the importance of working for the salvation of souls for whom Christ has died. We should not feel that this work is of no special consequence; I fear that many of us are too often indifferent in this respect. At times, when I have labored excessively day after day, burdened with a sense of the great work that yet remained to be done, and have seen men and women of intelligence who professed to be followers of the meek and lowly Jesus, idly passing away the time, I have inquired, In view of the impending Judgment, how can they be indifferent in regard to the salvation of souls? If I had a thousand lives, I would devote them all to the service of the Lord. [Cf: RH 03-25-80 para. 13] p. 256, Para. 5, [1880MS].

Not all are called to preach the word, but there are other ways in which we may be of service in the cause of God. Many feel themselves excused from doing anything, because they cannot stand in the desk and explain the truths of the gospel. But let us consider, dear friends, what joy unspeakable will fill our hearts in the day of God, if, as we gather around the great white throne, we shall see souls, saved through

our instrumentality, with the crown of immortal glory upon their brows. How shall we feel as we look upon that company, and see one soul saved through our agency, who has saved others, and these still others,--a large assembly brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus' feet, and to praise him with immortal tongues throughout the ceaseless ages of eternity. By Mrs. E. G. White. (To be continued.) [Cf: RH 03-25-80 para. 14] p. 257, Para. 1, [1880MS].

Some ministers who have power in presenting the truth from the desk, neglect their duty in the family circle. They should manifest deep feeling in speaking of the truth in the families they visit, and then bow down and plead with God, that the light of truth may find its way to the heart of every member of the family. We should feel the responsibilities that rest upon us as Christians, and labor as though we realized the value of souls, remembering that one soul saved in the kingdom of God is worth more than ten thousand worlds like this. When we have this spirit, we can more readily convince others that we have the truth. But so long as indifference is manifested, we cannot expect to exert a decided influence in drawing others to God. [Cf: RH 04-01-80 para. 1] p. 257, Para. 2, [1880MS].

When we see a world lying in wickedness, sinners going to ruin, and appeals for help coming from all directions, we are reminded of the many young men who might be workers in the cause of truth, if they would consecrate themselves to God. There are many who might be as efficient workers in the cause as those who are already in the field. God has not chosen any persons to engage in his work to the exclusion of others, but he has accepted those who were willing to bear burdens and responsibilities. [Cf: RH 04-01-80 para. 2] p. 257, Para. 3, [1880MS].

I have just returned from Indiana, where the people are eager to hear the truth. Upon very brief notice, houses of worship were crowded. Although it was in feebleness that I attempted to speak to the people, yet God sustained and strengthened me. When I saw the house so crowded, and the people so eagerly listening to the truth, my soul was stirred within me. My mind went out to the great missionary field. We are not all called to occupy the desk, but we are all called to be missionaries, though perhaps in a limited sense. None can be excused. It is the duty of every one to sow the seed of truth, that it may spring up and bear fruit to the glory of God. The Lord has not given his work into the hands of a few men only; but he has given to every man his charge. [Cf: RH 04-01-80 para. 3] p. 257, Para. 4, [1880MS].

The design of this Institute is to teach you how to work; and we hope that you will give time and attention to this course of instruction. Here is a God given privilege, in the improvement of which you may learn how to labor intelligently for the Master. God will help all who will take hold to help themselves; but we cannot expect light and help to be given us unless we heed the light we already have. If we would be efficient laborers in the cause of God, we must learn how to work. If you would be a carpenter, you must learn the carpenter's trade; if you would be a worker for the Master, you must learn how to work for him. You should study to do your work well. It is the duty of every one so to labor that those who come into the truth, will come in ready to work in harmony with us on all points. [Cf: RH 04-01-80 para. 4] p. 257,



Para. 5, [1880MS].

A few have borne the responsibilities and burdens of the work; but the cause is increasing, and their arms cannot encircle it. The work is becoming so much extended that no one individual can carry it forward. As Elders Haskell and Whitney have labored in the missionary cause, and have tried to show others how to work, they have met with success, and have gained an experience which they should impart to others. If you have already been somewhat successful in this branch of the work, do not think that you have learned all that is worth knowing, but attend this Institute and learn all you can. There are points on which you may receive instruction. The plans may be different from yours; if so, try to follow them, and work in harmony. It cannot be expected that all minds will run in the same channel; but you can all work understandingly after the same plan. [Cf: RH 04-01-80 para. 5] p. 258, Para. 1, [1880MS].

The tract and missionary work is an important part of the third angel's message. Canvassers must go out into various parts of the country. The importance of this work is fully equal to that of the ministry. The living preacher and the silent messenger are both required for the accomplishment of the great work before us. [Cf: RH 04-01-80 para. 6] p. 258, Para. 2, [1880MS].

I see before me a number of youth. I hope you will individually feel the importance of laboring in the missionary cause. I love to see the young working for the Master; but it pains me to see young people professing our faith, waste their time and energies on outside adornments. How much better it would be for these persons to employ their time in the formation of beautiful characters, and in helping in the work of gathering souls into the fold of Christ. I would that you who are devoting your time to frivolity and needless display, could look over on the other shore and see the result of such a selfish, indifferent course. [Cf: RH 04-01-80 para. 7] p. 258, Para. 3, [1880MS].

All of us can be workers for the Master. Women might do much more in the missionary cause, if they would. There are many positions which they could fill acceptably. We should all learn to be self-denying and self-sacrificing; and as time is spent in preparing to present a pleasing outward appearance, so let us study to form such characters as shall rightly represent the religion of Christ before the world. As you go out to labor in the missionary work, your deportment and manner should be such as to please, and not to offend. You should labor in meekness, and with the fear of God before you. You should be Christian ladies and gentlemen; let your conversation and deportment be such as will recommend you to others. [Cf: RH 04-01-80 para. 8] p. 258, Para. 4, [1880MS].

There is missionary labor to be done in the distribution of tracts and papers, and in canvassing for our different publications. Let none of you think that you cannot engage in this work because it is taxing, and requires time and thought. If it requires time, give it cheerfully; and the blessing of God will rest upon you. There never was a time when more workers were needed than at the present. There are brethren and sisters throughout all our ranks who should discipline themselves to engage in this work; in all our churches something should be done to

spread the truth. It is the duty of all to study the various points of our faith, that they may be prepared to give a reason for the hope that it is within them, with meekness and fear. [Cf: RH 04-01-80 para. 9] p. 258, Para. 5, [1880MS].

A great work is before us. There are souls to be saved; and we are responsible for the salvation of those around us. Let every one see how much he can do to get the light before others. You will meet with ridicule, but that need not hinder you. Show yourselves men and women in Christ Jesus. Show that you can bear reproach. Remember that your Master bore the same before you; and have courage to stand for the right. There is a rich reward for you by and by. The Master will say, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Who can understand the joy of the Lord? Who can comprehend it? It is the satisfaction of seeing souls saved through the virtue of his own blood. [Cf: RH 04-01-80 para. 10] p. 259, Para. 1, [1880MS].

He left the courts of Heaven, his royal throne, his majesty, his honor, his glory; he clothed his divinity with humanity, and for our sakes he became poor, that we through his poverty might be made rich. He took upon himself the form of a servant, and was made in the likeness of man; and he walked among the children of men, a man of sorrows and acquainted with grief. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." For the joy that was set before him, he "endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." When we consider the infinite sacrifice that has been made by the Son of God, in dying for the sins of the world, and then think that here are men and women who do not consider they have anything to do, any sacrifice to make for the salvation of their fellow men, we can but cry to God to arouse us to a sense of our duty. [Cf: RH 04-01-80 para. 11] p. 259, Para. 2, [1880MS].

To the young who are obtaining an education at our College, we would say, Do not let your studies hinder you from attending these meetings, and learning what you can. You ought to make it your business while here to obtain an education in the things of God, as well as in the arts and sciences. To learn your duty to God and to your fellow men, should be your highest aim. I can see a broad field open before you. Take hold intelligently and understandingly, working with your whole soul, mind, and strength, and you will see the work go forward. [Cf: RH 04-01-80 para. 12] p. 259, Para. 3, [1880MS].

There has been with us a great lack of prayer. We ask of the Lord, but do not believe we shall receive the things for which we ask. We lack that faith which takes hold upon God. He wants us to come to him in our feebleness, with faith, knowing that he turns his compassionate eye upon us, and that his willing hand is stretched out over us. We should have implicit confidence in God. He has met with us, and manifested his power in our midst. We have received special tokens of his love; and we know that the Lord is ready to hear us, if we only put our trust in him. When we come to him as a child to a parent, he will withhold no good things from us. Jesus says if we love him and keep his commandments, he will pray the Father, and he will send the Comforter

to bless us. [Cf: RH 04-01-80 para. 13] p. 259, Para. 4, [1880MS].

The old and young in our midst are falling beneath the power of death. Will they come up in the first resurrection? When I travel through the country, and see in the distance the white tombstones gleaming among the evergreens and ornamental trees, I am led to inquire, How many of the silent sleepers will awake in the morning of the first resurrection? How many have lived and died without hope for the future? [Cf: RH 04-01-80 para. 14] p. 260, Para. 1, [1880MS].

We want you to feel that God has a work for you to do, and that it is your duty to take hold of it earnestly and understandingly. We ask every one of you to engage in this missionary work, and do what you can for the salvation of souls. First, understand the truth yourself, and then you will desire to have others understand it. This is an important and solemn work; and we need to seek God in earnest prayer, that we may be prepared to perform our duty faithfully. [Cf: RH 04-01-80 para. 15] p. 260, Para. 2, [1880MS].

We should not only profess Christianity, but we should carry out its principles in our daily life; and if faithful, when Christ shall come he will place a crown of immortal glory upon our brows. I love him; he died for me; and I want to bring souls to Jesus. Let this be the feeling of every heart. By Mrs. E. G. White. [Cf: RH 04-01-80 para. 16] p. 260, Para. 3, [1880MS].

God leads his people on, step by step. He brings them into positions which are calculated to reveal the motives of the heart. Some endure at one point, but fall off at the next. At every advance step the heart is tested, and tried a little closer. If any find their hearts opposed to the straight work of God, it should convince them that they have a work to do in overcoming, or they will be finally rejected of the Lord. [Cf: RH 04-08-80 para. 1] p. 260, Para. 4, [1880MS].

This world is the place in which to prepare to appear in God's presence. Individuals will here show what power affects their hearts, and controls their actions. If it is the power of divine truth, it will lead them to good works, and make them noble hearted and generous, like their divine Lord. But, on the other hand, selfishness, covetousness, and pride will manifest themselves as the sure result of yielding to evil impulses. [Cf: RH 04-08-80 para. 2] p. 260, Para. 5, [1880MS].

All who become connected with the cause of God will have opportunity to know what is in their hearts. If they prize anything higher than the truth, their hearts are not prepared to receive Jesus, and he is consequently shut out. If individuals, when tested, refuse to sacrifice their idols, and overcome selfishness, pride, and evil passions, it will be said of them as of Ephraim of old, They are joined to their idols, let them alone; and the Spirit of God will leave them with their sinful traits unsubdued, to the control of evil angels. [Cf: RH 04-08-80 para. 3] p. 260, Para. 6, [1880MS].

Many who profess to be Christ's followers are unwilling to closely examine their own hearts, to see whether they have passed from death unto life. Some lean upon an old experience, seeming to think a mere profession of the truth will save them; but God's word reveals the terrible fact that all such are cherishing a false hope. It would be

more pleasing to God if such professors of religion had never taken his name, since they are a continual stumblingblock to unbelievers, and evil angels exult over their crooked course. Such are a curse to the cause at home or abroad. They draw nigh to God with their lips, while their hearts are far from him. When those sins which God hates are subdued, then Jesus will come into their hearts, and they may commune with him; they may increase in divine strength day by day, and be able with holy triumph to say, "Blessed be God, who giveth us the victory through our Lord Jesus Christ." [Cf: RH 04-08-80 para. 4] p. 260, Para. 7, [1880MS].

The people of God should not imitate the fashions of the world. All who do this will gradually lose that peculiar, holy character which should distinguish them as God's people. In these last days some of the fashions are shameful and immodest. If God's professed people had not greatly departed from him, there would now be a marked difference between their dress and that of the world. We are living in a time when earth's inhabitants are growing more and more corrupt, and the line of distinction must be more plain between them and the Israel of God, or the curse which falls upon worldlings will fall on God's professed people. [Cf: RH 04-08-80 para. 5] p. 261, Para. 1, [1880MS].

The following scriptures furnish clear and unmistakable directions for those who would learn God's will: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9, 10. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves." 1 Pet. 3:3-5. [Cf: RH 04-08-80 para. 6] p. 261, Para. 2, [1880MS].

Young and old, God is now testing you. You are now deciding your own eternal destiny. Pride, fashion, empty conversation, and selfishness are evils which, if fostered, will increase, and choke the good seed sown in your hearts, till soon the word will be spoken concerning you, as was said of Eli's house, that your sins shall not be purged with sacrifices nor offerings forever. . Oh, that every lukewarm professor could realize what will be required of him, in order to pass the close and searching test of the Judgment. Dear readers, do not deceive yourselves concerning your condition. You cannot deceive God. Says the True Witness, "*I know thy works.*" [Cf: RH 04-08-80 para. 7] p. 261, Para. 3, [1880MS].

The sin of this age is disregard of God's express commands. The power of influence in a wrong direction is very great. Yet there are those who recklessly place themselves in scenes of danger and peril, and expose themselves to temptations, out of which it would require a miracle of God to bring them unharmed and untainted. These are presumptuous acts, with which God is not pleased. Satan's temptation to the Saviour of the world to cast himself from the pinnacle of the temple, was firmly met and resisted. The archenemy quoted a promise of God as security, that Christ might with safety do this on the strength of the promise. Jesus met this temptation with Scripture: "It is

written, Thou shalt not tempt the Lord thy God." In the same way Satan urges men into places where God does not require them to go, presenting Scripture to justify his suggestions. [Cf: RH 04-08-80 para. 8] p. 261, Para. 4, [1880MS].

The precious promises of God are not given to strengthen man in a presumptuous course, or for him to rely upon when he rushes needlessly into danger. God requires us to move with a humble dependence upon his providence. It is not in man that walketh to direct his steps. Nothing can be done prosperously without the permission and blessing of God. He can set his hand to prosper and bless, or he can turn his hand against us. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." We are required, as children of God, to maintain the consistency of our Christian character. We should exercise prudence, caution, and humility, and walk circumspectly toward them that are without. Yet we are not in any case to surrender principle. [Cf: RH 04-08-80 para. 9] p. 261, Para. 5, [1880MS].

Our only safety is in giving no place to the devil; for his suggestions and purposes are ever to injure us, and hinder us from relying upon God. He transforms himself into an angel of purity, that he may, through his specious temptations, introduce his devices in such a manner that we may not discern his wiles. The more we yield, the more powerful will be his deceptions over us. It is unsafe to controvert or to parley with him. For every advantage we give the enemy, he will claim more. Our only safety is to reject firmly the first insinuation to presumption. God has given us grace through the merits of Christ sufficient to withstand Satan, and be more than conquerors. Resistance is success. "Resist the devil, and he will flee from you." Resistance must be firm and steadfast. We lose all we gain if we resist today only to yield tomorrow. By Mrs. E. G. White. [Cf: RH 04-08-80 para. 10] p. 262, Para. 1, [1880MS].

When difficulties arise in the church, special study should be given to the word of God, with earnest prayer to learn what course Christ would pursue to settle the matter. It is a common practice for church members to discuss the faults of the erring among themselves, while the one at fault is not visited, and no special effort is made to redeem him; and frequently he is treated with a coldness and neglect which has an influence to push him farther from light, and more fully upon the battlefield of the enemy, where it is far more difficult to recover him from the snare into which he is fallen. [Cf: RH 04-15-80 para. 1] p. 262, Para. 2, [1880MS].

Our Redeemer understood the perversity of human nature; and in order to save the souls for whom he sacrificed his life, and establish his church in unity and prosperity upon the earth, he has given explicit rules for church members to follow in dealing, with one another. Hear what he says: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." [Cf: RH 04-15-80 para. 2] p. 262, Para. 3, [1880MS].

Although it is no pleasant task to go to the one supposed to be in error, and tell him his fault between you and him alone, it is the very work Christ has given us to do to save the erring and preserve the harmony of the church. It is much more gratifying to human nature to tell our suspicions to our brethren, and make comments behind the back of the erring one, than to go to him frankly and say the same things we would say were he not present. [Cf: RH 04-15-80 para. 3] p. 262, Para. 4, [1880MS].

The church needs faithful, heroic men, who will dare to be right and true, and who will follow the Bible to the letter, refusing to basely submit to the forms and practices of this corrupt age. Such men, when they are fully known, will have great influence in the church, and their daily lives will be a confession of Christ before the world. [Cf: RH 04-15-80 para. 4] p. 262, Para. 5, [1880MS].

If we receive the eternal reward, many things for which self pleads will have to be yielded, and much will have to be endured for the sake of Christ and his gospel. Everything in social life must be held subordinate to the claims of religion. All who do this will be fruitful in God; and in time of extreme need, when there is help for them only in God, Jesus will stand up for those who have stood up for him. He will help them when they need help; and the light and strength which they receive from him, they will impart to others. Such men will have a molding influence in their families, in the church, and on the world. It is not always easy and convenient to do right. Satan's path is the broadest and the most deceptive. It is made to appear the most attractive, while it is hard, mystifying, and full of disappointment. The path of holiness is narrow, full of self-denial and continual sacrifice; and yet in this laborious, uphill path is happiness, comfort, and hope. In the midst of conflicts, rebuffs, and trials, the most elevated consolation is enjoyed by those who walk in the path of obedience. [Cf: RH 04-15-80 para. 5] p. 263, Para. 1, [1880MS].

We should deal with the erring as Christ has dealt with us. He pities our weaknesses, and so we should pity the erring. He made every sacrifice to save man; we should not hesitate at any self-denial or sacrifice to save our fellow men. Our duty is plain. If our brother trespass against us, even though he has no immediate connection with us, it is our duty to go to him alone, not with censure and bitterness, but with sorrow expressed in our words. The voice should be modulated to reach his heart, and not to arouse a spirit of combativeness. We should come as close to the erring as possible, and with a spirit of forbearance, calmness, and love for their souls, patiently tell them their faults; and, with a softened heart, bow down and pray with and for them. In nine cases out of ten, these efforts will be successful. If the erring one yields to advice and counsel, and humiliates his soul before God by humble repentance and confession, that disagreeable matter is ended, a soul saved, and the church no longer grieved and tortured. [Cf: RH 04-15-80 para. 6] p. 263, Para. 2, [1880MS].

But if the erring will not yield to the entreaties and faithful efforts of his brother, then his course is clear to take one or two more of the church and visit the one at fault. These should act with patience and tenderness; and in the spirit of Christ, having their own hearts imbued with his love, with words of kindness, try to correct and save the erring; making humble supplications to God to touch and subdue

the heart of the one who has erred, and is under the power and darkness of Satan. But should all these efforts prove ineffectual, and the erring persistently remain independent and incorrigible, the third step should then be taken. Bring the matter before the church. The action taken by this body in the fear of God, after these rules have been followed to the letter, is recognized in Heaven. [Cf: RH 04-15-80 para. 7] p. 263, Para. 3, [1880MS].

If members of the church were all doers of the word of Christ as well as hearers, freedom and prosperity would be the result. How much sorrow might be saved families and churches, if all, in sincerity and truth, practiced the lessons given us by Jesus, our Redeemer. Religion is not mere doctrine and dry theory. It regulates the life as well as the faith. The Bible, on one page, tells us what the doctrine of Christ is, while on another page, it specifies our duty toward God and our brethren. Piety and devotion are united. The injunction of the world's Redeemer is, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Cf: RH 04-15-80 para. 8] p. 263, Para. 4, [1880MS].

