

I am so thankful little Ella [her first granddaughter, one year old] is as well as she is. Dear little one. May the Lord bless her and keep her in health.--Letter 5, 1882, p. 2. (To "Dear Children," April 3, 1882.) [Cf: 2MR250.04] p. 1, Para. 1, [1882MS].

We are doing well as could be expected. I slept well last night and am feeling better this morning. My cough is rather hard but I am thankful that I am no worse than I am.--Letter 14, 1882, p. 1. (To Elder and Mrs. W. C. White, May 22, 1882.) [Cf: 2MR250.05] p. 1, Para. 2, [1882MS].

I enter today, November 26, 1882, upon a new year of my life. The past year has been a year of sorrow, of anguish of soul in consequence of my bereavement.--Ms 6, 1882, p. 1. (Spoken before public congregation in Healdsburg, California, November 26, 1882.) [Cf: 4MR39.01] p. 1, Para. 3, [1882MS].

I spent the first Sabbath after you left at Santa Rosa. The little house of worship was well filled. I had special freedom in speaking to the people and the blessing of the Lord rested upon me and those assembled. They all seemed to be so much encouraged. I was not where any parade could be made over my birthday and I am glad I was not. I think but little of these extra entertainments to celebrate birthdays. [Cf: 4MR39.02] p. 1, Para. 4, [1882MS].

Sister Chapman seemed to be so pleased to have us with her and she was so sad to have us leave her. She tries to be cheerful and bear up with good courage. Sunday, my birthday, I spent mostly at Sister Chapman's. [Cf: 4MR39.03] p. 1, Para. 5, [1882MS].

I thank you for your much-valued present. It was just as nice as it could be. I shall appreciate the gift and be reminded of the giver every time I look at it. . . . [Cf: 4MR39.04] p. 1, Para. 6, [1882MS].

We had a very simple Thanksgiving, as all ought to have.--Letter 23, 1882, pp. 1, 3. (To "Dear Willie," December 1, 1882.) [Cf: 4MR39.05] p. 1, Para. 7, [1882MS].

If you have Father's pictures, please bring them. I want to show them. My pocket album I left at Healdsburg.--Letter 15, 1882, p. 1. (To W. C. White, May 23, 1882). [Cf: 8MR77.05] p. 1, Para. 8, [1882MS].

Let not food or confectionery be brought upon our campground that will counterwork the light given our people on health reform. Let us not gloss over the temptation to indulge appetite, by saying that the money received from the sale of such things is to be used to meet the expenses of a good work. Where is your discernment? All such temptation to self-indulgence should be firmly resisted. Let us not persuade ourselves to do that which is unprofitable to the individual under the pretext that good will come of it. Let us individually learn what it means to be self-denying, yet healthful, active missionaries. . . . [Cf: 8MR374.01] p. 1, Para. 9, [1882MS].

In the matter of cooking, if the meals are taken at the dining tent, no preparation of food will be necessary. When families board themselves, far too much cooking is often done. Some have never

attended a campmeeting, and do not know what preparations are required. Others are liberal minded, and want everything done on a bountiful scale. The food which they provide includes the rich pies and cakes, with other articles that cannot be eaten without positive injury. [Cf: 8MR374.02] p. 1, Para. 10, [1882MS].

It is not wise to make such great preparation. The task they take upon themselves is so heavy that these sisters come to the meeting thoroughly wearied in body and mind; and those for whom the work is done are not benefited. The stomach is overburdened with food which is not as plain and simple as that eaten at home, where a far greater amount of exercise is taken. As a result of overwork and bad food, much of the benefit of the meeting is lost. A lethargy takes possession of the mind, and it is difficult to appreciate eternal things. The meeting closes, and there is a feeling of disappointment that no more of the Spirit of God has been enjoyed. [Cf: 8MR374.03] p. 2, Para. 1, [1882MS].

Nothing in the line of food should be taken to campmeeting but the most wholesome articles, cooked in a simple manner. Plenty of good bread with other necessary food, may be provided without overtaxing the strength. And all, both those who cook and those who eat, will enjoy better health, be better able to appreciate the words of life, and more susceptible to the influence of the Holy Spirit. [Cf: 8MR375.01] p. 2, Para. 2, [1882MS].

My sisters, let the preparation for eating and dressing be a secondary matter; but let deep heart-searching commence at home. The great burden of the thoughts should be, How is it with my soul? When such thoughts occupy the mind there will be such a longing for spiritual food--something that will impart spiritual strength--that no one will complain if the diet is simple. Pray often, and, like Jacob, be importunate. At home is the place to find Jesus; then take Him to the meeting, and the hours you spend there will be precious. But how can you expect to realize the presence of the Lord, and to see His power displayed, when the individual work of preparation has been neglected? [Cf: 8MR375.02] p. 2, Para. 3, [1882MS].

The arrangements for the dining tent are very important; for on the cooking and serving of the food, the health of the campers very largely depends. Those who have the responsibility of this department should be good cooks, who can be depended upon to do painstaking, skillful work. But on many occasions, this has been overdone. Great care and thought have been given to the cooking, and the table has been supplied, not only with plenty of plain, substantial food, but with meat, pies, cake, and a variety of other luxuries. In this way precious time has been given to needless labor, merely for the gratification of appetite; and the faithful workers have had the privilege of attending but few of the meetings. [Cf: 8MR375.03] p. 2, Para. 4, [1882MS].

This is unnecessary. The cooking may be so planned as to give the workers more advantages of the meeting than they have usually enjoyed, and on the Sabbath, in particular, their duties should be made as light as possible. We should have sympathy for those who are confined to the hot kitchen, engaged in the preparation of food, and should be willing to deny ourselves unnecessary luxuries for their sake. [Cf: 8MR376.01] p. 2, Para. 5, [1882MS].

A few simple articles of food, cooked with care and skill, would supply all the real wants of the system. No greater luxuries are required than good, wheaten-meal bread, gems, and rolls, with a simple dessert, and the vegetables and fruits which are so abundant in most countries. These articles should be provided in sufficient quantity and of good quality, and when well cooked they will afford a good, wholesome, nourishing diet. [Cf: 8MR376.02] p. 2, Para. 6, [1882MS].

No one should be compelled to eat flesh meats because nothing better is provided to supply their place. Meat is not essential to health or strength; had it been, it would have been included in the bill of fare of Adam and Eve before the fall. The money that is sometimes expended in buying meat would purchase a good variety of fruits, vegetables, and grains, and these contain all the elements of nutrition. . . . [Cf: 8MR376.03] p. 3, Para. 1, [1882MS].

All needful preparation [for Sabbath meals at campmeeting] should be made beforehand. On Sabbath morning, if the weather is cool, let hot gruel, or something equally simple, be provided, and for dinner some kind of food may be warmed. Further than this all cooking should be avoided as a violation of the Sabbath. [Cf: 8MR376.04] p. 3, Para. 2, [1882MS].

If all will exercise judgment and reasonable care in regard to clothing and diet, the blessings of the meeting may be enjoyed in health and comfort. The clothing should be varied according to the weather. During sudden changes, and the chill of morning and evening, warmer garments and additional wraps are essential to health. The feet, in particular, should be well protected. Whatever the weather, they need to be kept warm and dry. [Cf: 8MR377.01] p. 3, Para. 3, [1882MS].

In eating, errors in the quantity as well as the quality of food should be avoided. Eating too much of even a simple diet will injure the health, as will also irregular eating, and eating between meals. All these abuses of the stomach cloud the mind and blunt the conscience. [Cf: 8MR377.02] p. 3, Para. 4, [1882MS].

If right habits are ever observed, they certainly should be at these large and important meetings. Here, if anywhere, we want our minds clear and active. We should honor God at all times and in all places; but it seems doubly important at these meetings, where we assemble to worship Him, and to gain a better knowledge of His will. [Cf: 8MR377.03] p. 3, Para. 5, [1882MS].

One reason why we do not enjoy more of the blessing of the Lord, is that we do not heed the light He has been pleased to give us in regard to the laws of life and health. If we would all live more simply, and let the time usually given to unnecessary table luxuries and pride of dress, be spent in searching the Scriptures and in humble prayer for the bread of life, we should receive a greater measure of spiritual strength. We need to give less attention to our mere temporal wants, and more to our eternal interests. [Cf: 8MR377.04] p. 3, Para. 6, [1882MS].

Let all who possibly can, attend these yearly gatherings. Return unto the Lord, gather up the rays of light that have been neglected, comply

with the conditions laid down in the Word of God, and then by faith claim the promises. Jesus will be present; and He will give you blessings which all the treasures you possess, be they ever so valuable, would not be rich enough to buy. A strong, clear sense of eternal things, and a heart willing to yield all to Christ, are of inestimable value; in comparison with these the riches, and pleasures, and glories of this world, sink into insignificance.--Ms 8, 1882, pp. 3-9. ("Campmeeting Hygiene," May 5, 1882.) [Cf: 8MR378.01] p. 3, Para. 7, [1882MS].

A Social Meeting.-- Wednesday night we had a social meeting. There was a good little number represented, and the Lord was in our midst and that to bless. All seemed so thankful for a little help and so pleased with the spirit of the meeting.-- Letter 23, 1882, p. 2. (To W. C. White, December 1, 1882.) [Cf: 9MR96.04] p. 4, Para. 1, [1882MS].

While seated in this beautiful retired park [in Healdsburg, California], free from all confusion and bustle, a sweet peace came over my spirits. I seemed to be taken away from myself, and the bright home of the saints was presented vividly before me. In imagination I gathered with the saints around the wide-spreading tree of life. Friends and dear home relatives who had been separated from us by death were gathered there. The redeemed, white-robed multitude, who had washed their robes and made them white in the blood of the Lamb, were there. No flaming guard stood around the tree of life, barring our approach. With happy, joyous songs of praise, the voices were blended in perfect harmony as we plucked of the fruit from the tree of life. [Cf: 9MR103.01] p. 4, Para. 2, [1882MS].

For a time I lost all thought of time, of place, or occasion--of everything earthly. Heaven was the subject of my contemplation--heaven, the much-longed-for heaven. I seemed to be there, where all was peace, where no stormy conflicts of earth could ever come. Heaven, a kingdom of righteousness where all the holy and pure and blessed are congregated--ten thousand times ten thousand and thousands of thousands--living and walking in happy, pure intimacy, praising God and the Lamb who sitteth on the throne! Their voices were in perfect harmony. They never do each other wrong. Princes of heaven, the potentates of this mighty realm, are rivals only in good, seeking the happiness and joy of each other. The greatest there is least in self-esteem, and the least is greatest in his gratitude and wealth of love. [Cf: 9MR103.02] p. 4, Para. 3, [1882MS].

There are no dark errors to cloud the intellect. Truth and knowledge, clear, strong, and perfect, have chased every doubt away, and no gloom of doubt casts its baleful shadow upon its happy inhabitants. No voices of contention mar the sweet and perfect peace of heaven. Its inhabitants know no sorrow, no grief, no tears. All is in perfect harmony, in perfect order and perfect bliss. [Cf: 9MR103.03] p. 4, Para. 4, [1882MS].

Our company were thirsty for water which could only be obtained from the river. My imagination saw the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." On either side of this river was the tree of life "which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Revelation 22:1,2). The

Great Shepherd was leading His flock to living fountains of water and to green pastures, new and delightful scenery opening continually before His people. Heaven, sweet heaven, the saints' eternal home, the abode for the toilers, where the weary who have borne the heavy burdens through life find rest, peace, and joy! They sowed in tears, they reap with joy and triumph. Heaven is a home where sympathy is alive in every heart, expressed in every look. Love reigns there. There are no jarring elements, no discord or contentions or war of words. [Cf: 9MR104.01] p. 4, Para. 5, [1882MS].

With our deepest study and our broadest experience we shall never be able to describe heaven or our senses to comprehend it. All that is pure, all that is excellent and lovely is there. The possession of heaven is endless bliss, infinite glory, riches, and knowledge. The character of heaven is perfect love, holiness, peace. We know these things now only in part. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2:9). It is the discipline imposed upon us all to walk by faith and not by sight.-- *Letter 30*, 1882, pp. 2,3. (To G. I. Butler, July 12, 1882.) [Cf: 9MR104.02] p. 5, Para. 1, [1882MS].

Strange Imaginings of Those Who are Spiritually Asleep--Everyone who is asleep is subject to strange illusions. Judgment is not preserved, fancy holds control of the brain. Sleepy Christians are subject to just such strange imaginings. They have not clear ideas; they have not clear judgment. Strange thoughts come, which they never had before. Strange doubts crowd into the mind. The old landmarks seem indistinct and strange. Once they held to the pillars of the faith with a firm hand, but now their hands are slipping off. Pride and love of ambition possess the mind. There is a flattering of self that they are "rich, and increased with goods, and have need of nothing," while exactly the opposite is the condition of the church. [Cf: 10MR386.02] p. 5, Para. 2, [1882MS].

The Lord is coming. "Let us not sleep, as do others; but let us watch and be sober." "Ye are all the children of light, and the children of the day." "Yourselves know perfectly [should you arouse from your spiritual stupor] that the day of the Lord so cometh as a thief in the night." (1 Thess. 5:6,5,2.) Oh, that the church in Battle Creek would know that the day of the Lord is right upon them! He will come in the clouds of heaven with power and great glory. Will any of us wish to be sleeping when the Lord comes? [Cf: 10MR387.01] p. 5, Para. 3, [1882MS].

"While the bridegroom tarried, they all slumbered and slept" (Matthew 25:5). Who have oil in their vessels with their lamps? Should the Saviour come at this time, would not many of us be afraid to meet Him? Could we hail Him with joy, saying, "Lo, this is our God; we have waited for Him, and He will save us" (Isaiah 25:9)? Are we ready for His appearing? Is the soul temple cleansed of its defilement? Would we want Christ to come and find us in disunion, in strife with one another? Would we want Christ to come and find us in frivolous amusements, in concerts which some patronize? We want to be found waiting and watching, with our garments made white and clean in the blood of the Lamb.--*Letter 29*, 1882, pp. 5, 6. (To W. H. Edwards, June 14, 1882.) [Cf: 10MR387.02] p. 5, Para. 4, [1882MS].

Praise and Criticism of Professor Bell--You all know my position in regard to the matters that have occurred at Battle Creek in reference to the school, if you have heard or read the letter I sent. If you have not, please carefully read the contents of this long letter. [Cf: 11MR202.01] p. 5, Para. 5, [1882MS].

You know that I have spoken very plainly to Brother Bell in regard to his defects. I have not in all the trouble at Battle Creek, received one word from Brother Bell. If any of the parties who were in trouble had wanted to know if I had any light from God in reference to the matters that were questionable, they could have written to me. [Cf: 11MR202.02] p. 6, Para. 1, [1882MS].

While I do not consider Brother Bell has taken altogether a right course in the school and has shown a weakness of character, I know that most of those who have been so zealous in this matter, ready to condemn him, ought to have been confessing their sins before God and purifying their characters and making diligent work lest they fail of the grace of God, and find at last they were guilty of worse faults than those they condemn in Professor Bell. I have not the least countenance to give to Satan's rebuking or reproofing sin, but he has done it and others follow his example. [Cf: 11MR202.03] p. 6, Para. 2, [1882MS].

God gave you light long ago to prevent this state of things, but the church at Battle Creek paid no heed. They have developed the feelings existing in hearts unsanctified by the grace of God. I rebuke the satanic spirit in the name of the Lord. There has been a wrong course pursued on both sides. There has been much talk and much feeling and great lack of wisdom with both parties. But those who have pursued the course they have toward Professor Bell have done a work they will one day wish they had not done, for it savors of the spirit of the prince of the power of darkness. [Cf: 11MR202.04] p. 6, Para. 3, [1882MS].

I think Brother S has made a mistake in having so much to say in exaltation of Professor Bell and Edith Sprague. I cannot harmonize with this. Will Brethren G and S please remember how they have felt and what they have said in reference to my husband calling names, and elevating this one and that one in the public print. Are they doing any wiser? I learn it is much easier to question and condemn than to do better yourselves. All this extolling Brother Bell and Edith Sprague I know is not right. Those who can read human nature and reason upon this matter must see the influence of such pieces in print upon those who have pushed and crowded Brother Bell. It is to make them crowd the harder, to make out a case. The least said on both sides in revealing differences of opinion, the better will it be for themselves, the better for the cause of truth, and in every way better for the ones you would extol. [Cf: 11MR203.01] p. 6, Para. 4, [1882MS].

I am thoroughly disgusted with speaking in praise of any man or woman. They have not humility and grace to bear it. Unless Professor Bell walks humbly before his Saviour, he will stumble and fall. I see more to cause grief in his course than to elicit praise.--Letter 11, 1882, pp. 1, 2. (To G. I. Butler, C. W. Stone, A. B. Oyen, and J. H. Kellogg, May 5, 1882.) [Cf: 11MR203.02] p. 6, Para. 5, [1882MS].

The Lord's eye is over all His works and He will make a faithful

record of all the deeds of the children of men. When the blessing of the Lord rests upon ministers, doctors, and the people, it will be after they have conscientiously followed the light and ceased their backslidings. When they put away their idols from among them and repent with sorrow of heart for their departure from the light God has given them, the Lord will be entreated in their behalf. [Cf: 12MR129.01] p. 6, Para. 6, [1882MS].

The prospering hand of God is not evidenced by the numbers who patronize the sanitarium or attend services in the Tabernacle, but by the high standard of morals, their unwavering fidelity to God, and by the light which emanates from Christ, shining as His representatives and through them shedding the light of truth in the beauty of holiness to the world. All will not accept and be in harmony with the light given. They love not the things which bring their own neglect and sins to their mind. [Cf: 12MR129.02] p. 7, Para. 1, [1882MS].

There will be those who will fret, fume, scold, and denounce anything which savors of reform, of sanctification and of heaven. Because there is no union between Christ and Belial, those connected with the sanitarium, college, and publishing house who have no love for God, who have not been backward to denounce religious sentiments (especially those ideas they know our people cherish), there has been a course pursued . . . to close the door to the rays of light that God would have shine forth in all our institutions --the office, the school, the sanitarium. Satan has prevailed when he might have been repulsed, defeated; his power has had the ascendancy rather than the Spirit of God. [Cf: 12MR129.03] p. 7, Para. 2, [1882MS].

I cannot say to the sinner, It will be well with thee. God's curse will rest upon the evildoer. God has sent message upon message to bring those who were regarded as responsible men and women into harmony with His mind, but they were so intent to carry out their own ideas and move forward in their own judgment that they did not hear His voice nor heed His message. Their own ways and their own unsanctified judgment seemed more pleasing to them than to lift the cross, deny self, and follow Jesus wheresoever He may lead. [Cf: 12MR130.01] p. 7, Para. 3, [1882MS].

The great anxiety in the sanitarium has been to cater to the taste of the wealthy. The lovers of pleasure more than the lovers of God have received honor. The poor have been set down in the lowest place, while those who have had money have received attention and favor. God despises your policy, and I rebuke it in the name of the Lord. Your continual and persistent effort to meet the world's standard, notwithstanding the Word of God condemns it (the testimonies He has given you have condemned it), makes you sinners against God and places you at cross-purposes with your Redeemer. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). [Cf: 12MR130.02] p. 7, Para. 4, [1882MS].

You have chosen your own course. God sees and has recorded it--the distaste you are prone to feel toward Himself, and the opposition which rises in your hearts to His words and His ways. Notwithstanding He says His ways are ways of pleasantness and all His paths are peace. [Cf: 12MR130.03] p. 7, Para. 5, [1882MS].

Has there not been a cause for great anxiety and distrust and forebodings by the lovers of the truth in regard to the sanitarium as they see those in responsible positions borne on and on by the current to the world's customs, and the spirit of the world pervading? Two of her physicians already have denied the truth and become infidels--a standing evidence of the weakness of human vain philosophy and science "so-called." These persons had excellent abilities and had their choice to become men of God or men of the world. They chose to lean to human reasoning and have ceased to rise in moral value and moral excellence with God. They chose the slime of doubt, skepticism, and unbelief, and Satan exults over his prey. [Cf: 12MR130.04] p. 7, Para. 6, [1882MS].

Dishonesty, immorality, and base depravity have lived in their very midst, and [they have had] no eyes to see where they were drifting, no Holy Spirit among them to discern and condemn the works of darkness. [Cf: 12MR131.01] p. 8, Para. 1, [1882MS].

The guardians of this institution are so devoid of the Spirit of God as to feel the best harmony with the Lord's worst enemies. Elder E stated of one of this class that he loved him as a brother. Why was this? Because of his smooth words and fair speeches. The man was working to carry out the artifice of his master. He was keeping the favor of a man who had the highest opinion of his own opinions and plans. He did not feel the necessity of counseling at every step. He did not see the need of constant watchfulness and prayer, of walking humbly with God, and learning from the great Teacher the meekness and lowliness He exemplified in His life. No, he did not want discerning eyes in that sanitarium to see and sense the wrong. God was daily dishonored. Warnings and reproofs were unheeded and there was a pretense, a form of religion, but God was displeased; for all the time they were casting His words behind them. [Cf: 12MR131.02] p. 8, Para. 2, [1882MS].

God gave me a message when Elder E and the matron were present in the parlor of the old building. It was the voice of God in warning. It was acknowledged to be such. The Lord spoke through clay. But was there any manifest change? No, all things went on as they had done. [Cf: 12MR131.03] p. 8, Para. 3, [1882MS].

We know that the sanitarium is not answering the purpose of God. Is it anything surprising that the people everywhere know these things when the patients carry the reports all over the field? Truly, we have cause to put away our idols, to clothe ourselves with modest apparel and repent for our extravagance, and greatly humble our souls before God, for His wrath is upon us as a people. There is the accursed thing in the camp of Israel, and God says of you, "Neither will I be with you any more, . . . until ye take away the accursed thing from among you" (Joshua 7:12, 13). [Cf: 12MR132.01] p. 8, Para. 4, [1882MS].

The Spirit of God has not had a controlling influence upon Elder E, Dr. F, Sister G, and many others not in as responsible positions. Dr. F would have a different state of things, in some respects, if he could. But his position is well understood--that he is questioning and philosophizing and seeking through science to make of none effect the working of God's special Providence, his finite mind seeking to comprehend God. He could know more of God in one hour by opening the

door of his heart to divine grace than he will find out by a lifetime through his vain philosophy and "so-called science." He must become a fool, in the sense God terms it, in order to become wise in the things of God and in the workings of His Spirit. Spiritual things are spiritually discerned. [Cf: 12MR132.02] p. 8, Para. 5, [1882MS].

I have been shown that the sanitarium under its present management is not a safe place for youth. They have already and would receive impressions in their education that would have a demoralizing influence upon them. Sister G, as matron, does not have moral fortitude and spiritual discernment to pursue a steadfast, conscientious course for the right. She is swayed, molded by the associations and influences surrounding her. Mothers have opened their hearts to me and with bitter weeping and anguish of heart have told me their sorrow. They told me they thought that if their children were in the Sanitarium it would be as an asylum--the matron would have a religious interest for these inexperienced ones, but in the place of this they quoted her example: She and her daughter did this and that, and permitted, or gave consent to, many things they had instructed their children were wrong, and now the conscience of these children seems unimpressible. They think now, "Mother is altogether too particular, and exercises too much restraint. Why," say they, "sport and fun and frolic were permitted there, and if it had been wrong I guess Mrs. G, who sings and takes an active part in worship, would not sanction it." This is only one of many varieties of complaints that reach us from different ones. Everything has been drifting in a wrong channel. Deficiencies of character, which God has reproved, have not been overcome, but have been cherished, notwithstanding the rebuke of God has been upon them. [Cf: 12MR132.03] p. 9, Para. 1, [1882MS].

It is not like amusement or play to change wrong habits, to grow out of indolence and want of moral power, to resist worldly influences in which they have indulged themselves for years. There has been a neglect of duty in faithfulness, and it has resulted in a separation from God. [Cf: 12MR133.01] p. 9, Para. 2, [1882MS].

I greatly fear for those who have been even once reproved and have not made decided reforms, and when the reproof has been repeated there has been a blindness, an unfeeling heart, benumbed senses to take heed to warnings given. The conscience has been blunted, hardened against the influence of light. It is no easy matter to correct habits once formed. That which is right and pure, ennobling and enduring, can be won only by persistent energy, by patient industry, by unwearied effort and untiring zeal. Many will become heartsick as they see themselves in the light God views them. They will want to turn away from the mirror. [Cf: 12MR133.02] p. 9, Para. 3, [1882MS].