One great reason why our brethren and sisters have no more confidence toward God in prayer, is, that nearly all neglect to follow the words of Jesus in preserving harmony between brethren. They allow various wrongs to exist with members of the church, which create bitter envy and strife; and while these differences exist, God neither hears nor answers their prayers, and darkness comes over the mind, because they have neglected the duty so plainly pointed out by our Redeemer. There is a great want of Bible simplicity and genuine love for one another. Love and exaltation of self prevent that humility of mind which should characterize the life of every member of the church. Unless those who come together in church capacity shall observe the rules of Christ which are given them in his word, and which are so simple and reasonable that all may understand, regulating their conduct toward one another by them, there can be no such thing as spiritual strength, harmony, or prosperity in the church; but disaster and ruin will be the result. [Cf: RH 04-15-80 para. 9] p. 264, Para. 1, [1880MS].

It is necessary that each member of the church upon earth should cultivate those traits of character which will be the very attributes called into exercise to preserve harmony and happiness in the church above. Love is a plant of heavenly growth, and it must be cultivated by exercise. Supreme love to God and our neighbor is not cherished and does not abound more and more in the church. If there is one who has done wrong, that one is in darkness, and under the control of the destroyer of souls. While in this condition, he cannot clearly discern his own sinfulness, and will frequently make himself believe that he is right, and that his brethren are not kind, but trying to injure him. For the time being, reason seems to be dethroned; and he is a prey to ungovernable feelings, and seems hurried on to take a course which shall place him at the greatest possible distance from the church. Wisdom is needed to save that soul from ruining himself and others. Jesus understood all about the peril of these souls, and therefore gave rules which would prove a success if they were obeyed. Any departure

from the Bible plan may place that soul fully on the enemy's ground, where it is not possible for him to be reached. [Cf: RH 04-15-80 para. 10] p. 264, Para. 2, [1880MS].

If the wrongs of the erring one are talked by one member of the church to another, or if his wrongs are opened to the church, thus taking the third step without the two former, the one in error feels justified in considering himself injured, and this makes it much more difficult to get access to him, and impress his mind. He places himself beyond the reach of help, and is lost to the church. Christ knew the worth of souls as man never can. He has paid the price of his own life for their redemption, and Satan is constantly at work with every device, to wrench souls from the hand of Jesus Christ, and place them in his ranks. Church members, in not following the rules Christ has given them, aid Satan in the accomplishment of his work, when, had they been doers of the words of Christ, and not hearers only, they might have been wholly successful in taking the steps Christ has given in the settlement of difficulties. [Cf: RH 04-15-80 para. 11] p. 264, Para. 3, [1880MS].

Frequently individual members are suspected of wrong where no wrong actually exists. True Christian love cherished in the heart and exemplified in the life, would teach us to put the best possible construction upon the course of our brethren. We should be as jealous of their reputation as of our own. If we are forever suspecting evil, this very fact will so shape their course of action as to produce the very evil which we have allowed ourselves to suspect. In this way, a great many difficulties are manufactured that otherwise would never have had birth, and brethren are often wronged by our being suspicious, free to judge their motives, and express our opinion to others in regard to their actions. That which one may be ready to construe into grave wrongs, may be no more than we ourselves are chargeable with every day. [Cf: RH 04-15-80 para. 12] p. 264, Para. 4, [1880MS].

While our tempers are tried and feelings chafed, there is great temptation to speak of the supposed wrongs of some one of our brethren, and frequently a thrust is made at him in public meeting. Thus it becomes a grave matter, is made church property, and church action is called for, when, if the grieved had gone to his brother alone, and, in the spirit of the Master, talked over the matter with him, they would have come to an understanding at once, and the church would never have been troubled and burdened with the difficulty. [Cf: RH 04-15-80 para. 13] p. 265, Para. 1, [1880MS].

In this world we shall never be free from the assaults of the enemy. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." Satan did not hesitate to assail the world's Redeemer. He was tempted in all points like as we are, yet without sin. Again we read that he suffered, being tempted. The conflict was at times so severe that the soul of the Son of God was wrung with anguish. Temptation is not sin, nor any indication that our Heavenly Father is displeased with us. By Mrs. E. G. White. [Cf: RH 04-15-80 para. 14] p. 265, Para. 2, [1880MS].

A living church will be a working church. Practical Christianity will develop earnest workers for the advancement of the cause of truth.



There is a great lack of this practical religion among us as a people. Worldliness and pride, love of dress and display, are steadily increasing among those who profess to be keeping God's commandments, and to be waiting for their Lord. [Cf: RH 06-03-80 para. 1] p. 265, Para. 3, [1880MS].

The great sin of ancient Israel was in turning from God to idols. This is also the great sin of modern Israel. The apostle Paul said to the Gentile churches that he had raised up, "Ye turned from idols to serve the living and true God, and to wait for his Son from Heaven." He could truly say to many of them, "In Christ Jesus I have begotten you through the gospel." When he saw them becoming indifferent, the ardor of their faith chilled by backslidings, he exclaimed, "I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." He entreats them to be followers of God as dear children, and to walk worthy of the vocation wherewith they are called, being fruitful in every good work, and increasing in the knowledge of God. Again, he exhorts them to walk in Christ Jesus, even as they had received him, that they might be rooted and built up in him, and established in the faith. He reminds them, "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." To the Thessalonians he writes, "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us [the ministers of Christ] how ye ought to walk and to please God, so ye would abound more and more." [Cf: RH 06-03-80 para. 2] p. 265, Para. 4, [1880MS].

We long to see the true Christian character manifested in the church; we long to see its members free from a light, irreverent spirit; and we earnestly desire that they may realize their high calling in Christ Jesus. Some who profess Christ are exerting themselves to the utmost to so live and act that their religious faith may commend itself to people of moral worth, that they may be induced to accept the truth. But there are many who feel no responsibility, even to keep their own souls in the love of God, and who, instead of blessing others by their influence, are a burden to those who would work and watch and pray. These careless, indifferent ones are a dead weight upon our churches everywhere. Their principal study is not how they can let their light so shine that others will be drawn to God and the truth, but how they will manage, by affectation and display, to attract attention to themselves. Those who are seeking in humbleness of mind to exalt the truth of Christ by their exemplary course, are represented in the word of God as fine gold; while the class whose chief thought and study is to exhibit themselves, are as sounding brass and a tinkling cymbal. [Cf: RH 06-03-80 para. 3] p. 265, Para. 5, [1880MS].

The latter class are far more numerous in our churches than the former. These idle, frivolous persons will never be anything better than driftwood unless there is a decided change in their life and character. They are Christians only in profession; their life, their deportment, is a constant testimony to the world that they know nothing of experimental godliness, of a self-denying life of cross-bearing for Christ's sake. They are ever studying their convenience, ever planning for their own comfort, their amusement or gratification. They are as

salt without the savor. In the day when the Judge of all the earth shall balance the accounts of men, this class will be pronounced wanting. [Cf: RH 06-03-80 para. 4] p. 266, Para. 1, [1880MS].

What the church needs is to be cleansed of those who defile it. The spirit of reformation must be kindled among us, and this class must be converted or be separated from the church. We entreat those who have a connection with God to pray earnestly and in faith, and not to stop here, but to work as well as pray, for the purification of the church. The present time calls for men and women who have a moral fixedness of purpose, men and women who will not be molded or subdued by any unsanctified influences. Such persons will make a success in the work of perfecting Christian character through the grace of Christ so freely given. For those who are ready to be discouraged at every unfavorable circumstance, the great enemy of souls will so shape circumstances as to give them abundant reason to be always discouraged. [Cf: RH 06-03-80 para. 5] p. 266, Para. 2, [1880MS].

Oh that I could speak in language so plain and convincing as to move souls from their position of careless ease and worldly conformity! A genuine experience alone will qualify us to join the throng who come up out of great tribulation, having washed our robes of character, and made them white in the blood of the Lamb. I am alarmed because of the indifference and inactivity of those who profess the truth. Satan is untiring in his efforts; he is on the alert continually, to delude and ensnare. How are the watchmen on the walls of Zion doing their work? Are they watching for souls as they that must give account? Are they awake? Are they in earnest? and do they show that they are in full faith of the doctrines they hold? [Cf: RH 06-03-80 para. 6] p. 266, Para. 3, [1880MS].

No man can succeed in the service of God unless his whole soul is in the work, and he counts all things but loss for the excellency of the knowledge of Christ. Whoever makes any reserve, whoever refuses to give all that he has, cannot be the disciple of Christ; much less can he be his co-laborer. The consecration must be complete. Father, mother, wife and children, houses and lands, everything which the servant of Christ possesses, must be held subject to God's call,--bound upon the sacred altar. He must be earnest, he must be willing to deny self and lift the cross, to do and suffer cheerfully and with fortitude whatever may be required of him to push forward the great work of reform. The glory of God and the salvation of souls will be his grand aim and purpose of life. He will not go here and there to please himself; but, when duty calls, he will be found, if need be, in the thickest of the fight, and will suffer without reluctance, without repining, irrespective of worldly interest or personal consequences. All this we pledge ourselves to do when we accept the name of Christian, and more especially when we consent to take upon ourselves the work of Christ's ambassadors. [Cf: RH 06-03-80 para. 7] p. 266, Para. 4, [1880MS].

I think of the many cities and towns, even in our own country, that have never heard a discourse upon present truth, and have no knowledge of our faith, or of us as a people. The solemn warnings for this time have never fallen upon their ears or convicted their consciences. My burdened heart goes up to God in the wakeful hours of the night that he would work by whom he will, to warn the world of their coming doom. Who are living out their faith? Who, with singleness of purpose, are

lifting up to the view of the impenitent, Jesus Christ and his matchless love? Where is the living zeal that will make the impression upon minds paralyzed with sin, that we believe what we profess, that the end of all things is at hand, and that what is done in the work of preparation must be done quickly? [Cf: RH 06-03-80 para. 8] p. 267, Para. 1, [1880MS].

The people of God should awaken to a keen perception of the grievous character of transgression. Sin is disguised, and many are deceived in regard to its nature. Satan has planned it thus, that the understanding may be clouded, the spiritual vision obscured, the perceptive faculties of the soul blunted. But God would not have one of us to be ensnared, therefore the nature of sin is faithfully portrayed in the inspired pages,--its offensive character before God, its corruption, its shame, and its results. Everything has been done that God could do to save man from the power of sin, which defaces the divine image, frustrates God's purpose in man's existence, degrades his God given powers, narrows his capacity, leads to unholy imaginations, and gives loose rein to unsanctified passions. Sin! how hateful in the sight of God! Holy angels look upon it with abhorrence. [Cf: RH 06-03-80 para. 9] p. 267, Para. 2, [1880MS].

What is sin? The transgression of God's law. God wants all connected with him to loathe sin, to hate anything that approaches to it. Transgression is a serpent with a deadly sting. Grant it no indulgence, for it will imperil the soul. Rather choose privation, suffering, hunger, reproach, imprisonment, and death, than the indulgence of sin. [Cf: RH 06-03-80 para. 10] p. 267, Para. 3, [1880MS].

Will the professed followers of Christ cleanse the soul temple of its defilement? Will those who profess to be his representatives sacrifice anything and everything rather than offend God? A deep-settled conviction is needed in every soul to strengthen the abhorrence of sin. Meditation should be encouraged. We should view ourselves as ever in the presence of God, whose eye searches the soul and reads the most secret thoughts. Since we know this to be true, why is there such a careless disregard of God's claims? Why such thoughtlessness in regard to the solemn realities of life? [Cf: RH 06-03-80 para. 11] p. 267, Para. 4, [1880MS].

I call upon you, my dear brethren and sisters, to cultivate spirituality, to put away your idols, and in the fear of God, to work for time and for eternity. Again and again have our sisters been warned against indulging pride of dress, which is idolatry; yet they pass on, making no change, and their example is leading others away from Christ, instead of leading to him. Why is it so hard to arouse the conscience upon this subject, when the inspired apostle has spoken so explicitly upon this point? Will my sisters dress plainly for Christ's sake? for the love of souls for whom he died? Will they remember that they must meet their life record at the bar of God, and must answer for the money and the time squandered in needless adornment? [Cf: RH 06-03-80 para. 12] p. 267, Para. 5, [1880MS].

Those who seek by earnest study of God's word and fervent prayer the guidance of his Spirit, will be led by him. The pillar of cloud will guide them by day, the pillar of fire by night; and with an abiding sense of God's presence it will not be possible to disregard his holy

law. The reason why there is so much transgression is that little time is devoted to meditation and prayer. Dress and display and sinful gratification put God out of the thoughts, and sin does not appear exceeding sinful. Satan's angels are at hand to gloss it over with a semblance of righteousness. If the light from the burning glory of the throne of God should shine forth upon the sinful practices of professors of religion, how terrible would sin appear, how perilous would seem its indulgence. Oh, how soon the desire for sinful gratifications would perish in the withering light of the glory from the Divine Presence! [Cf: RH 06-03-80 para. 13] p. 268, Para. 1, [1880MS].

We are in great danger of looking upon sin as a small matter, unworthy of notice. Sins of unkindness, of impatience, of faultfinding, of unthankfulness, of pride in imitating the fashions of a doomed world, should not be lightly regarded. The channels of thought and action are worn deep and broad by repetition. The longer one pursues a given course of conduct, the greater is the probability that he will continue the same course during life. Evil habits are like chains. to hold one to a wrong course. Then how earnestly should we begin the work of reformation. [Cf: RH 06-03-80 para. 14] p. 268, Para. 2, [1880MS].

Let the habits be formed in a safe line of conduct. And for the very reason that religious habits are not so easily established as are those of an opposite character, the more earnest efforts should be put forth to form habits of devotion, of studying the Scriptures, of strict integrity. This will require deliberate purpose, and persistent effort; for the natural heart is opposed to such an education. These habits must be acquired by performing Christian duties with faithfulness and regularity. Make it a habit to attend the prayer meeting, to be willing and earnest in doing good to others. Let it become a habit to engage in profitable conversation, instead of indulging in idle talk upon temporal concerns, upon dress, or upon the faults of others. "Our conversation is in Heaven," says the apostle, "from whence also we look for the Saviour." God has given us our talents, and requires that they be used to glorify him and not ourselves. [Cf: RH 06-03-80 para. 15] p. 268, Para. 3, [1880MS].

What grief to the Saviour who bought us with his own blood, that multitudes who profess his name have formed habits which bring them directly under the control of the Prince of darkness! These habits are formed gradually, and almost imperceptibly. Little duties have been neglected. The professed followers of Christ have shunned his cross. Worldly influences have corrupted their purity of soul. They feel no burden for those who are out of Christ, but leave them to go down to death unrebuked and unwarned. Selfish indulgence has hardened the heart and weakened the moral faculties. The Christian course of this class is uncertain. They are looked upon as the representatives of Christ; but they have no living experience, and they are constantly doubting the Saviour's love. They have a spasmodic religion, and walk in the light of others. They have not a strong, firm, earnest hope of Heaven. Their faith is so feeble that they cannot claim and urge the promises of God. Trials crush them, and make them disconsolate and despairing. [Cf: RH 06-03-80 para. 16] p. 268, Para. 4, [1880MS].

I lift my warning voice against such a life, and beseech my brethren and sisters to diligently search their own hearts, and see if they have

a living faith, which works, yes, works by love, and purifies the soul. May God impress our ministers to teach the young converts by precept and example, that they must start right on the Christian course, and continue right, if they would end right. True conversion of soul is essential; theoretical religion will not take the place of heart work. We all need to connect more closely with God, and then we may teach others the art of believing. The true, humble, earnest Christian will be receiving the mold of a perfect character, and his heart will ever be conforming to the image of Christ. His life will flow out in channels of beneficence and love. Such will be established in God. The work which grace began, if combined with earnest effort to press close to Jesus, glory shall finish in the kingdom of God. [Cf: RH 06-03-80 para. 17] p. 269, Para. 1, [1880MS].

How can I impress upon our dear people, whom God has made the depositaries of his law, a sense of how much is at stake with them. If they sin in words or deportment, they bring dishonor upon the cause they profess to love, and by their example many will be encouraged to turn away from the mirror which discovers the defects of their moral character. What an account will the professed followers of Christ have to render in the day when the Lord will make inquiry for the souls lost in consequence of their unrighteous course. Let us, as the peculiar people of God, elevate the standard of Christian character, lest we come short of the reward that will be given to the good and the faithful. Our probation will soon be ended. We must work out our own salvation with fear and trembling. It is those who hold fast the beginning of their confidence steadfast unto the end, that will receive the crown of immortal glory. Those who make so exalted a profession of truth must answer for the intrusted capital. Simplicity, purity, forbearance, benevolence, and love should characterize our Christian experience. We must labor continually, by study of the Scriptures and earnest prayer, to keep ourselves unspotted from the world. [Cf: RH 06-03-80 para. 18] p. 269, Para. 2, [1880MS].

Jesus has gone to prepare mansions for those who are waiting and watching for his appearing. There they will meet the pure angels and the redeemed host, and will join their songs of praise and triumph. There the Saviour's love surrounds his people, and the city of God is irradiated with the light of his countenance,--a city whose walls, great and high, are garnished with all manner of precious stones, whose gates are pearls, and whose streets are pure gold, as it were transparent glass. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." The shadows of night never fall on that city; it has no need of the sun, neither of the moon; its inhabitants rejoice in the undimmed glory of the Lamb of God. By Mrs. E. G. White. [Cf: RH 06-03-80 para. 19] p. 269, Para. 3, [1880MS].

After the resurrection of Christ, before he ascended to Heaven, he gave to his disciples, and through them to all who should believe on his name to the end of time, this commission: "Go ye into all the world, and preach the gospel to every creature." God has claims upon the service of all,--men and women, youth and children; and the earlier they are led out of and away from themselves, and taught to engage in unselfish labor for others, the nearer will they come to fulfilling this holy commission. There is work for every one of us to do; not one

is excused. Many select a course of life for themselves, without thought or reference to the glory of God; and yet they profess to be his servants, following his directions, when they are, in fact, only serving themselves. [Cf: RH 06-10-80 para. 1] p. 269, Para. 4, [1880MS].

Some are ever ready to make excuses for not giving more attention to matters pertaining to the cause of God. In the parable of the marriage supper, Christ mentions a class who, with one consent, began to make excuses. One had bought a piece of land, and must needs go and see it; another had purchased a yoke of oxen, and must prove them; another had married a wife, and therefore he could not accept the invitation. This parable illustrates the frivolous and vain excuses which are made by those who, if they would, might come to the marriage supper of the Lamb; and it also conveys a reproof to those who might be workers in the vineyard of the Lord, but who will not, because their temporal affairs are placed above things of eternal interest. [Cf: RH 06-10-80 para. 2] p. 270, Para. 1, [1880MS].

Christ left his exalted position as commander of all Heaven, and came to this world as man's Redeemer. While here he was not treated as a sovereign, or even as a benefactor. His life was a scene of continual self-denial and sacrifice for the good of others. Said he, "I came down from Heaven, not to do mine own will, but the will of Him that sent me." All was laid upon the altar. How can we better show our appreciation of the great sacrifice made by the Lamb of God than by following his example, and carrying forward the work which he commenced. All who remain inactive when there is so much to be done, will at last be found guilty before God. In the words of the poet,--"Do something--do it soon--with all thy might; An angel's wing would droop if long at rest, And God himself, inactive, were no longer blest." [Cf: RH 06-10-80 para. 3] p. 270, Para. 2, [1880MS].

Those who profess to believe the truth, but feel no burden for the souls of others, will be continually backsliding, and it will require time and strength on the part of the minister to keep them from making shipwreck of faith, when they should be laboring with all their might to present the way of life and salvation to their friends and neighbors. Hundreds of men and women who at the present time are professedly engaged in the work of God, are not doing one-tenth that they might do if they would only improve all the powers God has given them. Some are doing literally nothing for the truth, and by their example of indifference are bringing others into the same position of uselessness, and thus are scattering from Christ. This latter class includes by far the greater number. They are thinking and planning only for themselves. Fathers and mothers with their little ones around them make their little circle their world. Every power of their being is centered on "me and mine," and they are becoming narrower and more circumscribed every year of their lives. They do not open their hearts to the grace and love of Christ, and liberalize their nature and ennoble their being by placing themselves in sympathy with their fellow men. [Cf: RH 06-10-80 para. 4] p. 270, Para. 3, [1880MS].

Many who are now left to darkness and ruin could have been helped, had their brethren--common men and women--come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be thus personally addressed. Humble, earnest

conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful. But instead of this, those who profess to be following their Saviour rest content with expressing a desire that some brother or minister may come and help them. Thus they neglect the very work that God has left for them to do. Just the way in which this work is to be done in every case cannot be rigidly prescribed, but as they come in closer connection with the world's Redeemer, ways and means will be suggested to their minds. [Cf: RH 06-10-80 para. 5] p. 270, Para. 4, [1880MS].

The true Christian is bent on doing good, not only to his own family, but to all who come within the sphere of his influence. Many ways of usefulness will open before the willing, aspiring, devoted soul, who wants to labor for the salvation of others, thus improving the only means God has provided whereby Christians can grow to the full stature of men and women in Christ Jesus. The more such persons do, the more they will see to do, and the more earnest will they be to have a part in every good work for the upbuilding of the kingdom of Christ. It will be their meat and drink to benefit their fellow men and glorify God. [Cf: RH 06-10-80 para. 6] p. 271, Para. 1, [1880MS].

Let this question come home to every heart, "How much owest thou unto my Lord?" Jesus, the Master, became poor that we might have eternal riches; he died that we might have life, immortal life. Should we not be willing to follow his example, and do for others as nearly as possible as he has done for us? In so doing, our own character will be disciplined and improved, our faith will grow stronger, our zeal will become more steady and earnest, our love for God and the truth and the souls for whom Christ died will become intensified, and precious souls will be saved as the result of our labors. What greater and more ennobling work can be engaged in, than seeking to attract souls to Christ. This has been successfully done time and again by ordinary men and women, not by the most learned, eloquent or wealthy, but by the true and faithful who do their work in simplicity. One soul thus reached may, in turn, bring an army into the service of Christ. But every worker must depend wholly and constantly upon Jesus Christ for wisdom and strength. [Cf: RH 06-10-80 para. 7] p. 271, Para. 2, [1880MS].

As I travel from Maine to Washington Territory, and see the many cities and towns which have never heard the warning message, my heart is burdened. We must devise more thorough and extensive plans in order to obey the divine commission and reach every creature. Our own family, village, or neighborhood is not all the world. If every member of the church would work in any branch suited to his capability, much more might be done than is now being done to obey the command of the Master. "But," says one, "I do not know of anything I can do in the work of God. I am willing to work, but what can I do?" To such we would say, Go to God; he will teach you. He who prays successfully will labor tirelessly for the salvation of souls. There are many things that persons may do if they only have a mind to work. There are many who will not go to church to hear the truth preached. By personal efforts in simplicity and wisdom these might be persuaded to turn their feet to the house of God. Conviction may fasten upon their minds the first time they hear a discourse upon present truth. Should your solicitations be refused, do not be discouraged. Persevere till success crowns your efforts. [Cf: RH 06-10-80 para. 8] p. 271, Para. 3, [1880MS].

Our sisters are doing comparatively nothing, when they might do very much. Christ is searching the life and character for fruit, and he finds many professed Christians, like the fruitless fig tree, bearing nothing but leaves. The sisters can work efficiently in obtaining subscribers for our periodicals, in this way bringing the light before many minds. The distribution of tracts, and the work of Christian canvassers and colporteurs, can be done as well by our sisters as by our brethren. Satan is busy in this department of his work, scattering literature which is debasing the morals and poisoning the minds of the young. Infidel publications are scattered broadcast throughout the land. Why should not every member of the church be as deeply interested in sending forth publications that will elevate the minds of the people, and bring the truth directly before them? These papers and tracts are for the light of the world, and have often been instrumental in converting souls. Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part. Let the leaflets and tracts, the papers and books, go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity. Sell what you can, and lend or give them away as the case may seem to require. Important results will follow. [Cf: RH 06-10-80 para. 9] p. 271, Para. 4, [1880MS].

Another work in which all may engage is gathering children and youth into the Sabbath school. The young may in this way labor efficiently for the dear Saviour. They may shape the destinies of souls. They may do a work for the church and the world the extent and greatness of which will never be known until the day of final accounts, when the "Well done" is spoken to the good and faithful. [Cf: RH 06-10-80 para. 10] p. 272, Para. 1, [1880MS].

Sisters, do not become weary of vigilant missionary labor. This is a work you may all engage in successfully, if you will but connect with God. Before writing letters of inquiry, always lift up your heart to God in prayer that you may be successful in gathering some wild branches which may be grafted into the true vine, and bear fruit to the glory of God. All who with humble hearts take part in this work, will be continually educating themselves as workers in the vineyard of the Lord. [Cf: RH 06-10-80 para. 11] p. 272, Para. 2, [1880MS].

Our ministers should not give all their powers to preaching discourses, and let the work end there. They should instruct the members of the church how to take hold of and successfully carry forward this branch of the work, which is to our tract and missionary society like a wheel within a wheel. The movement of this inner wheel keeps in healthful, powerful action the outer wheel. Let this inner wheel cease its action, and the result will be seen in diminished life and activity in the tract and missionary society. [Cf: RH 06-10-80 para. 12] p. 272, Para. 3, [1880MS].

It is a mystery to me how any can be indifferent and careless in reference to the souls of their fellow men in these last days. "Thou shalt love thy neighbor as thyself," says the commandment. Can we do this, and have no special interest in their salvation? There is work to



be done for those who know not the truth, just such work as was done for you when you were in darkness. It is too late to sleep, too late to become indolent do-nothings. To every one the Householder has given a work. Let us go forward, and not backward. We want a new conversion daily. We want the love of Jesus throbbing in our hearts, that we may be instrumental in saving many souls. [Cf: RH 06-10-80 para. 13] p. 272, Para. 4, [1880MS].

No one who loves Jesus can long retain the divine favor, if he feels no burden for sinners around him. If coldness and indifference have crept over your spiritual senses, and your interest for those who are perishing in their sins is decreasing, it is time you were converted. Your best course will be to engage at once in personal efforts to save others. In blessing them, you will yourself be blessed. No matter how heavy the crosses you must bear to do this, the blood and agonies of the Son of God appeal to you to work on, to sow beside all waters. The rich promises of the word of God are for the workers, the good and faithful. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." "He that reapeth receiveth wages, and gathereth fruit unto life eternal." [Cf: RH 06-10-80 para. 14] p. 272, Para. 5, [1880MS].

The Christian has an inexhaustible supply of strength from which to draw, if he will only take God at his word, and with living faith claim the blessings he so much needs. Few have so closely studied the Bible, and contemplated the great work involved in the plan of salvation, that they can comprehend their responsibility to their fellow men. Those who profess Christ and yet indulge in sloth and indolence know not how many will be lost through their failure to conform to the principles laid down in the word of God. And they know not how many they might have been the means of bringing under the bloodstained banner of Christ, if they had only taken up their cross and followed him wherever he might lead. It is to those, and those only, who are engaged in carrying forward the commission of our Saviour, that the blessed "Well done" will be spoken, and upon whose brows crowns of immortal glory will be placed. By Mrs. E. G. White. [Cf: RH 06-10-80 para. 15] p. 273, Para. 1, [1880MS].

While on our way from Michigan to California a few months since, we had occasion to stop over one night in Council Bluffs. Thinking to improve this opportunity to visit a friend residing in the place, we took the streetcar for her house, only to find that she was out of town and probably would not return for several days. Retracing our steps, we took lodging in the nearest hotel, and in the morning, after breakfasting from our well-filled lunch basket provided by our friends at the Battle Creek Sanitarium, we took the transfer car across the Mississippi to Omaha. Here we were obliged to wait several hours in the depot, where we had a favorable opportunity to study human nature. [Cf: RH 06-17-80 para. 1] p. 273, Para. 2, [1880MS].

Among the many who were continually thronging this way and that, there was one lady who particularly attracted our attention. She was apparently about forty years of age, and was surrounded by a flock of children all the way from four to twenty-four years old. One of the boys, of about ten summers, caused her a great amount of trouble. Curiosity and willfulness seemed to be more fully developed in him than in the rest of the little ones, who sat demurely perched upon the

seats, with their arms folded and their feet dangling, while he, keeping close watch of his mother's eyes, would, when they were turned, improve every opportunity to dodge out of the door and watch the engines as they were moving back and forth. His mother, fearing he might get hurt, and becoming vexed at his repeated disobedience, at last went out after him, and soon returned dragging him in with her. She scolded, and he resisted at every step. They finally reached the seat, into which she pushed him with such violence as to bring his head with considerable force against the seat, really hurting the lad. [Cf: RH 06-17-80 para. 2] p. 273, Para. 3, [1880MS].

Then came screech after screech, equaled only by the loud blasts of the engines without. The mother threatened, but to no purpose. He was desperate. When he became too tired to scream longer, he lowered his voice to a monotonous, long drawn out wail, which continued for something like half an hour. The mother looked troubled; but who was most at fault? The boy was stubborn; she was passionate. [Cf: RH 06-17-80 para. 3] p. 273, Para. 4, [1880MS].

We afterward had some conversation with the mother. She stated that the boy refused to come in when called, and threw himself at full length upon the platform to provoke her. Then she brought him in by main force, and, said she, "Oh, if I only had him alone in some place, I would pay him well for this behavior!" "But," said I, "that would not change his inward feelings. Violence would only raise his combativeness, and make him still worse. The more calm a mother can keep at such times, however provoking the conduct of her children, the better will she maintain her influence and dignity as a mother, and the easier will they be controlled." She admitted that it might be so. [Cf: RH 06-17-80 para. 4] p. 274, Para. 1, [1880MS].

I then inquired how many children she had. She replied, "Eleven," and, pointing to two bright looking little girls, said, "These are my youngest; one is four, the other six. My eldest are grown-up boys. We are now on our way from Iowa City to Nebraska, where there is plenty of land, and work for the children." Not a bad idea, certainly, to give those sharp, active boys employment. There is nothing so good to keep boys from being ruined by the temptations and allurements of evil as plenty of work. [Cf: RH 06-17-80 para. 5] p. 274, Para. 2, [1880MS].

In this little incident we have a good illustration of the kind of management quite commonly adopted by mothers, although so public a demonstration of it is seldom seen. Had this mother oiled the machinery with patience and self-command, as every mother should, she would not have aroused the combative spirit of her children. But all she seemed to know of government was to threaten and intimidate, to reprove and scold. Her younger children seemed afraid to stir, others looked hard and defiant, while the older ones appeared ashamed and distressed at the exhibition they were making. [Cf: RH 06-17-80 para. 6] p. 274, Para. 3, [1880MS].

The mother had not learned the all-important lesson of self-control. "He that is slow to anger," says the Wise Man, "is better than the mighty; and he that ruleth his spirit, than he that taketh a city." The man or woman who preserves the balance of the mind when tempted to indulge passion, stands higher in the sight of God and heavenly angels than the most renowned general that ever led an army to battle and to

victory. Said a celebrated emperor when on his dying bed, "Among all my conquests, there is but one which affords me any consolation now, and that is the conquest I have gained over my own turbulent temper." Alexander and Caesar found it easier to subdue a world than to subdue themselves. After conquering nation after nation they fell--one of them "the victim of intemperance, the other of mad ambition." [Cf: RH 06-17-80 para. 7] p. 274, Para. 4, [1880MS].

Had this mother realized her responsibility, she never would have pursued the course she did. Her burdens were necessarily heavy, but how much heavier was she making them by her lack of self-control. Every harsh word, every passionate blow, would sometime be reflected upon herself. If she had been ever kind, patient, and calm in her discipline, it would have been seen in the deportment of her children. How much she needed the Christian graces and the help of Jesus to mold their minds and fashion their characters. Such mothers will gain no souls to the fold of Christ. They train, they rule, they ruin, but do not bless and save. [Cf: RH 06-17-80 para. 8] p. 274, Para. 5, [1880MS].

Having purchased our sleeping car tickets for Ogden, we soon found ourselves and numerous baskets and satchels well disposed of in an elegant palace sleeping car. There were only seventeen passengers in our car,--no babies, no invalids, no one to cry, "Please close the ventilators." "Will you be so kind as to shut down that window?" We were at perfect liberty to open and close windows as best suited our convenience. [Cf: RH 06-17-80 para. 9] p. 275, Para. 1, [1880MS].

While crossing the plains there was nothing in the scenery to especially engage our attention but the prairie fires. These looked grand and awful in the distance. As the train moved slowly onward, we could see the lurid flames stretching like walls of fire for miles across the prairies; and, as the wind would rise, the flames would leap higher and higher, brightening the darkness of night with their awful light. Farther on we could see where deep furrows had been broken with the plow around haystacks and settlers' homes to protect them; and we could see also dark objects in the distance. They were persons guarding their homes. [Cf: RH 06-17-80 para. 10] p. 275, Para. 2, [1880MS].

Thursday noon we reached Cheyenne, having been three days on our journey. After leaving this place we had an interesting view of the Rocky Mountains. But suddenly dark clouds obstruct our view, and as we near Laramie, a hailstorm dashes down upon us. Occasionally the sunshine would break through the clouds, striking full upon the snow clad mountaintops, and causing them to sparkle like diamond beds. An additional engine is hitched on to help draw the train up to Sherman, the highest point on the route. The distance between Cheyenne and Sherman is about thirty-three miles, and the difference in altitude is more than two thousand feet. The train moves slowly and smoothly along, giving the passengers a good opportunity to view the scenery. [Cf: RH 06-17-80 para. 11] p. 275, Para. 3, [1880MS].

At length the summit is reached, and the descent begins. Two miles west of Sherman we pass Dale Creek Bridge, one of the most interesting places on the route. It looks frail, and incapable of sustaining the weight of so ponderous a train; but it is built of iron, and is really very substantial. It is six hundred and fifty feet long, and one

hundred and thirty feet high. A beautiful, silvery stream winds its way in the depths below, and as we look down upon the dwellings they seem in the distance like mere pigeon houses. [Cf: RH 06-17-80 para. 12] p. 275, Para. 4, [1880MS].

At Ogden we receive additional passengers. A tall, dignified gentleman enters, accompanied by his wife and little daughter. We learned that he was an active temperance worker, and had for some time been delivering lectures on that subject in the great Mormon Temple at Salt Lake City. Noticing that our party were all busily engaged in writing most of the time, and having some curiosity to know who we were and what we were doing, he made himself known to us toward evening. He stated that he had traveled extensively in the East, and had established several institutions in which to treat inebriates, and that he was now visiting California to establish a similar institution, having already obtained pledges for that purpose to the amount of several thousand dollars. [Cf: RH 06-17-80 para. 13] p. 275, Para. 5, [1880MS].

This celebrated temperance lecturer, we are sorry to say, was an inveterate tobacco user. Oh, what ideas of temperance! Would that he might see the utter inconsistency of his position in trying to reform inebriates while himself indulging in a habit which every year leads hundreds to a drunkard's grave! Could he but reform in this respect, we are sure that his influence for good in the world would be increased a hundredfold. [Cf: RH 06-17-80 para. 14] p. 276, Para. 1, [1880MS].

Near us sits the far famed Stokes, a pleasant appearing, middle-aged man, but whose hair is as white as a person's usually is at a much more advanced age. Having retreated to the mountains, he is now actively engaged in mining operations, and was on his way to Sacramento on business. [Cf: RH 06-17-80 para. 15] p. 276, Para. 2, [1880MS].

Moving slowly over the great American Desert, with not an object in view but the sage brush and distant mountaintops, we seem much like a ship at sea. Finally our faithful iron horse, steaming along so grandly, and seeming like a thing of life, begins to ascend the Sierra Nevadas. The scenery is beautiful. Passing Truckee in our descent on the opposite side, we enter snowsheds. From light to darkness and from darkness to light is the only change for miles. Most of our last night on the train was spent in viewing the scenery. A winter view of the Sierra Nevadas is indeed grand. Pen cannot describe it, as the soft light of the moon sifted down through the grand, frosted evergreens, revealing the deep canyons below and the lofty mountain peaks above. We chose to enjoy this rather than to spend the time in sleeping. [Cf: RH 06-17-80 para. 16] p. 276, Para. 3, [1880MS].

We arrived at Oakland several hours before we had expected, and rejoiced that we had completed our journey without accident, and with hardly a feeling of weariness. People making this trip across the plains usually patronize the eating houses along the line, and partake of three hearty meals per day, besides an almost endless variety of nuts and candies, cigars and liquors, between times. But we preferred to limit ourself to only one meal per day, that we might have a better opportunity to rest, and thus be prepared to enter upon arduous labor as soon as we reached our destination. For seventeen years we have eaten only two meals a day while engaged in almost incessant labor. [Cf: RH 06-17-80 para. 17] p. 276, Para. 4, [1880MS].

At that time the light of health reform dawned upon us, and since that time the questions have come home every day, "Am I practicing true temperance in all things?" "Is my diet such as will bring me in a position where I can accomplish the greatest amount of good?" If we cannot answer these questions in the affirmative, we stand condemned before God, for he will hold us all responsible for the light which has shone upon our path. The time of ignorance God winked at, but as fast as light shines upon us he requires us to change our health destroying habits, and place ourselves in a right relation to physical law. [Cf: RH 06-17-80 para. 18] p. 276, Para. 5, [1880MS].

We have crossed the plains fifteen times, and we would recommend to those contemplating such a journey strict temperance in all things. Take your lunch baskets with you, well filled with fruits and plainly cooked bread. Eat at regular hours, and nothing between meals; and whenever the train stops for any length of time improve the opportunity by taking a brisk walk in the open air. By so doing, the journey will not only be more enjoyable, but far more beneficial healthwise. By Mrs. E. G. White. [Cf: RH 06-17-80 para. 19] p. 277, Para. 1, [1880MS].

In Christ's sermon on the mount he exhorts his followers not to be overanxious in regard to earthly things, and plainly says, "Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." [Cf: RH 07-08-80 para. 1] p. 277, Para. 2, [1880MS].

These words are full of meaning. They were applicable in the days of Christ, and they are applicable in our day. Jesus here contrasts the natural simplicity of the flowers of the field with the artificial adorning of raiment. He declares that the glory of Solomon could not bear comparison with one of the flowers in natural loveliness. Here is a lesson for all who desire to know and do the will of God. If Jesus has noticed the devotion and care given to dress, and has cautioned us, yea, commanded us, not to bestow too much thought upon it, it is time we were thinking seriously of the matter ourselves. Solomon was so engrossed with thoughts of outward display, that he failed to elevate his mind by a constant connection with the God of wisdom. Perfection and beauty of character were overlooked in his attempt to obtain outward beauty. He sold his honor and integrity of character in seeking to glorify himself before the world, and finally became a despot, supporting his extravagance by a grinding taxation upon the people. He first became corrupt at heart, then he apostatized from God, and finally became a worshiper of idols. [Cf: RH 07-08-80 para. 2] p. 277, Para. 3, [1880MS].

As we see our sisters departing from simplicity in dress, and cultivating a love for the fashions of the world, we feel troubled. By taking steps in this direction, they are separating themselves from God and neglecting the inward adorning. Our sisters should not feel at liberty to spend their God given time in the unnecessary ornamentation of their clothing. How much better were it employed in searching the

Scriptures, thus obtaining a thorough knowledge of the prophecies and of the practical lessons of Christ. [Cf: RH 07-08-80 para. 3] p. 277, Para. 4, [1880MS].

As Christians, we ought not to engage in any employment upon which we cannot conscientiously ask the blessing of the Lord. Do you, my sisters, in the needless work you put upon your garments, feel a clear conscience? Can you, while perplexing your mind over ruffles, and bows, and ribbons, be uplifting your soul to God in prayer that he will bless your efforts? The time spent in this way might be devoted to doing good to others, and to cultivating your own minds; and the means expended would be better used in helping some poor sisters to more comfortable and respectable clothing, so that the contrast between your dress and theirs would not be so marked. This would be an excellent way of showing that you love your neighbor as yourself. [Cf: RH 07-08-80 para. 4] p. 277, Para. 5, [1880MS].