The heart is deceptive and desperately wicked. Looking into the mirror and discerning the defects of character should set us to work, by personal efforts and in penitence and repentance through faith in the grace of Christ, to overcome them. Oh, how many times we shall become weary in the strife against internal foes. We shall long for release and often become discouraged, and then we will, in view of the prize of eternal life, arise again, gird on the armor anew, and toil on to gain the prize. Self-conquest, perfection of the heart, is nothing less than washing our robes of character and making them white in the blood of the Lamb. Thousands fail because they love ease and indulgence and

self-gratification. Thousands will gain because they will be persevering, courageous, and vigilant. [Cf: 12MR134.01] p. 9, Para. 4, [1882MS].

Said one mother of good ability, of high intellectual attainments, "I am amazed at the change in my daughters. Before going to Battle Creek to work at the sanitarium they were particular in regard to keeping the Sabbath, but now they often infringe upon the Sabbath. They used to love to attend our meetings, and they will now frame any excuse to remain at home. Their love for serious things is gone. Their love for vanity, for dress, for trimmings and display has become a passion. They laugh at me in the face when I express surprise and tell me that we can be religious without being so prudish and fanatical. They say, "I wish you could see how the lady physicians dress at the sanitarium. I wish you could see how different are the ideas of the matron. She is a real good woman--so kind and accommodating to us girls. She does just what we want her to do!" And they began to sing a light song, and broke into a coarse laugh. [Cf: 12MR134.02] p. 10, Para. 1, [1882MS].

The mother said it was so unlike her child that she thought she was possessed of an evil spirit. She said, "Since that time I have never recommended anyone who wanted a situation or any invalid to go to the Sanitarium. I could not even take the *Good Health*. I feel so disappointed that I should have a child of mine thus transformed. I thought Mrs. G so motherly, so good a woman. If I had had twenty children, I would not have hesitated a moment to have placed them under her care." The tears rolled down her cheeks. Said she, "The work is done, I fear, for time and eternity, and I cannot undo it, but I prayed, oh, so earnestly, that God would save my children [even] if through sickness and dread death." I tried to present to the mother as favorably as I could the more pleasant prospect, but she only looked grieved and despairingly said, "They have ruined my child. I never can feel that they have done right even in their intention. I hoped you could do something to prevent this state of things." She knew not how much I had done.--Ms 2, 1882. [Cf: 12MR135.01] p. 10, Para. 2, [1882MS].

Another year of life is now in the past. A new year is opening before us. What will be its record? What will we each inscribe upon its spotless pages? The manner in which we spend each passing day will decide this question. Fathers and mothers, while you wish your children a Happy New Year, will you strive in the fear of God to make it a happy year? Will you seek to lead your dear ones to the true source of peace and joy? Will you consecrate your own hearts to God, that you may exert a sanctifying influence upon your children? Will you separate them from sin and sinners, and by living faith connect them with God? [Cf: ST 01-05-82 para. 01] p. 10, Para. 3, [1882MS].

It should be the work of every parent to cultivate all that is good, and true, and noble, in his children. It is his duty to correct their faults, to restrain their waywardness, even as the Lord required Eli to restrain his sons. Fathers and mothers, make the word of God your guide in the education of your children, ever considering what will be for their future good, rather than what is for your present convenience. The mother may bestow upon her daughters an education that will be invaluable, by training them to bear their share of the family burdens. The father may give his sons a capital of more worth than gold or

lands, by teaching them to love useful employment, instead of seeking happiness in idle amusements or dissipation. Parents, now is the time to form in your children habits of industry, self-reliance, and self-control; to cultivate economy and business tact. Now is the time to teach them courtesy and benevolence toward their fellow-men, and reverence and love for God. [Cf: ST 01-05-82 para. 02] p. 10, Para. 4, [1882MS].

You may make a happy new year for your children, if you faithfully discharge your duty. Home should be the most sunny and attractive spot on earth; and it may be made such by pleasant words and kind acts, and, underlying all, a steadfast adherence to the right. [Cf: ST 01-05-82 para. 03] p. 11, Para. 1, [1882MS].

By their neglect to exercise proper restraint, many parents are creating great unhappiness for their children. The youth who are left to constantly seek for pleasure in amusement or selfish gratification are not happy, and never can be happy while following this course. Fathers and mothers, teach your children that the only way to be truly happy is to love and fear God; and enforce the lesson by your example. Let them see that the peace of Christ is ruling in your heart, and that his love pervades your life. Practical religion is the need of the present hour. You cannot teach this to your children unless you possess it yourselves. [Cf: ST 01-05-82 para. 04] p. 11, Para. 2, [1882MS].

Let us enter upon the new year with our hearts cleansed from the defilement of selfishness and pride. Let us put away every sinful indulgence, and seek to become faithful, diligent learners in the school of Christ. A new year opens its unsullied pages before us. What shall we write upon them. [Cf: ST 01-05-82 para. 05] p. 11, Para. 3, [1882MS].

Children, you greet your father and mother with a "Happy New Year," but will you make it a happy year to them? It is in your power to do this. Your conduct, more than everything besides, will make a happy or an unhappy year for your parents. You may cause their hearts to throb with joy or pain. Whatever dishonors your Saviour, whatever causes a stain upon your character, brings anxiety and distress to the heart of godly parents. You cannot give them a happy new year if you live only for self-gratification. [Cf: ST 01-05-82 para. 06] p. 11, Para. 4, [1882MS].

Seek to begin this year with right purposes and pure motives, as beings who are accountable to God. Ever bear in mind that your acts are daily passing into history by the pen of the recording angel. You must meet them again when the Judgment shall sit and the books shall be opened. [Cf: ST 01-05-82 para. 07] p. 11, Para. 5, [1882MS].

How often your lips utter the kindly greeting, "I wish you a happy new year," and then in a few moments speak impatient, fretful words. How many children are ever ready to dispute about trifles, unwilling to make the smallest sacrifice for others. To such the new year will bring no real happiness. They may indulge in boisterous mirth, but their hearts know no peace nor joy. Will you not come with penitence and humility to Jesus, that he may cleanse you from the impurity of sin, and fit you for his heavenly kingdom? All who do this will have the happiest new year that they ever experienced. It will bring joy in

Heaven and joy on earth. [Cf: ST 01-05-82 para. 08] p. 11, Para. 6, [1882MS].

Many have been seeking some rare gift to bestow upon their friends. Will you not, children, bring to Jesus the gift which he prizes above all others--the gift of your heart? While others at the holiday season adorn themselves to please the eye of their friends, will you not seek the adorning which Heaven values--the ornament of a meek and quiet spirit? If we bring to God the first gift, the value of every other is enhanced; for love makes it not merely a passing compliment, but a precious offering. From the softened heart in which the peace of Christ abides, will flow forth sincere wishes, kindly words and deeds, and worthy, appropriate offerings. [Cf: ST 01-05-82 para. 09] p. 12, Para. 1, [1882MS].

Many are the gifts and greetings that have been exchanged on New Year's day, by parents and children, husbands and wives, brothers and sisters, friends and acquaintances. When it is over, many feel a sense of relief. They have discharged their duty in bestowing presents, and smiles, and compliments for the occasion, and there the matter is supposed to end. The next day, and the next, and onward to the end of the year, bring fretful, passionate words, faultfinding, recrimination, and careless neglect of the dear ones of the household. Oh, such a new year is one that angels will be grieved and ashamed to register. It is anything but happy. Friends and relatives bestow a gift of sorrow, a burden of unkindness, that crushes out hope, and makes the grave look desirable. [Cf: ST 01-05-82 para. 10] p. 12, Para. 2, [1882MS].

Do we truly wish our loved ones a happy new year? Then let us make it such to them by kindness, by sympathy, by cheerfulness, by unselfish devotion. If we connect with God, the source of peace, and light, and truth, his Spirit will flow through us as a channel, to refresh and bless all around us. This may be the last year of life to us. Shall we not enter upon it with thoughtful consideration? Shall not sincerity, respect, benevolence, mark our deportment toward all? [Cf: ST 01-05-82 para. 11] p. 12, Para. 3, [1882MS].

Let us withhold nothing from Him who gave his precious life for us. Fathers and mothers, bring to him your children, in the freshness and bloom of youth, and devote them to his service. Let us all consecrate to God the property he has intrusted to us. Above all, let us give him ourselves, a freewill offering. Let us do his will, live for his glory, and he will give us a Happy New Year. By Mrs. E. G. White. [Cf: ST 01-05-82 para. 12] p. 12, Para. 4, [1882MS].

The loss of the ark was the heaviest blow which had fallen upon Israel since their establishment as a nation. Unfaithful to God as they had been, they still regarded this sacred symbol with awe and reverence, not unmingled with pride, as they recalled the glorious triumphs of the past. The tidings that it had been taken by the Philistines sent a thrill of terror through every heart, followed by the mute calmness of despair. Military power, could they command it, would not avail them now; and the strength of their men of war seemed paralyzed. [Cf: ST 01-12-82 para. 01] p. 12, Para. 5, [1882MS].

But the Lord had not wholly cast aside his chosen, nor would he long suffer the exultation of the heathen. He had used the Philistines as

the instrument to punish Israel, and he would now employ the ark to punish the Philistines. In time past the divine presence had attended it to be the strength, salvation, and glory of his obedient people. That invisible presence would still attend it to bring terror and destruction to the bold transgressors of God's holy law. [Cf: ST 01-12-82 para. 02] p. 12, Para. 6, [1882MS].

The Philistines removed the ark in triumph to Ashdod, one of their five principal cities, and placed it in the house of their god, Dagon. They felt that now they had nothing to fear from Israel. In their superstitious ignorance they imagined that the mighty power which had hitherto attended the ark would be theirs, and this, united with the power of Dagon, would render them invincible. Attributing their success wholly to the favor of their god, they sought to show their gratitude by the most extravagant demonstrations of reverence and praise. [Cf: ST 01-12-82 para. 03] p. 13, Para. 1, [1882MS].

Their rejoicing was of short duration. Upon entering the temple on the following day, they beheld a sight which filled them with consternation. Dagon their god had fallen upon his face to the earth before the ark of Jehovah. Reverently the priests lifted the idol and restored him to his place. But the next morning they found him, strangely mutilated, again lying upon the earth before the ark. The upper part of this idol was like that of a man, and the lower part was in the likeness of a fish. Now every part that resembled the human form had been cut off, and only the uncouth body of the fish remained. [Cf: ST 01-12-82 para. 04] p. 13, Para. 2, [1882MS].

Priests and people were horror-struck as they beheld their cherished deity thus mutilated and dishonored. They looked upon this mysterious event as an evil omen foreboding destruction to themselves and their idols before the God of the Hebrews. They now removed the ark from their temple, and placed it in a building by itself. [Cf: ST 01-12-82 para. 05] p. 13, Para. 3, [1882MS].

The living God whom the Philistines had insulted and defied, had arisen to assert his authority and manifest his power. The divine judgments rested heavily upon Ashdod, and the inhabitants were smitten with a distressing and fatal disease. Remembering the plagues which were visited upon Egypt by the God of Israel, the people attributed their afflictions to the presence of the ark among them. Accordingly they assembled their leading men to consider what to do with the ark, declaring that it should no longer abide with them. It was decided to convey it to Gath. But the plague followed close upon its removal, and the men of that city sent it to Ekron. [Cf: ST 01-12-82 para. 06] p. 13, Para. 4, [1882MS].

Here the people received it with terror, crying, "They have brought about the ark of the God of Israel to us, to slay us and our people." They sought to their gods for protection, as the people of Gath and Ashdod had done. But the work of the destroyer went on, until, in their distress, "the cry of the city went up to heaven." Fearing longer to retain the ark among the homes of men, the people next placed it in the open fields. There followed a plague of mice, which infested the land, destroying the products of the soil, both in the storehouse and in the field. Utter destruction, by disease or famine, now threatened the nation, and gloomy forebodings for the future added to the heavy burden

of the present. [Cf: ST 01-12-82 para. 07] p. 13, Para. 5, [1882MS].

In his dealings with the Philistines, God had shown how easily at his appointed time he can overthrow the stronghold of superstition, and sweep away the refuge of lies. The Lord often employs his bitterest enemies to punish the unfaithfulness of his professed people. The wicked may triumph for a time as they see Israel suffering chastisement; but let them be assured that the wrath of God will ere long fall with crushing weight upon themselves. However the sinner may now rejoice in the rewards of unrighteousness, the blind eyes will yet see, the hard heart one day fell, that a life of rebellion against God has been a terrible mistake. [Cf: ST 01-12-82 para. 08] p. 14, Para. 1, [1882MS].

For seven long months the ark remained in Philistia. During all this time the Israelites made no attempt to recover the symbol of Jehovah's presence. But the Philistines were now as anxious to free themselves from its power as they had been to obtain it. Instead of being a source of strength to them, it was a great burden and a heavy curse. Yet they knew not what course to pursue; for wherever it went, the judgments of God followed. The people called for the princes of the nation, with the priests and diviners, and eagerly inquired, "What shall we do to the ark of the Lord? Tell us wherewith we shall send it to his place." They were advised to return it with a costly trespass offering, that the wrath of God might be appeased. "Then," said the priests, "ye shall be healed, and it shall be known to you why his hand is not removed from you." [Cf: ST 01-12-82 para. 09] p. 14, Para. 2, [1882MS].

In India at the present day, when a pilgrim comes to a pagoda or temple to be cured of any disease, he invariably brings with him a figure of the member or part affected, in gold, silver, or copper, according to his means, and presents it as an offering to his god. A similar custom was in vogue among the Philistines; and in accordance with the prevailing superstition, the lords directed the people to make representations of the plagues by which they had been afflicted,--"five golden emerods, and five golden mice, according to the number of the lords of the Philistines; for," said they, "one plague was on you all, and on your lords." [Cf: ST 01-12-82 para. 10] p. 14, Para. 3, [1882MS].

These wise men acknowledged a mysterious power accompanying the ark; a power which they had no wisdom to meet. Yet they did not counsel the people to turn from their idolatry to serve the Lord. They still hated the God of Israel though compelled by overwhelming judgments to submit to his authority. Thus sinners may still be convinced by the judgments of God that it is in vain to contend against him. They may be compelled to submit to his power, while at heart they rebel against his control. Such submission may honor God, but it can have no power to save the transgressor. The heart must be yielded to God and subdued by divine grace before man's repentance can be accepted. [Cf: ST 01-12-82 para. 11] p. 14, Para. 4, [1882MS].

We are filled with wonder as we contemplate the longsuffering of God toward the wicked. The idolatrous Philistines and backsliding Israel had alike enjoyed the gifts of his providence. Rain and sunshine, objects of beauty, gifts for sustenance,--the music of birds, the fragrance and loveliness of flowers, fruits without number, pleasant to

the sight and good for food, golden harvests to clothe the plain and cattle upon the hills--all came to them from God. Ten thousand unnoticed mercies were silently falling in the pathway of ungrateful, rebellious men. Every blessing spoke to them of the Giver, but they were indifferent to his love. The forbearance of God was very great toward the children of men; but when they stubbornly persisted in their impenitence, he removed from them his protecting hand. They refused to listen to the voice of God in his created works, and in the warnings, counsels, and reproofs of his word, and he spoke to them through judgments. They rejected mercy, and the great I AM caused them to feel his power. [Cf: ST 01-12-82 para. 12] p. 14, Para. 5, [1882MS].

How many there are today, who, like the Philistines, will present offerings to God, but refuse to give him their hearts, and cast away their idols. How many with idolatrous delight set their affections on sparkling vanities, that must ere long be consumed, turning away from the only treasure worth possessing. [Cf: ST 01-12-82 para. 13] p. 15, Para. 1, [1882MS].

God still bears long with the wicked. He still surrounds them with temporal blessings. It is his hand that provides the bounties upon their tables. He gives them raiment and dwellings. There are rich fields for the harvest; there are flocks and herds, gold and silver, friends and health. Let God but remove his providential care, and what want, desolation, and inexpressible wretchedness would result! A blight would come upon the fields, every creature that ministers to our comfort would perish, and man himself would be swept from the earth as by a devouring plague. And yet men enjoy God's blessings, and, like the soulless beasts, return to him no grateful acknowledgment. They feel secure in their possessions, when a word, a breath, the slightest accident, might deprive them of their earthly all. No bounty or blessing can men claim as their own. All are committed to us as a trust, which, if not wisely improved, God will remove. [Cf: ST 01-12-82 para. 14] p. 15, Para. 2, [1882MS].

The Philistines hoped by their offerings to appease the wrath of God, but they were ignorant of the one great sacrifice which alone can secure to sinful men the divine favor. Those gifts were powerless to atone for sin; for the offerers did not through them express faith in Christ. Not a ray of hope, no proffer of mercy, no token of God's favor, could have been ours, but for the cross of Calvary. Justice must have cut men off forever from temporal and spiritual blessings, separating us from God both here and hereafter, closing the door to all the joys of earth, and forever shutting out the brightness of Heaven. For us, Jesus trod the winepress of God's wrath. "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." Let every son and daughter of Adam unite to exalt the name of Christ, as our King and our Redeemer. "For there is none other name under heaven given among men, whereby we must be saved." By Mrs. E. G. White. [Cf: ST 01-12-82 para. 15] p. 15, Para. 3, [1882MS].

November 25, I left Oakland for Petaluma, and found a pleasant home with the family of Bro. Chapman, where I have ever been heartily welcomed. On the Sabbath I spoke with freedom to the little company who reverence God's holy day and assemble for his worship. A social meeting followed, in which sixteen testimonies were borne. We realized that the

Lord's presence is not confined to large assemblies, but that where two or three are gathered in his name, he meets with them. All seemed strengthened and encouraged. I felt the sweet peace of Christ, the consolation of his Spirit. I was in feeble health, but the precious evidence of the favor of God, more than repaid me for the effort made. [Cf: ST 01-12-82 para. 01] p. 15, Para. 4, [1882MS].

Would that our smaller churches could be more often visited. The faithful ones, who stand firmly in defense of the truth, would be cheered and strengthened by the testimony of their brethren. The few standard bearers at Petaluma have had much to contend with; unruly, rebellious spirits have done their utmost to discourage all who would maintain the truth in righteousness. But these discordant elements have separated from the church. They went out from us, because they were not of us. Those who now meet from Sabbath to Sabbath are at peace with one another, and in harmony with the work of God. [Cf: ST 01-12-82 para. 02] p. 16, Para. 1, [1882MS].

Our gracious Redeemer looked down the stream of time, and beheld the perils that would in the last days surround his chosen. For our encouragement he declares, in the words of the prophet Malachi: "Then they that feared the Lord speak often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." [Cf: ST 01-12-82 para. 03] p. 16, Para. 2, [1882MS].

If the members of the church labor faithfully to build up the cause of truth, they will not escape the tongue of gossip, falsehood, and slander. "All that will live godly in Christ Jesus shall suffer persecution." Their consistent, unwavering course is a constant rebuke of the unbelief, pride, and selfishness of the hypocritical professor. [Cf: ST 01-12-82 para. 04] p. 16, Para. 3, [1882MS].

Their prayers and admonitions disturb his worldly ambition, and he endeavors to cast reproach upon the faithful followers of Jesus. He will garble, distort, and misrepresent facts, in the same spirit that actuated the Pharisees in their opposition to Christ. [Cf: ST 01-12-82 para. 05] p. 16, Para. 4, [1882MS].

Jesus does not lose sight of his people who have so many discouragements to encounter. It requires little effort to float with the popular current, but those who would gain the immortal shores must struggle against wind and tide. There is a form of Christianity--a spurious article--which has no reformatory energy. Its possessors delight to oppose and decry the faith of others. Their religion is not seen in the marketplace, in the family, or in the workshop. Their religious experience runs in the corrupt channel of the world. [Cf: ST 01-12-82 para. 06] p. 16, Para. 5, [1882MS].

The true follower of Christ should not be dismayed at receiving reproach from this class. Said the beloved apostle, "Marvel not, my brethren, that the world hate you." And our Saviour reminds his disciples, "If the world hate you, ye know that it hated me before it hated you." Those who are faithful to God will not be harmed by reproach or opposition. Nay, rather, virtues will thus be developed

that will not flourish in the sunshine of prosperity. Faith, patience, meekness, and love will bud and blossom amid clouds and darkness. [Cf: ST 01-12-82 para. 07] p. 16, Para. 6, [1882MS].

The members of the church should individually keep the light of God's love brightly burning in their own souls, that it may also shine forth to others. We have too much at stake to allow spiritual lethargy to creep over us. Let us beware of indulging a disrelish for religious services and religious duties. Let us resolutely battle against that sluggishness of soul which is so fatal to the growth and even the life of the Christian. [Cf: ST 01-12-82 para. 08] p. 17, Para. 1, [1882MS].

That church will be healthy and prosperous whose members are putting forth active, personal effort to do good to others, to save souls. This will be a constant incentive to every good work. Such Christians will labor with greater earnestness to secure their own salvation. The dormant energies will be aroused, the whole soul inspired with an unconquerable determination to win the Saviour's plaudit of "Well done," and to wear the victor's crown. [Cf: ST 01-12-82 para. 09] p. 17, Para. 2, [1882MS].

I would encourage those who assemble in little companies to worship God. Brethren and sisters, be not disheartened because you are so few in number. The tree that stands alone upon the plain, strikes its roots deeper into the earth, spreads out its branches farther on every side, and grows stronger and more symmetrical while wrestling singly with the tempest or rejoicing in the sunshine. So the Christian, cut off from earthly dependence, may learn to rely wholly upon God, and may gain strength and courage from every conflict. [Cf: ST 01-12-82 para. 10] p. 17, Para. 3, [1882MS].

May the Lord bless the scattered and lonely ones, and make them efficient workers for him. The Christian should not be content to be merely an active man of business. He should not be so absorbed in worldly affairs as to have scarcely a spare moment or a thought for recreation or friendship, for the good of others, for the culture of the mind, or the welfare of the soul. Energy and diligence in business are commendable, but these should not lead us to neglect that love for God and man which the Bible enjoins. [Cf: ST 01-12-82 para. 11] p. 17, Para. 4, [1882MS].

Would that we all could remember that worldlings feel at liberty to watch and criticise the professed followers of Christ. Our course in temporal matters, our conduct toward one another, is commented upon with keenness and severity. What we say in the church is not of so great consequence as our deportment in the home circle and among our neighbors. The kindly word, the thoughtful act, true politeness and hospitality, will constantly exert an influence in favor of the Christian religion. Let not the testimony be borne concerning any of us, "Religion has made them no better. They are as self-indulgent, as worldly, as sharp in trade, as ever." All who bear such fruit scatter from Christ, instead of gathering with him. They place obstacles in the way of those whom they might by a consistent course have won to Jesus. It is our duty as Christians to give to the world unmistakable evidence that we are obeying the great commandment, "Thou shalt love thy neighbor as thyself," which is the same as our Saviour's golden rule, "Whatsoever ye would that men should do to you, do ye even so to them."

[Cf: ST 01-12-82 para. 12] p. 17, Para. 5, [1882MS].

God bless the church at Petaluma. Brethren, do not forget the wants of these small and isolated companies. Christ will be found a guest at their little gatherings. E. G. White. [Cf: ST 01-12-82 para. 13] p. 18, Para. 1, [1882MS].

When it was proposed among the Philistines to return the ark to its own land, there were some who stood ready to oppose the plan. Such an acknowledgment of the power of Israel's God would be deeply humiliating to the pride of Philistia; some way to evade it was eagerly sought. Many urged that none would dare risk their lives in removing that which had brought such destruction upon the land. Still others denied that their calamities had been caused by the ark, and protested against surrendering so famed a trophy. [Cf: ST 01-19-82 para. 01] p. 18, Para. 2, [1882MS].

The "priests and diviners," whose counsel had been sought on this occasion, admonished the people not to imitate the stubbornness of Pharaoh and the Egyptians, and thus bring upon themselves still greater afflictions. A plan in which all concurred, was now proposed, and immediately put in execution. The ark, with the golden trespass offering, was placed upon a new cart, thus precluding all danger of defilement; to this cart, or car, were attached two kine, upon whose necks a yoke had never before been placed. Then, their calves having been tied up at home, the cows were left free to go wherever they pleased. If the ark should thus be returned to the Israelites by the way of Beth-shemesh, the nearest city of the Levites, "then," said the Philistines, "the God of Israel hath done unto us this great evil; but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us." [Cf: ST 01-19-82 para. 02] p. 18, Para. 3, [1882MS].

No sooner were the kine set free than they turned from their young, and, lowing as they went, took the straight road to Beth-shemesh. Guided by no human hand, the patient animals kept on their way. The Divine Presence accompanied the ark, and it passed safely on to the very place designated. [Cf: ST 01-19-82 para. 03] p. 18, Para. 4, [1882MS].

It was now the time of wheat harvest, and the men of Beth-shemesh were reaping in the valley. With great joy they beheld the ark approaching; and when the kine of their own accord stopped near a great stone, some of the Levites present offered them up as a sacrifice to the Lord, the cart itself being used as fuel for the burnt offering. [Cf: ST 01-19-82 para. 04] p. 18, Para. 5, [1882MS].