There are many of our sisters who are persons of good ability, and if their talents were used to the glory of God, they would be successful in saving many souls to Jesus Christ. Will they not be responsible for the souls they might have saved had not extravagance in dress and the cares of this world so crippled and dwarfed their God given powers that they felt no burden of the work? Satan invented the fashions, in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else. [Cf: RH 07-08-80 para. 5] p. 278, Para. 1, [1880MS].

The duties devolving upon mothers to bring up their children in the nurture and admonition of the Lord cannot be discharged while they continue their present manner of dress. They have no time to pray or to search the Scriptures that they may understand the truth and teach it to their children. It is not only the privilege, but the duty, of every one to increase daily in the knowledge of God and the truth. But Satan's object is gained if he can invent anything which shall so attract the mind that this cannot be the case. The reason why so many are not desirous of attending prayer meeting and of engaging in religious exercises, is because their minds are devoted to other things. They are conforming to the world in the matter of dress; while they are so doing, souls whom they might have helped by letting their light shine in good works, are being strengthened in their unbelief by the inconsistent course of these professed Christians. [Cf: RH 07-08-80 para. 6] p. 278, Para. 2, [1880MS].

God would be pleased to see our sisters clad in neat, simple apparel, and earnestly engaged in the work of the Lord. They are not deficient in ability, but if they would put to a right use the talents they already have, their ability would be greatly increased. If they would devote one-half the time they now spend in needless work to searching the word of God and explaining it to others, their minds would be enriched with gems of truth, and they would be strengthened and ennobled by the effort made to understand the reasons of our faith. Were our sisters conscientious Bible Christians, seeking to improve every opportunity to enlighten others, we should see scores of souls embracing the truth through their self-sacrificing endeavors alone. Sisters, in the day when the accounts of all are balanced, will you feel a pleasure in reviewing your life, or will you feel that the beauty of the outward man was sought while the inward beauty of the

soul was almost entirely neglected? [Cf: RH 07-08-80 para. 7] p. 278, Para. 3, [1880MS].

Some have said, "After I wear out this dress, I will make the next more plain." Now, if conformity to the fashions of the world is right and pleasing to God, where is the need of making a change at all? But if it is wrong, is it best to continue in the wrong any longer than is positively necessary to make the change? Right here we would remind you of the zeal and earnestness, the skill and perseverance, you manifested in fashioning your dress according to the fashion. Would it not be praise worthy to manifest at least an equal earnestness to make it conform to the Bible standard? Precious, God given time and means were used in fashioning those garments; and now what are you willing to sacrifice, to correct the wrong example you have been giving to others? [Cf: RH 07-08-80 para. 8] p. 278, Para. 4, [1880MS].

Have not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The inspired apostle has given most explicit directions on this point: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Here the Lord, through his apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others. [Cf: RH 07-08-80 para. 9] p. 279, Para. 1, [1880MS].

Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress. Many look upon these injunctions as being too old-fashioned to be worthy of notice; but He who gave them to his disciples understood the dangers from the love of dress in our time, and sent to us the note of warning. Will we heed the warning, and be wise? Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress which should be returned to God, the giver. [Cf: RH 07-08-80 para. 10] p. 279, Para. 2, [1880MS].

The plain, neat dress of the poorer class often appears in marked contrast with the attire of their more wealthy sisters, and this difference often causes a feeling of embarrassment on the part of the poor. Some try to imitate their sisters, and will frill, and ruffle, and trim goods of an inferior quality, so as to approach as near as possible to them in dress. Poor girls, receiving but two dollars a week for their work, will expend every cent to dress like others who are not obliged to work for their living. These youth have nothing to put into the treasury of God; for their little fund is too soon exhausted. Besides, their time is so thoroughly occupied in making their dress as fashionable as that of their sisters, that they have no time for the improvement of the mind, for the study of God's word, for secret prayer, or for the prayer meeting. The mind is entirely taken up with planning how to appear as well as their sisters. To this end, physical, mental, and moral health are sacrificed. Nor is this all. Happiness and

the favor of God are laid upon the altar of fashion. [Cf: RH 07-08-80 para. 11] p. 279, Para. 3, [1880MS].

Many will not attend the service of God upon the Sabbath because their dress would appear so unlike that of their Christian sisters in style and adornment. Will my sisters consider these things as they are, and will they fully realize the weight of their influence upon others? By walking in a forbidden track themselves, they lead others in the same path of disobedience and backsliding. Christian simplicity is sacrificed to outward display. My sisters, how shall we change all this? How shall we recover ourselves from the snare of Satan, and break the chains that have bound us in slavery to fashion? How shall we recover our wasted opportunities, how [do we] bring our powers into healthful, vigorous action? There is only one way, and that is to make the Bible our rule of life. Then, dear sisters, work earnestly to do good to others, watch unto prayer, take up your long neglected cross, and heed the warnings and injunctions of Him who has said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [Cf: RH 07-08-80 para. 12] p. 279, Para. 4, [1880MS].

My Christian sisters, those of you who have thought enough of the fashions of this age to patronize them, face the mirror, the law of God, and test your course of action by the first four commandments. These explicitly define the duty of man to God. He claims the undivided affections; and anything which tends to absorb the mind and divert it from God assumes the form of an idol. The true and living God is crowded out of the thoughts and heart, and the soul temple is defiled by the worship of other gods before the Lord. "Thou shalt have no other gods before me." says the commandment. Search the heart, compare the life and character with the statutes and precepts of Jehovah, and then look diligently for the defects of character. [Cf: RH 07-08-80 para. 13] p. 280, Para. 1, [1880MS].

Take the last six commandments, specifying the duties of man to his fellow men. Here are shown solemn obligations which are trampled upon every day by professed commandment keepers. Those who have been enlightened by the grace of God, who have been adopted into the royal family, ought not always to be children in the work of the Lord. If they use, to the best of their ability, the grace given, their capacity will increase, and their knowledge become more extensive, and they will be intrusted with a still greater measure of divine power. In putting forth earnest, well-directed efforts to bring their fellow men to a knowledge of the truth, they will become strong in the Lord; and for working righteousness on the earth, they will receive the reward of eternal life in the kingdom of Heaven. This is the privilege of our sisters. And when we see them using God's time and money in needless display of dress, we can but warn them that they are breaking, not only the first four but the last six commandments. They cannot make God the supreme object of their worship, neither can they love their neighbor as themselves. [Cf: RH 07-08-80 para. 14] p. 280, Para. 2, [1880MS].

Christ is our example. We must keep the Pattern continually before us, and contemplate the infinite sacrifice he has made to redeem us from the thralldom of sin. As we look into the mirror, if we find ourselves condemned, let us not venture farther in transgression, but face right about and wash our robes of character in the blood of the Lamb, that they may be spotless. Let us cry as did David: "Open thou' mine eyes,



that I may behold wondrous things out of thy law." Those to whom God has intrusted time and means that they might be a blessing to humanity, but who have squandered these gifts needlessly upon themselves and children, will have a fearful account to meet at the bar of God. [Cf: RH 07-08-80 para. 15] p. 280, Para. 3, [1880MS].

Dear sisters, shall this order of things continue; or will you resolve to put off your ornaments, and turn your attention fully to seeking the Lord? Bring in your trespass offerings, your thank offerings, and your freewill offerings; humble your hearts before the Lord, and he will be found ever ready to receive and pardon. By Mrs. E. G. White. [Cf: RH 07-08-80 para. 16] p. 280, Para. 4, [1880MS].

Battle Creek, Oct. 15, 1880. Elder D. M. Canright--Dear Brother: I was made sad to hear of your decision, but I have had reason to expect it. It is a time when God is testing and proving His people. Everything that can be shaken will be shaken. Only those will stand whose souls are riveted to the eternal Rock. Those who lean to their own understanding, those who are not constantly abiding in Christ, will be subject to just such changes as this. If your faith has been grounded in man, we may then expect just such results. [Cf: Notebook Leaflets, Volume 1 p. 73 para. 01] p. 280, Para. 5, [1880MS].

But if you have decided to cut all connection with us as a people, I have one request to make, for your own sake as well as for Christ's sake: keep away from our people, do not visit them and talk your doubts and darkness among them. Satan is full of exultant joy that you have stepped from beneath the banner of Jesus Christ, and stand under his banner. He sees in you one he can make a valuable agent to build up his kingdom. You are taking the very course I expected you would take if you yielded to temptation. [Cf: Notebook Leaflets, Volume 1 p. 73 para. 02] p. 281, Para. 1, [1880MS].

You have ever had a desire for power, for popularity, and this is one of the reasons for your present position. But I beg of you to keep your doubts, your questionings, your skepticism to yourself. The people have given you credit for more strength of purpose and stability of character than you possessed. They thought you were a strong man; and when you breathe out your dark thoughts and feelings, Satan stands ready to make these thoughts and feelings so intensely powerful in their deceptive character, that many souls will be deceived and lost through the influence of one soul who chose darkness rather than light, and presumptuously placed himself on Satan's side in the ranks of the enemy. [Cf: Notebook Leaflets, Volume 1 p. 73 para. 03] p. 281, Para. 2, [1880MS].

You have wanted to be too much, and make a show and noise in the world, and as the result your sun will surely set in obscurity. Every day you are meeting with an eternal loss. The schoolboy who plays truant thinks he is cheating his parent and his teacher; but who is meeting with the greatest loss? Is it not himself? Is he not cheating and deceiving himself, robbing himself of the knowledge he might have? God would have us become efficient in copying the example of Christ in good works; but you are playing truant, you are nursing a feeling which will sting and poison your soul to its own ruin, playing truant upon important eternal things, robbing your soul of the richness, the knowledge of the fullness of Christ. Your ambition has soared so high,

it will accept of nothing short of elevation of self. You do not know yourself. What you have always needed was a humble, contrite heart. [Cf: Notebook Leaflets, Volume 1 p. 73 para. 04] p. 281, Para. 3, [1880MS].

Christ the Pattern Man--What a life was that of Christ? He was just as certainly fulfilling His mission as the Pattern Man when toiling as a carpenter, and hiding the great secret of His divine mission from the world, as when He trod the foaming white-capped billows on the Sea of Galilee, or when raising the dead to life, or when dying [as] man's sacrifice upon the cross, that He might lift up the whole race to a new and perfect life. Jesus dwelt long at Nazareth, unhonored and unknown, and the lesson in His example might teach men and women how closely they may walk with God in even the common course of daily life. How humiliating, how rude and homely, was this condescension of the Majesty of heaven, that He might be made one of us. He drew the sympathy of all hearts by showing Himself capable of sympathizing with all. The men of Nazareth in their questioning doubts asked, "Is not this the carpenter," the son of Joseph and Mary? [Cf: Notebook Leaflets, Volume 1 p. 73 para. 05] p. 281, Para. 4, [1880MS].

Heaven and earth are no wider apart today than when common men of common occupation met angels at noonday, or when on Bethlehem's plains shepherds heard the songs of the heavenly host as they watched their flocks by night. It is not the seeking to climb to eminence that will make you great in God's sight, but it is the humble life of goodness, of fidelity, that will make you the object of the heavenly angels' special guardianship. The Pattern Man, who thought it not robbery to be equal with God, took upon Himself our nature, and lived nearly thirty years in an obscure Galilean town, hidden away among the hills. All the angel host was at His command, yet He did not claim to be anything great or exalted. He did not attach "Professor" to His name to please Himself. He was a carpenter, working for wages, a servant to those for whom He labored, showing that heaven may be very near us in the common walks of life, and that angels from the heavenly courts will take charge of the steps of those who come and go at God's command. [Cf: Notebook Leaflets, Volume 1 p. 73 para. 06] p. 281, Para. 5, [1880MS].

O that the spirit of Christ might rest upon His professed followers. We must all be willing to work and toil, for this is the lesson Christ has given us in His life. If you had lived for God in common things, doing your work purely and faithfully when there was no one to say it was well done, you would not be in your present position. Your life you could make faithful by good words wisely spoken, by kind deeds thoughtfully done, by the daily manifestation of meekness, purity, and love. In view of all the light you have had, I fear you have made your final move. You have given Satan every advantage. [Cf: Notebook Leaflets, Volume 1 p. 74 para. 01] p. 282, Para. 1, [1880MS].

Hasty Decisions--Decisions may be made in a moment that fix one's condition forever. Satan has come to you as he came to Christ, with the presentation of worldly honor and glory, if you will only acknowledge his supremacy. This you are now doing. But before you take one more step, I beseech you to reflect. [Cf: Notebook Leaflets, Volume 1 p. 74 para. 02] p. 282, Para. 2, [1880MS].

What record are angels making in regard to you? How will you meet that

record? What excuse will you render to God for the abrupt apostasy? There has ever been with you a desire to do a large work. Had you been content to do your small work with thoroughness and fidelity, this would meet the approval of the Master. But remember, it would take the work of a lifetime to recover what a moment of yielding to temptation and thoughtlessness throws away. [Cf: Notebook Leaflets, Volume 1 p. 74 para. 03] p. 282, Para. 3, [1880MS].

We are traveling, strangers and pilgrims, traveling to a better country; but it would be better for you and me to be beasts of burden to plow the field rather than to be in heaven without a heart to sympathize with its inhabitants. By a momentary act of will you may place yourself in the power of Satan, but it will require more than a momentary act of will to break his fetters and reach for a higher, holier life. The purpose may be formed, the work begun, but its accomplishment will require toil, time, and perseverance, patience and sacrifice. The man who deliberately wanders from God in the full blaze of light will find, when he wishes to set his face to return, that briars and thorns have grown up in his path, and he must not be surprised or discouraged if he is compelled to travel long with torn and bleeding feet. The most fearful and most to be dreaded evidence of man's fall from a better state is the fact that it costs so much to get back. The way of return can be gained only by hard fighting, inch by inch, every hour. [Cf: Notebook Leaflets, Volume 1 p. 74 para. 04] p. 282, Para. 4, [1880MS].

Heaven's path is too narrow for rank and riches to ride in state, too narrow for the play of ambition, too steep and rugged for carriages of ease to climb. Toil, patience, self-sacrifice, reproach, poverty, hard work, enduring the contradiction of sinners against Himself, was the portion of Christ, and it must be the portion of man if he ever enters the Paradise of God. [Cf: Notebook Leaflets, Volume 1 p. 74 para. 05] p. 282, Para. 5, [1880MS].

If your present faith is yielded so easily, it is because you never sent down the taproot in clinging faith. It has cost you too little. If it does not sustain you in trial and comfort you in affliction, it is because your faith has not been made strong by effort and pure by sacrifice. Those who are willing to suffer for Christ will experience more joy in suffering than in the fact that Christ has suffered for them, thus showing that He loved them. Those who win heaven will put forth their noblest efforts, and will labor with all long-suffering, that they may reap the fruit of toil. [Cf: Notebook Leaflets, Volume 1 p. 74 para. 06] p. 282, Para. 6, [1880MS].

There is a hand that will open wide the gates of Paradise to those that have stood the test of temptation and kept a good conscience by giving up the world, its honors, its applause, for the love of Christ, thus confessing Him before men, and waiting with all patience for Him to confess them before His Father and holy angels. [Cf: Notebook Leaflets, Volume 1 p. 74 para. 07] p. 283, Para. 1, [1880MS].

The Influence of Doubt--I do not ask an explanation of your course. Brother Stone wished to read your letter to me. I refused to hear it. The breath of doubt, of complaint and unbelief, is contagious; if I make my mind a channel for the filthy stream, the turbid, defiling water proceeding from Satan's fountain, some suggestion may linger in

any mind, polluting it. If his suggestions have had such power on you as to lead you to sell your birthright for a mess of pottage--the friendship of the Lord's enemies--I want not to hear anything of your doubts, and I hope you will be guarded, lest you contaminate other minds; for the very atmosphere surrounding a man who dares to make the statements you have made is as a poisonous miasma. [Cf: Notebook Leaflets, Volume 1 p. 74 para. 08] p. 283, Para. 2, [1880MS].

I beg of you to go entirely away from those who believe the truth; for if you have chosen the world and the friends of the world, go with those of your own choice. Do not poison the minds of others and make yourself Satan's special agent to work the ruin of souls. If you have not fully taken your stand, make haste to resist the devil before it shall be forever too late. Do not take another step into darkness, but take your position as a man of God. [Cf: Notebook Leaflets, Volume 1 p. 75 para. 01] p. 283, Para. 3, [1880MS].

If you would secure the grand aim and purpose of life without mistake in your choice or fear of failure, you must make God first and last and best in every plan and work and thought. If you want a path that leads straight into darkness, you have only to cast the light of God behind you, live without God. When God points out your path and says, "This is your way of safety and peace," you have only to set your face in an opposite direction from the way of the Lord and your feet will take hold on perdition. The voice of the Lamb of God is heard speaking to us, "Follow Me, and ye shall not walk in darkness." [Cf: Notebook Leaflets, Volume 1 p. 75 para. 02] p. 283, Para. 4, [1880MS].

A Commission from the King of Kings--God has chosen you for a great and solemn work. He has been seeking to discipline, to test, to prove you, to refine and ennoble you, that this sacred work may be done with a single eye to His glory which belongs wholly to God. What a thought that God chooses a man and brings him into close connection with Himself, and gives him a mission to undertake, a work to do, for Him. A weak man is made strong, a timid man is made brave, the irresolute becomes a man of firm and quick decision. What! is it possible that man is of so much consequence as to receive a commission from the King of kings!! Shall worldly ambition allure from the sacred trust, the holy commission? [Cf: Notebook Leaflets, Volume 1 p. 75 para. 03] p. 283, Para. 5, [1880MS].

The Majesty of heaven came to our world to give to man an example of a pure and spotless life, and to sacrifice Himself to the joy of saving the perishing. Whoever follows Christ is a colaborer with Him, sharing with Him the divine work of saving souls. If you have a thought of being released from it because you see some prospect of forming an alliance with the world which shall bring yourself to greater notice, it is because you forget how great and noble it is to do anything for God, how exalted a position it is to be a colaborer with Jesus Christ, a light bearer to the world, shedding light and love upon the pathway of others. [Cf: Notebook Leaflets, Volume 1 p. 75 para. 04] p. 283, Para. 6, [1880MS].

Reward of Fidelity--You will have a great conflict with the power of evil in your own heart. You have felt that there was a higher work for you, but, oh, if you would only take up the work lying directly in your path, and do it with fidelity, not seeking in any way to exalt self,

the peace and joy would come to your soul, purer, richer, and more satisfying than the conquerors in earthly warfare. To live and work for God and make the best use we can of all our time and faculties, is to grow in grace and knowledge. This we can do, because it is our work. You must needs put away your questioning doubts, and have full faith in the reality of your divine mission, to be indeed successful in labor. [Cf: Notebook Leaflets, Volume 1 p. 75 para. 05] p. 284, Para. 1, [1880MS].

The joy, the success, the glory of your ministry, is to be ever ready with listening ear to answer the call of the Master, "Here am I; send me." Here, Lord, with my heart's best and holiest affections; here, take my mind with its purest and noblest thoughts, take me, and qualify me for Thy service. [Cf: Notebook Leaflets, Volume 1 p. 75 para. 06] p. 284, Para. 2, [1880MS].

I now appeal to you to make back tracks as fast as possible; take up your God-given mission, and seek for purity and holiness to sanctify that mission. Make no delay; halt not between two opinions. If the Lord be God, serve Him; but if Baal, serve him. You have the old lesson of trust in God to learn anew in the hard school of suffering. Let D. M. Canright be swallowed up in Jesus. What is your life? The answer was given by a voice from heaven long ago. It is like a vapor of the morning, that appeareth for a little time, and then vanisheth way. [Cf: Notebook Leaflets, Volume 1 p. 75 para. 07] p. 284, Para. 3, [1880MS].

Our names may be called in a little while, and there will be none to answer. Let that life be hid in God, and that name be registered in heaven, and it is immortalized. Follow on whether Christ leads the way, and let the footprints which you leave behind you on the sands of time be such that others may safely follow in the path of holiness. [Cf: Notebook Leaflets, Volume 1 p. 75 para. 08] p. 284, Para. 4, [1880MS].

The Two Paths--All along the path that leads to death there are pains and penalties, there are sorrows and disappointments, there are warnings from God's messengers not to go on, and God will make it hard for the heedless and the headstrong to destroy themselves. All the way up the steep path leading to eternal life are wellsprings of joy to refresh the weary. The true, strong joy of the soul begins when Christ is formed within, the hope of glory. If you now choose the path where God leads, and go forward where the voice of duty calls, the difficulties which Satan has magnified before you will disappear. [Cf: Notebook Leaflets, Volume 1 p. 76 para. 01] p. 284, Para. 5, [1880MS].

No path is safe, save that which grows clearer and firmer the farther it is pursued. The foot may sometimes slip upon the safest path. In order to walk without fear, you must know that your hand is firmly held by the hand of Christ. You must not for a moment think there is no danger for you. The wisest make mistakes. The strongest sometimes falter. The foolish, self-confident, heady and high-minded who press heedlessly on upon forbidden paths, flattering themselves that they can change their course when they please are walking upon a path of pitfalls. They may recover a fall, a mistake they make, but how many make one misstep which will prove their eternal ruin. If you play the policy of non-committal in order to gain objects you would otherwise fail to obtain, if you secure by art and cunning what should be won by perseverance, toil, and conflict, you will be entangled in a net of

your own weaving, and will be ruined, not only for this world, but for the future life. [Cf: Notebook Leaflets, Volume 1 p. 76 para. 02] p. 284, Para. 6, [1880MS].

God forbid that you should make shipwreck of faith here. Look at Paul; listen to his words sounding along the line to our time: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." Here is the battle shout of victory from Paul. What will be yours? [Cf: Notebook Leaflets, Volume 1 p. 76 para. 03] p. 285, Para. 1, [1880MS].

Now, Elder Canright, for your soul's sake grasp firmly again the hand of God, I beseech you. I am too weary to write more. God deliver you from Satan's snare is my prayer.-- *Letter 1, 1880*. [Cf: Notebook Leaflets, Volume 1 p. 76 para. 04] p. 285, Para. 2, [1880MS].

II. Weighed in the Balance. Battle Creek, Michigan. January 12, 1880. Brother *Chapin*, 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. [Cf: Unpublished Manuscripts, Volume 1 p. 51 para. 2] p. 285, Para. 3, [1880MS].

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." [Cf: Unpublished Manuscripts, Volume 1 p. 51 para. 3] p. 285, Para. 4, [1880MS].

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; and 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: Unpublished Manuscripts, Volume 1 p. 52 para. 1] p. 285, Para. 5, [1880MS].

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 make haste and no longer trifle with eternal things. [Cf: Unpublished Manuscripts, Volume 1 p. 52 para. 2] p. 285, Para. 6, [1880MS].

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 Stratton* 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: Unpublished Manuscripts, Volume 1 p. 52 para. 3] p. 285, Para. 7, [1880MS].

It added greatly to the guilt of Jerusalem, the tears Jesus wept over her impenitence. It adds to your guilt that a God-fearing mother has wept in bitterness of soul over you. These tears will arise in condemning power in the day of judgment. 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: Unpublished Manuscripts, Volume 1 p. 52 para. 4] p. 286, Para. 1, [1880MS].

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 manifestations 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. 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: Unpublished Manuscripts, Volume 1 p. 53 para. 1] p. 286, Para. 2, [1880MS].

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: Unpublished Manuscripts, Volume 1 p. 53 para. 2] p. 286, Para. 3, [1880MS].

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. [Cf: Unpublished Manuscripts, Volume 1 p. 53 para. 3] p. 286, Para. 4, [1880MS].

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. 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: Unpublished Manuscripts, Volume 1 p. 54 para. 1] p. 287, Para. 1, [1880MS].

Few temptations are more dangerous or more fatal to young men than the temptation to 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: Unpublished Manuscripts, Volume 1 p. 54 para. 2] p. 287, Para. 2, [1880MS].

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: Unpublished Manuscripts, Volume 1 p. 54 para. 3] p. 287, Para. 3, [1880MS].

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 crime the most revolting. Joseph's religion kept his temper sweet and his sympathy with humanity warm and strong, notwithstanding all his trials. [Cf: Unpublished Manuscripts, Volume 1 p. 55 para. 1] p. 287, Para. 4, [1880MS].

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. 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: Unpublished Manuscripts, Volume 1 p. 55 para. 2] p. 287, Para. 5, [1880MS].

You may take these lessons home. You have need to learn, and may God help you. [Cf: Unpublished Manuscripts, Volume 1 p. 55 para. 3] p. 288, Para. 1, [1880MS].

III. The Last Call. Hornellsville, New York. September 9, 1880. Brother *Chapin*, -- 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. I will send with this several pages that have been written about one year--at the time of the last camp meeting. After that meeting, before I could get a chance to copy it, another vision was given me which I read to you at the meeting, withholding the closest portions. 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. You have stated to me that you had done the best you could. You knew better than this. You have had plain, clear light in respect to your duty and gone directly contrary to the light given of heaven and to the advice of your brethren. [Cf: Unpublished Manuscripts, Volume 1 p. 55 para. 4] p. 288, Para. 2, [1880MS].

But it remains to be seen now whether you will pursue the course of infatuation you have done, whether *Mattie Stratton* 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. 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: Unpublished Manuscripts, Volume 1 p. 56 para. 1] p. 288, Para. 3, [1880MS].

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, but a young man

that has refused light, that has followed the bent of his own mind and is transformed, not perfecting Christian character but deteriorating in principle, in manners, in temper, in every trait of character, and have been laying up for yourself a record that you will blush to meet in the day of God. [Cf: Unpublished Manuscripts, Volume 1 p. 56 para. 2] p. 288, Para. 4, [1880MS].

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. The influence of this association has changed a loving, dutiful son into an unfeeling, undutiful child. You would listen to the words and suggestions of such a girl as *Mattie Stratton* against a godly mother. You would break your union with the mother who bore you for a worthless girl who would ever prove the bane of your life. 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: Unpublished Manuscripts, Volume 1 p. 57 para. 1] p. 289, Para. 1, [1880MS].

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 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 Stratton*? 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: Unpublished Manuscripts, Volume 1 p. 57 para. 2] p. 289, Para. 2, [1880MS].

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: Unpublished Manuscripts, Volume 1 p. 58 para. 1] p. 289, Para. 3, [1880MS].

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: Unpublished Manuscripts, Volume 1 p. 58 para. 2] p. 289, Para. 4, [1880MS].

I intend to have the testimony I read sent to you as soon as I can get time to copy these things off. [Cf: Unpublished Manuscripts, Volume 1

p. 58 para. 3] p. 289, Para. 5, [1880MS].

Now, *Chapin*, will you see how unworthy your course has been of a son to his mother? God has not and will not bless you until you see this; and you will never see this until you break away from the influences that have thus transformed you and changed all your feelings and deportment to your mother. If this girl could have such an influence over you--poor, infatuated, deceived boy--now, what would she do were she married to you? 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. [Cf: Unpublished Manuscripts, Volume 1 p. 58 para. 4] p. 289, Para. 6, [1880MS].

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 an one to her house? How can she give the least sanction to this forward girl's advances? *She* has done her duty. *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. Your first duty is to your mother. Talk it over with *B\_\_\_\_\_*. He does not do what he can do and should do to make his mother happy. You can both do what you have not done in this respect, if you will, and let the Ledger of Heaven give a different record of your course. [Cf: Unpublished Manuscripts, Volume 1 p. 58 para. 5] p. 290, Para. 1, [1880MS].

God bless you. [Cf: Unpublished Manuscripts, Volume 1 p. 59 para. 1] p. 290, Para. 2, [1880MS].

I wish you would see that the house at Healdsburg is insured. Talk with *Lucinda* about it. I feel anxious in regard to it.--*Letter 17, 1880*. [Cf: Unpublished Manuscripts, Volume 1 p. 97 para. 1] p. 290, Para. 3, [1880MS].

Many who see not as God seeth, but view matters from man's standpoint, might reason that with *David* there might have been excuse for repining and that the sincerity of his repentance years before might have excepted him from present judgment. . . . *David* utters no complaint. The most eloquent psalm he ever sang was when he was climbing *Mount Olivet*, weeping and barefooted, yet humbled in spirit, unselfish and generous, submissive and resigned.--*Letter 6, 1880*, pp. 15, 16. [Cf: Unpublished Manuscripts, Volume 1 p. 105 para. 1] p. 290, Para. 4, [1880MS].

*CASE I. THE EXPERIENCE OF ELDER J--A Second Trial--The Lesson Still Unlearned.*--(Extracts from a letter written in 1880 to a trusted minister who had transgressed the seventh commandment.) [Cf: Unpublished Manuscripts, Volume 2 p. 59 para. 3] p. 290, Para. 5, [1880MS].

Dear Sir: I have been troubled exceedingly in regard to your case, and yet have not known what to say to you. I was very reluctant to say a word to discourage you, for I know what terrible sadness discouragement

brings to the soul. I thought when your credentials were not renewed you would quietly settle down and be willing to be retired, that you would know if it was among the possibilities consistent with reason and religion in the great need we are of laborers, you would have received credentials. I could not use my influence in favor of this. [Cf: Unpublished Manuscripts, Volume 2 p. 60 para. 1] p. 290, Para. 6, [1880MS].

In the last vision given me, the great white throne was presented before me, with the Judge of all the earth, to pass sentence upon the congregated multitude. The Ledger of the heaven was opened and those about the throne were judged according to the deeds done in the body. [Cf: Unpublished Manuscripts, Volume 2 p. 60 para. 2] p. 290, Para. 7, [1880MS].

Your name was registered as weighed in the balance and found wanting. Your name was registered as a transgressor of the commandments of God. [Cf: Unpublished Manuscripts, Volume 2 p. 61 para. 1] p. 291, Para. 1, [1880MS].

God in His great mercy gave you opportunity to redeem the past. When you had shown repentance He pitied you. You were placed in a good field of labor and had you conducted yourself as a Christian should you might then have had that repentance that needeth not to be repented of. [Cf: Unpublished Manuscripts, Volume 2 p. 61 para. 2] p. 291, Para. 2, [1880MS].

You were, for a time, humble and thankful, but your heart had so long been given up to perversity and to self-indulgence, that you could not see and sense your past course as so very offensive to God. Like Peter, you had been faithfully warned of your danger and of your defection of character; but you were self-confident and became jealous and acted like a spoiled child. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 61 para. 3] p. 291, Para. 3, [1880MS].

After God had borne so long with your perversity, while you were professing to be a shepherd of the flock, you were granted another trial in answer to our sorrowful petitions in your behalf. The Lord opened the way before you. We felt very sad for you; and when we saw how the matter resulted we felt worse than before. [Cf: Unpublished Manuscripts, Volume 2 p. 61 para. 4] p. 291, Para. 4, [1880MS].

I was shown that your labors as a minister would be no longer accepted of God. Your moral sense is in no way strengthened by your last test and trial. You did not take and keep the position of a penitent man, humbling yourself daily before God, under a sense of His great mercy and your sinfulness. God does not connect with you. [Cf: Unpublished Manuscripts, Volume 2 p. 61 para. 5] p. 291, Para. 5, [1880MS].

Contrition and prayer should have been your attitude; and if you had preserved this penitential position you would not be where you now are, unfit to be entrusted with the solemn work of laboring for souls, jealous, surmising evil, selfish, and uncourteous. You and your wife are an offense to God. It was your privilege to place yourselves where God could have worked through you, but you did not do this. You had not a love for the study of the Word. You had no love for prayer. [Cf: Unpublished Manuscripts, Volume 2 p. 61 para. 6] p. 291, Para. 6,

[1880MS].

*DAVID'S Sincere Repentance.*--You did not take a humble position as did David in view of his sin. After the commission of that great crime of his life, his entire character deteriorated. That crime recoiled terribly upon him. He was bearing a conscious sense of guilt. He felt that he had forfeited the love and loyalty of his subjects. He was weakened physically and morally. He lost his own self-respect and self-confidence. He scarcely dared trust his old and formerly tried advisers. Humbled and mournful was the procession that took that precipitant flight from his throne across the mount. [Cf: Unpublished Manuscripts, Volume 2 p. 62 para. 1] p. 291, Para. 7, [1880MS].

But David was never more worthy of admiration than in his hour of adversity. Never was this cedar of God truly greater than when wrestling with the storm and tempest. He was a man of the keenest temperament, which might have been raised to the strongest feelings of resentment. He was cut to the quick with the imputation of unmerited wrong. Reproach, he tells us, had broken his heart. And it would not have been surprising if, stung to madness, he had given vent to his feelings of uncontrollable irritation, to bursts of vehement rage, and expressions of revenge. But there was nothing of this which would naturally be expected of a man with his stamp of character. With spirits broken and in tearful emotion, but without one expression of repining, he turns his back upon the scenes of his glory and also of his crime, and pursues his flight for his life. [Cf: Unpublished Manuscripts, Volume 2 p. 62 para. 2] p. 292, Para. 1, [1880MS].

Shimei comes forth as David passes, and with a storm of curses, hurls against him invectives, throwing stones and dirt. Said one of David's faithful men, "I pray thee let me go over and take off his head." David in his sorrow and humility says, "Let him curse, because the Lord hath said unto him, Curse David." "Behold, my son, which came forth of my bowels, seeketh my life." 2 Sam. 16:10,11. [Cf: Unpublished Manuscripts, Volume 2 p. 62 para. 3] p. 292, Para. 2, [1880MS].

In David is seen the saint of God. His fine and deep sense of feeling is not blunted. He senses his sin most keenly. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 63 para. 1] p. 292, Para. 3, [1880MS].

The faithful Nathan had pronounced the judgment of God. The sword was never to leave his house; that which he had sown he was also to reap. He had often had a gloomy presentiment of the present hour. He had long wondered why the merited judgment was so long delayed. The God he had offended by bringing so great sin upon Israel as their leader, was now showing him that he is not a God that will lie and that by terrible things in righteousness would he show his hatred of sin. He did indeed realize, "Be sure your sin will find you out." [Cf: Unpublished Manuscripts, Volume 2 p. 63 para. 2] p. 292, Para. 4, [1880MS].

But David showed the fine gold of his character under adversity and while suffering the retributive justice of God, in refusing to be avenged on Shimei, and in refusing to stoop to strategy, or the arts of base expediency to gain his honor and his kingdom. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 63 para. 3] p. 292, Para. 5, [1880MS].

He recalled how oftentimes God had worked for him, and thought, "If he accepts my repentance He may yet give me His favor and turn my mourning to joy. He may remove my sackcloth and give me the garment of goodness. On the other hand if He has no delight in me, if He has forgotten me, if He will leave me to exile or to perish, I will not murmur. I deserve His judgments and will submit to it all. I will bear the indignation of the Lord, because I have sinned against Him, until he plead my cause and execute judgment for me." [Cf: Unpublished Manuscripts, Volume 2 p. 63 para. 4] p. 292, Para. 6, [1880MS].

Oh, what a wonderful change for David. From his throne and kingdom he is fleeing into a barren dry land with no water. [Cf: Unpublished Manuscripts, Volume 2 p. 63 para. 5] p. 293, Para. 1, [1880MS].

*Not Truly Repentant--A Contrast With David's Case.*--I bring before you this lesson that you may see the contrast between your course under the reproof and displeasure of God and the course pursued by David. You have ever been ready to charge your discomfiture to somebody prejudiced against you. Instead of seeing that no one can have too strong feelings against a man professing to be a shepherd of the flock, who will corrupt the minds of the unsuspecting, you act as though you were a martyr suffering unjustly,--a persecuted man who deserves the sympathy of the people. You have not a proper sense of sin. You are not right before God in motive or spirit. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 64 para. 1] p. 293, Para. 2, [1880MS].

After you changed your location to \_\_\_\_\_ and had shown by confessing some things, that you were sorry for your sins, your course was not what the course of a penitent man should be. You felt aggrieved that you were assailed and your name reproached. You sympathized with yourself in this matter, and then settled back in a state of helpless backsliding. Your example and your influence was not that of a penitent man. [Cf: Unpublished Manuscripts, Volume 2 p. 64 para. 2] p. 293, Para. 3, [1880MS].

Meanwhile we felt sad indeed on your account and that of your wife. Both of you have had great light and great privileges, and both gave yourselves into the enemy's hands while in the midst of light and opportunities and privileges. But we felt deep sorrow for you. We placed ourselves in your place and made the case our own. To have once taken an active part in the cause and then be set aside, having no part in it, seemed so terrible. We thought you had repented. We prayed for you very earnestly and in a dream your case was presented before me. [Cf: Unpublished Manuscripts, Volume 2 p. 64 para. 3] p. 293, Para. 4, [1880MS].

*Why You Were Given a Second Trial.*--I dreamed that although you were wholly unworthy, God would give you another trial. At once we made what efforts we could to get you to \_\_\_\_\_. We knew we were doing this in direct opposition to leading brethren who knew your case. We took the responsibility upon ourselves. We told you this. When the vision was given me two years ago, some things were shown me in regard to your dangers which I faithfully wrote to you, informing you what course you must pursue. At the same time I plead most earnestly with you to not make a failure this time, that now was your time, now your day of opportunity, if you failed here it would be disastrous to you. I wrote private letters, I urged upon you what you must do and the earnest

efforts you must put forth. Read Testimony No. 28. [See *Testimonies*, Vol. 3, pp. 306-383.] [Cf: Unpublished Manuscripts, Volume 2 p. 64 para. 4] p. 293, Para. 5, [1880MS].

When in \_\_\_\_\_ one year ago, your course grieved me, not from any personal difference, but I saw that you were not doing as God had told you you must do. My heart sank within me. I gave you a warning, but you did not heed it. I knew then, as I know now, that you were making a failure. I had your course marked out plainly in regard to the fruit we should see in you if you would sense your state and improve this last trial on the points plainly expressed to you. When you went to \_\_\_\_\_ you had an excellent field, an excellent home; and oh, so much better privileges than some of our brethren have. You were familiar with the truth which you presented to the people and some responded to it. You were humble at first. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 65 para. 1] p. 294, Para. 1, [1880MS].

You continued to labor, but you began to think that you were really quite an acquisition to the cause and resented everything that did not look as though your efforts were appreciated. Very early you began to complain and express your dissatisfaction. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 65 para. 2] p. 294, Para. 2, [1880MS].

*A Spirit of Humility Not Demonstrated.*--When we tried to set things in order, you were not one to humble yourself as did David. Contrast your feelings and your sense of sin with his repentance and humiliation. Your influence was on the side of envy. You were as a man in a maze. You began to recount what great good you had done, to reckon up those who had embraced the truth since you came to \_\_\_\_\_ as your sheaves. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 65 para. 3] p. 294, Para. 3, [1880MS].

There will be those who will solicit you to labor among them and you may in your unsanctified heart, flatter yourself that this is in your favor, and that you are of value. But do you suppose, for a moment, if they could read your heart or have opened before them your past course of wickedness, they would be eager for your labors? It is because they have not a knowledge of your course and what long forbearance the people of God have exercised toward you. They know not how aggravating has been your case, how many testimonies of warning have been given you, all of which have been unheeded. Should they know the matters as they are, they would give no encouragement to your preaching. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 66 para. 1] p. 294, Para. 4, [1880MS].

The fruits of repentance are seen in the example of David. He learned the lesson of resignation under affliction, patience under injuries, and of humble childlike reliance upon God. In your discouraged, dark condition, you should have both commenced as young converts, seeking to have no will nor way of your own, no surmising nor judging of the motives of others, and leaving forever the long fretting, complaining years of the past. Many who see not as God seeth, but view matters from man's standpoint, might reason that with David there might have been excuse for repining, and that the sincerity of his repentance years before might have excepted him from present judgment. David might have thought so himself. He might have said, I have for a long time been obedient, and this should offset against my disobedience. It is hard

for me in my old age to meet this sweeping blast. My life generally has been a life of faithful discharge of duty as God's honored servant, the king of Israel, the singer of His church. It is hard now to hang my harp upon the willow and remain tuneless and become a wandering exile. "My own son seeketh my life." [Cf: Unpublished Manuscripts, Volume 2 p. 66 para. 2] p. 294, Para. 5, [1880MS].