The lords of the Philistines, who had followed the ark to the border of Beth-shemesh, and had witnessed its reception, now returned to Ekron. The plague had ceased, and they were convinced that their calamities had been a judgment from the God of Israel. [Cf: ST 01-19-82 para. 05] p. 18, Para. 6, [1882MS].

The men of Beth-shemesh quickly spread the glad tidings that the ark was in their possession, and the people from all the surrounding country flocked to welcome its return. The ark had been placed upon the stone which first served for an altar, and before it additional

sacrifices were offered unto the Lord. Had the worshipers, with penitence and humiliation, put away their sins, the divine blessing would have attended them. But they were not faithfully obeying the law of God; hence, while they rejoiced at the return of the ark as a harbinger of good, they could have no true sense of its sacredness as the repository of that law. Instead of preparing a suitable place for the reception of the ark, they permitted it to remain in the harvest field. As they continued to gaze upon the sacred chest, and to talk of the wonderful manner in which it had been restored, they began to conjecture wherein lay its peculiar power. At last, overcome by curiosity, they removed the coverings and ventured to open it. Their joy was quickly changed to mourning. [Cf: ST 01-19-82 para. 06] p. 18, Para. 7, [1882MS].

All Israel had been taught to regard the ark with awe and reverence. When required to remove it from place to place, the Levites were not to so much as look upon it. Only once a year was the high priest permitted to behold the ark of God. The heathen Philistines had not dared even to remove its coverings. Angels of Heaven, unseen, ever attended it in all its journeyings. The irreverent daring of the people at Beth-shemesh aroused the anger of the Lord, and a great number were instantly destroyed. [Cf: ST 01-19-82 para. 07] p. 19, Para. 1, [1882MS].

The terror of the survivors was equaled only by their former presumption. Yet they were not led by this judgment to repent of their sin, but only to regard the ark with superstitious fear. Eager to be freed from its presence, yet not daring to remove it, the Bethshemites sent a message to the inhabitants of Kirjath-jearim, inviting them to take it away. They consented, and the ark was accordingly removed. [Cf: ST 01-19-82 para. 08] p. 19, Para. 2, [1882MS].

The spirit of irreverent curiosity still exists among the children of men. Many are eager to investigate those mysteries which infinite wisdom has seen fit to leave unrevealed. Having no reliable evidence from which to reason, they base their theories on conjecture. The Lord has wrought for his servants and for the upbuilding of his cause at the present day as verily as he wrought in behalf of ancient Israel; but vain philosophy, "science falsely so called," has sought to destroy faith in the direct interposition of Providence, attributing all such manifestations to natural causes. This is the sophistry of Satan. He is asserting his authority by mighty signs and wonders in the earth. Those who ignore or deny the special evidences of God's power, are preparing the way for the archdeceiver to exalt himself before the people as superior to the God of Israel. [Cf: ST 01-19-82 para. 09] p. 19, Para. 3, [1882MS].

Many accept the reasoning of these would-be wise men as truth, when in fact it undermines the very foundations which God has laid. Such teachers are the ones described by inspiration, who must become fools in their own estimation, that they may be wise. God has chosen the foolish things of this world to confound the wise. By those who are guided only by human wisdom, the simplicity of his mighty workings is called foolishness. They think themselves wiser than their Creator, when in fact they are victims of finite ignorance and childish conceit. It is this that holds them in the darkness of unbelief, so that they do not discern the power of God, and tremble before him. [Cf: ST 01-19-82 para. 10] p. 19, Para. 4, [1882MS].

Though the ark had brought judgments both upon the inhabitants of Philistia and of Beth-shemesh, yet the men of Kirjath-jearim welcomed it with joy. They knew that while it was a precursor of wrath to the transgressor of God's law, it was the pledge of divine favor to the obedient and faithful. With solemn gladness they brought it to their city, and placed it in the house of Abinadab, a Levite. This man appointed his son Eleazer to take charge of it, to see that it was kept from injury or pollution. Thus it remained for many years. [Cf: ST 01-19-82 para. 11] p. 19, Para. 5, [1882MS].

The Israelites as a nation still continued in a state of irreligion and idolatry, and as a punishment they remained in subjection to the Philistines. During this time Samuel, who was already recognized as a prophet, visited cities and villages throughout the land, seeking to turn the hearts of the people to the God of their fathers. He faithfully set before them the claims of the divine law and their sin in transgressing its precepts, the longsuffering and mercy of God, and his assurance of favor to those who confess and forsake their sins. [Cf: ST 01-19-82 para. 12] p. 20, Para. 1, [1882MS].

These efforts were not without good results. The hearts of the faithful were encouraged, and apostates were led to return to the Lord. The mirror of God's law, held up before the sinner, gives him a correct view of his own character. The greater the reverence felt for that law, the keener will be the sense of condemnation on account of sin. Every willful transgression is an act of rebellion against its Author. Every one who assumes this attitude, is by his practice saying to the people, "The requirements of God are exacting and severe, a yoke of bondage. Let us break this yoke from off our necks, and be at liberty." [Cf: ST 01-19-82 para. 13] p. 20, Para. 2, [1882MS].

The law of God was not given to the Jews alone. It is of worldwide and perpetual obligation. "He that offendeth in one point is guilty of all." Its ten precepts are like a chain of ten links. If one link is broken, the chain becomes worthless. Not a single precept can be revoked or changed to save the transgressor. While families and nations exist; while property, life, and character must be guarded; while good and evil are antagonistic, and a blessing or a curse must follow the acts of men--so long must the divine law control us. When God no longer requires men to love him supremely, to reverence his name, and to keep holy the Sabbath; when he permits them to disregard the rights of their fellow-men, to hate and injure one another--then and not till then, will the moral law lose its force. By Mrs. E. G. White. [Cf: ST 01-19-82 para. 14] p. 20, Para. 3, [1882MS].

After leaving Petaluma, I visited the church at Healdsburg. Accompanied by Sr. Rogers, I made the journey with my own horse and carriage, hoping thus to receive benefit healthwise. After a ride of thirty-three miles, we were warmly welcomed to the home of Bro. and Sr. Harmon. These friends furnished me a convenient room, where I could write or rest undisturbed, and did all in their power for my health and happiness. [Cf: ST 01-19-82 para. 01] p. 20, Para. 4, [1882MS].

I was far from well, yet felt a duty to write upon important matters that would not admit of delay. Being unable to sleep more than a few hours at night, I would rise at three A.M. and write by lamplight. Such

a strain upon mind and body could not be long endured. Intense pain in my eyes soon compelled me to lay aside my writing. [Cf: ST 01-19-82 para. 02] p. 20, Para. 5, [1882MS].

This was a severe trial. My thoughts seemed consuming me. I felt an unceasing anxiety for the cause of God, especially for the institutions which his own hand has established. There is a great lack of spiritual life among us. Religious declension is seen and felt everywhere. As the faithful standard bearers fall at their post, who will come up to fill their place, and to work with unselfish interest in the cause of God? As I thought of these things, my soul was troubled day and night. I felt the need of my husband's help. The future looked dark and lonely. Weighed down by disease and by a heavier burden of care, anxiety, and sorrow, I knew that unless the Lord should come to my help, and the balm of Gilead should be applied to soul and body, I could no longer labor. [Cf: ST 01-19-82 para. 03] p. 21, Para. 1, [1882MS].

Yet the thought of becoming useless was too terrible to be entertained for a moment. It seemed to me that death would be preferable. Satan was determined that my testimony of warning, encouragement, and reproof, should not reach the people. I felt urged to go forward, but seemed powerless. Night after night I dreamed that my husband and myself were laboring together to bring souls to Christ, and awoke to find that I was alone, wrestling with the powers of darkness. Oh, how I longed for rest in Christ! I thought how he once hushed the tempest-tossed waves of Galilee, and I prayed that his voice might speak peace to my soul. I humbled myself before God, and earnestly presented my petitions at the throne of grace. My faith was tried to the utmost. I received no direct evidence that my prayers were answered, but I decided to go to work as though I had received the help so greatly needed. [Cf: ST 01-19-82 para. 04] p. 21, Para. 2, [1882MS].

On the Sabbath I attended meeting, trusting in God for support. In speaking to the church, I was comforted and refreshed. The Lord gave me peace and rest in him. I felt burdened for the youth, and my words were addressed especially to them. They listened attentively, with serious faces and tearful eyes. At the close of my remarks I requested all who wished to become Christians to come forward. Thirteen responded. These were all children and youth, from eight to fifteen years of age, who thus manifested their determination to begin a new life. Such a sight was enough to soften the hardest heart. The brethren and sisters, especially the parents of the children, seemed to feel deeply. Christ has told us that there is joy in Heaven over one sinner that repenteth. Angels were looking with gladness upon this scene. Nearly all who came forward spoke in a few words of their hope and determination. Such testimonies ascend like incense to the throne of God. All hearts felt that this was a precious season. The presence of God was with us. [Cf: ST 01-19-82 para. 05] p. 21, Para. 3, [1882MS].

I sought to impress upon fathers and mothers their duty to lead these inexperienced youth into the path cast up for the ransomed of the Lord. They now need special care and tenderness and earnest prayer. In the Christian life they have everything to learn, and they should daily have patient, faithful instruction. The young cannot be gained to the service of Christ by faultfinding or compulsion. They must be won by love. This requires time and effort. Parents must arouse from their carnal security. They cannot afford to waste precious hours in dress

and gossip. They must close their ears to the temptations of the world, the flesh, and the devil. They must begin in earnest to work for Christ--begin to be missionaries at home, themselves closely following in the Saviour's footsteps, that they may give a right example to their children. [Cf: ST 01-19-82 para. 06] p. 21, Para. 4, [1882MS].

Fathers and mothers, will you not make this effort to save the souls of your loved ones? Have you not a sufficient incentive? Is not this work of infinitely greater consequence than your temporal affairs? To gain the whole world would be no compensation for the loss of a soul. You need daily the spirit which moved our Saviour to come to earth to suffer and to die for us. He wept and agonized and prayed, that lost man might be redeemed. What will you do to save your own souls and the souls of your dear children? [Cf: ST 01-19-82 para. 07] p. 22, Para. 1, [1882MS].

There is need of earnestness and zeal in this work. The juvenile depravity which is everywhere so painfully apparent, spurning restraint and defying law, should arouse every parent to decided, effectual action. The corrupting influences in our great cities should alarm us. And yet fathers and mothers are asleep. How many move from the country to these cities, which are hotbeds of vice, in order to educate their children! Like Lot, they choose that which seems most agreeable, irrespective of moral influence. Like him they see too late the sin and folly of their course. They place their children where the temptations to dissipation and crime are almost irresistible, where they daily associate with youth of dissolute habits and corrupt morals, and then are not careful to give them proper instruction and wholesome restraint. If balanced by religious principle, the youth might pass the ordeal in safety; but unless they have learned to look daily to God for strength, they will be overcome. The work of ruin is gradual. The children's feet are set in a path which diverges from the way of purity, integrity, and holiness, and the parents, blinded by pride and the customs of the world, do not discern the danger till a great gulf yawns between them; and then it is too late. [Cf: ST 01-19-82 para. 08] p. 22, Para. 2, [1882MS].

We should bring our children early to Christ, and teach them that he alone can keep them from the tempter's power. I know that parents are not doing what they might do in this work. Unceasing watchfulness and prayer are the weapons by which we must overcome the foe. Parents, do not permit Satan to take the children from your hands. He will often urge, "You must indulge children, in order to keep them with you;" but, on the contrary, it is this unwise indulgence that separates your children from you, and leads them into the ranks of the great deceiver. [Cf: ST 01-19-82 para. 09] p. 22, Para. 3, [1882MS].

I look back with interest to the Sabbath spent at Healdsburg. May the Lord bless all who that day had moral courage to lift the cross. Temptations will assail them as surely as Satan lives. They must seek strength from Christ to resist the power of evil. We fear that the older members of the church were not all prepared to guide these youth in the path to Heaven. It is difficult for those who have cherished a self-righteous, Pharisaical spirit, to come down to the simplicity of humble, experimental religion. They need to have their own hearts softened and subdued by the Holy Spirit, and then they will be able to win the children to Christ. [Cf: ST 01-19-82 para. 10] p. 22, Para. 4,

[1882MS].

We should seek to enter into the feelings of the youth, to sympathize with them in their joys and sorrows, their conflicts and victories. Jesus did not remain in Heaven, away from the sorrowing and sinful, but he came down to this world that he might become acquainted with the weakness, the suffering, and temptations of the fallen race. He reached us where we were, that he might lift us up. Such should be our work. We must come to the youth where they are, and make their case our own, if we would benefit them. If these youthful disciples are overcome by temptation, I hope that you who are older in experience, who have yourselves shown but little strength to resist the tempter's power, will not deal with them harshly, or regard their efforts with indifference. I entreat you to be as patient with these lambs of the flock as you wish others to be with you. God has so constituted us that even the strongest desire sympathy. How much more then do children need it. Even a look of compassion will often soothe and strengthen the tried and tempted child. [Cf: ST 01-19-82 para. 11] p. 23, Para. 1, [1882MS].

Jesus calls to every wanderer, "My son, give me thine heart;" "Return unto me, and I will return unto you, and will heal all your backslidings." The youth cannot be happy without the love of Jesus. He is waiting with pitying tenderness to hear the confessions of the wayward, and to accept their penitence. He watches for some return of gratitude from us, as the mother watches for the smile of recognition from her beloved child. The great God teaches us to call him Father. He would have us understand how earnestly and tenderly his heart yearns over us in all our trials and temptations. "Like as a father pitieth his children, so the Lord pities them that fear him." The mother might sooner forget her child than God forget one soul that trusts in him. [Cf: ST 01-19-82 para. 12] p. 23, Para. 2, [1882MS].

The young should be constantly growing in grace, and in a knowledge of the truth. The Creator of all things, with whom are all the treasures of wisdom, has promised to be the guide of their youth. He who has conquered in their behalf all the powers of evil asks for their homage. There can be no higher knowledge than the knowledge of Him whom to know aright is life and peace; no purer, deeper affection than the love of our Saviour. [Cf: ST 01-19-82 para. 13] p. 23, Para. 3, [1882MS].

Many parents have through mistaken fondness permitted their children to grow up with habits of selfish gratification, perhaps have indulged them because this required less effort than the exercise of proper restraint. They should now labor earnestly and prayerfully to undo their own past work, and to form aright the character of their children. These fathers and mothers enter the field to engage in a hand to hand combat with Satan and his angels. There are temptations on every hand to ensnare the feet of the unwary. Ungodly, corrupt youth exert a strong influence to lead others into forbidden paths. These are among the most successful agents of Satan. If parents would detect and successfully resist the advances of the wily foe, their own perceptive and reasoning powers must be quickened and strengthened by the Spirit of God. Every member of the church is pledged to stand as a faithful sentinel. The lovers of the world will often approach under a garb of friendship, and attempt to introduce its customs and practices. Let every true soldier stand ready to resist these allurements. [Cf: ST 01-

19-82 para. 14] p. 23, Para. 4, [1882MS].

When the youth attempt to break away from Satan's control, he will redouble his temptations. Taking advantage of their ignorance and inexperience, he attempts to obscure the distinction between right and wrong. He transforms himself into an angel of light, and beguiles by promises of pleasure in a forbidden path. If the youth have formed the habit of following inclination rather than duty, they will find it hard to resist temptation. They do not see the danger in indulging even once in forbidden pleasures. [Cf: ST 01-19-82 para. 15] p. 24, Para. 1, [1882MS].

The suggestions of Satan will stir every lingering element of depravity in the heart. The eager desires which the parents have not guided in the right channel, wrong habits which have been indulged until they have become second nature, will arouse as an armed man to second his temptations. Too often reason and conscience remonstrate in vain. Oh, then will there be fathers and mothers in Israel, to rescue these youth from Satan's snare? Will there be wisdom to out-general the enemy, and guide the wandering feet into the narrow path of holiness? [Cf: ST 01-19-82 para. 16] p. 24, Para. 2, [1882MS].

The older members of the church should give the youth an example of Christian firmness and self-control, of patient, cheerful submission to the divine will. God forbid that the fathers and mothers of children whose help we need so much should themselves be overcome by Satan. There are many professed Christians who are as fitful and moody as the weather of a California winter. There may be a few sunshiny days, but you may look oftener for fog and rain. Children are critical observers. They mark the caprice, the petulance, the sullenness. They cannot desire a religion which bears such fruit. [Cf: ST 01-19-82 para. 17] p. 24, Para. 3, [1882MS].

There is no excuse for a man, with a man's reasoning powers and a man's experience, to yield to his feelings and cast a gloom on all around him. Says Christ, "To him that overcometh will I grant to sit with me in my throne." Satan attacks us at our weak points; but we need not be overcome. The assault may be severe and protracted, but God has promised help for us, and in his strength we may conquer. I entreat my brethren to become established, rooted and grounded, in the truth. Study the Bible diligently and prayerfully. The precepts and promises of God's word will arm you with divine power to resist the enemy. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against thee." Satan will be baffled and defeated when he finds the heart preoccupied with the truth of God. We need also to be often found at the throne of grace. Earnest, persevering prayer, uniting our human weakness to Omnipotence, will give us the victory. [Cf: ST 01-19-82 para. 18] p. 24, Para. 4, [1882MS].

The Lord would have the church at Healdsburg become strong in him. They may be thus if they will hide self behind the cross of Christ. Those who cherish self-love and a desire for self-exaltation open the soul to temptations that set aside reason and weaken judgment. Let us humble ourselves under the mighty hand of God, and he will exalt us in due time. There is work to be done for our Master. There are souls who may by our influence be led to Christ. Who is ready to engage in this work with all the heart? [Cf: ST 01-19-82 para. 19] p. 24, Para. 5,

[1882MS].

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "And he that reapeth receiveth wages, and gathereth fruit unto life eternal." "Thine is the seed-time; God alone--Beholds the end of what is sown; Beyond our vision, weak and dim, The harvest time is hid with him; Yet unforgotten where it lies, The seed of generous sacrifice, Though seeming on the desert cast, Shall rise with bloom and fruit at last." E. G. White. [Cf: ST 01-19-82 para. 20] p. 25, Para. 1, [1882MS].

After suffering the oppression of their enemies for twenty years, the Israelites "mourned after the Lord." They repented of the sins which had alienated them from him, and sought to return again to their allegiance. Samuel counseled them, "If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth, from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines." "Return unto the Lord with all your hearts;" "Prepare your hearts unto the Lord, and serve him only"--here we see that practical piety, heart religion, was taught in the days of Samuel, as taught by Christ when he was upon the earth. The teacher is virtually the same in both dispensations. God's claims are the same. Without the grace of Christ, the outward forms of religion were valueless to ancient Israel. They are the same to modern Israel. All the pleas of self-righteousness are unavailing; all hope is groundless except that based upon the sacrifice and victory of our Saviour. Obedience to God, required in the days of Moses, Joshua, and Samuel, was enforced by the world's Redeemer. [Cf: ST 01-26-82 para. 01] p. 25, Para. 2, [1882MS].

Samuel endeavored to impress upon Israel the fact that they themselves had something to do to secure the divine favor. They must repent of their sins, and put away their idols. The prophet had succeeded in arousing the people from the lethargy of sin, and he greatly desired that this awakening might result in a general and permanent reformation. With the cooperation of the heads of the tribes, a large assembly was convened at Mizpeh. Here a solemn fast was held. With deep humiliation the people confessed their sins, and poured out water before the Lord as a symbol of their supplications poured out for the divine favor, their tears of sorrow for sin, and of gratitude that the Lord was still gracious and merciful. As an evidence of their determination to obey the instructions they had heard, they invested Samuel with the authority of judge. [Cf: ST 01-26-82 para. 02] p. 25, Para. 3, [1882MS].

Remembering how the prayers of Moses had formerly prevailed with God for Israel, the people entreated Samuel to intercede for them. Again the prophet exhorted them to renounce their idolatry and turn from their backslidings, and then as the servant of God he prayed for a blessing upon them. [Cf: ST 01-26-82 para. 03] p. 25, Para. 4, [1882MS].

The Philistines interpreted this gathering of Israel to be a council of war, and with a strong force set out to attack and disperse them before their plans could be matured. The tidings that these powerful foes were approaching caused great terror among the Israelites. Unarmed

and defenseless, they felt that their only hope was in God. If he went forth with their armies, they would be victorious; if he refused to help them, defeat was certain. Hence they entreated Samuel, "Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines." [Cf: ST 01-26-82 para. 04] p. 25, Para. 5, [1882MS].

With great earnestness the prophet pleaded for divine help, and the people also sought the Lord. While Samuel was in the act of presenting a lamb as a burnt offering, the Philistines appeared in the distance, ready for battle, and expecting to make an easy prey of the people whom they had so long oppressed. [Cf: ST 01-26-82 para. 05] p. 26, Para. 1, [1882MS].

Then the Mighty One who had descended upon Sinai amid fire and smoke and thunder; who had parted the Red Sea, and made a way through Jordan for the Hebrew host,--the God of Israel, again manifested his power. Vivid lightning flashes and terrific peals of thunder struck terror to the advancing host. When the blinding glare had passed away, the earth was strewn with the dead bodies of armed warriors. Against such a foe, military skill was powerless. Paralyzed with fear, the Philistines looked only for utter destruction. [Cf: ST 01-26-82 para. 06] p. 26, Para. 2, [1882MS].

During the raging of the elements, the Israelites stood in silent awe, trembling with hope and fear. When they beheld the slaughter of their enemies, they knew that God had accepted their repentance, and that he had wrought in their behalf. Though wholly unprepared for battle, they seized the weapons of the slaughtered Philistines, and fell upon the force they had so lately dreaded, and pursued the fleeing hosts to Beth-car. [Cf: ST 01-26-82 para. 07] p. 26, Para. 3, [1882MS].

This signal victory was gained upon the very field where, twenty years previous, Israel was smitten before the Philistines, the priests slain, and the ark of God taken. Thus was again repeated the great lesson, that for nations as well as for individuals the path of obedience to God is the path of safety and happiness, while that of transgression leads only to disaster and defeat. [Cf: ST 01-26-82 para. 08] p. 26, Para. 4, [1882MS].

It was the Lord's purpose so to manifest his power in delivering Israel, that they might not take the glory to themselves. He permitted them, when unarmed and defenseless, to be challenged by their enemies, and then the Captain of the Lord's host marshalled the army of Heaven to destroy the foes of his people. Humility of heart and obedience to the divine law are more acceptable to God than the most costly sacrifices from a heart filled with pride and hypocrisy. God will not defend those who are living in transgression of his law. [Cf: ST 01-26-82 para. 09] p. 26, Para. 5, [1882MS].

All Israel recognized the hand of God in their deliverance, and gratefully acknowledged his great mercy. That the occasion might never be forgotten, Samuel set up, between Mizpeh and Shen, a great stone as a memorial. He called the name of it Ebenezer, "the stone of help," saying to the people, "Hitherto hath the Lord helped us" This stone was to stand as a witness to all future generations, to testify of God's care for his people, and to strengthen faith in him as their deliverer.

[Cf: ST 01-26-82 para. 10] p. 26, Para. 6, [1882MS].

The Philistines were so completely subdued by this defeat, that they surrendered the cities which had been taken from Israel, and refrained from all acts of hostility for many years. Other nations followed the example of this powerful and warlike people, and the Israelites enjoyed peace during the whole period of Samuel's sole administration. [Cf: ST 01-26-82 para. 11] p. 27, Para. 1, [1882MS].

The condition of God's people at the present day is similar to that of idolatrous Israel. Many who bear the name of Christians are serving other gods besides the Lord. Our Creator demands our supreme devotion, our first allegiance. Anything which tends to abate our love for God, or to interfere with the service due him, becomes thereby an idol. With some their lands, their houses, their merchandize, are the idols. Business enterprises are prosecuted with zeal and energy, while the service of God is made a secondary consideration. Family worship is neglected, secret prayer forgotten. Many claim to deal justly with their fellow-men, and seem to feel that in so doing they discharge their whole duty. But it is not enough to keep the last six commandments of the decalogue. We are to love the Lord our God with all the heart. Nothing short of obedience to every precept--nothing less than supreme love to God as well as equal love to our fellow-men can satisfy the claims of the divine law. [Cf: ST 01-26-82 para. 12] p. 27, Para. 2, [1882MS].

There are many whose hearts have been so hardened by prosperity that they forget God, and forget the wants of their fellow-men. Professed Christians adorn themselves with jewelry, laces, costly apparel, while the Lord's poor suffer for the necessaries of life. Men and women who claim redemption through a Saviour's blood will squander the means intrusted to them for the saving of other souls, and then grudging dole out their offerings for religion, giving liberally only when it will bring honor to themselves. These are idolaters. [Cf: ST 01-26-82 para. 13] p. 27, Para. 3, [1882MS].

Church members expend their Lord's money in various forms of self-indulgence, and when means are needed to sustain the church, a fair, a theatrical entertainment, or a grand supper is given. Thus professed Christians unite with worldlings in mirth and frivolity, feasting and display--sometimes, far worse, in practices which in a slightly different form are denounced as crimes by the laws of the land. And all this to obtain means from those who have no interest in religion, and who are actuated only by a desire for sensual gratification! Is not this base idolatry? [Cf: ST 01-26-82 para. 14] p. 27, Para. 4, [1882MS].

The history of our Saviour's life of humiliation, self-denial, and sacrifice, is looked upon as an old story, which has become distasteful to the refined imagination. It does not possess sufficient interest to stir the heart, to lead to self-denial for Christ's sake, or for the sake of souls for whom he died. A large proportion of the Christian world are saying by their practice, "Let us eat and drink; for tomorrow we die." Their religion has no elevating, ennobling influence upon themselves or upon society. Though all they have is the gift of God, they do not acknowledge it as such. [Cf: ST 01-26-82 para. 15] p. 27, Para. 5, [1882MS].

Oh, how great is the mercy of our God; to bear thus with the perversity of his creatures! Every spring the earth is clothed with verdure, that its freshness and beauty may bring to our minds thoughts of the Creator. The fields of grain waving in the sunshine of summer, or the autumn breeze, tell us of Him who giveth to his children their daily bread. The trees bending under their burden of rich fruit, proclaim his mercy and benevolence. But men, blinded by selfishness and mammon, can discern only the amount of gain which shall fill their coffers. [Cf: ST 01-26-82 para. 16] p. 27, Para. 6, [1882MS].

The cattle upon a thousand hills, could they but speak, would acknowledge the care of the Great Shepherd. The birds of the forest sing with sweetest strains the praise of God. The heavens declare his glory, and the firmament showeth his handiwork. The things of nature--earth itself, teeming with bounties and blessings--would call the mind away from self to honor and adore the Lord God, our Creator. And yet men feel no duty to return thanks to the Giver of all good. They appropriate the gifts of providence, and then too often hold themselves aloof from their fellow-men, as though worldly possessions had given them special importance. They will yet learn that it is goodness of heart, integrity of character, not the riches of the world, which make a man worthy of honor. [Cf: ST 01-26-82 para. 17] p. 28, Para. 1, [1882MS].

God must be worshiped in spirit and in truth. No other worship will he accept. There is need today of such a revival of true heart-religion as was experienced by ancient Israel. We need, like them, to bring forth fruit meet for repentance,--to put away our sins, cleansing the defiled temple of the heart that Jesus may reign within. There is need of prayer--earnest, prevailing prayer. Our Saviour has left precious promises for the truly penitent petitioner. Such shall not seek his face in vain. He has also by his own example taught us the necessity of prayer. Himself the Majesty of Heaven, he often spent all night in communion with his Father. If the world's Redeemer was not too pure, too wise, or too holy to seek help from God, surely weak, erring mortals have every need of that divine assistance. With penitence and faith, every true Christian will often seek "the throne of grace, that he may obtain mercy, and find grace to help in time of need." [Cf: ST 01-26-82 para. 18] p. 28, Para. 2, [1882MS].

Repentance is the first step which must be taken by all who would return to God. No one can do this work for us. We must individually humble our souls before God, and put away our idols. When we have done all that we can do, the Lord will manifest to us his salvation. [Cf: ST 01-26-82 para. 19] p. 28, Para. 3, [1882MS].

And when the light of Heaven dispels our darkness, let us, like Samuel, evince our gratitude by making a memorial to God. We often lose great blessings by neglecting to praise the Giver. Let us make melody to him in our hearts and with our voices. The soul may ascend nearer Heaven, on the wings of praise. God is worshiped with song and music in the courts above. And as we thus express our gratitude, we are approximating to the worship of the heavenly hosts. "Whoso offereth praise, glorifieth God." Let us with reverent joy come before our Creator "with thanksgiving and the voice of melody." By Mrs. E. G. White. [Cf: ST 01-26-82 para. 20] p. 28, Para. 4, [1882MS].

It was almost with regret that we left our comfortable home at Bro. Harmon's to visit St. Helena. Bro. and Sr. H. thought it unsafe for Sister Rogers and myself to make the journey alone at this season of the year. Hence they accompanied us, their team leading the way, while ours followed. When we left Healdsburg, the fog was so dense that we could see but a short distance before us, but in a few hours the mists dispersed, and we enjoyed beautiful sunshine. [Cf: ST 01-26-82 para. 01] p. 28, Para. 5, [1882MS].

The road through Knight's Canyon, always perilous to the inexperienced traveler, is often impassable in the rainy season. We were very thankful for a pilot in this part of our journey. I dared not look either to the right or left to view the scenery, but, holding the lines firmly, and guiding my horse in the narrow passage, I followed our leader. Carelessness here would have been fatal. Had our horse turned out of the right path, we should have plunged down a steep precipice, into the ravine below. As we rode along in almost breathless silence, I could but think how forcibly this dangerous ride illustrates the Christian's experience. We are making life's journey amid the perils of the last days. We need to watch carefully every step, and to be sure that we are following our great Leader. Skepticism, infidelity, dissipation, and crime are on every hand. It would be an easy matter to let go the reins of self-control, and plunge over the precipice to sure destruction. How great the mercy that surrounds and preserves us every moment! [Cf: ST 01-26-82 para. 02] p. 29, Para. 1, [1882MS].

Infinite Love has cast up a pathway upon which the ransomed of the Lord may pass from earth to Heaven. That path is the Son of God. Angel guides are sent to direct our erring feet. Heaven's glorious ladder is let down in every man's path, barring his way to vice and folly. He must trample upon a crucified Redeemer ere he can pass onward to a life of sin. Our Heavenly Father's voice is calling us, Come up hither... The tokens of his love are as numerous as the sand upon the seashore. The humble, trusting ones are guided and protected in the way of peace. But He who is infinite in wisdom compels none to accept Heaven's most precious gift--compels none to walk in the path which has been cast up at such a cost. Every one is permitted to choose for himself the narrow, shining steep that leads to Heaven, or that broader and easier way which ends in death. [Cf: ST 01-26-82 para. 03] p. 29, Para. 2, [1882MS].

In this one day's ride I have seen the greatness, the majesty, and the power of God in his created works. Mountain and valley, field and forest, rocks and streams; also villages and cultivated farms were spread out before me. Wherever I turn, are the sublime, the grand, or the beautiful; and my heart goes out in praise and gratitude to God for these evidences of his love. All the varied and lovely scenes of nature are so many pictures spread out before our senses to help us grasp the unseen glories of that land where the beauty fades not, and the living never die. Sin has made our world the abode of sorrow and misery, and we long for the sinless country. But we should not cease to value and enjoy all that brightens our earthly path, as the faint semblance of that which is richer and purer and more beautiful in our heavenly home. [Cf: ST 01-26-82 para. 04] p. 29, Para. 3, [1882MS].

As we passed Calistoga, about ten miles from our destination, we rode

from sunshine into shadow. The fog came in upon us, and again shut us in like a thick cloud. We were glad to reach St. Helena, and find ourselves once more in the pleasant parlor of the Crystal Springs Health Retreat, where we were kindly welcomed by Bro. and Sister Atwood. A wood fire was burning on the hearth, and its warm, bright blaze was a pleasant contrast to the damp and darkness without. It is, however, but justice to state, as I was assured by residents here, that fog is rarely seen in this locality. [Cf: ST 01-26-82 para. 05] p. 29, Para. 4, [1882MS].

On the Sabbath it was rainy, yet we rode three miles to the church at St. Helena. Here I again engaged in labor for the young. After prayer for those who came forward, a social meeting was held, in which nearly all took part. Union and harmony exist among the members of this church, yet many need the transforming influence of the Spirit of God, ere they will be prepared to shed light upon others. If all who profess the faith would bring forth corresponding works; if they would in humility work for Jesus, willing to bear burdens in the church, and glad to do anything to benefit their fellow-men and to save souls, how much more might be accomplished in the cause of God! [Cf: ST 01-26-82 para. 06] p. 30, Para. 1, [1882MS].

Every member of our little churches may become strong in Christ. All should constantly feel that they are not their own; that Christ has a right to use them, to the fullest extent of their capabilities, for his own honor and glory. Although there is a cross to be borne, let us cheerfully follow in the path where Jesus leads the way. All who have been ransomed by the blood of Christ, have a work to do for their Redeemer. The salvation of our souls cost an infinite price. In return we are required to sacrifice for the good of others. If every member of the church would seek to maintain in its purity the faith once delivered to the saints; if all would live for God and the great hereafter, what a power would attend their labors. It is the privilege of every child of God to gather light from the exhaustless fountain, and to shed it forth upon others. When I think of this, I long to urge upon every one who bears the name "Christian," the importance of representing Jesus, and not self. [Cf: ST 01-26-82 para. 07] p. 30, Para. 2, [1882MS].

In order to bless others by our influence, we must have a living connection with Heaven, and must be willing to deny self, to labor, and sacrifice. The careless and ease-loving seek to shun anxiety and effort, while the few earnest and faithful ones are left to bear all the burdens. May God help these self-denying laborers. Let them go forward with hope and courage. The prize is before them. It is those who run the race who will win the crown of immortal glory. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mrs. E. G. White. [Cf: ST 01-26-82 para. 08] p. 30, Para. 3, [1882MS].

Samuel continued to judge Israel all the days of his life. For many years he made an annual circuit to Mizpeh, Gilgal, and Ramah, for the administration of justice; at other times performing the duties of his office at his home in Ramah. With unremitting zeal and devotion he labored for the welfare of his people, and the nation prospered under his wise control. But with advancing years it became necessary to share with others the burden of judicial care. Hence while he continued to

judge the people at Ramah, he appointed his sons to act for him at Bethel and Beersheba. [Cf: ST 02-02-82 para. 01] p. 30, Para. 4, [1882MS].

These young men had received faithful instructions from their father, both by precept and example. They were not ignorant of the warnings given to Eli, and the divine judgments visited upon him and his house. They were apparently men of sterling virtue and integrity, as well as of intellectual promise. It was with the full assent of the people that Samuel shared with his sons the responsibilities of office. But the characters of these young men were yet to be tested. Separated from their father's influence, it would be seen whether they were true to the principles which he had taught them. The result showed that Samuel had been painfully deceived in his sons. Like many young men of today who have been blessed with good abilities, they perverted their God-given powers. The honor bestowed upon them rendered them proud and self-sufficient. They did not make the glory of God their aim, nor did they seek earnestly to him for strength and wisdom. Yielding to the power of temptation, they became avaricious, selfish, and unjust. God's word declares that "they walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." [Cf: ST 02-02-82 para. 02] p. 31, Para. 1, [1882MS].

In all this they were disregarding the will of their Divine Sovereign. The Lord had through Moses given special directions to his people that the rulers of Israel should judge righteously, deal justly with the widow and fatherless, and receive no bribes. It were well for the nations of the earth today, if these instructions were obeyed by the rulers and judges of the people. How important that all who are entrusted with the responsibility of government should be men who fear God, and labor unselfishly for the welfare of the human brotherhood. It is their work to judge with equity, maintaining the right of the stranger, relieving the oppressed, spurning every bribe to clear the guilty or punish the innocent. The well-being of society calls for men of moral integrity in legislative halls and courts of justice. Our churches are in need of those to minister in holy office who shall be men of honor, of piety, of purity; who shall be sanctified by the Spirit and by the word. [Cf: ST 02-02-82 para. 03] p. 31, Para. 2, [1882MS].

A corrupting power stands in prominent places. How often are we painfully startled at the announcement that men of talent, men in positions of usefulness and honor, have betrayed their trust, and appropriated to themselves the public money, or worse still, the treasured pittance of the widow and fatherless. Had these men made the word of God their guide, they would not thus have fallen. That word contains plain, definite instruction, adapted to every possible complication of social and public interests. Every plan and purpose of life should be subjected to this unerring test. The word of inspiration is the wisdom of God applied to human affairs. However advantageous a certain course may appear to finite judgment, if denounced by that word it will be only evil in its results. [Cf: ST 02-02-82 para. 04] p. 31, Para. 3, [1882MS].

It may be a difficult matter for men in high positions to pursue the path of undeviating integrity whether they shall receive praise or censure. Yet this is the only safe course. All the rewards which they

might gain by selling their honor would be only as the breath from polluted lips, as dross to be consumed in the fire. Those who have moral courage to stand in opposition to the vices and errors of their fellowmen--it may be of those whom the world honor--will receive hatred, insult, and abusive falsehood. They may be thrust down from their high position, because they would not be bought or sold, because they could not be induced by bribes or threats to stain their hands with iniquity. Everything on earth may seem to conspire against them; but God has set his seal upon his own work. They may be regarded by their fellowmen as weak, unmanly, unfit to hold office; but how differently does the Most High regard them. Those who despise them are the really ignorant. While the storms of calumny and reviling may pursue the man of integrity through life, and beat upon his grave, God has the "well done" prepared for him. Folly and iniquity will at best yield only a life of unrest and discontent, and at its close a thorny dying pillow. And how many, as they view their course of action and its results, are led to end with their own hands their disgraceful career. And beyond all this waits the Judgment, and the final, irrevocable doom, Depart! [Cf: ST 02-02-82 para. 05] p. 31, Para. 4, [1882MS].

Samuel had labored earnestly to correct the erroneous customs introduced by the sons of Eli, and especially to counteract the spirit of greed and selfishness fostered by their course. The sons of the prophet should have employed their authority to carry forward the reforms instituted by their father. Instead of this, their own example greatly hindered the work of reform. Their promotion to office was the cause of their ruin. The love of gain controlled them. Bribes perverted their judgment, and smothered their protests against sin. How many, like these judges of Israel, enter upon their work with good purposes, but failing to make God's word their guide, they are flattered by worldlings, weakened by prosperity, until their moral power as reformers is gone, their hands nerveless to set things in order. [Cf: ST 02-02-82 para. 06] p. 32, Para. 1, [1882MS].

The Son of God has set an example for all his followers. They are not to court the praise of men, not to seek for themselves ease or wealth, but to emulate his life of purity and self-denial at whatever cost. While preserving the meekness of Christ, they are to wage war with iniquity, and to push the triumphs of the cross. Selfishness will not dwell in the Christian's heart. He will not manifest a disregard for the rights of others. God's law commands us to love our neighbor as ourselves, to suffer no evil to be instituted against him which we can hinder. But the rule which Christ has given extends still further. Said the world's Redeemer, "Love one another, as I have loved you." Nothing short of this can reach the standard of Christianity. By Mrs. E. G. White. [Cf: ST 02-02-82 para. 07] p. 32, Para. 2, [1882MS].

The Health Retreat at St. Helena is situated upon a mountain side commanding an extensive view of the surrounding country. During my stay here, the sublime and beautiful scenery spread out before me, was a source of increasing interest and delight. In the valley are dwellings and cultivated lands. Beyond are the mountains, rising peak above peak until they seem to touch the blue ether of the heavens. There from age to age they have stood, like silent sentinels, directing our eyes upward, and telling us of the unchanging power and glory of the infinite God. His word of promise is more immutable than the everlasting hills. "The mountains shall depart, and the hills be

removed; but his kindness shall not depart, neither shall the covenant of peace be removed from those that put their trust in him." Oh that we could ever cast fear and anxiety from our hearts, and find secure, satisfying rest in Jesus! And we can do this, if we will look upward to God with constancy and faith, as the mountain heights forever look to the clouds and the sky. [Cf: ST 02-02-82 para. 01] p. 32, Para. 3, [1882MS].

The morning sun pours its new glories upon these mountains of God, while in the valley, mists and clouds are rolling like the billows of the sea. In the distance they appear white as the drifted snow in the noonday sun. Soon they roll swiftly up the mountain steeps, until they reach the summit, and shut out from us the bright rays of the sun. A few moments, and all is clear again, and the sunlight rests on the bald mountain tops. There is enough to feast the imagination in the scenes of nature. Surely, no one who loves the sublime and the beautiful could be lonely among these grand old mountains. [Cf: ST 02-02-82 para. 02] p. 33, Para. 1, [1882MS].

The mountain heights and rocky fastnesses have ever been the friendly refuge of God's people when oppressed and hunted by their enemies. For hundreds of years the Waldenses worshiped God amid the mountain solitudes, and there defied the armies of kings and emperors. On their rocky heights, in sight of their enemies, they sang the praise of Him who made the hills; and no opposing power could silence their hymns of lofty cheer:--"For the strength of the hills we bless thee, Our God, our fathers' God! Thou hast made thy children mighty By the touch of the mountain sod. "Thou hast fixed our ark of refuge Where the spoiler's foot ne'er trod; For the strength of the hills we bless thee, Our God, our fathers' God!" [Cf: ST 02-02-82 para. 03] p. 33, Para. 2, [1882MS].

Among the blessings of the lot of Ephraim and Manasseh, Moses enumerated "the chief things of the ancient mountains, and the precious things of the lasting hills." In his last prophetic words to the tribes of Israel, he dwelt with peculiar earnestness upon the precious things of the hills. While the chosen people were wandering in the desert, he encouraged them by describing their promised inheritance as a land of hills and valleys; a land that drinketh water of the rain of heaven; a land upon which the eyes of the Lord rest for good throughout the year. To those who have lived in a level country, there is something peculiarly inspiring in the sight of the mountains. And all who have dwelt amid their wild and romantic scenery must ever long for the high places of the earth. I have never enjoyed the privilege of gazing upon the hills of Palestine, but I can look upon the mountains of our own land, and behold the wisdom and love of the Creator. [Cf: ST 02-02-82 para. 04] p. 33, Para. 3, [1882MS].

As I stood among the hills, I thought how centuries ago our Saviour came to the groves and mountains to worship God. The most costly and beautiful structure which man can devise is not to be compared with the solemn grandeur of these mountain sanctuaries. To such retreats Jesus often led his disciples. With the beautiful scenes of nature, he associated lessons of divine truth. Afar from the bustle and strife of the haunts of men, he strove to turn the hearts of rich and poor from the perishable treasures of earth to the unfading glories of the world to come. [Cf: ST 02-02-82 para. 05] p. 33, Para. 4, [1882MS].

The hills and forests furnish a blessed retreat for those who, weary of the din and confusion of city life, desire to enjoy communion with nature. And the invigorating air and sunshine bring new life to the over-tasked and weary. In all my journeyings, east and west, north and south, I have seen no place which offered so many and so great advantages as are offered at St. Helena. Here the hills pour forth their treasures in streams and fountains of the purest water. The atmosphere is mild and balmy, the surrounding heights seeming to modify the temperature, shutting off storms and chilling currents. While in many parts of our country the trees are in winter stripped of their foliage, and the bare, skeleton-like frames speak of death and decay, the trees here are green throughout the year. The bright sunbeams, pouring their glory on the living verdure of the madrona, the manzanita, the fir, the pine, and the California laurel, delight the senses, and fill the heart with gratitude to God. [Cf: ST 02-02-82 para. 06] p. 33, Para. 5, [1882MS].

Many have gladly availed themselves of the advantages for rest and recreation afforded by the mountain home at this place. We found here one family, eight in number, comprising three generations, mother, daughters, and granddaughters. For five months they have here enjoyed freedom from the claims of society and the restrictions of fashionable life. All were indisposed when they left Oakland, some suffering from continual colds, and others from general debility; but during their stay in the mountains they have greatly improved in health. In the city they thought it a task to walk even a short distance; but as they enjoyed the fresh, mountain air, the pure water, and the restful quiet of this home, they were soon able to climb the steep ascents, and daily to walk miles without inconvenience. [Cf: ST 02-02-82 para. 07] p. 34, Para. 1, [1882MS].

I could but think of the large sums paid annually in doctors' bills, or in the purchase of hurtful or poisonous drugs. If the means thus often worse than wasted could be spent in visiting such a resort as is afforded in this delightful place, how many might be benefited physically and mentally. Our people should purchase this establishment, and make of it a Hygienic Institute, as was the original intention of its founders. New buildings ought to be erected, and all needed facilities added to make it in all respects a first-class institution. It should be opened in the spring for the reception of patients. [Cf: ST 02-02-82 para. 08] p. 34, Para. 2, [1882MS].

"The groves were God's first temples;" and still he speaks to us in the fields, the forests, and the mountains, as verily as in the house of prayer. The prophets and poets of the Bible were keenly susceptible to the beauty of the leafy woods. The psalmist calls upon the trees to praise the Lord; and the prophet Isaiah declares that all the trees of the field shall clap their hands in that day when the word of the Lord shall have accomplished its work of salvation among men. [Cf: ST 02-02-82 para. 09] p. 34, Para. 3, [1882MS].

When Israel marched out of Egypt, they made their first encampment under the shelter of green boughs at Succoth. And for more than fifteen hundred years the Hebrew nation by the command of God left their houses, and dwelt one whole week in tabernacles of green boughs, to commemorate the encampment of their fathers under the palm branches of

Succoth. These seasons of sacred recreation were fraught with both physical and spiritual blessings to Israel. God's people still need seasons of quiet and reflection--seasons in which the soul may undisturbed commune with its Maker. The great work which has been committed to our hands cannot be best carried forward in excitement and confusion. That calm deliberation so essential to sound judgment can often be best secured in some quiet retreat where the thoughtful mind and pure heart can be prompted by the still, small voice. These forest and mountain homes have great blessings for those who are wearied physically or mentally. Wisely has an American poet counseled:--"If thou art worn and hard beset With trials that thou wouldst forget. Go to the fields and hills; no tears Dim the sweet look that Nature wears." Mrs. E. G. White. [Cf: ST 02-02-82 para. 10] p. 34, Para. 4, [1882MS].

Journeying southward from St. Helena, I next visited Napa. Here Eld. Van Horn had been holding a series of meetings, with some good results. On the Sabbath I spoke to the church on the duty of parents to educate, discipline, and restrain their children. There is a sad neglect of this work among those who profess the truth in Napa. I felt deeply the need of a work of reformation in this church, and invited all to come forward who desired that day to become for the first time children of God, and also all who had departed from him and now wished to return. About twenty responded. Earnest prayer was offered in their behalf. Those in Napa who believe in present truth will receive but little favor from members of other churches who trample under their feet the law of God. Only those who make it an individual work to secure eternal life will remain steadfast to the faith. [Cf: ST 02-09-82 para. 01] p. 35, Para. 1, [1882MS].

On Sunday I spoke in the Methodist Church, upon the subject of temperance. After the discourse the minister expressed his gratification at what he had heard, and said that some of the ideas advanced were new to him. He thought we had found the right starting-point in commencing the work of temperance at home, and that mothers should be aroused to see and feel their responsibility. Many expressed a desire that I would address them again Sunday evening; but fearing that the effort would overtax my strength, I spoke instead Monday evening, on the duty of parents. [Cf: ST 02-09-82 para. 02] p. 35, Para. 2, [1882MS].

On this occasion I dwelt particularly upon the evils resulting from parental neglect. Notwithstanding our boasted advancement in education, the training of children is sadly defective. For this state of things, must not mothers to some extent be held responsible? Are they not generally the willing servants of worldliness and fashion? Are not even those who profess to have renounced the vanities of the world, influenced to a great degree by its customs? It is too true that mothers are not standing at their post of duty, faithful to their motherhood. God requires of us nothing that we cannot in his strength perform; nothing that is not for our own good and the good of our children. He does not call woman to engage in any work that will lead her to neglect the physical, mental, and moral training of her own children. She may not shift this responsibility upon others, and leave them to do her work. [Cf: ST 02-09-82 para. 03] p. 35, Para. 3, [1882MS].

Before individuals take upon themselves the great responsibility of parents, they should consider whether they are fitted to properly train and educate children. Those who fill their houses with children, whom they have neither patience to instruct nor wisdom to control, are thereby not only bringing a burden upon society, but are committing a sin against their offspring and against God. The Lord would have parents obey the dictates of reason, rather than the clamors of impulse and blind passion. They should learn to control themselves, and then they are prepared to control their sons and daughters. [Cf: ST 02-09-82 para. 04] p. 35, Para. 4, [1882MS].

Children require patient, faithful care. It is not enough for the mother to feed and clothe her little ones. She must also seek to develop their mental powers, and to imbue their hearts with right principles. They should be taught that the fear of the Lord is the beginning of wisdom. Christ should be associated with all the lessons given to children. But how sadly is the highest education neglected! Beauty of character, loveliness of temper, are lost sight of in the eager interest in dress and outward appearance. [Cf: ST 02-09-82 para. 05] p. 36, Para. 1, [1882MS].