*No Man Can Erase God's Verdict of Guilty.*--But David makes no excuse. Justice points to the broken tablets of the broken law and draws her sword against the transgressor. All apologies or excuses for sin are of no value with God. The sentiment of the soul of David was, Who shall testify to lessen the guilt of the sinner when GOD testifies against him? God's verdict, guilty, has gone forth and man cannot erase it. Cursed is the man who continueth not in all things written in the book of the law to do them. David utters no complaint. The most eloquent psalm he ever sung was when he was climbing Mount Olivet, weeping and barefooted, yet humbled in spirit, unselfish and generous, submissive and resigned. [Cf: Unpublished Manuscripts, Volume 2 p. 67 para. 1] p. 295, Para. 1, [1880MS].

The royal fugitive does not render evil for evil or railing for railing. He does not harbor revengeful feelings in his heart, but amid his own woes he is kind, noble, and sympathetic. Oh, what a marked contrast has been your course! . . . [Cf: Unpublished Manuscripts, Volume 2 p. 67 para. 2] p. 295, Para. 2, [1880MS].

*A Minister of Whom Heaven is Ashamed.*--You have had every opportunity, every privilege, every advantage, but you have not improved them. When you came to\_\_\_, had you both sought God like young converts, studied your Bibles, walked humbly with God, prayed earnestly, and watched thereunto, you would have shown that you prized the boon of eternal life. But you would not appreciate heaven. Although you have, on account of your sins, been most terribly threatened of God and warned for years of His punishment which is sure to come for transgression, yet all the time you have been grieving the Saviour. He has made you the object of his unwearied love and tender solicitude. He and all Heaven have been ashamed of you and looked upon your course with loathing. [Cf: Unpublished Manuscripts, Volume 2 p. 67 para. 3] p. 295, Para. 3, [1880MS].

When the husbandman sows corn he reaps corn. If he sows wheat he reaps wheat. If he sows poisonous seeds he will have the same to harvest. Thus with yourself as a responsible agent. If you sow to the flesh, you will of the flesh reap corruption. If you sow licentiousness you will reap that which you have sown. The seed sown produces its kind. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 68 para. 1] p. 295, Para. 4, [1880MS].

*What the Second Trial Might Have Accomplished.*--God gave you another trial. Oh, that you could have appreciated it, and offered earnest, heartfelt prayer with true penitence and living faith to grasp the precious promise. Had you with willing heart practiced self-denial, resisted temptation, there would have been increased strength with every effort to overcome self. Every new achievement of principle will smooth the way of achievements of the same kind, the fruit of every moral victory. This victory is the seed sown which produces its kind, placing the sower on higher ground for every triumph of righteousness



gained. Every virtuous action strengthens the spiritual sinews for new virtue, and every vice repeated rivets the fetters of vice. There is a growing strength in habit, and by it every action makes way for repetition. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 68 para. 2] p. 295, Para. 5, [1880MS].

*You Have Lost the Power to Teach.*--If you can save your own soul by a humble penitent life, that is the greatest work you can do. God is merciful, but you should not attempt to teach others. You have lost the power of God to teach. Your work is not acceptable to God. [Cf: Unpublished Manuscripts, Volume 2 p. 68 para. 3] p. 296, Para. 1, [1880MS].

It is alarming how rapidly the sin of licentiousness is coming in among us. While writing out these individual, personal testimonies, your case was urged upon me with great power in the night season; and I cannot forbear writing to you. My soul is burdened day and night for the Israel of God. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 68 para. 4] p. 296, Para. 2, [1880MS].

I hoped that you would be of sufficient understanding to know when no credentials were given you that you should keep humble and retired. You might have known that it was my words that had to be spoken in answer to questions put directly that settled the matter in regard to your receiving credentials. [Cf: Unpublished Manuscripts, Volume 2 p. 69 para. 1] p. 296, Para. 3, [1880MS].

But when I see your reports in the paper my heart is sad. No such reports should enter the columns of our paper. How do those whom you have sought to ruin look upon these reports? How do those in \_\_\_\_\_ regard them? It is because the fine perception is dimmed in those in charge of the paper that any of your reports find access to its columns. The high standard of truth and purity is lowered. Your spirit of independence and self-esteem shown since the Conference at Battle Creek is anything but the spirit you would have could you discern yourself and have a true sense of sin.--*Letter 6, 1880.* (Sept 28, 1880.) [Cf: Unpublished Manuscripts, Volume 2 p. 69 para. 2] p. 296, Para. 4, [1880MS].

"Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of Heaven." [Cf: *The Health Reformer* 01-01-80 para. 01] p. 296, Para. 5, [1880MS].

In the days of Christ, mothers brought their children to him, that he might lay his hands upon them in blessing. By this act they showed their faith in Jesus, and the intense anxiety of their hearts for the present and future welfare of the little ones committed to their care. But the disciples could not see the need of interrupting the Master just for the sake of noticing the children, and as they were sending these mothers away Jesus rebuked the disciples, and commanded the crowd to make way for these faithful mothers with their little children. Said he, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom Heaven." [Cf: *The Health Reformer* 01-01-80 para. 02] p. 296, Para. 6, [1880MS].

As the mothers passed along the dusty road, and drew near the Savior, he saw the unbidden tear and the quivering lip, as they offered a

silent prayer in behalf of the children. He heard the words of rebuke from the disciples, and promptly countermanded the order. His great heart of love was open to receive the children. One after another, he took them in his arms and blessed them, while one little child lay fast asleep, reclining against his bosom. Jesus spoke words of encouragement to the mothers in reference to their work, and oh, what a relief was thus brought to their minds. With what joy they dwelt upon the goodness and mercy of Jesus, as they looked back to that memorable occasion. His gracious words had removed the burden from their hearts and inspired them with fresh hope and courage. All sense of weariness was gone. [Cf: The Health Reformer 01-01-80 para. 03] p. 296, Para. 7, [1880MS].

This is an encouraging lesson to mothers for all time. After they have done the best they can do for the good of their children, they may bring them to Jesus. Even the babes in the mother's arms are precious in his sight. And as the mother's heart yearns for the help she knows she cannot give, the grace she cannot bestow, and she casts herself and children into the merciful arms of Christ, he will receive and bless them, he will give peace, hope, and happiness to mother and children. [Cf: The Health Reformer 01-01-80 para. 04] p. 297, Para. 1, [1880MS].

This is a precious privilege which Jesus has granted to all mothers. But to lead them to Jesus is not all that is required. God has given the mother a work to do. These children are to be educated and trained to become disciples of Christ, "that our sons may be as plants grown up in their youth, that our daughters may be as corner-stones polished after the similitude of a palace." This work of molding, refining, and polishing, is the mother's. The character of the child is to be developed. The mother must engrave upon the tablet of the heart lessons as enduring as eternity; and she will surely meet the displeasure of the Lord if she neglects this sacred work or allows anything to interfere with it. She must allow the ever-changing and never-satisfying fashions to come and go, letting the hearts of the devotees of fashion be set on these if they will. But the Christian mother has her God-appointed work, which she will not neglect if she is closely connected with God and imbued with his Spirit. [Cf: The Health Reformer 01-01-80 para. 05] p. 297, Para. 2, [1880MS].

The example of the parents, in word and deportment, should be without fault; for this is the copy which is given their little ones to imitate. If parents desire their children to be right and do right, they must be right themselves in theory and in practice. Courtesy, even in little things, should be manifested by the parents toward each other. Universal kindness should be the law of the house. No rude language should be indulged, no bitter words should be spoken. Parents should exercise self-control, patience, forbearance, gentleness, and love, in dealing with their children. They should remember that the example they give their children, they will see reproduced in them. [Cf: The Health Reformer 01-01-80 para. 06] p. 297, Para. 3, [1880MS].

The parents should be models of truthfulness, for this is the daily lesson to be impressed upon the heart of the child. Undeviating principle should govern parents in all the affairs of life, especially in the education and training of their children. "Even a child is known by his doings, whether his work be pure, and whether it be right." [Cf: The Health Reformer 01-01-80 para. 07] p. 297, Para. 4, [1880MS].

An eminent divine was once asked how old a child must be before there was reasonable hope of his being a Christian. "Age has nothing to do with it," was the answer. "Love to Jesus, trust, repose, confidence, are all qualities that agree with the child's nature. As soon as a child can love and trust his mother, then can he love and trust Jesus as the friend of his mother. Jesus will be his friend, loved and honored." [Cf: The Health Reformer 01-01-80 para. 08] p. 297, Para. 5, [1880MS].

In view of the foregoing truthful statement, can parents be too careful in presenting precept and example before those watchful little eyes and sharp senses? Our religion should be made practical. It is needed in our homes as much as in the house of worship. There should be nothing cold, stern, and forbidding in our demeanor; but we should show, by kindness and sympathy, that we possess warm, loving hearts. Jesus should be the honored guest in the family circle. We should talk with him, bring all our burdens to him, and converse of his love, his grace, and his perfection of character. What a lesson may be daily given by godly parents in taking all their troubles to Jesus, the burden-bearer, instead of fretting and scolding over cares and perplexities they cannot help. The minds of the little ones may be taught to turn to Jesus as the flower turns its opening petals to the sun. [Cf: The Health Reformer 01-01-80 para. 09] p. 297, Para. 6, [1880MS].

The lessons given Joseph in his youth by Jacob in expressing his firm trust in God and relating to him again and again the precious evidences of his loving-kindness and unceasing care, were the very lessons he needed in his exile among an idolatrous people. In the testing time he put these lessons to a practical use. When under the severest trial he looked to his Heavenly Father, whom he had learned to trust. Had the precepts and example of the father of Joseph been of an opposite character, the pen of inspiration would never have traced upon the pages of sacred history the story of integrity and virtue that shines forth in the character of Joseph. The early impressions made upon his mind garrisoned his heart in the hour of fierce temptation, and led him to exclaim, "How can I do this great wickedness, and sin against God?" [Cf: The Health Reformer 01-01-80 para. 10] p. 298, Para. 1, [1880MS].

Childhood is the season in which the most abiding impressions may be made. What the child sees and hears is drawing deep lines upon the tender mind, which no after circumstances in life can entirely efface. The intellect is now taking shape, and the affections receiving direction and strength. Repeated acts in a given course become habits. These may be modified by severe training, in after life, but are seldom changed. The whole future course of thousands is determined by the education received from the parents in childhood. At an early age the path of virtue is entered upon, which leads to honor and eternal life; or the path of disobedience and vice, which leads to unhappiness, dishonor, and the ruin of the soul. [Cf: The Health Reformer 01-01-80 para. 11] p. 298, Para. 2, [1880MS].

The mother's work is given her of God, to bring up her children in the nurture and admonition of the Lord. The love and fear of God should ever be kept before their tender minds. When corrected, they should be taught to feel that they are admonished of God, that he is displeased with deception, untruthfulness, and wrong-doing. Thus the minds of

little ones may be so connected with God that all they do and say will be in reference to his glory; and in after years they will not be like the reed in the wind, continually wavering between inclination and duty. [Cf: The Health Reformer 01-01-80 para. 12] p. 298, Para. 3, [1880MS].

If in their tender years, the minds of children are filled with pleasant images of truth, of purity and goodness, a taste will be formed for that which is pure and elevated, and their imagination will not become easily corrupted or defiled. While if the opposite course is pursued, if the minds of the parents are continually dwelling upon low scenes; if their conversation lingers over objectionable features of character; if they form a habit of speaking complainingly of the course others have pursued, the little ones will take lessons from the words and expressions of contempt, and will follow the pernicious example. The evil impress, like the taint of the leprosy, will cleave to them in after life. [Cf: The Health Reformer 01-01-80 para. 13] p. 298, Para. 4, [1880MS].

The seeds sown in infancy by the careful, God-fearing mother will become trees of righteousness, which will blossom and bear fruit; and the lessons given by a God-fearing father by precept and example, will, as in the case of Joseph, yield an abundant harvest by-and-by. Will parents review their work in the educating and training of their children, and consider whether they have done their whole duty in hope and faith that these children may be a crown of rejoicing in the day of the Lord Jesus? Have they so labored for the welfare of their children that Jesus can look down from Heaven and by the gift of his Spirit sanctify their efforts? Parents, it may be yours to prepare your children for the highest usefulness in this life, and to share at last the glory of that which is to come. [Cf: The Health Reformer 01-01-80 para. 14] p. 298, Para. 5, [1880MS].

Mothers, God would have your children start out on the journey of life with a good inheritance. He has a work for man to do in the world; and in order to perform this work for the benefit of his fellow-men and the glory of God, he must have physical, mental, and moral power. [Cf: The Health Reformer 02-01-80 para. 01] p. 299, Para. 1, [1880MS].

Many whom God would use as his instruments have been disqualified at their birth by the previous wrong habits of the parents. When the Lord would raise up Samson as a deliverer of his people, he enjoined upon the mother correct habits of life before the birth of her child. [Cf: The Health Reformer 02-01-80 para. 02] p. 299, Para. 2, [1880MS].

The angel of God appeared to the wife of Manoah and informed her that she should have a son; and in view of this he gave her the important directions: "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." And he informed her that her son would be a Nazarite from his birth, and that God would work through him to deliver Israel from the oppression of the Philistines. The woman sought her husband, and after describing the heavenly visitant, she repeated the message of the angel. Then Manoah entreated the Lord, "Let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born." [Cf: The Health Reformer 02-01-80 para. 03] p. 299, Para. 3, [1880MS].

And when, in answer to this petition, the angel again appeared, Manoah's earnest, anxious inquiry was, "How shall we order the child, and how shall we do unto him?" The angel answered, "Of all that I said unto the woman, let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing. All that I commanded her, let her observe." [Cf: The Health Reformer 02-01-80 para. 04] p. 299, Para. 4, [1880MS].

In instructing this one mother, the Lord gave a lesson to all who should be mothers till the close of time. Had the wife of Manoah followed the prevailing customs, her system would have been weakened by violation of nature's laws, and her child would have suffered with her the penalty of transgression. The basis of a right character in the future man is made firm by habits of strict temperance in the mother prior to the birth of her child. The divine command was very explicit, prohibiting the use of the fruit of the vine. Every drop of liquor taken by the mother as a gratification of the appetite is endangering the physical, mental, and moral health of her offspring, and is a direct sin against God. [Cf: The Health Reformer 02-01-80 para. 05] p. 299, Para. 5, [1880MS].

This lesson should not be regarded with indifference. Parents who indulge in excess of eating and drinking, or in the gratification of the animal propensities, transmit their corrupted blood and vitiated appetites to their children, who have less self-control and less power to resist temptation than the parents had. Many children die in infancy, while many more are ruined for time and eternity, in consequence of the sinful indulgences of the parents. [Cf: The Health Reformer 02-01-80 para. 06] p. 299, Para. 6, [1880MS].

The thoughts and feelings of the mother will also have a powerful influence upon the legacy she gives her child. Strong traits of character, as well as perverted appetites, are transmitted from parents to children. Thus, many have received as a birthright almost unconquerable tendencies to evil. If the mother allows her mind to dwell upon herself, if she becomes peevish and fault-finding, the disposition of her child will testify to the fact. If she suffers strange freaks of appetite to control her, she will see the same reproduced in her offspring. [Cf: The Health Reformer 02-01-80 para. 07] p. 299, Para. 7, [1880MS].

The enemy of souls understands this matter much better than many parents do, and he is ever ready with his temptations, while custom and tradition have a strong influence upon the mind of the mother. She does not always flee to God for grace that she may be an overcomer, but follows impulse rather than principle; and she sees reflected in the character of her child her own defects prior to its birth. Fathers as well as mothers are involved in this responsibility. Unwise advisers will urge upon the mother the gratification of every wish and impulse as essential to the well-being of her offspring. But in the light of facts presented to us in Bible history, the mother is by the command of God himself laid under the most solemn obligation to restrain perverted appetite. [Cf: The Health Reformer 02-01-80 para. 08] p. 300, Para. 1, [1880MS].

One great cause of the degeneracy of the race is the deplorable ignorance of parents in regard to the effect of their own condition

upon the future well-being of their children. The mother is frequently overtaxed; too many burdens are allowed to rest upon her prior to the birth of her children. Care is not exercised to make her surroundings as cheerful and pleasant as possible. An opposite course should be pursued. We should not then see so many with diseased bodies and ill-balanced minds, unfitted for any responsible position. [Cf: The Health Reformer 02-01-80 para. 09] p. 300, Para. 2, [1880MS].

The strange lack of principle which characterizes the men and women of this generation is heart-sickening to those who are endeavoring to advance the cause of reform. They do not seek to become intelligent in regard to the laws which govern them. They do not study how they may preserve to themselves a good physical constitution, which is the foundation of mental and moral power. The anxious inquiry is, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" [Cf: The Health Reformer 02-01-80 para. 10] p. 300, Para. 3, [1880MS].

If we tell the liquor-drinker and tobacco-devotee that his indulgence in these poisons is gradually and surely wearing away the life-forces, he will say, "I know it, but I cannot give up the indulgence. I would rather die before my time and enjoy these stimulants while I do live." Those who are content thus to shorten their own existence must answer to God for the life which he gave them to devote wholly to his service. [Cf: The Health Reformer 02-01-80 para. 11] p. 300, Para. 4, [1880MS].

But man's accountability extends beyond his own well-being. Those parents who gratify inclination at the expense of health, in the use of tea, coffee, tobacco, and liquor, because the habit has become second nature, are not only working against their own physical life and moral advancement, but they leave their appetite, and their want of moral power to overcome these indulgences, to their children. Thus the evil of their course is accumulating and multiplying; society is demoralized, the church is cursed, and God is dishonored. [Cf: The Health Reformer 02-01-80 para. 12] p. 300, Para. 5, [1880MS].

The constant inquiry of every one should be, What is duty? What shall I do to benefit my children and society, and to glorify God? If we would reach a high standard in moral and spiritual attainments, we must live for this every day. Our present course of action may be determining the course of hundreds. We must render an account to God for the good we might have done but failed to perform because we had placed ourselves, through sinful indulgence, in a position of physical and mental weakness, where he could not accept our service. Many have but little sense of their sin in robbing God by selfish extravagance, and indulgence of perverted appetite. The cause of reform to-day is suffering for the want of men and women of integrity and moral worth. [Cf: The Health Reformer 02-01-80 para. 13] p. 300, Para. 6, [1880MS].

The will of God has been plainly expressed to all mothers; he would have them, by precept and example, advocates of health reform. They should plant their feet firmly upon principle, in no case to violate the physical laws which God has implanted in their beings. "Standing by a purpose true," with firm integrity, mothers will have moral power and grace from Heaven to let their light shine forth to the world, both in their own upright course and in the noble character of their children. [Cf: The Health Reformer 02-01-80 para. 14] p. 301, Para. 1, [1880MS].

We have now brought before the reader what God has spoken in reference to the course of the mother before the birth of her children. But this is not all. The angel Gabriel was sent from the heavenly courts to give directions for the treatment of children after their birth, that parents might become intelligent upon this important subject. [Cf: The Health Reformer 02-01-80 para. 15] p. 301, Para. 2, [1880MS].

About the time of Christ's first advent, an angel appeared to Zacharias with a cheering message, telling him that his wife should bear a son, whose name should be called John. "And," said the angel, "thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." [Cf: The Health Reformer 02-01-80 para. 16] p. 301, Para. 3, [1880MS].

Thus Gabriel enjoined upon Zacharias that John should be brought up with strictly temperate habits, that he might be fitted for the important work of reform which God would lay upon him to prepare the way for Christ. When the voice of the reformer was lifted up in the wilderness, intemperance in every form existed among the people. Indulgence in wine and luxurious food was lessening physical strength and debasing the morals, so that the most revolting crimes did not appear sinful. While the voice of John was to be heard in stern rebuke to the people for their sinful indulgence, his own abstemious habits were also to be a reproof of the excesses of his time. [Cf: The Health Reformer 02-01-80 para. 17] p. 301, Para. 4, [1880MS].