The mother should not be governed by the world's opinion, nor labor to reach its standard. She should decide for herself what is the great end and aim of life, and then bend all her efforts to attain that end. She may, for want of time, neglect many things about her house, with no serious evil results; but she cannot with impunity neglect the proper discipline of her children. Their defective characters will publish her unfaithfulness. The evils which she permits to pass uncorrected, the coarse, rough manners, the disrespect and disobedience, the habits of idleness and inattention, will reflect dishonor upon her, and embitter her life. Mothers, the destiny of your children rests to a great extent in your hands. If you fail in duty, you may place them in Satan's ranks, and make them his agents to ruin other souls. Or your faithful discipline and godly example may lead them to Christ, and they in turn will influence others, and thus many souls may be saved through your instrumentality. [Cf: ST 02-09-82 para. 06] p. 36, Para. 2, [1882MS].

I have heard mothers say that they have not the ability to govern which others have; that it is a peculiar talent which they do not possess. Those who realize their deficiency in a matter which concerns the happiness and usefulness of future generations, should make the subject of family government their most diligent study. As an objection to this, many point to the children of ministers, teachers, and other men of high repute for learning and piety, and urge that if these men, with their superior advantages, fail in family government, those who are less favorably situated need not hope to succeed. The question to be settled is, Have these men given to their children that which is their right--a good example, faithful instruction, and proper restraint? It is by a neglect of these essentials that such parents give to society children who are unbalanced in mind, impatient of restraint, and ignorant of the duties of practical life. In this they are doing the world an injury which outweighs all the good that their labors accomplish. Those children transmit their own perversity of character as an inheritance to their offspring, and at the same time their evil example and influence corrupt society and make havoc in the church. We cannot think that any man, however great his ability and usefulness, is best serving God or the world while his time is given to

other pursuits, to the neglect of his own children. Parents, when you have faithfully done your duty, to the extent of your ability, you may then in faith ask the Lord to do that for your children which you cannot do. But if you attempt to govern without exercising self-control, without system, thought, and prayer, you will most assuredly reap the bitter consequence. [Cf: ST 02-09-82 para. 07] p. 36, Para. 3, [1882MS].

The study of books will be of little benefit, unless the ideas gained can be carried out in practical life. And yet the most valuable suggestions of others should not be adopted without thought and discrimination. They may not be equally adapted to the circumstances of every mother, or to the peculiar disposition or temperament of each child in the family. Let the mother study with care the experience of others, note the difference between their methods and her own, and carefully test those that appear to be of real value. If one mode of discipline does not produce the desired results, let another plan be tried, the effects being carefully noted. Mothers, above all others, should accustom themselves to thought and investigation if they would increase in wisdom and efficiency. Those who persevere in this course, will soon perceive that they are acquiring the faculty in which they thought themselves deficient; they are learning to form aright the characters of their children. The result of the labor and thought given to this work will be seen in their obedience, their simplicity, their modesty and purity. This result will richly repay all the effort made. [Cf: ST 02-09-82 para. 08] p. 37, Para. 1, [1882MS].

God would have mothers seek constantly to improve both the mind and the heart. They should feel that they have a work to do for him in the education and training of their children, and the more perfectly they can improve their own powers, the more efficient will they become in their work as parents. [Cf: ST 02-09-82 para. 09] p. 37, Para. 2, [1882MS].

Wherever I go, I am pained by the neglect of proper home discipline and restraint. Little children are allowed to answer back, to manifest disrespect and impertinence, using language that no child should ever be permitted to address to its superiors. Parents who permit the use of unbecoming language are more worthy of blame than their children. Impertinence should not be tolerated in a child even once. But fathers and mothers, uncles and aunts and grandparents laugh at the exhibition of passion in the little creature of a year old. Its imperfect utterance of disrespect, its childish stubbornness, are thought cunning. Thus wrong habits are confirmed, and the child grows up to be an object of dislike to all around him. [Cf: ST 02-09-82 para. 10] p. 37, Para. 3, [1882MS].

As children advance in years, and go out from the parental roof to choose their own associates, they often become careless of home rules and family discipline. They come to their father's house when they choose, but by their disrespect they dishonor their parents at home and abroad. These youth have so long been permitted to say what they please, and go and come when they like, that they have little respect for man, or reverence for God. Human rights are disregarded, and the divine law set aside at pleasure. Parents who tolerate the sin of disrespect in their children are themselves dishonoring God by such a course. Obligations are mutual. It is the duty of fathers and mothers

to care for their children, but when the latter refuse to respect parental authority and to observe the rules of the family, they should be left to bear their own burdens in life. Parents cannot enjoy the favor of God while they permit their children to trample upon his law. Angels will not abide in the house where strife exists, where God's name is blasphemed, and his authority defied. [Cf: ST 02-09-82 para. 11] p. 37, Para. 4, [1882MS].

Parents, you should early begin to teach your children respect, obedience, and self-control. Every exhibition of passion that is not firmly and decidedly checked is a lesson of evil to your children. Your neglect of proper restraint opens the door to Satan, and invites him to control them. This he will not be slow to do. [Cf: ST 02-09-82 para. 12] p. 38, Para. 1, [1882MS].

Let mothers be careful not to make unnecessary requirements to exhibit their own authority before others. Give few commands, but see that these are obeyed. Give children but little notice. Let them learn to amuse themselves. Do not put them on exhibition before visitors as prodigies of wit or wisdom, but leave them as far as possible to the simplicity of their childhood. One great reason why so many children are forward, bold, and impertinent, is they are noticed and praised too much, and their smart, sharp sayings repeated in their hearing. Endeavor not to censure unduly, nor to overwhelm with praise and flattery. Satan will all too soon sow evil seed in their young hearts, and you should not aid him in his work. [Cf: ST 02-09-82 para. 13] p. 38, Para. 2, [1882MS].

Children must have constant care, but you need not let them see that you are ever guarding them. Learn the disposition of each as revealed in their association with one another, and then seek to correct their faults by encouraging opposite traits. Children should be taught that the development of both the mental and the physical powers rests with themselves; it is the result of effort. They should early learn that happiness is not found in selfish gratification; it follows only in the wake of duty. At the same time the mother should seek to make her children happy. She should give them the time and attention which they really need. Let not visitors be permitted to engross the precious hours that belong to her own dear ones. [Cf: ST 02-09-82 para. 14] p. 38, Para. 3, [1882MS].

Unsteadiness in family government is productive of great harm; in fact is nearly as bad as no government at all. The question is often asked, Why are the children of religious parents so often headstrong, defiant, and rebellious? The reason is to be found in the home training. Too often the parents are not united in their family government. The father, who is with his children but little, and has little knowledge of their peculiarities of disposition and temperament, is harsh and severe. He does not control his own temper. He corrects in passion, and with a revengeful, vindictive spirit. The child knows this, and the punishment given fills him with anger. He is not subdued. He comes to feel neither love nor respect for his father. Thus are sown seeds of evil that spring up and bear fruit. The mother often allows misdemeanors to pass uncorrected which at another time, when she is more attentive, she will severely punish. The children never know just what to expect, and are tempted by Satan to see how far they can transgress with impunity. The father and mother should be united in

their government. They should study with care the disposition of their children, and together seek wisdom and strength from God to deal with them aright. [Cf: ST 02-09-82 para. 15] p. 38, Para. 4, [1882MS].

Great harm is done by a lack of firmness and decision. I have known parents to say, You cannot have this or that, and then relent, thinking they may be too strict, and give the child the very thing they at first refused. A lifelong injury is thus inflicted. It is an important law of the mind--one which should not be overlooked--that when a desired object is so firmly denied as to remove all hope, the mind will soon cease to long for it, and will be occupied in other pursuits. But as long as there is any hope of gaining the desired object, an effort will be made to obtain it, and a denial will arouse the worst passions. [Cf: ST 02-09-82 para. 16] p. 38, Para. 5, [1882MS].

When it is necessary for parents to give a direct command, the penalty of disobedience should be as unvarying as are the laws of nature. Children who are under this firm, decisive rule, know that when a thing is forbidden or denied, no teasing or artifice will secure their object. Hence they soon learn to submit, and are much happier in so doing. The children of undecided and over-indulgent parents have a constant hope that coaxing, crying, or sullenness may gain their object, or that they may venture to disobey without suffering the penalty. Thus they are kept in a state of desire, hope, and uncertainty, which makes them restless, irritable, and insubordinate. God holds such parents guilty of wrecking the happiness of their children. This wicked mismanagement is the key to the impenitence and irreligion of thousands. It has proved the ruin of many who have professed the Christian name. The restless, rebellious spirit, unsubdued in youth, creates disturbance in the church of Christ. Many of the so-called church trials may be traced to defective family government. Intemperance and crime of every degree are often the fruit from seed sown by the parents. [Cf: ST 02-09-82 para. 17] p. 39, Para. 1, [1882MS].

Let none imagine, however, that harshness or severity are necessary to secure obedience, or that a boisterous, commanding tone is proof of authority. On the contrary, I have seen the most efficient and constant family government maintained without one harsh word or look. In other families, commands were constantly given in an authoritative tone, and harsh rebukes, and severe punishments were often administered. In the first case the children followed the course pursued by the parents, and seldom spoke in harsh tones to each other. In the second, the parental example was imitated by the children; cross words, faultfinding, disputes, were heard from morning till night. [Cf: ST 02-09-82 para. 18] p. 39, Para. 2, [1882MS].

Fathers and mothers, you are teachers; your children are the pupils. The tones of your voice, your deportment, your spirit, are copied by your children. In the fear of God, seek to know and to do your duty. Take up your God-given responsibilities, and work for time and for eternity. Mrs. E. G. White. [Cf: ST 02-09-82 para. 19] p. 39, Para. 3, [1882MS].

From St. Helena I went alone on the cars to Williams. Sister Manor came eight miles to meet me at the station, and took me to her home at Freshwater. Here also I was provided with a convenient room, where I

could write, meditate, and pray undisturbed. Mr. Manor and his wife were attentive to my comfort, and endeavored to make my stay with them agreeable. Nearly the entire week was cloudy and rainy, yet despite the unpleasant weather, I continued to improve in health. [Cf: ST 02-16-82 para. 01] p. 39, Para. 4, [1882MS].

On the Sabbath the few believers in present truth assembled in Sr. Manor's sitting room; after Sabbath school I endeavored to speak to them the word of life. Although but few were present, I knew that they needed comfort and encouragement even more than the members of larger congregations who are oftener favored with preaching. [Cf: ST 02-16-82 para. 02] p. 40, Para. 1, [1882MS].

On Sunday forenoon and evening, I spoke to a larger number who met in a schoolhouse. I had freedom in speaking, and the people listened with evident interest. Bro. Rice has been presenting here the reasons of our faith. This called out opposition from some, while others were pleased and interested, and one came out firmly upon the truth, and was baptized. There are but few in this age of the world who have moral courage to take their position on the side of unpopular truth. Its principles are the principles of Heaven. Hence it conflicts with every wrong habit and sinful desire. Those who accept and obey the truth, must deny self, bear the cross daily, and follow in the footsteps of Jesus. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Therefore there is a constant warfare between inclination and duty. Inclination too often prevails, and silences the convictions of the Holy Spirit. [Cf: ST 02-16-82 para. 03] p. 40, Para. 2, [1882MS].

The faith which we cherish as "present truth" is sustained by the clearest and most conclusive evidence from the word of God. Still there is urged against it one objection which our ablest ministers cannot remove. Christ himself could not remove it. It has effectually barred the way of life to thousands. This hindrance is the cross. The cross, covered with shame and reproach, which Jesus bore for us, stands directly in the Christian's path. To evade that cross, the selfish, the world-loving, and the pleasure-seeking turn from the light that would guide their feet to Heaven. They choose doubt, unbelief, and infidelity, that they may have the pleasure of following inclination, and giving loose rein to the promptings of the carnal heart. Those who choose the broader and easier path, may enjoy the friendship of the world, which inspiration declares to be enmity with God; they may receive the empty praise of men whose hearts are not pure and whose lives are not holy; but they lose the only honor which is of lasting value, the honor which comes from above. They may secure worldly gain and transient pleasures, but they lose the eternal riches and that life which measures with the life of God. The language of many who are standing undecided is--"I thought that the course of the pilgrim to Heaven Would be bright as the summer, and glad as the morn; Thou show'dst me the path; it was dark and uneven, All rugged with rock, and all tangled with thorn. "I dreamt of celestial rewards and renown; I grasped at the triumph which blesses the brave; I asked for the palm branch, the robe, and the crown; I asked--and thou showd'st me a cross and a grave." [Cf: ST 02-16-82 para. 04] p. 40, Para. 3, [1882MS].

Those who sincerely believe and teach the word of God must expect to be received by the world with no greater favor than was the ancient

preacher of righteousness. Those who lived in Noah's day despised his prophecy. Scientists quieted the fears of the people by assuring them that it was impossible for his predictions to be fulfilled; they were but the delusive fancies of an imbecile old man. But the unbelief and mockery of the people did not hinder the event. The God of science manifested his power in a manner which has astonished the philosophers of every age. [Cf: ST 02-16-82 para. 05] p. 40, Para. 4, [1882MS].

The laws of nature cannot prevent the fulfillment of God's word. The law is never greater than the Lawgiver, nor are the things created greater than the Creator. As it was in the days of Noah, so shall it be in the days of the Son of man. As men are warned of impending judgment, thousands will say, It cannot be. They will despise the truth, make light of prophecy, and deride the teacher of righteousness. One will turn aside to his farm, another to his merchandise, and care for none of these things. [Cf: ST 02-16-82 para. 06] p. 41, Para. 1, [1882MS].

The inhabitants of the antediluvian world were condemned to destruction for their iniquity, yet they had the offer of mercy. By repentance and reformation of life they might have secured forgiveness and the protection of God. So in this dispensation, every one who believes and obeys the divine word will find pardon and a shelter from the wrath to come. The history of their sins, with the sure destruction that followed, should be a warning to us. There is to be a baptism of fire as there was of water, and all the unbelief and scoffing of the ungodly will not hinder the event. [Cf: ST 02-16-82 para. 07] p. 41, Para. 2, [1882MS].

The Scriptures briefly state the reason for the prevailing iniquity in Noah's day. The sons of God married the daughters of men. Those who still cherished the knowledge of God united themselves with the ungodly and corrupt, and as a result became assimilated to them in character. The message of warning would have been received by a larger number, had it not been for their connection and association with those who despised and derided the word of God. [Cf: ST 02-16-82 para. 08] p. 41, Para. 3, [1882MS].

In the days of Noah the Spirit of God was so long and stubbornly rejected that it ceased to strive with men. Thus will it be, prior to the end of the world. When the gospel falls on closed ears, when the Holy Spirit ceases to imprint the truth upon the heart, preaching and hearing will alike be in vain. Are we not fast approaching this state of things? [Cf: ST 02-16-82 para. 09] p. 41, Para. 4, [1882MS].

Those who would stand now must be Bible readers, and Bible Christians; they must faithfully obey the divine precepts, both in private and in public. There are some who think it an evidence of superior ability to manifest indifference for the Bible and for religious things. They think it weak and unmanly to be always fearing to do wrong. Many a man permits himself to be allured from Christ, from purity and holiness, by those who at heart he despises. And these very persons will privately ridicule his weakness in yielding to temptation. Those who associate with godless companions learn ways of life, habits of thought and speech, which lead them down to darkness and perdition. To win the applause of the low, the worthless, and the vulgar, they degrade themselves in the sight of God and man. [Cf: ST 02-16-82 para. 10] p. 41, Para. 5, [1882MS].

There is no class in greater danger than the young. Evil men and seducers are no less active now than before the flood. On the contrary, the word of God declares that they shall wax worse and worse. There are not wanting agents of Satan to taunt and ridicule all who would be true to virtue and true to God. We are pained to see young men fearful or ashamed to acknowledge their principle before the ungodly or the blasphemer; ashamed that they have cherished holier sentiments, and cultivated purer morals. Oh, if these youth would but be firm and bold in the practice of virtue; if they would frown down the base advances of the agents of Satan, what a victory might be gained over the world, the flesh, and the devil! God calls upon the youth of today to love and serve him with the whole heart. They need a daily connection with Heaven to keep them unsullied by the corruptions of the last days. [Cf: ST 02-16-82 para. 11] p. 41, Para. 6, [1882MS].

Says Christ, "He that followeth me shall not walk in darkness, but shall have the light of life." And again, "If any man will do His will, he shall know of the doctrine." Those who obey God's will as it is revealed to their understanding, will be safely guided into the way of life. But it is impossible for finite man to fully understand the purposes and ways of the Infinite One. Those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light. Truth and error are before us. God has given us sufficient evidence to determine the right way, and then he leaves us to choose for ourselves. [Cf: ST 02-16-82 para. 12] p. 42, Para. 1, [1882MS].

Jesus calls us to walk with him in the light, instead of wandering in the dark mazes of unbelief. If men would but stop to consider the worth of the soul, and their own need of a Savior, they would gladly, gratefully accept the hand which he has stretched out to them. Alas that so many, in their pride and stubbornness of heart, refuse to accept the guidance of infinite wisdom! Faith, hope, and love, man's highest and noblest faculties, have been paralyzed by sin and Satan. But Jesus stands ready to awaken them to new life, that they may be enlisted in his service. The power of renewing grace will bring them again into vigorous exercise. [Cf: ST 02-16-82 para. 13] p. 42, Para. 2, [1882MS].

Temptations to discouragement will at times come upon the children of God like an overwhelming torrent. Many are disheartened as they see that Christian example and instruction seem almost powerless before the tide of ignorance and unbelief. But Jesus is the stronghold of his people. His light shines still. It can never be quenched. Though evil now seems to prevail over righteousness and truth, yet it is by no means the strongest power. It shall not always conquer. Nay, even now its end is nigh. Truth and righteousness are plants of heavenly origin. God nourishes them every hour. He will no more suffer them to die than he will forget the honor of his own throne and name. [Cf: ST 02-16-82 para. 14] p. 42, Para. 3, [1882MS].

Every Christian must meet trial and temptation. Those who basely shun the reproach of Christ, and choose the honor which the world bestows, will surely reap the bitter harvest. Separation from God, the loss of Heaven, agony and despair, must be their portion. But if we will stand fearlessly and firmly for God and the right, relying upon the promises

of the sacred word, we shall not be ashamed. Earth and hell can have no power to triumph over us. Let not the weakest be discouraged because they are assailed by temptation. The best men who ever lived have been grievously assaulted by Satan and his agents. Unless we yield to its power, temptation is not sin. The armor of truth will prove a sure defense against all the fiery darts of the enemy. [Cf: ST 02-16-82 para. 15] p. 42, Para. 4, [1882MS].

Yet the Christian should not place himself needlessly in the way of temptation. Every soul is surrounded by an atmosphere of its own, laden with the fragrance of love and piety, the heavy fogs of unbelief, or the deadly poison of infidelity and crime. When brought in contact with others, we are unconsciously affected by the atmosphere surrounding them. If this be laden with moral poison, the very lifeblood of the soul may become tainted, ere we are conscious of danger. [Cf: ST 02-16-82 para. 16] p. 43, Para. 1, [1882MS].

The worth of a human soul can be estimated only by the light reflected from the cross of Calvary. So terrible was the doom of the lost race, so great the glory to which the redeemed might be exalted, that the Father is satisfied with the infinite price which he pays for their redemption. It was the joy set before Christ in accomplishing so great salvation, that led him to submit to shame, agony, and death. How do all the treasures and the glories of earth sink into insignificance when compared with the value of a human soul! [Cf: ST 02-16-82 para. 17] p. 43, Para. 2, [1882MS].

As I see in the world such astonishing indifference to the work of redemption; as I see the unbelief, the skepticism, the Heaven-daring rebellion against God and his law, I am more and more convinced that we have reached those days of peril foretold in the Scriptures. I feel assured that the end is near; that our time of waiting and watching is short. [Cf: ST 02-16-82 para. 18] p. 43, Para. 3, [1882MS].

May divine grace and power be imparted to the few in Freshwater who love God and keep his commandments. We earnestly hope that those who have been convicted of the truth will decide to follow the light, that it may not for them go out in darkness. Mrs. E. G. White. [Cf: ST 02-16-82 para. 19] p. 43, Para. 4, [1882MS].

Sabbath, Dec 31, I spent at Arbuckle. Here I spoke to the church twice on Sabbath, and once on first-day. The Lord gave me freedom. [Cf: ST 02-23-82 para. 01] p. 43, Para. 5, [1882MS].

The believers in present truth here are few in number, and some of them are very unfavorably situated, their families not being united in the faith. Those who are thus striving alone to obey God, have trials, temptations, and opposition to encounter, of which others know nothing. They need our sympathy and our prayers. [Cf: ST 02-23-82 para. 02] p. 43, Para. 6, [1882MS].

Some are struggling with poverty, but this need not prevent them from obtaining the eternal riches. All should seek, so far as possible, the most favorable position for perfecting a Christian character. This is a duty which we owe to ourselves, to society, and to God. We should endeavor to become intelligent Christians, growing in grace, and in knowledge of the truth. Those whose advantages are few, should not feel

that they are therefore excused from effort for self-improvement. The most illiterate may be elevated, sanctified, and ennobled by the Spirit and the word of God. If the love of Christ dwells in the heart, we shall not be content to keep a low level, and shall not associate with those who will have no influence to increase our aspiration after knowledge or holiness. [Cf: ST 02-23-82 para. 03] p. 43, Para. 7, [1882MS].

A sore trial has been brought upon the little company here, by the course of their leader. Since he was chosen elder of the church he has repeatedly attended dancing parties with his wife and daughter. This is the first instance of the kind that I have ever met among our churches. I was greatly surprised that one who had a knowledge of our faith could thus unite with the ungodly. Even if he has so little spiritual discernment as to see no wrong in this fascinating pleasure, he can but know that he is placing a stone of stumbling in the way of others. He knows that he is wounding his brethren. What say the Scriptures concerning these things? "If meat make my brother to offend, I will eat no flesh while the world standeth." And again, "Let us not therefore judge one another any more, but judge this rather, that no man put a stumblingblock or an occasion to fall, in his brother's way." [Cf: ST 02-23-82 para. 04] p. 44, Para. 1, [1882MS].

But dancing, as practiced at the present day, is detrimental to the health of soul and body. Theater-going, dancing, card playing, gambling, inebriety, are all steps in the path of vice and dissipation. He who, having received the light of present truth, will yet persist in venturing into this path, is unworthy of the name of Christian. What attractions can this elder of the church find in the dance-hall? Is he in this godless company fitting himself to exert a proper influence over the flock of God? The so-called little things of life, the little acts of faith or sacrifice, go to make up the sum of Christian character and influence. It is the spirit of Christ manifested at home, in the field, in the workshop, in the church, that makes men living epistles, known and read of all. [Cf: ST 02-23-82 para. 05] p. 44, Para. 2, [1882MS].

The state of the world in the last days is declared by our Saviour to be similar to that which existed before the flood. Men were wholly absorbed in the things of this life. They forgot the claims of their Maker, and thought only of self-gratification. God's people are not to pursue such a course. Their example and influence should be such as to win men away from selfish aims and sensual indulgence, to higher motives and purer joys. The history of the antediluvians is recorded as a warning to us. We are living in a most solemn period of earth's history. The divine judgments are again to be poured out upon the world. The prophet declares that God's people are not in darkness, that the day of wrath should overtake them as a thief. They should be men and women of serious thought and earnest prayer. [Cf: ST 02-23-82 para. 06] p. 44, Para. 3, [1882MS].

Those whose hearts are cheered by the presence of an indwelling Saviour, will have no disposition to resort to places of worldly amusement. A Christian family is one in which the love of Christ is the spring of action, the precepts of God's word the rule of life. Those who can turn away from the sacred influences of truth to engage in the frivolous and exciting pleasures of the world, are regarded by our

Saviour as showing contempt for himself. Jesus will not abide in any household, to guide and bless them, unless they first relinquish the sinful customs, practices, and amusements of the world. All who refuse to comply with these conditions are thereby bidding him depart from them. And how dreadful are the words he utters, as in sorrow he turns away,--"Your house is left unto you desolate." Desolate indeed must be that home from which the presence of Christ is withdrawn! [Cf: ST 02-23-82 para. 07] p. 44, Para. 4, [1882MS].

The religion of the Bible takes men as they are, with all their wants and weaknesses. It satisfies the restless cravings of the mind, ennobles the aspirations, purifies the heart. When Christ is formed within, the hope of glory, the true, joyous life of the soul begins. Those who feed upon the bread of life, so freely provided in the storehouse of God's word, will become strong and vigorous to labor for Christ and for their fellow-men. [Cf: ST 02-23-82 para. 08] p. 45, Para. 1, [1882MS].

A great responsibility rests upon the husband--house-band--to bind the household together, by the ties of kindness, love, and harmony. In the patriarchal ages, the husband and father was the priest of his own household. And still it is his duty to invoke in their behalf the divine blessing, and to instruct and guide them in the way of life. Alas that his influence should ever be exerted to lead them into folly and dissipation! When about to accompany his wife and children to the theater or the ballroom, let the professed Christian ask himself, Can I seek God's blessing upon the scene of pleasure? Would my Master be a guest at such a place? Will angels minister to me there? Can I there let my light so shine before men, that they may be led to glorify God? Worldlings themselves look upon these amusements as inconsistent with the Christian's profession. The following incident expresses the feeling which is entertained by many: A young lady professing to be a Christian had been gliding through the mazes of the dance, in a fashionable ballroom, when in conversation with another lady who lived only for this world, she revealed the fact that she was a member of a Christian church. "What!" exclaimed the other, "are you a Christian?" "I am," was the answer. Whereupon she received the stinging rebuke, "Then why are you here?" [Cf: ST 02-23-82 para. 09] p. 45, Para. 2, [1882MS].

Ours is a solemn faith. We profess to be giving the last message of warning to the world. In our religious life we should be in advance of every other people upon earth. We must rise above the standard of public opinion, even in a professedly Christian community, if we would have our character without fault in the day of God. When the final hour shall come, and the shadows of death gather about the soul, shall we regret that we have visited so few places of amusement? that we have joined in so few dances? Shall we regret that religion has debarred us from scenes of revelry, profanity, and mirth? Will not many, rather, bitterly regret that precious time has been squandered, golden opportunities neglected, by following inclination rather than duty? [Cf: ST 02-23-82 para. 10] p. 45, Para. 3, [1882MS].

God's word declares that our Saviour is soon to come in the clouds of heaven, with power and great glory. We are admonished to watch, and wait, and pray for his appearing. Yet notwithstanding the testimony of the Scriptures, unbelief is expressed everywhere. Even ministers of the

gospel are teaching that the day of God may not come for thousands of years. And while the world is enshrouded in darkness, and the night of doom is fast approaching, let us who are of the day be sober. By the intensity of our faith, the purity of our love, let us show that we believe the end of all things to be at hand. If God has given us light from Heaven, he requires us to reflect that light to the world. Christ is soon to act as Judge, where now he officiates as mediator. When he shall come, he will reward every man according to his works. The test in that day will not be, What did you profess? to what church did you belong? But it will then be asked, What character was developed in your life? Only to those who have been faithful, to those who have done well, will the Saviour say, "Well done, good and faithful servant." Mrs. E. G. White. [Cf: ST 02-23-82 para. 11] p. 45, Para. 4, [1882MS].

To rightly understand the subject of temperance, we must consider it from a Bible standpoint. The first chapter of Daniel presents a most comprehensive and forcible illustration of the principles of true temperance and the blessings to be derived from their observance. Inspiration has recorded the history of Daniel and his companions as a shining example for the youth of all succeeding ages.... What men have done, men may do. Did those faithful Hebrews stand firm amid great temptation, and bear a noble testimony for God and the right? We may bear a similar testimony, even under circumstances as unfavorable. [Cf: ST 03-02-82 para. 01] p. 46, Para. 1, [1882MS].

It was not their own pride or ambition which had brought Daniel and his associates into the king's court, into the companionship of those who knew and feared not the true God. Infinite wisdom had placed them where they were. It was their duty to honor God and give to the world an example of faithfulness. They considered their position with its difficulties and dangers, and then, in the fear of God, made their decision. Even at the risk of the king's displeasure, they would be true to the laws which had been divinely given to their fathers. [Cf: ST 03-02-82 para. 02] p. 46, Para. 2, [1882MS].

Besides a portion of his wine, the food apportioned them "from the king's table," would include swine's flesh and other meats pronounced unclean by the law of Moses, and which the Jews were forbidden to eat. The Hebrew captives requested the officer who had them in charge, to grant them more simple fare. The officer demurred, fearing that such rigid abstinence as the young captives proposed would unfavorably affect their personal appearance, and thus bring himself into disfavor with the king. Daniel pleaded for a ten day's trial. This was granted, and those youth were found at the expiration of that time to present a far more healthy appearance than those who had indulged in the king's dainties. Hence the simple "pulse and water" which they at first requested was thereafter supplied to Daniel and his companions. [Cf: ST 03-02-82 para. 03] p. 46, Para. 3, [1882MS].

These young men had received a right education in early life, and now, when separated from home influences and sacred associations, they honored the instructors of their childhood. They obeyed the divine law both natural and moral, and the blessing of God gave them physical strength and comeliness, and intellectual power. With their habits of self-denial were coupled earnestness of purpose, diligence, and steadfastness. They had no time to squander in thoughtless pleasure, vanity, or folly. They were not actuated by pride or unworthy ambition.

They sought to acquit themselves creditably, for the honor of their down-trodden people, and for His glory whose servants they claimed to be. [Cf: ST 03-02-82 para. 04] p. 46, Para. 4, [1882MS].

God always honors the right. The most promising youth of every land subdued by the great conqueror, had been gathered at Babylon, yet amid them all the Hebrew captives were without a rival. The erect form, the firm, elastic step, the fair countenance showing that the blood was uncorrupted, the undimmed senses, the untainted breath,--all were so many certificates of good habits,--insignia of the nobility with which nature honors those who render obedience to her laws. [Cf: ST 03-02-82 para. 05] p. 46, Para. 5, [1882MS].

When their ability and acquirements were tested by the king, at the close of the three years of training, none were found "like unto Daniel, Hananiah, Mishael, and Azariah." Their keen apprehension, their choice and exact language, their extensive and varied knowledge, testified to the unimpaired strength and vigor of the mental powers. Would that youth of today would emulate the example of these Hebrew children. All who will, may, like them enjoy the favor and blessing of God. [Cf: ST 03-02-82 para. 06] p. 47, Para. 1, [1882MS].

Not only did these young men decline to drink the king's wine, but they refrained from the luxuries of his table. The lesson is one which we would do well to ponder. Our dangers are not from scarcity, but from abundance. We are constantly tempted to excess. Those who would preserve their powers unimpaired for the service of God must observe strict temperance in the use of all his bounties, as well as total abstinence from every injurious or debasing indulgence. [Cf: ST 03-02-82 para. 07] p. 47, Para. 2, [1882MS].

The youth are surrounded by allurements addressed to the appetite. In our cities, liquor saloons on almost every corner make indulgence easy and inviting. The evil does not often begin with the use of intoxicating liquors. Tea, coffee, tobacco, as well as alcoholic beverages, are different degrees in the scale of artificial stimulants. Those who, like Daniel, refuse to defile themselves, will reap the reward of their temperate habits. With their greater physical stamina and increased power of endurance, they have a bank of deposit upon which to draw in case of emergency. [Cf: ST 03-02-82 para. 08] p. 47, Para. 3, [1882MS].

Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity, depend upon immutable laws. There is no happen-so, no chance, about this matter. The higher powers will not interfere to preserve men from the consequence of the violation of nature's laws. There is much of sterling truth in the adage that every man is the architect of his own fortune. While parents are responsible for the stamp of character they give their offspring, as well as for the education and training of their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree, upon our own course of action. Daniel and his fellows enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they became. The time came when they must act for themselves. Their future then depended upon their own course. They decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the

foundation of their greatness. His Spirit strengthened every true purpose and noble resolution. [Cf: ST 03-02-82 para. 09] p. 47, Para. 4, [1882MS].

The great work of temperance should begin with the child in its mother's arms. With patient care the little ones should be trained to unperverted tastes and simple habits. Fathers and mothers will have a fearful account to render at the day of final reckoning. The rich, highly seasoned, unwholesome food which the mother spreads upon her table, produces indigestion, headache, and other unpleasant sensations. The children are permitted to eat whatever they please, and at any hour of the day, thus allowing the jaded stomach no rest. Hence they are constantly in a state of nervous irritation. Then, perhaps following the example of the father, they become addicted to the use of tobacco, wine or beer, and in many cases, the path to drunkenness is short. Habits of strict temperance always have been and always must be the only safeguard for our youth. [Cf: ST 03-02-82 para. 10] p. 47, Para. 5, [1882MS].

Let old and young remember that for every violation of the laws of life, nature will utter her protest. The penalty will fall upon the mental as well as the physical powers. And it does not end with the guilty trifler. The effects of his misdemeanors are seen in his offspring, and thus hereditary evils are passed down, even to the third or fourth generation. Think of this, fathers, when indulging in the soul and brain benumbing narcotic, tobacco. Where will this practice leave you? Whom will it affect besides yourself? [Cf: ST 03-02-82 para. 11] p. 48, Para. 1, [1882MS].

We rarely pass through a crowd, but men--we cannot call them gentlemen, for they do not deserve the name--will puff their poisoned breath into our face. Is it honest thus to contaminate the air which others must breathe? Wherever we go is the tobacco devotee, enfeebling both mind and body in the enjoyment of his darling indulgence. Have men a right thus to deprive their Maker and the world of the service which was their due? Is such a course Christlike? There is no middle ground. If not in harmony with the divine will, it must be Satanic. [Cf: ST 03-02-82 para. 12] p. 48, Para. 2, [1882MS].

The slaves of appetite are constantly spending their earnings in sensual indulgence, and thus robbing their children of food and clothing and the advantages of education. Millions of gallons of intoxicating liquors are drunk annually, and thirty million dollars are spent for tobacco. It is estimated by Dr. Cole, an able writer on health, that professed Christians of the different denominations annually squander five million dollars in these indulgences. It is said that a larger sum is spent for the single article of cigars than for all the churches and common schools in the Union. [Cf: ST 03-02-82 para. 13] p. 48, Para. 3, [1882MS].

Opium, tea, coffee, intoxicating liquors, and tobacco are extinguishing as fast as they well can, the spark of vitality left for the race. We are suffering for the wrong habits of our fathers, and yet how many take a course in every way worse than they. Can any be called Christians who thus willfully destroy themselves? [Cf: ST 03-02-82 para. 14] p. 48, Para. 4, [1882MS].

There can never be a right state of society, until the law shall close up liquor saloons, not only on Sunday but on all other days of the week. This would render it much easier to maintain public order, and would conduce greatly to domestic happiness. And why cannot this be done? It is not too much to say that liquor saloons would be closed at once, in obedience to the dictates of reason and religion, if public officers, judges, police, sheriffs, magistrates, and others were not the patrons. These men are by their influence corrupting society, and then they concur in judging and condemning the poor souls who follow their example! [Cf: ST 03-02-82 para. 15] p. 48, Para. 5, [1882MS].

Only men of strict temperance and integrity should be admitted to our legislative halls and courts of justice. Property, reputation, and even life itself is insecure when left to the judgment of men who are intemperate and immoral. How many innocent persons have been condemned to death, how many more have been robbed of all their earthly possessions, by the injustice of besotted jurors, lawyers, witnesses, and even judges! The records of crime published in our public journals show that intemperance and profligacy are increasing. While every right-minded person stands aghast at the condition of the world, is it not time to inquire, Who are giving their influence to increase this tide of evil? Who are digging the pitfalls for our youth? But every inquiry is met by the authoritative announcement that the process is sustained by law. We are expected to look on in silence, while our youth are engulfed in ruin. [Cf: ST 03-02-82 para. 16] p. 49, Para. 1, [1882MS].

Notwithstanding thousands of years of experience and of progress, the same dark blot which stained the first pages of history remains to disfigure our modern civilization. Drunkenness, with all its woes, is to be found everywhere. Its victims are more numerous today than before the license laws were enacted. Legal regulation has not stayed its progress. Efforts are now made to establish institutions where the victims of intemperance may receive help to overcome their terrible appetite. This is a noble work, and yet how much wiser, how much more effective, would be the removal of the cause of all this woe! Considering only the financial aspect of this question, what folly is it to tolerate a business that is making paupers by the thousand! The laws of the land legalize the trade of making drunkards, and then at great expense provide an institution for converting them again into sober men! Is this the best solution of the question that can be furnished by our legislators? [Cf: ST 03-02-82 para. 17] p. 49, Para. 2, [1882MS].

The fact is, government can provide only one effective safeguard against inebriety, and that is prohibition. This is the grandest inebriate retreat ever erected. Such a law, rigidly enforced from ocean to ocean, would produce the greatest temperance reform that the world has ever known. Take away from men all opportunity for indulgence, and the appetite for intoxicants would cease. But as long as the sale of liquor is sanctioned by law, the poor victim of appetite can receive little benefit from inebriate asylums. He will not be content to remain there always. He must again take his place in society. The appetite, though dormant, is not wholly destroyed; temptation assails him on every hand, and too often he falls an easy prey. [Cf: ST 03-02-82 para. 18] p. 49, Para. 3, [1882MS].

The use of intoxicating liquor dethrones reason, and hardens the heart against every pure and holy influence. The inanimate rocks will sooner listen to the appeals of truth and justice than will that man whose sensibilities are paralyzed by intemperance. This change is not wrought at once. Those who venture to enter the forbidden path are gradually and unconsciously seduced, demoralized, corrupted, and maddened. And while Christians are asleep, this evil is constantly gaining more strength and making fresh victims. [Cf: ST 03-02-82 para. 19] p. 49, Para. 4, [1882MS].

There is need now of men like Daniel to do and dare. A pure heart and a strong, fearless hand are wanted in the world today. God designed that man should be constantly improving,--daily reaching a higher point in the scale of excellence. He will help us, if we seek to help ourselves. It is the duty of every Christian to see that his example and influence are on the side of reform. Let ministers of the gospel lift up their voice like a trumpet, and show the people their transgressions, and the house of Israel their sins. The youth need to be instructed. Our hope of happiness in two worlds depends upon the right improvement of one. We should be guarded at every point against the first approach to intemperance. If we would preserve our children from evil, we must give them a right example, and then teach them to make God their fear, their wisdom, and their strength. By Mrs. E. G. White. [Cf: ST 03-02-82 para. 20] p. 50, Para. 1, [1882MS].

Said Christ to his disciples, "Ye are the light of the world." As the sun goes forth in the heavens to fill the world with brightness, so must the followers of Jesus shed the light of truth upon those who are groping in the darkness of error and superstition. But Christ's followers have no light of themselves. It is the light of Heaven that falls upon them, which is to be reflected by them to the world. Jesus speaks through clay. Let men beware how they slight or reject the words of his representatives, for in so doing they are rejecting Christ. [Cf: ST 03-09-82 para. 01] p. 50, Para. 2, [1882MS].

A great responsibility rests upon the professed followers of Jesus. If they present to the world self instead of Christ, they will have a fearful account to render at the day of final reckoning. But none need thus to fail. Our compassionate Redeemer has provided for us the help we need. He is waiting to kindle in every heart that will receive his words such love as he alone can inspire. He will impute his own righteousness to the sincere penitent, and will fit him to become a witness for Christ. [Cf: ST 03-09-82 para. 02] p. 50, Para. 3, [1882MS].

The light of life is freely proffered to all. Every one who will, may be guided by the bright beams of the Sun of Righteousness. Christ is the great remedy for sin. No man can plead his circumstances, his education, or his temperament, as an excuse for living in rebellion against God. The sinner is such by his own deliberate choice. Said our Saviour, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." The reason why there are so many of the present time to oppose the truth is, they love some indulgence which the word of God condemns. Hence they hate the light which reveals their sin. [Cf: ST 03-09-82 para. 03] p. 50, Para. 4,

[1882MS].

There are many styled by the world liberal, generous-hearted, noble men whom God looks upon as wicked and corrupt. He sees not as man sees. His thoughts are not as our thoughts. Many in their self-complacency attempt to gloss over the defects in their lives and characters, and flatter themselves that all is well. To come to the light would reveal their danger, and strike the deathblow to their self-satisfaction. Then they would see the importance of a holy life, and their own need of Christ as a Saviour. [Cf: ST 03-09-82 para. 04] p. 50, Para. 5, [1882MS].

Many of those who profess to believe the Bible, and even to expound its sacred truths, are yet living in the indulgence of some cherished sin--living as though there were no God whose eye could search the inmost recesses of the soul. They are blessed with Heaven's bounties, and yet they express no more gratitude to the Giver than do the beasts of the field. They may now have no sense of their own sinfulness; but when summoned before the great white throne, they will in speechless terror stand condemned. The excuses now so flippantly urged to shield themselves from the divine requirements, they dare not mention with the eye of the Judge looking upon them. They knew their Master's will, but did it not, and they will be beaten with many stripes. [Cf: ST 03-09-82 para. 05] p. 51, Para. 1, [1882MS].

When the claims of God are presented, those who love sin evince their true character by the satisfaction with which they point to the faults and errors of professed Christians. They are actuated by the same spirit as their master, Satan, whom the Bible declares to be the "accuser of the brethren." Let an evil report be started, and how rapidly it will be exaggerated and passed from lip to lip! How many will feast upon it, like vultures upon a heap of garbage. Whether the slanderous tale comes with or without proof, they give it ready credence, showing a strength of faith that is surprising. And yet these very persons will refuse to believe the truths of God's word so long as there is the semblance of an excuse for doubt. [Cf: ST 03-09-82 para. 06] p. 51, Para. 2, [1882MS].

The fact that some professed Christians are not what they should be, does not prove that religion is at fault, but only that these persons are not faithfully obeying its teachings. Neither does it prove that the church is corrupt. Does she not deal with an offending member, and separate from her company those who persist in all evil way? But the very ones who make the most of a person's faults while he is a member of the church, will, when he is expelled, turn about and sympathize with him, declaring the church to be uncharitable and severe. It is thus that Satan works through his agents, to turn men away from the Light of life. [Cf: ST 03-09-82 para. 07] p. 51, Para. 3, [1882MS].

The true Christian, "he that doeth truth, cometh to the light that his deeds may be made manifest, that they are wrought in God." His godly life and holy conversation are a daily testimony against sin and sinners. He is a living representative of the truth which he professes. Of these true-hearted followers, Jesus declares that he is not ashamed to call them brethren. Every one who at last secures eternal life will here manifest zeal and devotion in the service of God. He will not be ready to flee at the approach of trial, hardship, or reproach. He does

not search the Scriptures to find some excuse for resistance to the truth. He does not inquire, What will my friends say, if I take my position with the people of God? To know his duty, is to do it heartily and fearlessly. He follows the light, as it shines upon his path, regardless of consequences. The God of truth is on his side, and will never forsake him. All apparent losses for Christ's sake will count to him as infinite gain. [Cf: ST 03-09-82 para. 08] p. 51, Para. 4, [1882MS].

Our thoughts and purposes are the secret springs of action, and hence determine the character. Every thought, feeling, and inclination, though unseen by men, is discerned by the eye of God. With what care, then, should we examine our hearts in the light of the divine law, and compare ourselves with the one faultless Pattern, that no defect may be found upon us in the day of God. We cannot afford to make a mistake in a matter in which eternal interests are involved. [Cf: ST 03-09-82 para. 09] p. 51, Para. 5, [1882MS].

The rebellious purpose formed in the heart needs not expression by word or act to consummate the sin, and bring the soul into condemnation. The unlawful word or deed is but the fruition of the evil which has taken root in the heart; the outward evidence that temptation has prevailed, and hell has triumphed. Says the apostle, "Every man is tempted [that is, enters into temptation] when he is drawn away of his own lust and enticed." God has provided the means by which we may resist temptation. These are the study of his word, and earnest prayer. In his encounters with the prince of darkness our Saviour prefaced every answer with the words, "It is written." It was the word of God that vanquished Satan. Those who make that word their study are arming themselves with weapons of divine power against the attacks of the foe. "Thy word," said the psalmist, "have I hid in mine heart, that I might not sin against thee." [Cf: ST 03-09-82 para. 10] p. 52, Para. 1, [1882MS].

Every Christian should be a diligent student of the Scriptures. The word of God, believed and obeyed, exerts a transforming power upon the life and character. Its sublime truths, its pure and holy principles, strengthen the intellect, ennoble the affections, enlighten the understanding. How great the loss which they sustain who neglect this storehouse of eternal riches. [Cf: ST 03-09-82 para. 11] p. 52, Para. 2, [1882MS].

We should know why we believe as we do, and should be able to give to others the reasons for our faith. But this will require effort. The mind grows by what it is fed upon. The understanding gradually adapts itself to the subjects which it is required to grasp. If allowed to dwell only upon the things of this life, it becomes dwarfed and enfeebled. If absorbed in vanity and folly, it will after a time almost lose the power of growth. To secure strength and vigor, the mind must be tasked; and there is no other means by which this can be so successfully accomplished as by the study of the Scriptures. [Cf: ST 03-09-82 para. 12] p. 52, Para. 3, [1882MS].

Hours are worse than wasted when spent in the society of those who are not seeking to improve in mind or morals. Idle gossip, frivolous chitchat, the cruel slander, the base innuendo, weaken the intellect and corrupt the heart. Time is precious. We have but a brief space in

which to prepare for the future life. All who expect to dwell hereafter with the pure and holy, must here obtain a fitness for such society. Let the moments heretofore squandered in idleness and folly be henceforth devoted to prayer and the reading of God's word. This discipline every Christian may have, and, rightly improved, it will make him wise unto eternal life. [Cf: ST 03-09-82 para. 13] p. 52, Para. 4, [1882MS].

Many accept the theory of the truth, whose hearts have not felt the renewing power of divine grace. They do not wholly renounce their former life of sin and folly. They do not see the work which must be wrought in them by the Holy Spirit before they can be transformed from Satan's subjects to sons of God. In his words to Nicodemus, Christ explained the nature and importance of true conversion. He solemnly declares, "Except a man be born again,"--unless he receive a new heart, new desires, purposes, and motives, leading to a new life--"he cannot see the kingdom of God." He must no longer remain in subjection to the power of sin. He is no longer to be a willing subject to the enemy of Christ. He is to become an heir of God by faith, a son of God by adoption. [Cf: ST 03-09-82 para. 14] p. 52, Para. 5, [1882MS].

Those who have experienced the new birth have but entered upon the Christian life. To such are addressed the words of the apostle, "As ye have received the Lord Jesus Christ, so walk ye in him." In the storm of opposition, the whirlwind of strife that we are called to meet, it is sometimes hard to maintain the patience and gentleness of Christ, hard to meet the railing accusation with words of Scripture truth. But such must be the Christian's course. God has promised grace for every trial. By patient endurance we may become strong, by failure we may learn success, and through apparent defeat we may conquer. [Cf: ST 03-09-82 para. 15] p. 53, Para. 1, [1882MS].

Let not those be discouraged who are sorely tried and tempted, and who feel that they have not strength to cope single-handed with the power of evil. God asks you to become co-laborers with him. You need not wait for great opportunities nor ask for extraordinary talents. Use the ability that you now have. Do not weary yourself with anxiety about the success of your efforts, but quietly, faithfully do what you can, leaving the result with God. Though surrounded by the darkness of unbelief, you may let your daily life be a light to the world, a living testimony to the power of divine grace. The influence of that testimony will widen and deepen, so long as you are connected with the God of wisdom and power. Be assured that your memorial is written above, and in the day of God some at least among the redeemed will call you blessed. By Mrs. E. G. White. [Cf: ST 03-09-82 para. 16] p. 53, Para. 2, [1882MS].

Christ prayed for his disciples, "Sanctify them through thy truth. Thy word is truth." In every age, God has committed to his people some special truth which is directly opposed to the desires and purposes of the natural heart. It is no argument against the truth, that there are few ready to accept it. The word of God was received with little favor when priests and people, Pharisees and publicans, listened to the divine Teacher. [Cf: ST 03-16-82 para. 01] p. 53, Para. 3, [1882MS].

Christ brought to men truths glowing with the light of Heaven, showing in contrast the darkness of error and revealing the superstition, self-

righteousness, and bigotry of that age. His heart overflowed with sympathy for the poor, the ignorant, the afflicted, and the fallen. He healed the sick, comforted the desponding, cast out devils, raised the dead, and made known to all the words of eternal life. The priests and elders, who professed to be the expositors of divine truth, were sending forth no rays of heavenly light to a benighted people. In their self-righteousness they held themselves aloof from those who most needed help. When One came to do the work which they had left undone, they felt that his life was a constant rebuke to them; and they feared that he would turn the people from their teachings. Their hearts were filled with pride, love of ostentation, and desire for praise. They despised Christ's humility and self-denial. They hated the purity while they feared the power of his teachings. They refused to accept him themselves, and bent all their energies to hinder others. Against these professed leaders of the Jewish people, Christ brings the terrible accusation, "Ye have taken away the key of knowledge. Ye entered not in yourselves, and them that were entering in ye hindered." [Cf: ST 03-16-82 para. 02] p. 53, Para. 4, [1882MS].