Important results were to be realized in the lives of Samson and John, which could not be reached without strict obedience to the laws of life and health. Hence, temperate habits were indispensable to them. The communications from Heaven were not given solely for those two marked characters, but were to be handed down through successive generations to our time. [Cf: The Health Reformer 02-01-80 para. 18] p. 301, Para. 5, [1880MS].

If parents would have their children come up with pure morals and firm integrity of purpose, with power to sway rather than to be swayed, they must have a full sense of their own responsibilities, and ever stand for the right. The education and training of their children must commence in infancy if they would qualify them for usefulness in this life, and give them a fitness for the immortal life. [Cf: The Health Reformer 02-01-80 para. 19] p. 301, Para. 6, [1880MS].

The training of John was not to be in accordance with the ordinary customs of society. He was to be instrumental in giving new direction to the thoughts of the people of his day, and awakening them to the necessity of a nobler type of manhood. God would have the character of his servant moulded after the Divine Model. The wilderness was his schoolroom, the mountains his familiar haunts. There he learned to deny himself, and to cultivate simplicity of diet and of dress. His habits of life were so pure and natural that his ideas were not perverted, and his character was not warped by the wrong influences which he was afterward called to meet. [Cf: The Health Reformer 02-01-80 para. 20] p. 301, Para. 7, [1880MS].

The great book of nature, with its inexhaustible stores, was open

before the prophet. He was fitted through privation and hardship to control his physical and mental powers, that he might stand among the people as unmoved by surrounding circumstances as the rocks and mountains of the wilderness. The world's Redeemer said of John, "Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist." [Cf: The Health Reformer 02-01-80 para. 21] p. 302, Para. 1, [1880MS].

Parents, in disciplining and training the minds of their children, are engaged in a grand and noble work. But too few realize the importance of retaining, as far as possible, their own youthful feelings, and not becoming harsh and unsympathizing in their nature. God would be pleased to have parents mingle the graceful simplicity of a child with the strength, wisdom, and maturity of manhood and womanhood. Some never had a genuine childhood. They never enjoyed the freedom, simplicity, and freshness of budding life. They were scolded and snubbed, reprovved and beaten, until the innocency and trustful frankness of the child was exchanged for fear, envy, jealousy, and deceitfulness. Such seldom have the characteristics that will make the childhood of their own dear ones happy. [Cf: The Health Reformer 03-01-80 para. 01] p. 302, Para. 2, [1880MS].

Parents should never hurry their children out of their childhood. Let the lessons given them be of that character which will inspire their hearts with noble purposes; but let them be children, and grow up with that simple trust, candor, and truthfulness, which will prepare them to enter the kingdom of Heaven. [Cf: The Health Reformer 03-01-80 para. 02] p. 302, Para. 3, [1880MS].

The mother's daily influence upon her children is preparing them for eternal life or death. She exercises a power in her home more decisive than the minister in the desk, or even the king upon his throne. The day of God will reveal how much the world owes to godly mothers for men who have been unflinching advocates of truth and reform,--men who have been bold and brave to do, and who have stood unshaken amid trials and temptations; men who chose the high and holy interests of truth, and the glory of God, before worldly honor or life itself. [Cf: The Health Reformer 03-01-80 para. 03] p. 302, Para. 4, [1880MS].

When the Judgment shall sit, and the books shall be opened, when the "well done" of the great Judge is pronounced, and the crown of immortal glory is placed upon the brow of the victor, many will raise their crown in sight of the assembled universe, and pointing to their mother say, "She made me all I am, through the grace of God. Her instruction, her prayers, have been blessed to my eternal salvation." [Cf: The Health Reformer 03-01-80 para. 04] p. 302, Para. 5, [1880MS].

We would refer mothers to Hannah, whose history is traced for our benefit by the pen of inspiration. Her husband was a man of influence and wealth, but he loved and feared God. She was a woman of deep and earnest piety, conscientious and humble,--a woman of prayer and of faith. Their son was a child of promise, given in answer to prayer. His mother called him Samuel, which means, "asked of the Lord." [Cf: The Health Reformer 03-01-80 para. 05] p. 302, Para. 6, [1880MS].

During the earliest part of his life, she had the molding of his character. She trained him for God, and then, as soon as he was old



enough, she proceeded to faithfully fulfill the vow made previous to his birth, that he should be the Lord's. Taking this precious gift and journeying to Shiloh, she there presents him to Eli that he may minister before him in the house of the Lord all the days of his life. What a sacrifice is this on the part of faithful Hannah. But though separated from him, he is not forgotten. He is the subject of her prayers, and every year she makes him a little coat; and when she comes with her husband to the yearly sacrifice, she presents it to him as a token of her love. With every stitch of that coat she had breathed a prayer that her son might be pure, noble, and true. And she had the privilege of seeing him grow up to youth in favor with God and man, ever humble, reverent, prompt to duty, and earnest in the service of God. [Cf: The Health Reformer 03-01-80 para. 06] p. 302, Para. 7, [1880MS].

This godly mother did not labor to place the hand of her son in that of the world, that he might follow its customs and practices; but she sought to place his hand in the hand of the Lord, thus connecting him with the Source of all wisdom, goodness, and power. When Samuel shall receive the crown of glory, he will wave it in honor before the throne, and gladly acknowledge that the faithful lessons of his mother, through the merits of Christ, have crowned him with immortal glory. [Cf: The Health Reformer 03-01-80 para. 07] p. 303, Para. 1, [1880MS].

What a contrast has the pen of inspiration drawn between the life of this holy man and the mournful history of the neglected duty of Eli. While some parents are too severe in dealing with their children, often breaking the twig instead of judiciously bending it, others, like Eli, are too indulgent, and fail to properly restrain them. Parents little realize the harm done by withholding from their children wholesome and needed restraint, and by allowing them to grow up with uncontrolled passions, and selfish, debasing habits. Eli's neglect of duty in this respect was felt by the whole Hebrew nation. The sin of his sons spread like the leprosy throughout the entire camp of Israel; but he did not possess sufficient force of character to restrain them. It was because he did not cultivate this that the Lord condemned him. If he could not have done so, if it had been beyond his power to obtain by exercise those qualities which would make him a wise and faithful father, then the retributive justice of God would not have fallen so heavily upon him. He knew that his sons profaned the house and service of God by their conduct; but he loved ease, quiet, and peace, more than purity and righteousness. [Cf: The Health Reformer 03-01-80 para. 08] p. 303, Para. 2, [1880MS].

Eli should have gained control of his sons by gentle firmness; but when this failed, more prompt and severe measures should have been employed. This he refused to do, and God, who doeth terrible things in righteousness, finally took the matter into his own hands, and speedily brought their sinful career to a close by allowing disaster and defeat to come upon them, resulting not only in death to themselves and to their father, but in disgrace to all Israel. [Cf: The Health Reformer 03-01-80 para. 09] p. 303, Para. 3, [1880MS].

This impressive lesson is given to all parents and guardians of children and youth. If parents have restraining power and fail to exercise it over their children, and if sin is permitted to exist and increase, and they are too indolent or selfish to correct it, they are

surely accountable for the evil which results. Selfishness and passion are no trifles. They bring unhappiness to our homes, unhappiness to all with whom we associate, and eternal ruin to ourselves and perhaps to thousands of others. [Cf: The Health Reformer 03-01-80 para. 10] p. 303, Para. 4, [1880MS].

In the case of Rehoboam, the son and successor of Solomon, we have another example. He was a headstrong, self-willed king; he rejected experienced counselors, claimed tyrannical power, and through his influence the people went into idolatry. The reason is given. His mother was an Ammonite, an idolater. Here the result of Solomon's sin in contracting marriage with heathen women is revealed. Rehoboam received his stamp of character from his mother, and through this one godless woman many of the people of God became idolaters. [Cf: The Health Reformer 03-01-80 para. 11] p. 303, Para. 5, [1880MS].

The pen of inspiration has traced these things as encouragements and warnings to fathers and mothers. The mother has a power in her hands which she should use to the glory of God. She can build up a noble, virtuous, steadfast character in her children; or she can, by indulgence or by manifesting impatience and passion herself, encourage in them those traits which will prove their ruin. The sphere of the mother may be humble; but her influence, united with the father's, is as abiding as eternity. Next to God, the mother's power for good is the strongest known on earth. [Cf: The Health Reformer 03-01-80 para. 12] p. 304, Para. 1, [1880MS].

Christian mothers, we are in God's great school as learners, and there is a diversity of ways in which we are trained, as the several departments of our work bring into exercise the discipline we need. God trains his people and prepares them for usefulness. Spiritual strength must be acquired daily in order to meet the various circumstances under which we are placed. [Cf: The Health Reformer 04-01-80 para. 01] p. 304, Para. 2, [1880MS].

Christian parents should begin the education of their children in their infancy. They should, in view of their God-given responsibilities, pray most earnestly to know the will of God, and for strength to do it. The wife of Manoah prayed, "Let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born." In answer to her earnest prayer the angel visits them again, and the inquiry is made, "How shall we order the child, and how shall we do unto him?" If this prayer should go forth from the unfeigned lips of mothers, they would find that help would be given them from God. The mother especially should be fitted for her appointed work of patient labor. It is her privilege and sacred duty to train all who are under her care and her influence, by her teachings and her example, for lives of usefulness. Every woman has an influence with those with whom she associates. That influence may be either good or bad. The mother is exercising her influence continually. Every glance of her eye, every word her lips utter, every act of her life, carries with it an influence which has power to affect the character and future destiny of her children. This influence may gladden the heart, or bring discouragement, and deform the character. [Cf: The Health Reformer 04-01-80 para. 02] p. 304, Para. 3, [1880MS].

In view of these facts, mothers should take time for reflection and

prayer. They should earnestly seek wisdom from God. With a determined purpose let every mother say, "I will strictly guard my influence. I will attend to the duty of self-culture, and the culture of my children. My outward adorning and the gratification of appetite shall be held in strict control. I have high and sacred duties to perform in the education of my children." She should inquire in the fear of God, "Will my children be a blessing or a curse to society? Will they be subjects for the future kingdom?" [Cf: The Health Reformer 04-01-80 para. 03] p. 304, Para. 4, [1880MS].

The training which the mother of Samuel gave her son, developed in him sterling moral worth, which connected him with God. If the mother of Washington had been a frivolous character, devoting the talents of her mind to the matters of dress and what she should eat and drink, her son George would not have become a man of firm will and moral power. His mother gave him the lessons which he carried into practical life. She inspired him with principles of stern integrity that would not be bribed. [Cf: The Health Reformer 04-01-80 para. 04] p. 304, Para. 5, [1880MS].

John Quincy Adams once paid the following precious tribute to his mother: "IT IS DUE TO GRATITUDE AND NATURE THAT I SHOULD ACKNOWLEDGE AND AVOW THAT SUCH AS I HAVE BEEN, WHATEVER IT WAS, SUCH AS I AM, WHATEVER IT IS, AND SUCH AS I HOPE TO BE IN ALL FUTURITY, MUST BE ASCRIBED, UNDER PROVIDENCE, TO THE PRECEPTS AND EXAMPLE OF MY MOTHER." The German philosopher Kant remarked, "I SHALL NEVER FORGET THAT IT WAS MY MOTHER WHO CAUSED THE GOOD WHICH IS IN ME TO FRUCTIFY." [Cf: The Health Reformer 04-01-80 para. 05] p. 305, Para. 1, [1880MS].

"BEHOLD, FOR AN EXAMPLE, A SPLENDID SCENE ENACTED AT THE CLOSE OF THE REVOLUTIONARY WAR. CORNWALLIS AND HIS ARMY HAD BEEN CAPTURED; THE REVOLUTION WAS SUCCESSFUL. THE GREAT CHIEF AND OFFICERS OF THE VICTORIOUS ARMIES WERE ASSEMBLED AT A FESTIVAL IN HONOR OF THE VICTORY. THE SPACIOUS SALOON WAS CROWDED. . . . PRESENTLY THE DOORS OF THE SALOON OPEN TO ADMIT A PERSONAGE, WHOSE ENTRANCE AWAKENS UNIVERSAL ATTENTION. HIS FIGURE IS NOBLE AND COMMANDING; HIS BEARING DIGNIFIED, WITHOUT HAUGHTINESS; HIS EXPRESSION LOFTY, BUT MILD. HE TREADS THE FLOOR WITH UNAFFECTED YET UNSURPASSED MAJESTY. HIS PRESENCE KINDLES EVERY EYE AND HEART WITH RAPTUROUS ENTHUSIASM. HE IS REGARDED WITH REVERENCE, YET WITH AFFECTION--AS A SUPERIOR, AND YET AS A FRIEND. HE PRESENTS TO THEIR GAZE THE RARE SIGHT OF A CHRISTIAN SOLDIER AND AN UNAMBITIOUS STATESMAN. . . . HE IS THE MAN WHOSE ENDURING FORTITUDE, MILITARY, PROWESS, AND OVERAWING INFLUENCE, HAD SUSTAINED THE SPIRIT OF THE REVOLUTION, CROWNED IT WITH SUCCESS, AND EARNED FOR HIMSELF THE GLORIOUS PRE-EMINENCE OF BEING THE 'FIRST IN WAR, FIRST IN PEACE, AND FIRST IN THE HEARTS OF HIS COUNTRYMEN,' FOR THAT PERSONAGE WAS GEORGE WASHINGTON!" [Cf: The Health Reformer 04-01-80 para. 06] p. 305, Para. 2, [1880MS].

"NEVER, PERHAPS, WAS HOMAGE MORE SINCERELY OR HEARTILY RENDERED TO A MAN THAN BY THE BRAVE AND BEAUTIFUL IN THAT HALL, AND NEVER WAS IT MORE DESERVED. NOR IS IT POSSIBLE TO CONCEIVE OF A PURER, SWEETER HUMAN JOY, THAN THAT WHICH SWELLED HIS BOSOM. THERE WAS ANOTHER HEART, HOWEVER, THAT SHARED IN THE HOMAGE AND THE JOY OF THAT OCCASION; LEANING ON THE ARM OF THE HERO, IN SIMPLE STATELINESS OF MIEN, THERE WALKED THE MOTHER OF WASHINGTON. SHE HAD TRAINED HIM IN HIS BOYHOOD--TAUGHT HIM THE PRINCIPLES, AND DEVELOPED THE QUALITIES WHICH LAY AT THE FOUNDATION OF

HIS GREATNESS. It WAS HER HANDS WHICH HAD MOLDED HIS CHARACTER TO SYMMETRY AND MORAL BEAUTY. HER PRAYERS, HER INFLUENCE, And HER INSTRUCTIONS HAD REPRESSED THE GROWTH OF EVIL QUALITIES, And CULTIVATED THAT DIVINE LIFE In HIS SOUL WHICH LED HIM TO TAKE COUNSEL OF THE GOD OF BATTLES,--THE RULER OF NATIONS. Her EARLY INFLUENCE OVER HER SON WAS UNDERSTOOD And SILENTLY ACKNOWLEDGED IN THAT GAY ASSEMBLY. YEA, Her SON HAD OWNED It, WAS PROUD OF IT. HE LAID HIS LOFTY HONORS AT HER FEET, AND PRIZED Her SMILE ABOVE THE NOISY VOICE OF FAME. DID SHE THEN EXPERIENCE A PLEASURE AUGHT INFERIOR TO HIS? WHO SHALL DECIDE WHICH BOSOM WAS THE HAPPIEST ON THAT TRIUMPHANT DAY? THE JOY OF WASHINGTON WAS GREAT; THE JOY OF HIS MOTHER WAS AT LEAST EQUAL. WOULD SHE HAVE ACCOMPLISHED MORE, Or TASTED A SWEETER PLEASURE, If, FORSAKING HER SPHERE, SHE HAD MINGLED DIRECTLY In THE COUNCILS OF THE STATES AND THE MOVEMENTS OF THE CAMP? IMPOSSIBLE! SHE HELPED TO ACHIEVE THE REVOLUTION--SHE SHARED THE RICHEST ENJOYMENTS OF ITS SUCCESS; BUT SHE DID It THROUGH HER HEROIC SON--JUST As GOD WOULD HAVE EVERY WOMAN WIN Her HONORS AND Rewards." [Cf: The Health Reformer 04-01-80 para. 07] p. 305, Para. 3, [1880MS].

I would impress upon mothers that women are accountable for the talents God has intrusted to them. They may engage in missionary work at home, in their families. Their influence is fully equal to that of the husband and father. The most elevated work for woman is the molding of the character of her children after the divine pattern. She should gain their affections; she should cherish love; for with these precious traits of character she can have a transforming influence upon the family circle. If she makes a success here, she has gained the victory. Society will feel her influence in the deportment and moral worth of her children. The church will bless her because she has educated and developed talent which will be of the highest value. She gives to the church, men and women who will not flinch from duty however taxing. If Christian mothers had always done their work with fidelity, there would not now be so many church trials on account of disorderly members. Mothers are forming the characters which compose the church of God. When I see a church in trial, its members self-willed, heady, high-minded, self-sufficient, not subject to the voice of the church, I am led to fear that their mothers were unfaithful in their early training. [Cf: The Health Reformer 04-01-80 para. 08] p. 305, Para. 4, [1880MS].

The mother's influence never ceases. It is ever active, either for good or for evil; and if she would have her work abide the test of the Judgment, she must make God her trust, and labor with an eye single to his glory. Her first duty is to her children, to so mold their characters that they may be happy in this life, and secure the future, immortal life. She should not be influenced by what Mrs. So-and-So does, nor by the remarks of Mrs. A, or B., in reference to her being so odd, so different from other people in her dress, or in the arrangement of her house for comfort rather than display, or in the management of her children. [Cf: The Health Reformer 06-01-80 para. 01] p. 306, Para. 1, [1880MS].

God has given the mother, in the education of her children, a responsibility paramount to everything else. She has an individual duty which her neighbors cannot do for her. If she does this work to glorify God, she will not follow the popular path, and will have to stand in defiance of popular customs. [Cf: The Health Reformer 06-01-80 para. 02] p. 306, Para. 2, [1880MS].

There are but few women who have the courage to stand at their post, and valiantly battle against the customs and fashions which are ruining their children for a practical life. We feel in earnest in trying to rouse to activity the moral powers of sisters and mothers especially, to see and battle with the great evils which are permitted to ruin our youth. [Cf: The Health Reformer 06-01-80 para. 03] p. 306, Para. 3, [1880MS].

We wish mothers to ask the questions in the fear of God, realizing their responsibility, What part have we in this matter of reform? How can we work to change the order of things? Wrong habits and pernicious fashions are deteriorating our families, physically, mentally, and morally. What can women do to change the purpose and the character of those with whom we associate? What can we do to stay the moral evils which threaten to ruin our children and debase society? You may, my sisters, come up to the help of God, and do anything and everything you can do and do well. Everything must be done with a love for souls, and in the fear and love of God. You may exercise the faculties which God has given you. "Dare to do right, dare to be true," whatever the opinions of others may be. We must each answer to our Maker for the improvement or abuse of the powers he has given us. We each have an individual responsibility, and we should study the pattern given us in the life of Christ, and copy it, irrespective of censure or applause. [Cf: The Health Reformer 06-01-80 para. 04] p. 306, Para. 4, [1880MS].

All have not the same work. There are distinct and individual duties for each to perform; yet with these varied duties there may be a beautiful harmony, binding the work of all together in perfect fitness. Our Heavenly Father requires of none to whom he has given but one talent, the improvement of five. But if the one be wisely used, the possessor will soon have gained more, and may continually increase her power of influence and sphere of usefulness, by making the best use of the talents which God has given her. Her individuality may be distinctly preserved, and yet she be part of the great whole in advancing the work of reform so greatly needed. [Cf: The Health Reformer 06-01-80 para. 05] p. 306, Para. 5, [1880MS].