Reformers of the present time will meet with the same discouragements as did their Master. Men are no more favorable to Bible simplicity or to practical godliness than in Christ's day. Few accepted the world's Redeemer; few will now accept the message of his servants. Though the multitude eagerly flocked around him to receive temporal blessings, yet Christ sadly declares, "Ye will not come to me that ye might have life." Thus the mass of mankind are today seeking earthly good, to the neglect of eternal riches. [Cf: ST 03-16-82 para. 03] p. 54, Para. 1, [1882MS].

When Christ was upon earth, frowning priests and angry rulers threatened the people with exclusion from the synagogue, and thus kept many from hearing the great Teacher. Today the so-called "orthodox" ministers by similar threats deter their hearers from listening to the words of Christ's ambassadors. Many fear even to study the word of God for themselves, lest they shall be convinced. Young persons who find no attractions in the Bible, and who have never searched its pages, will, parrot-like, repeat the sayings of opposers to the truth. They imagine that it savors of manly independence to talk of having a mind of their own, when in fact they merely echo the opinions and sentiments of others. What the minister says in the desk, against the truth, is greedily devoured by those who love to have it so, and his assumptions, though wholly destitute of Scripture proof, are repeated as conclusive evidence. [Cf: ST 03-16-82 para. 04] p. 54, Para. 2, [1882MS].

Those words of inspiration are even more applicable today than when first uttered: "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so. And what will ye do in the end thereof?" A solemn question indeed; but how few give heed to it. [Cf: ST 03-16-82 para. 05] p. 54, Para. 3, [1882MS].

Christ says of the people in his day, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes; and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The Jews willfully closed their eyes and their ears, and barred their hearts with prejudice, lest they should see a better way, and thus be aroused from their pleasant dreams

of carnal security. The people of the present generation are pursuing the same course. The great mass of mankind are unwilling to exchange error for truth. They are satisfied with their present condition, and have no desire to be converted. [Cf: ST 03-16-82 para. 06] p. 54, Para. 4, [1882MS].

New truth is constantly unfolding; at every step, new and clearer light is shining upon the pathway of God's people, that they may go onward and upward. We are to be sanctified through obedience to the truth. For want of this Bible sanctification, the soul of many a professed Christian has become a desecrated shrine, the haunt of hollow formalism, of selfishness and hypocrisy, pride and passion. Thousands are living on in guilty unconsciousness of their sin and danger, despising the Saviour's warnings, treating his ambassadors with contempt, and their words as idle tales. [Cf: ST 03-16-82 para. 07] p. 54, Para. 5, [1882MS].

The servants of Christ may at times feel almost disheartened as they see that there are many obstacles to the progress of the truth, and the work seems to move slowly. But their duty remains the same. They are to sow the seed of truth beside all waters. Whatever their difficulties and trials, they can carry all to God in prayer. They can weep between the porch and the altar, saying, "Spare thy people, O Lord, and give not thine heritage to reproach." By study of the Scriptures and earnest, wrestling prayer, they may become strong in the strength of the mighty one. Labor on, brethren, while the day lasts. The night cometh, in which no man can work. The world must be warned, and God has called us to this work. If we neglect our duty, souls will be lost through our unfaithfulness. [Cf: ST 03-16-82 para. 08] p. 55, Para. 1, [1882MS].

A serious and perhaps unsuspected hindrance to the success of the truth is to be found in our churches themselves. When an effort is made to present our faith to unbelievers; the members of the church stand back, as though they were not an interested party, and let all the burden rest upon the minister. I know that for this reason the labor of our most able ministers has been at times productive of little good. The very best sermons may be preached, the message may be just what the people need, and yet no souls are gained as sheaves to present to Christ. [Cf: ST 03-16-82 para. 09] p. 55, Para. 2, [1882MS].

In laboring where there are some already in the faith, the minister should at first seek not so much to convert unbelievers, as to secure his army of workers. He is not merely to present the truth from the desk, but as the shepherd of the flock he should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest, to enjoy their hospitality, but as Christ's servant to inquire into the spiritual condition of every member of the household. His own soul must be imbued with the love of God; by kindness, love, and courtesy, he should win his way to the hearts of all, and then labor faithfully for the good of parents and children, entreating, warning, encouraging, as the case demands. [Cf: ST 03-16-82 para. 10] p. 55, Para. 3, [1882MS].

A constant effort to promote personal piety should be seen in the minister's public labors. Sermon after sermon should not be given on the prophecies alone. Practical religion should have a place in every

discourse. The discourses should be short, and to the point, and followed by a spirited social meeting. Sometimes the social meeting would have the best influence to come first. Let every member of the church feel a duty to labor wisely, skillfully, and earnestly. Let all bear testimony with the one object in view, to glorify God, to gain a deeper experience themselves and to save souls. Thus the church will be kept working with the minister, the careless will be aroused to seek a reconversion themselves, and then they are prepared to work for others. This is good generalship. The results will be found to be far better than if the minister performed all the labor alone. [Cf: ST 03-16-82 para. 11] p. 55, Para. 4, [1882MS].

Each church can enjoy the labors of a minister but a short time at best. Hence they should seek to gain the greatest possible benefit from his labors. During his stay among them, they should give less attention to their temporal affairs, and all stand ready to second the efforts of the Lord's messenger. [Cf: ST 03-16-82 para. 12] p. 56, Para. 1, [1882MS].

It is harder to reach the hearts of men today than it was twenty years ago. The most convincing arguments may be presented to sustain the truth, and yet sinners seem as far from repentance and conversion as ever. The work of saving souls is no child's play. It requires earnest, untiring labor to wrench the prey of Satan from his grasp. But God will sustain his servants in the work which he has himself committed to their hands. Said Christ to the first disciples, as they toiled upon the sea of Galilee, "Follow me, and I will make you fishers of men." When the gospel net is cast, let there be a watching by the net, with tears and earnest prayer. Let the workers determine not to become discouraged; and not to let go the net until it is drawn ashore, with the fruit of their labor. Sometimes, indeed, we may say with Peter, "We have toiled all the night and have taken nothing," but still it is the Master's command, as of old, "Let down the net on the right side of the ship,"--work on in faith, and God will give success. [Cf: ST 03-16-82 para. 13] p. 56, Para. 2, [1882MS].

Jesus bids us as a people, Go forward. There are higher attainments, a purer love, a deeper experience for us, if we will consecrate ourselves to God, and humbly take him at his word. The reason why we have no greater confidence and joy is that there is in us an evil heart of unbelief. Our Heavenly Father is more willing to give the Holy Spirit to those who ask him than are earthly parents to give good gifts to their children. Let us shake off the spiritual paralysis that dishonors God and imperils our souls. If we draw near to God, he will draw near to us. We must not wait for better opportunities, for strong persuasions, or for holier tempers. We can do nothing of ourselves. We must trust to Jesus' power to save. He is holding out to us the crown of life, and desires us to accept it. Let us come to him, just as we are, and we shall find a present help in our time of need. [Cf: ST 03-16-82 para. 14] p. 56, Para. 3, [1882MS].

The sweet sense of sins forgiven, the light and love which Christ alone can give, fill the soul with subdued, solemn joy. The assurance that we are under the protection of Omnipotence imparts new courage and confidence, inspires a hope that is as an anchor to the soul, sure and steadfast, entering into that within the vail. With this assurance we have a source of strength unknown before. Whatever the duty which God

requires, we are ready cheerfully to perform it. So long as we have the presence of our Saviour, difficulties cannot dismay nor dangers appall us. If we were only as free to speak of the blessings we receive from God as we are to talk of doubts and discouragements, we would enjoy far more of his presence. "Whoso offereth praise, glorifieth God." Let us praise God more, and complain less; let us talk of the love of Jesus, and his wondrous power, and we shall be brought nearer and nearer to our Saviour. [Cf: ST 03-16-82 para. 15] p. 56, Para. 4, [1882MS].

Shall we not consecrate ourselves to God without reserve? Christ, the King of glory, gave himself a ransom for us. Can we withhold anything from him? Shall we think our poor unworthy selves too precious, our time, our property, too valuable to give to Jesus? No, no; the deepest homage of our hearts, the ablest service of our hands, our talents of ability and of means, all are but too poor to bring to our Redeemer. "Were the whole realm of the nature mine, That were a tribute far too small; Love so amazing, so divine, Demands my life, my soul, my all." By Mrs. E. G. White. [Cf: ST 03-16-82 para. 16] p. 56, Para. 5, [1882MS].

Sabbath and First-day, January 28, 29, I attended the quarterly meeting at Healdsburg. February 1, I went to Santa Rosa. Elds. Van Horn and Israel had been holding meetings here for two weeks. They labored earnestly, not only to present before the people the evidences of our faith, but to urge upon them the importance of practical godliness. Some manifested an interest to hear the word, but we were pained to see that the number was so small. My heart was especially burdened for the church, who were not themselves prepared to unite with their ministers in laboring for the salvation of souls. The Lord aided me by his Spirit as I endeavored to present before them their duty. [Cf: ST 03-16-82 para. 01] p. 57, Para. 1, [1882MS].

February 6, in company with Bro. and Sr. Cole, I visited Bro. Thorpe's family, among the mountains eight miles from Santa Rosa. They invited their neighbors to come in, and though living at quite a distance, fathers, mothers, and children, young men, and young women assembled, until the family sitting-room was full. I spoke to them from the text, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." I had as much freedom in addressing this intelligent mountain audience as in speaking to assembled thousands. The Lord's presence is not confined to large numbers. He is ready to bless the few who assemble for his worship. [Cf: ST 03-16-82 para. 02] p. 57, Para. 2, [1882MS].

We next visited Green Valley, and spent a pleasant and profitable evening with Bro. and Sr. Babcock, and Bro. Morton's family. We conversed upon the wisest and most successful manner of laboring for the salvation of souls, and also considered how the Sabbath can be most profitably spent where there are but very few who observe it. If there are but three who can meet on the Sabbath, these should come together and search the Scriptures, read from our publications whatever seems most suitable for both parents and children, and then unite in prayer for the presence and blessing of God. [Cf: ST 03-16-82 para. 03] p. 57, Para. 3, [1882MS].

Sabbath, February 11, I spent at Santa Rosa. It was a day not soon to

be forgotten by the church there. [Cf: ST 03-16-82 para. 04] p. 57, Para. 4, [1882MS].

I spoke in the morning from the words of Christ, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." The solemn scenes of the day of God seemed to me a living reality. I felt the danger of his professed people, and urged them to seek a preparation for the soon-coming Judgment. We are far from being as earnest and devoted as we should be. How few among us have become dead indeed to the world, and alive unto God. Many of the children of believing parents, children who have been trained in the Sabbath school, and are familiar with the Scriptures, have yet no interest in religion. Under the most powerful appeals of the Holy Spirit, they seem as unmoved as if chiseled out of stone. What can be done to break the spell which Satan has cast upon these souls? I can see no help, except as parents shall present their children at the throne of grace, in humble, earnest, believing prayer, entreating the Lord to work with their efforts and the efforts of their ministers, until conviction and conversion shall be the result. [Cf: ST 03-16-82 para. 05] p. 57, Para. 5, [1882MS].

As I spoke the word, the Spirit of God rested upon me with power, and set home the truth to many hearts. I entreated both the unconverted and backsliders to return to the Lord with confession and repentance. Between twenty-five and thirty responded. Heartfelt confessions were made, and earnest prayer was offered for those who had come forward, and also for others who had not yet decided to give their hearts to God. Eld. Van Horn was greatly blessed while praying. The unction of the Holy Spirit rested upon him, and the sacred influence seemed to pervade the assembly. [Cf: ST 03-16-82 para. 06] p. 58, Para. 1, [1882MS].

In the afternoon we met again, and the blessing of the Lord was with us in still greater measure. The testimonies borne seemed to come from hearts softened and subdued by the Holy Spirit. To me this was a precious season. My cup of blessing seemed full to overflowing. The Son of God was with us as with the disciples of old, saying, "Peace be unto you." Several remarked that Jesus seemed very near. They felt that they had but to reach out the hand to touch him. The light of Heaven seemed to be streaming down from the gates ajar, through which an ascending Saviour has entered to make intercession for us. We would not have been deprived of this bright spot in our experience for any amount of gold or silver. [Cf: ST 03-16-82 para. 07] p. 58, Para. 2, [1882MS].

We hope that the experience of this Sabbath may not be lost upon the church at Santa Rosa. Jesus has come very near to them in blessing. Oh, will any suffer the sacred influence of the Holy Spirit to come and go unappreciated? Will they treat it lightly, as of little moment? God forbid! Let every one to whom the Lord has revealed himself cherish the holy influence. Let not unbelief come in to poison the soul. Let us hold fast that whereunto we have attained and press forward, toward the mark for the prize. [Cf: ST 03-16-82 para. 08] p. 58, Para. 3,

[1882MS].

We should remember that every blessing unimproved increases our guilt. Said Christ to Capernaum, that city so highly favored during his public ministry, "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell, for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." Let us beware lest, by slighting, Heaven's favors, we bring upon ourselves this terrible malediction. [Cf: ST 03-16-82 para. 09] p. 58, Para. 4, [1882MS].

A good work was accomplished by the labor at Santa Rosa, though little interest was manifested by unbelievers. The opportunity was gratefully improved by those who loved the truth. They listened to the reasons of our faith with feelings akin to those of the disciples to whom Jesus expounded the Scriptures on the way to Emmaus. When these disciples learned that it was Christ who had walked and talked with them, they said, one to the other, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Christ is still sending chosen servants as his representatives to explain and enforce the truths of his sacred word. This is one important channel by which he has chosen to communicate his will to men. Those who reject these opportunities lose the message which Christ has sent them by his servant. [Cf: ST 03-16-82 para. 10] p. 58, Para. 5, [1882MS].

There were some at Santa Rosa who had, through many discouragements, given up the truth. These were reclaimed by the recent effort there, and they have again united with the church. May the Lord impart strength and courage to these trembling souls. Persons are sometimes so reserved, timid, and sensitive upon religious subjects, even after they have given their hearts to God, that they do not receive the strength which they might have. We talk without reserve of our temporal affairs, and why should we be so reluctant to speak of our eternal interests? Would that all hearts might be inspired with holy boldness. Would that we all might lift up Jesus before the people with courage, and fortitude, and faith. E. G. White. [Cf: ST 03-16-82 para. 11] p. 59, Para. 1, [1882MS].

Only one lease of life is granted us here; and the inquiry with every one should be, How can I invest my life that it may yield the greatest profit? Life is valuable only as we improve it for the benefit of our fellow-creatures and the glory of God. Careful cultivation of the abilities with which the Creator has endowed us, will qualify us for elevated usefulness here, and a higher life in the world to come. [Cf: ST 04-20-82 para. 01] p. 59, Para. 2, [1882MS].

That time is spent to good account which is directed to the establishment and preservation of sound physical and mental health. We cannot afford to dwarf or cripple a single function of the mind or body, by overwork or abuse of any part of the living machinery. As surely as we do this, we must suffer the consequences. Our first duty to God and our fellow-beings, is that of self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. In order to purify and refine our characters, we need the grace given us of Christ that will

enable us to see and correct our deficiencies, and improve that which is excellent. This work, wrought for ourselves in the strength and name of Jesus, will be of more benefit to our fellow-creatures than any sermon we might preach them. The example of a well-balanced, well-ordered life, is of inestimable value. [Cf: ST 04-20-82 para. 02] p. 59, Para. 3, [1882MS].

Intemperance is at the foundation of the larger share of the ills of life. It annually destroys tens of thousands. We do not speak of intemperance as limited only to the use of intoxicating liquors; it has a broader meaning, including the hurtful indulgence of any appetite or passion. There are today thousands suffering the torture of physical pain, or writhing under a sense of mental and moral degradation, and wishing again and again that they had never been born. God did not design this condition of things; but it was brought about through the gross violation of Nature's laws. If the appetites and passions were under the control of sanctified reason, society would present a widely different aspect. Many things that are usually made articles of diet, are unfit for food; the taste for them is not natural, but has been cultivated. Stimulating food creates a desire for still stronger stimulants. [Cf: ST 04-20-82 para. 03] p. 59, Para. 4, [1882MS].

Indigestible food throws the entire system out of order, and unnatural cravings and inordinate appetites, are the results. "Touch not, taste not, handle not," is a motto that should be carried farther than the mere use of spirituous liquors. True temperance teaches us to abstain entirely from that which is injurious, and to use judiciously only such articles of food as are healthful and nutritious. [Cf: ST 04-20-82 para. 04] p. 60, Para. 1, [1882MS].

The first steps in intemperance are usually taken in early youth. Stimulating food is given to the child, which excites unnatural cravings of the stomach. These false appetites are pandered to as they develop. The taste continually becomes more perverted; stronger stimulants are craved and are indulged in, till soon the slave of appetite throws aside all restraint. The evil commenced early in life, and could have been prevented by the parents. We witness strenuous efforts in our country to put down intemperance; but it is found a hard matter to overpower and chain the strong, full-grown lion. [Cf: ST 04-20-82 para. 05] p. 60, Para. 2, [1882MS].

In half the efforts that are put forth to stay this giant evil were directed toward enlightening parents as to their responsibility in forming the habits and characters of their children, a thousandfold more good might result, than from the present course of combatting only the full-grown evil. The unnatural appetite for spirituous liquors is created at home, in many cases at the very tables of those who are most zealous to lead out in the temperance campaigns. We bid all workers in the good cause, God speed; but we invite them to look deeper into the causes of the evil they war against, and labor more thoroughly and consistently in the work of reform. [Cf: ST 04-20-82 para. 06] p. 60, Para. 3, [1882MS].

Parents should so conduct themselves that their lives will be a daily lesson of self-control and forbearance to their household. The father and mother should unite in disciplining their children. They should feel themselves under solemn obligation to God to train up their

offspring in such a way as to secure to them, as far as possible, good physical health and well-developed characters. Upon the mother, however, will come the heavier burden, especially in the first few years of her children's lives. It is her duty to control and direct the developing minds of her tender charge, as well as to watch over their health. The father should aid her with his sympathy and counsel, and share her burdens so far as possible. [Cf: ST 04-20-82 para. 07] p. 60, Para. 4, [1882MS].

Parents should not lightly regard the work of training their children. They should employ much time in careful study of the laws which regulate our being. They should make it their first object to learn the proper manner of dealing with their children, that they may secure to them sound minds in sound bodies. Too many parents are controlled by custom, instead of sound reason and the claims of God. Many who profess to be followers of Christ are sadly neglectful of home duties. They do not perceive the sacred importance of the trust which God has placed in their hands, so to mold the characters of their children, that they will have moral stamina to resist the many temptations that ensnare the feet of youth. [Cf: ST 04-20-82 para. 08] p. 60, Para. 5, [1882MS].

We urge that the principles of temperance be carried into all the details of homelife; that the example of parents should be a lesson of temperance; that self-denial and self-control should be taught to the children, and enforced upon them, so far as consistent, from babyhood. And first it is important that the little ones be taught that they eat to live, not live to eat; that appetite must be held in abeyance to the will; and that the will must be governed by calm, intelligent reason. Much parental anxiety and grief might be saved if children were taught from the cradle that their wills are not to be made law, nor their whims to be continually indulged. It is not so difficult as is generally supposed to teach the little child to stifle its outbursts of temper, and subdue its fits of passion. [Cf: ST 04-20-82 para. 09] p. 61, Para. 1, [1882MS].

Few parents begin early enough to teach their children obedience. The child is usually allowed to get two or three years the start of its parents, who forbear to discipline it, thinking it is too young to learn to obey. But all this time self is growing strong in the little being, and every day makes it a harder task for the parent to gain control of the child. At a very early age children can comprehend what is plainly and simply told them; and, by kind and judicious management, can be taught to obey. [Cf: ST 04-20-82 para. 10] p. 61, Para. 2, [1882MS].

The mother should not allow her child to gain an advantage over her in a single instance; and, in order to maintain this authority, it is not necessary to resort to harsh measures; a firm, steady hand, and a kindness which convinces the child of your love, will accomplish the purpose. But let selfishness, anger, and self-will, have their course for the first three years of a child's life, and it will be hard to bring it to submit to wholesome discipline. Its disposition becomes soured; it delights in having its own way; parental control is distasteful. These evil tendencies grow with the child's growth, until, in manhood, supreme selfishness and a lack of self-control place him at the mercy of the evils that run riot in our land. By Mrs. E. G. White. [Cf: ST 04-20-82 para. 11] p. 61, Para. 3, [1882MS].

Many look upon work as a curse, originating with the enemy of souls. This is a mistaken idea. God gave labor to man as a blessing, to occupy his mind, to strengthen his body, and to develop his faculties. Adam labored in the garden of Eden, and he found in mental and physical activity the highest pleasures of his holy existence. When he was driven from that beautiful home as the result of his disobedience, and was forced to struggle with a stubborn soil to gain his daily bread, that very labor was a relief to his sorrowing soul, a safeguard against temptation. [Cf: ST 05-04-82 para. 01] p. 61, Para. 4, [1882MS].

Judicious labor is indispensable both to the happiness and the prosperity of our race. It makes the feeble strong, the timid brave, the poor rich, and the wretched happy. Our varied trusts are proportioned to our various abilities, and God expects corresponding returns for the talents he has given to his servants. It is not the greatness of the talents possessed that determines the reward, but the manner in which they are used,--the degree of faithfulness with which the duties of life are performed, be they great or small. [Cf: ST 05-04-82 para. 02] p. 61, Para. 5, [1882MS].

Idleness is one of the greatest curses that can fall upon man; for vice and crime follow in its train. Satan lies in ambush, ready to surprise and destroy those who are unguarded, whose leisure gives him opportunity to insinuate himself into their favor, under some attractive disguise. He is never more successful than when he comes to men in their idle hours. [Cf: ST 05-04-82 para. 03] p. 62, Para. 1, [1882MS].

The greatest curse following in the train of wealth is the fashionable idea that work is degrading. "Behold, this was the iniquity of thy sister Sodom; pride, fullness of bread, and abundance of idleness was in her, and in her daughters; neither did she strengthen the hand of the poor and needy." Here are presented before us, in the words of Holy Writ, the terrible results of idleness. It was this that caused the ruin of the cities of the plain. Idleness enfeebles the mind, debases the soul, and perverts the understanding, turning into a curse that which was given as a blessing. [Cf: ST 05-04-82 para. 04] p. 62, Para. 2, [1882MS].

The rich often consider themselves entitled to the pre-eminence among their fellow-men and in the favor of God. Many feel above honest labor, and look down with contempt upon their poorer neighbors. The children of the wealthy are taught that to be gentlemen and ladies they must dress fashionably, avoid all useful labor, and shun the society of the working classes. They dare not shock their fashionable associates by putting the gifts of God to a practical use. [Cf: ST 05-04-82 para. 05] p. 62, Para. 3, [1882MS].

Such ideas are wholly at variance with the divine purpose in the creation of man. What are the possessions of even the most wealthy, in comparison with the heritage given to the lordly Adam? Yet Adam was not to be idle. An all-wise Creator understands what is for man's happiness; and this is why he gave to Adam his appointed work. [Cf: ST 05-04-82 para. 06] p. 62, Para. 4, [1882MS].

The Son of God honored labor. Though he was the Majesty of Heaven, he

chose his earthly home among the poor and lowly, and worked for his daily bread in the humble carpenter shop of Joseph. Christ is our example. He came to earth to teach us how to live. Does it require too great humiliation for us to follow where the King of glory has led the way? [Cf: ST 05-04-82 para. 07] p. 62, Para. 5, [1882MS].

Misguided parents are trying to improve upon God's plan. Many send their children away from home influences and home duties, to some boarding school or college, to obtain an education. There, deprived of parental care, the youth squander precious hours in novel reading, in frivolous amusements, or in studying the adornment of the person, that they may outrival their companions. For such pursuits, their duties to their fellow-beings and to God are neglected. [Cf: ST 05-04-82 para. 08] p. 62, Para. 6, [1882MS].

This false education leads young ladies to regard uselessness, frivolity, and helplessness as proofs of gentility. Fashionable butterflies, they have nothing to do for the good of others, at home or abroad. Here may be found the secret of many of the unhappy marriages and flirtations ending in shame, that curse our world today. [Cf: ST 05-04-82 para. 09] p. 62, Para. 7, [1882MS].

Those who are in the possession of wealth and leisure, and yet have no purpose in life, have nothing to arouse them to either mental or physical activity. Thus many a woman loses her health, and is sent to some medical institution for treatment. Here attendants are hired, at great expense, to rub, stretch, and exercise the muscles, which have become powerless by inaction. She hires servants, that she may live a life of idleness, and then hires other servants to exercise the muscles enfeebled by disuse. What consummate folly! How much wiser and better for women, young or old, to brave the sneers of fashion's votaries, and obey the dictates of common sense and the laws of life. By the cheerful performance of domestic duties, they might become useful and happy members of society. Such labor affords a more efficient and profitable "movement cure" than the best inventions of the physicians. [Cf: ST 05-04-82 para. 10] p. 63, Para. 1, [1882MS].