Woman, if she wisely improves her time and her faculties, relying upon God for wisdom and strength, may stand on an equality with her husband as adviser, counselor, companion, and co-worker, and yet lose none of her womanly grace or modesty. She may elevate her own character, and just as she does this she is elevating and ennobling the characters of her family, and exerting a powerful though unconscious influence upon others around her. Why should not women cultivate the intellect? Why should they not answer the purpose of God in their existence? Why may they not understand their own powers, and realizing that these powers are given of God, strive to make use of them to the fullest extent in doing good to others, in advancing the work of reform, of truth and real goodness, in the world? Satan knows that women have a power of influence for good or for evil; therefore he seeks to enlist them in his cause. He invents multitudinous fashions, and tempts the women of the present day, as he did Eve to pluck and eat, to adopt and practice these ever-changing, never-satisfying modes. [Cf: The Health Reformer 06-01-80 para. 06] p. 306, Para. 6, [1880MS].

Sisters and mothers, we have a higher aim, a more noble work than to

study the latest fashion, and form garments with needless adorning to meet the standard of this modern Moloch. We may become its slave, and sacrifice upon its altars our own and the present and future happiness of our children. But what do we gain in the end? We have sown to the flesh; we shall reap corruption. Our works cannot bear the inspection of God. We shall see at last how many souls might have been blessed and redeemed from darkness and error by our influence, which, instead, encouraged them in pride and outward display, to the neglect of the inward adorning. [Cf: The Health Reformer 06-01-80 para. 07] p. 307, Para. 1, [1880MS].

Our words, looks, and actions have a direct bearing upon the characters of our children, and upon others; hence we should ever maintain the most perfect self-possession and self-control. [Cf: The Health Reformer 06-01-80 para. 08] p. 307, Para. 2, [1880MS].

To all parents, God has committed, in their children, sacred trusts for which he holds them responsible. It is his purpose that they shall so educate these children as to bring into exercise the talents he has given them in the manner best fitted to accomplish the greatest good in the world and reflect back glory to his name. These children have varied temperaments, and parents cannot always give the same manner of discipline to each. There are different qualities of mind, and they should be made a prayerful study that they may be molded so as to accomplish the purpose God designed. [Cf: The Health Reformer 07-01-80 para. 01] p. 307, Para. 3, [1880MS].

Parents should strive so to educate and train their children as to bring out the energies of the soul by exercise. Perception, judgment, memory, and all the reasoning powers, should have equal strength, that well-balanced minds may result; that the character be not one-sided or deformed. If certain faculties are developed, to the neglect of others, the design of God will not be answered. All the faculties have a bearing upon, and are in a great measure dependent upon, each other; one, in order to be effectually used, must have the aid of all the others, that the balance may be preserved. If one faculty is exercised, and others are permitted to lie dormant, the one becomes unduly strong, while the others are proportionally deficient. All minds are not constituted alike. Children inherit from their parents some strong tendencies. These existed in the parent, and exist intensified in the children. Christian parents must carefully consider all these things. [Cf: The Health Reformer 07-01-80 para. 02] p. 307, Para. 4, [1880MS].

The mother's influence never ceases. As she looks upon her little ones growing up around her, well may she ask, What is the great object of their education? Is it to be admired and flattered by the world? Is it to imitate and practice the fashions existing in this age? The only safe course of training is for parents to teach their children obedience to themselves, which is the first lesson toward teaching them the higher law,--the claims which God has upon them. [Cf: The Health Reformer 07-01-80 para. 03] p. 307, Para. 5, [1880MS].

It is impossible to estimate the power of a praying mother's influence. She acknowledges God in all her ways. She takes her children before the throne of grace and presents them to Jesus, pleading for his blessing upon them. The influence of those prayers is to those children as "a well-spring of life." Those prayers, offered in faith, are the

support and strength of the Christian mother. To neglect the duty of praying with our children is to lose one of the greatest blessings within our reach, one of the greatest helps amid the perplexities, cares, and burdens of our life-work. Jesus is the mother's sympathizing friend and counselor. He encouraged mothers to bring their children to him when he was upon earth. He remembered that he had a mother, and his sympathies were with all mothers. He remembered that he was once a child, subject to the trials, disappointments, and temptations of children. If this had not been the case he would not have been the pattern for all childhood, youth, and manhood. Jesus sympathizes not only with the care-worn mother but with her children. And when she comes to him for instruction, grace, and wisdom, it will never be withheld. [Cf: The Health Reformer 07-01-80 para. 04] p. 307, Para. 6, [1880MS].

The mother's nursery is her kingdom; and the more she cultivates her powers and improves her faculties that she may be fitted for her life-work, the more wisdom and knowledge will she have to rule her kingdom and the better govern her subjects. All the tact and cultivated skill of the mother will be called into requisition if she rules with God-fearing wisdom. She will not turn her children over to hired help, or leave them to obtain a street education. She will store up knowledge to impart to her growing sons and daughters. She will not forget that her children will be what her teaching and training shall make them. She will not forget that her boys are to be men, her girls women; that they are to become citizens either to influence or to be influenced, to sway or to be swayed. She will perseveringly do her work, that they may be educated to use their abilities. She will consider that they may fill positions of trust, that they may sit in legislative councils to make and execute laws; and when in after-years they may go far beyond her in strength and intellect they will look with pleasure and pride upon the mother, for to her is due the influence which they have. They honor the mother whose discipline and training made them what they are. [Cf: The Health Reformer 07-01-80 para. 05] p. 308, Para. 1, [1880MS].

Mothers, shall our precious time be worse than wasted in work and hurry, in needless stitching for ornament and display, while but a limited time is improved in educating and disciplining our children? Our hands are on the cradle that rocks the world. Shall our children become what they may be, and what God would have them be? Shall we meet God's standard, revealed to us in his word, or shall our efforts be employed to meet the world's standard? [Cf: The Health Reformer 07-01-80 para. 06] p. 308, Para. 2, [1880MS].

In the education of children and youth they should be taught that the habits of eating, drinking, and dressing which have been formed after the world's standard are not in accordance with the laws of health and life, and must be held in control by reason and intellect. The power of appetite and strength of habit should not be permitted to overpower the dictates of reason. In order to secure this object, the youth must have higher aims and motives than mere animal gratification in eating and drinking. [Cf: The Health Reformer 07-01-80 para. 07] p. 308, Para. 3, [1880MS].

We see society as it is, with its burden of evil. The youth, from young men to little children, lack sincerity and moral power. They love to dress, to smoke, to chew, to talk cheap nonsense and slang. They

frequent places of amusement, lounge about saloons, and drink beer, wine, and stronger liquors. Even those professing to be Christians often appear to enjoy these same amusements, although they may not go to the same extent as the openly ungodly. Precious time is thus frittered away and misspent, and hours which might be devoted to usefulness are spent in desultory reading which fevers the imagination. They ease their own consciences by the excuse that they must have recreation. They misinterpret the rightful significance of this word. True recreation is obtaining fresh vigor of mental, moral, and physical power. This can never be gained by selfish gratification or indulgence. Life was given these youth for nobler purposes. By their habits they are placing themselves among those whom the apostle names as being lovers of pleasures more than lovers of God. [Cf: The Health Reformer 07-01-80 para. 08] p. 308, Para. 4, [1880MS].

I look with sorrow upon the profitless and wasted lives of young men and young ladies, who, as soon as old enough, can think only of courtship and marriage; and I am led to question in regard to their home influences. What kind of education did they receive? Did they have praying mothers? Were they taught that they were responsible for the use and improvement of the faculties God had given them? that they should be a blessing to others, and not only form characters for Heaven themselves, but seek to lead others in the same divine path? The mothers of these youths might have been bending under the heavy yoke of fashion and custom, and for the slavery of fashionable life neglected the training and education of their children. The parents' neglected work will be seen in the characters of the children. [Cf: The Health Reformer 07-01-80 para. 09] p. 308, Para. 5, [1880MS].

There are professedly Christian mothers who take an interest in the cause of temperance, but who have not yet learned that temperance in all things is to be taught and practiced in their own homes. The mother should educate her children while young to become workers in the wide field of reform. [Cf: The Health Reformer 07-01-80 para. 10] p. 309, Para. 1, [1880MS].

The mother may by her example give instruction the most essential to her children, by deeds of kindness to others, in wiping the tears from weeping eyes, cheering hearts that are becoming hopeless and discouraged, and by precept and example strengthening the physical, mental, and moral powers; thus laying the foundation of a noble manhood and womanhood for her sons and daughters. [Cf: The Health Reformer 07-01-80 para. 11] p. 309, Para. 2, [1880MS].

The word education means more than a course of study at college. Education begins with the infant in its mother's arms. While the mother is molding and fashioning the character of her children she is educating them. The memory of a mother's prayer with her hand laid upon the head may withhold our sons and daughters from yielding to temptation when sorely tried; and the power of love which binds the heart of the child to the heart of the mother has a determined power to hold him on the side of right. [Cf: The Health Reformer 07-01-80 para. 12] p. 309, Para. 3, [1880MS].

Little does the mother realize that her influence in the judicious training of her children reaches with such power through the vicissitudes of this life, stretching forward into the future, immortal



life. To fashion a character after the heavenly model requires much faithful, earnest, persevering labor; but it will pay, for God is a rewarder of all well-directed labor in securing the salvation of souls. [Cf: The Health Reformer 07-01-80 para. 13] p. 309, Para. 4, [1880MS].

While on our way from Michigan to California a few months since, we had occasion to stop over one night in Council Bluffs. Thinking to improve this opportunity to visit a friend residing in the place, we took the street-car for her house, only to find that she was out of town and probably would not return for several days. Retracing our steps, we took lodging in the nearest hotel, and in the morning, after breakfasting from our well-filled lunch-basket provided by our friends at the Battle Creek Sanitarium, we took the transfer car across the Mississippi to Omaha. Here we were obliged to wait several hours in the depot, where we had a favorable opportunity to study human nature. [Cf: The Health Reformer 11-01-80 para. 01] p. 309, Para. 5, [1880MS].

Among the many who were continually thronging this way and that, there was one lady who particularly attracted our attention. She was apparently about forty years of age, and was surrounded by a flock of children all the way from four to twenty-four years old. One of the boys, of about ten summers, caused her a great amount of trouble. Curiosity and willfulness seemed to be more fully developed in him than in the rest of the little ones, who sat demurely perched upon the seats, with their arms folded and their feet dangling, while he, keeping close watch of his mother's eyes, would, when they were turned, improve every opportunity to dodge out of the door and watch the engines as they were moving back and forth. His mother, fearing he might get hurt, and becoming vexed at his repeated disobedience, at last went out after him, and soon returned dragging him in with her. She scolded, and he resisted at every step. They finally reached the seat, into which she pushed him with such violence as to bring his head with considerable force against the seat, really hurting the lad. [Cf: The Health Reformer 11-01-80 para. 02] p. 309, Para. 6, [1880MS].

Then came screech after screech, equaled only by the loud blasts of the engines without. The mother threatened, but to no purpose. He was desperate. When he became too tired to scream longer, he lowered his voice to a monotonous, long-drawn-out wail, which continued for something like half an hour. The mother looked troubled; but who was most at fault? The boy was stubborn; she was passionate. [Cf: The Health Reformer 11-01-80 para. 03] p. 310, Para. 1, [1880MS].

We afterward had some conversation with the mother. She stated that the boy refused to come in when called, and threw himself at full length upon the platform to provoke her. Then she brought him in by main force, and, said she, "Oh, if I only had him alone in some place, I would pay him well for this behavior!" "But," said I, "that would not change his inward feelings. Violence would only raise his combativeness, and make him still worse. The more calm a mother can keep at such times, however provoking the conduct of her children, the better will she maintain her influence and dignity as a mother, and the easier will they be controlled." She admitted that it might be so. [Cf: The Health Reformer 11-01-80 para. 04] p. 310, Para. 2, [1880MS].

I then inquired how many children she had. She replied, "Eleven," and, pointing to two bright-looking little girls, said, "These are my

youngest; one is four, the other six. My eldest are grown-up boys. We are now on our way from Iowa City to Nebraska, where there is plenty of land, and work for the children." Not a bad idea, certainly, to give those sharp, active boys employment. There is nothing so good to keep boys from being ruined by the temptations and allurements of evil as plenty of work. [Cf: The Health Reformer 11-01-80 para. 05] p. 310, Para. 3, [1880MS].

In this little incident we have a good illustration of the kind of management quite commonly adopted by mothers, although so public a demonstration of it is seldom seen. Had this mother oiled the machinery with patience and self-command, as every mother should, she would not have aroused the combative spirit of her children. But all she seemed to know of government was to threaten and intimidate, to reprove and scold. Her younger children seemed afraid to stir, others looked hard and defiant, while the older ones appeared ashamed and distressed at the exhibition they were making. [Cf: The Health Reformer 11-01-80 para. 06] p. 310, Para. 4, [1880MS].

The mother had not learned the all-important lesson of self-control. "He that is slow to anger," says the Wise Man, "is better than the mighty; and he that ruleth his spirit, than he that taketh a city." The man or woman who preserves the balance of the mind when tempted to indulge passion, stands higher in the sight of God and heavenly angels than the most renowned general that ever led an army to battle and to victory. Said a celebrated emperor when on his dying bed, "Among all my conquests, there is but one which affords me any consolation now, and that is the conquest I have gained over my own turbulent temper." Alexander and Caesar found it easier to subdue a world than to subdue themselves. After conquering nation after nation they fell,--one of them "the victim of intemperance, the other of mad ambition." [Cf: The Health Reformer 11-01-80 para. 07] p. 310, Para. 5, [1880MS].

Had this mother realized her responsibility, she never would have pursued the course she did. Her burdens were necessarily heavy, but how much heavier was she making them by her lack of self-control. Every harsh word, every passionate blow, would sometime be reflected upon herself. If she had been ever kind, patient, and calm in her discipline, it would have been seen in the deportment of her children. How much she needed the Christian graces and the help of Jesus to mold their minds and fashion their characters. Such mothers will gain no souls to the fold of Christ. They train, they rule, they ruin, but do not bless and save. [Cf: The Health Reformer 11-01-80 para. 08] p. 310, Para. 6, [1880MS].

Having purchased our sleeping-car tickets for Ogden, we soon found ourselves and numerous baskets and satchels well disposed of in an elegant palace sleeping-car. There were only seventeen passengers in our car,--no babies, no invalids, no one to cry, "Please close the ventilators;" "Will you be so kind as to shut down that window?" We were at perfect liberty to open and close windows as best suited our convenience. [Cf: The Health Reformer 11-01-80 para. 09] p. 311, Para. 1, [1880MS].

While crossing the plains there was nothing in the scenery to especially engage our attention but the prairie fires. These looked grand and awful in the distance. As the train moved slowly onward, we

could see the lurid flames stretching like walls of fire for miles across the prairies; and, as the wind would rise, the flames would leap higher and higher, brightening the darkness of night with their awful light. Farther on we could see where deep furrows had been broken with the plow around haystacks and settlers homes to protect them; and we could see also dark objects in the distance, which were persons guarding their homes. [Cf: The Health Reformer 11-01-80 para. 10] p. 311, Para. 2, [1880MS].

Thursday noon we reach Cheyenne, having been three days on our journey. After leaving this place, we had an interesting view of the Rocky Mountains. But suddenly dark clouds obstruct our view, and as we near Laramie, a hail-storm dashes down upon us. Occasionally the sunshine would break through the clouds, striking full upon the snow-clad mountain-tops, and causing them to sparkle like diamond beds. An additional engine is hitched on to help draw the train up to Sherman, the highest point on the route. The distance between Cheyenne and Sherman is about thirty-three miles, and the difference in altitude is more than two thousand feet. The train moves slowly and smoothly [Cf: The Health Reformer 11-01-80 para. 11] p. 311, Para. 3, [1880MS].

At length the summit is reached, and the descent begins. Two miles west of Sherman we pass Dale Creek Bridge, one of the most interesting places on the route. It looks frail, and incapable of sustaining the weight of so ponderous a train; but it is built of iron, and is really very substantial. It is six hundred and fifty feet long, and one hundred and thirty feet high. A beautiful, silvery stream winds its way in the depths below, and as we look down upon the dwellings they seem in the distance like mere pigeon houses. [Cf: The Health Reformer 11-01-80 para. 12] p. 311, Para. 4, [1880MS].

At Ogden we receive additional passengers. A tall, dignified gentleman enters, accompanied by his wife and little daughter. We learned that he was an active temperance worker, and had for some time been delivering lectures on that subject in the great Mormon Temple at Salt Lake City. Noticing that our party were all busily engaged in writing most of the time, and having some curiosity to know who we were and what we were doing, he made himself known to us toward evening. He stated that he had traveled extensively in the East, and had established several institutions in which to treat inebriates, and that he was now visiting California to establish a similar institution, having already obtained pledges for that purpose to the amount of several thousand dollars. [Cf: The Health Reformer 11-01-80 para. 13] p. 311, Para. 5, [1880MS].

This celebrated temperance lecturer, we are sorry to say, was an inveterate tobacco-user. Oh, what ideas of temperance! Would that he might see the utter inconsistency of his position in trying to reform inebriates while himself indulging in a habit which every year leads hundreds to a drunkard's grave! Could he but reform in this respect, we are sure that his influence for good in the world would be increased a hundred-fold. [Cf: The Health Reformer 11-01-80 para. 14] p. 311, Para. 6, [1880MS].

Near us sits the far-famed Stokes, a pleasant-appearing, middle-aged man, but whose hair is as white as a person's usually is at a much more advanced age. Having retreated to the mountains, he is now actively engaged in mining operations, and was on his way to Sacramento on

business. [Cf: The Health Reformer 11-01-80 para. 15] p. 312, Para. 1, [1880MS].

Moving slowly over the great American Desert, with not an object in view but the sage-brush and distant mountain-tops, we seem much like a ship at sea. Finally our faithful iron horse, steaming along so grandly, and seeming like a thing of life, begins to ascend the Sierra Nevadas. The scenery is beautiful. Passing Truckee in our descent on the opposite side, we enter snow-sheds. From light to darkness and from darkness to light is the only change for miles. Most of our last night on the train was spent in viewing the scenery. A winter view of the Sierra Nevadas is indeed grand. Pen cannot describe it, as the soft light of the moon sifted down through the grand, frosted evergreens, revealing the deep canyons below and the lofty mountain peaks above. We chose to enjoy this rather than to spend the time in sleeping. [Cf: The Health Reformer 11-01-80 para. 16] p. 312, Para. 2, [1880MS].

We arrived at Oakland several hours before we had expected, and rejoiced that we had completed our journey without accident, and with hardly a feeling of weariness. People making this trip across the plains usually patronize the eating-houses along the line, and partake of three hearty meals per day, besides an almost endless variety of nuts and candies, cigars and liquors, between times. But we preferred to limit ourself to only one meal per day, that we might have a better opportunity to rest, and thus be prepared to enter upon arduous labor as soon as we reached our destination. For seventeen years we have eaten only two meals a day while engaged in almost incessant labor. [Cf: The Health Reformer 11-01-80 para. 17] p. 312, Para. 3, [1880MS].

At that time the light of health reform dawned upon us, and since that time the questions have come home every day, "Am I practicing true temperance in all things?" "Is my diet such as will bring me in a position where I can accomplish the greatest amount of good?" If we cannot answer these questions in the affirmative, we stand condemned before God, for he will hold us all responsible for the light which has shone upon our path. The time of ignorance God winked at, but as fast as light shines upon us he requires us to change our health-destroying habits, and place ourselves in a right relation to physical law. [Cf: The Health Reformer 11-01-80 para. 18] p. 312, Para. 4, [1880MS].

We have crossed the plains fifteen times, and we would recommend to those contemplating such a journey strict temperance in all things. Take your lunch-baskets with you, well filled with fruits and plainly cooked bread. Eat at regular hours, and nothing between meals; and whenever the train stops for any length of time improve the opportunity by taking a brisk walk in the open air. By so doing, the journey will not only be more enjoyable, but far more beneficial healthwise. [Cf: The Health Reformer 11-01-80 para. 19] p. 312, Para. 5, [1880MS].