Young men, as well as young women, manifest a sad lack of earnest purpose and moral independence. To dress, to smoke, to talk nonsense, and to indulge their passion for amusement, is the ideal of happiness, even with many who profess to be Christians. It is painful to think of the time which is thus misspent. Hours that should be given to the study of the Scriptures or to active labor for Christ are worse than wasted. [Cf: ST 05-04-82 para. 11] p. 63, Para. 2, [1882MS].

Life was given for a true and holy purpose. It is too precious to be thus squandered. I entreat those who have taken the name of Christ to examine their own hearts, and pass sentence upon themselves. Do you not love pleasure more than you love God or your fellowmen? [Cf: ST 05-04-82 para. 12] p. 63, Para. 3, [1882MS].

There is work to be done. There is the mind, with all its capabilities, to strengthen and store with the treasures of divine wisdom. There are souls to save. There is a Heaven to win. There are battles to fight. You may come to the front and join in the warfare against the hosts of evil. In the strength of God you may do a good and noble work for the Master. [Cf: ST 05-04-82 para. 13] p. 63, Para. 4,

[1882MS].

God designed that all should be workers, and upon those whose opportunities and abilities are greatest, rest the heaviest responsibilities. Upon them, also, will fall the heaviest condemnation if they are unfaithful to their trust. The patient beasts of burden put to shame that indolent do nothing, who, endowed with reasoning powers and a knowledge of the divine will, refuses to perform his allotted part in God's great plan. [Cf: ST 05-04-82 para. 14] p. 63, Para. 5, [1882MS].

The indolence of the many, occasions the overwork of the few. A large class refuse to think or act for themselves. They have no disposition to step out of the old ruts of prejudice and error; by their perversity they block up the way of advancement, and force the standard bearers of the right to more heroic efforts in their march forward. Earnest and devoted laborers are failing for the want of a helping hand, and are sinking beneath their double burdens. Their graves are waymarks along the upward paths of reform. [Cf: ST 05-04-82 para. 15] p. 63, Para. 6, [1882MS].

The true glory and joy of life are found only by the working man and woman. Labor brings its own reward, and the rest is sweet that is purchased by the fatigue of a well-spent day. But there is a self-imposed toil which is utterly unsatisfying and injurious. It is that which gratifies unsanctified ambition, that which seeks display or notoriety. The love of appearance or possession leads thousands to carry to excess what is lawful, to devote all the strength of mind and body to that which should occupy but a small portion of their time. They bend every energy to the acquisition of wealth or honor; they make all other objects secondary to this; they toil unflinchingly for years to accomplish their purpose; yet when the goal is reached, and the coveted reward secured, it turns to ashes in their grasp; it is a shadow, a delusion. They have given their life for that which profiteth not. [Cf: ST 05-04-82 para. 16] p. 63, Para. 7, [1882MS].

Yet all the lawful pursuits of life may be safely followed, if the spirit is kept free from selfish hopes and the contamination of deceit and envy. The business life of the Christian should be marked with the same purity that held sway in the work shop of the holy Nazarene. It is the working men and women--those who are willing to bear its responsibilities with faith and hope--who see something great and good in life. [Cf: ST 05-04-82 para. 17] p. 64, Para. 1, [1882MS].

Patient laborers, remember that they were sturdy working men whom Christ chose from among the fishermen of Galilee and the tent-makers of Corinth, to labor with him in the work of salvation. From these humble men went forth a power that will be felt through all eternity. [Cf: ST 05-04-82 para. 18] p. 64, Para. 2, [1882MS].

The angels are workers; they are ministers of God to the children of men. Those slothful spirits who look forward to a Heaven of inaction will be disappointed; for the Creator has prepared no such place for the gratification of sinful indolence. But to the weary and heavy laden, rest is promised. It is the faithful servants who are welcomed from their labors unto the joy of their Lord. Gladly will they lay off their armor, and forget the noise of battle in the peace that shall be

the inheritance of the saints. [Cf: ST 05-04-82 para. 19] p. 64, Para. 3, [1882MS].

The path of the Christian laborer may be hard and narrow, but it is honored by the footprints of the Redeemer, and he is safe who follows in that sacred way. By Mrs. E. G. White. [Cf: ST 05-04-82 para. 20] p. 64, Para. 4, [1882MS].

In the providence of God a school has been established by our people in California. The time has fully come for such a step. The need of a school has been deeply felt, and we trust that our brethren on this coast will sustain it by their means and their patronage. [Cf: ST 05-04-82 para. 01] p. 64, Para. 5, [1882MS].

It is the purpose of managers and teachers, not so much to copy the plans and methods of other institutions of learning, as to make this school such as God can approve. We trust that a high moral and religious standard will be maintained, and that Healdsburg Academy will be free from those pernicious influences which are so prevalent in popular schools. [Cf: ST 05-04-82 para. 02] p. 64, Para. 6, [1882MS].

Some parents may feel that they cannot afford to pay for the tuition of their children, when an education can be obtained free of charge, in the public schools. But we maintain that even in the matter of dollars and cents, parents will find it their wisest course to place their children under good moral and religious influences. In their association with worldlings, the young are exposed to many temptations. Pride and extravagance in dress are among the prevailing sins of the age. Will not the influence of worldly associates affect the habits, tastes, and desires of your children? Will it not lead them away from simplicity in dress, and make them discontented with that which is useful and substantial? Will not the extra demand upon your purse far exceed the cost of tuition at a school where such influences would be held in check? We have seen this experiment made again and again. In every instance parents have lost instead of saving. [Cf: ST 05-04-82 para. 03] p. 64, Para. 7, [1882MS].

By association with ungodly or vicious companions, the young often contract tastes and habits which prove a lifelong injury. Boys from six to twelve years old may be seen coming from the public schools, smoking their cigarettes. Some who have been taught better things are not proof against such examples. [Cf: ST 05-04-82 para. 04] p. 65, Para. 1, [1882MS].

Instead of permitting our children to imitate the customs and practices of the world, we should seek to impress upon their minds that the love of pleasure and selfish indulgence is dangerous to virtue and morality. We often hear it said that the young must "sow their wild oats." But let it be remembered that the seed sown will determine the character of the harvest. Youthful follies and indiscretions will leave an impress upon the mind and character. In early life the brain is peculiarly susceptible to injury. Even a slight degree of sensual indulgence lowers its tone and impairs its power. The effect of such indulgence will be seen and felt, long after the sin itself has been repented of. [Cf: ST 05-04-82 para. 05] p. 65, Para. 2, [1882MS].

If parents desire that their children shall become pure, noble,

upright men and women, they must give them right surroundings and proper associates in childhood. Inquire into the history of the world's best and noblest men,--those who have made life a success,--and you will find that from childhood they were governed by sterling principle. They were simple in their tastes, and temperate in their habits. The lessons of self-denial and self-control were early learned. Such men can be said, in the highest sense, to still enjoy their youth. Its purity remains unsullied, its strength and vigor undiminished. The parents thought less of hoarding money for their children than of securing to them pure morals and a vigorous intellect. The fear of the Lord, which is the beginning of wisdom, was the foundation of their greatness. [Cf: ST 05-04-82 para. 06] p. 65, Para. 3, [1882MS].

Fathers and mothers, will you not seek to build a barrier about your children, that the contaminating, corrupting influence of the world, like a fast-sweeping current, may not bear them down to perdition? When you count the cost of educating your sons and daughters at our own school, please take into account, also, the cost of educating them in the public schools and in the colleges of the day. Consider what will be their associations, to what temptations they will be exposed, what tastes and habits they will form. [Cf: ST 05-04-82 para. 07] p. 65, Para. 4, [1882MS].

Nearly all youth wish to be and try to be fashionable. Not only the sons and daughters of fortune, but the children of poverty as well, are engaged in the wild chase for pleasure and display. However limited their circumstances, most parents will yield to the influence of their pleasure-loving children, and find means to gratify their desires. Many a youth is constantly in a state of exhaustive excitement or depressing discontent. Indulgence only increases the thirst for pleasure and display, until it becomes an insatiable craving. Examples of this are as frequent as they are painful. One such instance I will relate. A lady had from her girlhood found pleasure in the gratification of pride and vanity, until a love for display and a desire for admiration became the ruling passion of her life. It was still the ruling passion in her dying hour. While the death-damp gathered upon her brow, she was thinking only how she might create a sensation. She expressed a wish to be attired for the grave in her richest robes, and to be adorned with all her costly jewels. It was done, and in hollow mockery, gold and gems glittered upon the decaying body. This is idolatry scarcely to be surpassed by the worshipers of heathen gods. But to such lengths will pride and fashion lead their votaries. Shall we expose our children to these baleful influences? [Cf: ST 05-04-82 para. 08] p. 66, Para. 1, [1882MS].

To gain wealth, men will cheerfully brave any danger and endure any hardship. They will cross the sea, explore the depths of the earth, scale the mountains, or traverse the desert. They will incur any and every risk, in anticipation of future profits. Should not God's people be willing to make some sacrifice for the present and future welfare of their children? [Cf: ST 05-04-82 para. 09] p. 66, Para. 2, [1882MS].

I have felt surprised and pained to see parents send their sons and daughters hundreds of miles away from home, among unbelievers, to obtain an education. Deprived of parental watchcare, these youth are surrounded by influences that are opposed to God. The parents will find, to their sorrow, that their children have received an education

in frivolity and worldliness which will place them beyond the influence of the truth. [Cf: ST 05-04-82 para. 10] p. 66, Para. 3, [1882MS].

We counsel parents to avail themselves of the opportunity now offered to separate their children from these worldly associations. Mothers, would it not be true wisdom to practice economy and self-denial in the furnishing of your house or the adorning of your dress, and let the means thus saved be devoted to the education of your children? Fathers, can you not sell a piece of your land, and send your children to a school where the moral and religious influence predominates? The money thus invested will bring returns more valuable than bank stock. It will be repaid to you, both principal and interest, in the mental and spiritual advancement of your children. [Cf: ST 05-04-82 para. 11] p. 66, Para. 4, [1882MS].

It is designed that the education given in our school shall be in harmony with the teachings of God's word. Religious instruction will be given daily. Christian principles will be faithfully inculcated. It is the purpose of the Principal to conduct the school on the plan of a well-regulated Christian family. Whether engaged in study or recreation, the pupils will be under the supervision of kind yet watchful teachers. [Cf: ST 05-04-82 para. 12] p. 66, Para. 5, [1882MS].

The Bible is the word of God to men. It teaches us how to live that we may secure life's great end. The knowledge contained in this book lies at the very foundation of all knowledge. Yet God and his word have been ignored, while the words of men have been treasured as the counsels of wisdom. We should give the Bible its proper place in our schools and our homes, as the most valuable book which men possess. [Cf: ST 05-04-82 para. 13] p. 66, Para. 6, [1882MS].

Thousands in this age are seeking to clothe sin in garments of righteousness, to conceal its true deformity. The youth should be taught to study the word of God for themselves, and to try every act and purpose of life by this unerring test. Let the fact be ever kept before their minds that truth and justice could not be compromised, even to save a lost race. Looking upon the cross of Calvary, can we entertain the thought that sin is a matter of little moment? God could give his only begotten Son to die for our redemption, but he could not permit the principles of his government to be overthrown. [Cf: ST 05-04-82 para. 14] p. 67, Para. 1, [1882MS].

Sin is the evil thing which has brought such misery upon our race. The young should be taught to hate sin, to avoid it, not merely from fear of punishment, but from a sense of its inherent baseness. They should learn to do right because it is right. Every youth should be impressed with the fact that he is not his own; that his strength, his time, his talents, belong to God. It should be his chief purpose in life to glorify God and to do good to his fellow-men. The Bible teaches him that he is a branch, on which fruit must be found; a steward, whose capital will increase as it is wisely improved; a light, whose bright beams are to illuminate the moral darkness that enshrouds the earth. Every man, every child, has work to do for God's glory, and for the salvation of souls that are ready to perish. [Cf: ST 05-04-82 para. 15] p. 67, Para. 2, [1882MS].

The greatest want of this age is the want of men,--men who will not be bought or sold; men who are true and honest in their inmost souls; men who will not fear to call sin by its right name, and to condemn it, in themselves or in others; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right, though the heavens fall. [Cf: ST 05-04-82 para. 16] p. 67, Para. 3, [1882MS].

To form such a character in the young, there is needed a different system of education from that generally adopted. Moral and religious training must receive more attention. We are educating our children for time and for eternity. Let us enter upon our work as though we realized its importance. Mrs. E. G. White. [Cf: ST 05-04-82 para. 17] p. 67, Para. 4, [1882MS].

In the days of the apostles, the city of Ephesus was famed for the worship of the goddess Diana and the practice of magic. The temple of Diana was considered, for its size and splendor, one of the wonders of the world. Its surpassing magnificence made it the pride of both the city and the nation. The idol itself was but an uncouth wooden image, on which were inscribed mystic characters and symbols. These were supposed to possess great power. When pronounced, they were said to accomplish wonders. When written, they were treasured as a potent charm to guard their possessor from robbers, from disease, and even from death. Numerous and costly books were written by the Ephesians to explain the meaning and use of these mysterious symbols. [Cf: ST 05-18-82 para. 01] p. 67, Para. 5, [1882MS].

In this city, the very stronghold of superstition and sorcery, the apostle Paul labored for several years. Here the power of God was mightily displayed through his servant. The sick were healed, and evil spirits were cast out. [Cf: ST 05-18-82 para. 02] p. 68, Para. 1, [1882MS].

The miracles wrought by Paul in the name of Jesus, created great excitement in Ephesus. Among those who practiced magic arts were certain Jewish exorcists, who claimed to possess the same power exercised by Paul. Believing that the name of Jesus acted as a charm, they determined to cast out evil spirits by the same means which the apostle had employed. [Cf: ST 05-18-82 para. 03] p. 68, Para. 2, [1882MS].

An attempt was made by seven brothers, the sons of Sceva, a chief priest of the Jews. Finding a man who was possessed with an evil spirit, they addressed him, "We adjure you by Jesus whom Paul preacheth." But the evil spirit answered with scorn, "Jesus I know, and Paul I know; but who are you?" and the man who was possessed attacked them with such violence that they fled out of the house, naked and wounded. [Cf: ST 05-18-82 para. 04] p. 68, Para. 3, [1882MS].

The discomfiture and humiliation of those who had profaned the name of Jesus soon became known throughout Ephesus, by Jews and Gentiles. It furnished unmistakable proof of the sacredness of that name, and the peril which they incurred who should invoke it, while they had no faith in Christ's divine mission. [Cf: ST 05-18-82 para. 05] p. 68, Para. 4, [1882MS].

Many dared not breathe aloud the name, on which they had hitherto

heaped reproach and blasphemy. A large number were convinced that Christ was all that Paul claimed him to be, and they determined to receive the gospel. These openly renounced the practice of sorcery, and acknowledged their secret arts to be deceptive and Satanic. They brought together the manuals of enchantment, the costly books containing the mystic symbols of Diana, and the secrets of their art, and burned them in the presence of all the people. The sacrifice thus made was estimated at fifty thousand pieces of silver, equal to about ten thousand dollars. [Cf: ST 05-18-82 para. 06] p. 68, Para. 5, [1882MS].

The conversion of these Ephesians was attended with the results that always follow genuine conversion. When convinced that their magical books were false and pernicious, they were unwilling to sell them and thus place temptation in the way of others. They promptly burned the records of divination, at a great personal sacrifice. The power of truth triumphed over men's prejudices, favorite pursuits, and love of money. [Cf: ST 05-18-82 para. 07] p. 68, Para. 6, [1882MS].

Those magical books contained rules and forms of communication with evil spirits. They were, in fact, the regulations of the worship of Satan; directions for soliciting his help, and obtaining information from him. The system of magic or sorcery then extant was in reality the same as that which is now known as modern Spiritualism. Many were deceived in Paul's day by this Satanic delusion, and many are deceived today by the same power. "Magical books" were not confined to the apostolic age, or to nations that are called heathen. The sorcerers of our time are taking advantage of the freedom of the press to spread abroad their baleful literature. Could all the productions of modern Spiritualism be treated as were the magical books of the Ephesians, one of Satan's most successful avenues to destroy the souls of men would be cut off. [Cf: ST 05-18-82 para. 08] p. 68, Para. 7, [1882MS].

Witchcraft and sorcery are practiced in this Christian age and Christian nation, even more boldly than by the old-time magicians. Satan is finding access to thousands of minds by presenting himself under the guise of departed friends. The Scriptures of truth declare that "the dead know not anything." Their thoughts, their love, their hatred, have perished. The dead do not hold communion with the living. But Satan--true to his early cunning, when in the form of a serpent he deceived the mother of our race--employs this device to gain control of the minds of men. [Cf: ST 05-18-82 para. 09] p. 69, Para. 1, [1882MS].

Paul warns his Corinthian brethren of the deceptive power of their great adversary. He declares, "I fear that by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." [Cf: ST 05-18-82 para. 10] p. 69, Para. 2, [1882MS].

He writes to his son Timothy, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." [Cf: ST 05-18-82 para. 11] p. 69, Para. 3, [1882MS].

In his second epistle to the Thessalonians, he warns them that the second advent of our Lord will be preceded by the working of Satan, "with all power, and signs, and lying wonders, and with all

deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie." [Cf: ST 05-18-82 para. 12] p. 69, Para. 4, [1882MS].

Because the children of men reject the plainest teachings of his word, and trample upon his law, God leaves them to choose that which they desire. They spurn the truth, and he permits them to believe a lie. They refuse to yield to the convictions of the Holy Spirit, and Satan, transforming himself into an angel of light, leads them captive at his will. If men were but conversant with the word of God, and obedient to its teachings, they could not be thus deceived; but they neglect the great detector of fraud, and the mind becomes confused and corrupted by the deceptive arts of men, and the secret power of the father of lies. [Cf: ST 05-18-82 para. 13] p. 69, Para. 5, [1882MS].

Men of intelligence are infatuated with Satanic sorcery as verily today as in the days of Paul. Thousands accept the opinion of the minister or obey the injunctions of the pope or priest, and neglect God's word and despise his truth. God would have his people learn their duty for themselves. The Bible declares his will to men, and it is as much our privilege and our duty to learn that will as it is that of ministers and popes and priests to learn it. What they can read from God's word, we can all read. [Cf: ST 05-18-82 para. 14] p. 69, Para. 6, [1882MS].

When the Ephesian converts burned their books on magic, they showed that they hated what they had once loved, and loved what they had once hated. The light of truth, shining into their minds, had convinced them of the unlawfulness of their arts, and had stirred their souls with abhorrence of their unholy deeds. Such a change is the best evidence of true conversion. [Cf: ST 05-18-82 para. 15] p. 69, Para. 7, [1882MS].

A person may not be able to tell the exact time or place, or to trace all the chain of circumstances in the process of conversion; yet this does not prove him to be unconverted. Said Christ to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit." Though the work of grace is silent and almost imperceptible, it may be fully as effective as when its operations are more apparent. But if the heart has been renewed by the Holy Spirit, the life will bear witness to the fact. "By their fruits ye shall know them." Light and darkness are not more distinct than are the state of the converted and the unconverted. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. [Cf: ST 05-18-82 para. 16] p. 70, Para. 1, [1882MS].

The world and the church have a right to expect such proof of true conversion as was given by the Ephesians,--proof that a new moral taste has been created. You may not have practiced sorcery, you may not have tampered with Spiritualism; but remember that "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." If you indulge in any practice forbidden in God's word, you have yielded obedience to Satan; you are his servant. [Cf: ST 05-18-82 para. 17] p. 70, Para. 2, [1882MS].

Every unconverted man is fascinated, bewildered, by the bewitching power of the great deceiver. Paul wrote to the Galatians, "Who hath bewitched you, that ye should not obey the truth?" Every person who cherishes a known error, in faith or practice, is under the power of sorcery, and is practicing sorcery upon others. Satan employs him to mislead other souls. [Cf: ST 05-18-82 para. 18] p. 70, Para. 3, [1882MS].

If we would indeed become children of God, we must renounce at once and forever, every sinful indulgence. We must close every avenue through which Satan may gain control of our thoughts or our affections. Many persons manifest determined hatred of some sins denounced in the word of God, while they at the same time indulge their favorite sin. Not so did the Ephesian converts. Their particular sin was magic. By this means Satan held them in his power. They might have been earnest and vigilant to correct other evils, but had they spared this one sin, they would ere long have yielded their faith. But they laid the axe to the root of the tree; they renounced the hidden things of darkness and destroyed that which had led them into sin. [Cf: ST 05-18-82 para. 19] p. 70, Para. 4, [1882MS].

This incident, was placed on record as an important lesson for every age. The Ephesians directed their efforts against the very sin of which they were guilty. Have the people of God in this age acted in like manner? There are many who manifest supreme devotion to their money, their business or their houses and lands. The ambitious man worships fame or honor as his idol. The covetous man fosters covetousness. The sensualist is wedded to his lust. These love their cherished objects of pursuit more than they love God. They are idolaters. [Cf: ST 05-18-82 para. 20] p. 70, Para. 5, [1882MS].

Those who venture to cherish the sin which they love best, are tampering with Satan's sorcery. The enchanting power of temptation has paralyzed conscience and blinded reason, so that they do not perceive their danger. The magical books have not been destroyed. [Cf: ST 05-18-82 para. 21] p. 71, Para. 1, [1882MS].

When the truth, presented to the understanding, exerts its sanctifying power upon the heart, the sins which were once cherished will be put away, that Jesus may occupy the soul temple. If covetousness has been indulged, it will be given up. If the love of the world has captivated the senses, a higher attraction will break its power. Deceit, falsehood, impurity, will be cleansed from the heart. He who maintains his allegiance to Christ, can render no service to Christ's bitterest foe. [Cf: ST 05-18-82 para. 22] p. 71, Para. 2, [1882MS].

Many place themselves on the enchanted ground by frequenting scenes of amusement where fallen spirits congregate. Professing Christian, when you resort to the theater, remember that Satan is there, conducting the play as the master-actor. He is there to excite passion and glorify vice. The very atmosphere is permeated with licentiousness. Satan presides, also, at the masquerade and the dance; he throws around the card table its bewitching power. Wherever an influence is exerted to cause men to forget their Creator, there Satan is at work, it matters not how innocent the guise under which he conceals his purpose. [Cf: ST 05-18-82 para. 23] p. 71, Para. 3, [1882MS].

Many who cannot be attracted by the allurements of pleasure, are ensnared by the teachings of "science falsely so-called." These are led to extol human reason, above divine revelation; to exalt nature, and forget the God of nature. Is there no magic, no sorcery, going on around us? [Cf: ST 05-18-82 para. 24] p. 71, Para. 4, [1882MS].

The press is now sending out books in great numbers, that teach the ignorant and unsuspecting how they may serve Satan. There are works breathing the poison of skepticism and infidelity. There are treatises on money-making, that fill thousands of minds with fancies and follies, that fire thousands with an insane desire to amass wealth. There are fascinating volumes, that portray with all the power of human eloquence the lives of those who have made fame their god. And outnumbering all other productions of the press, like the swarms of locusts that darkened the whole land, comes the flood of novels and romances, to cultivate in the youth a lovesick sentimentalism, to teach them that courtship and marriage are the great object of their existence, and to unfit them for the practical duties of a useful life. [Cf: ST 05-18-82 para. 25] p. 71, Para. 5, [1882MS].

Satan is seeking by every means he can devise, to suggest doubts concerning the truth of God's word. Those who are naturally inclined to skepticism should, above all others, avoid everything that would strengthen this dangerous tendency. On the contrary, many read with avidity skeptical writings which exert such a deceptive, bewitching power that the reader seeks in vain to free the mind or purify the heart from the unholy spell. Evil angels, having once gained access, suggest doubts that human reasoning is powerless to remove. When God speaks to the soul, those who would be free will cut every tie that holds them under Satan's power. They will destroy that which so nearly proved their ruin, lest it prove the ruin of others. [Cf: ST 05-18-82 para. 26] p. 71, Para. 6, [1882MS].

Many a work is highly prized for its wealth and beauty of language, when these are but a fair garment to conceal principles that in their native deformity would shock the reader. Those principles have led the author step by step away from God, from hope, and Heaven. Will they not exert the same influence upon the reader? The course of the Ephesians was the only safe course for them; it is the only safe course for you. Destroy these agencies of Satan. Put beyond your reach that which has power to seduce you. [Cf: ST 05-18-82 para. 27] p. 72, Para. 1, [1882MS].

The authors of no small share of current literature are men who have lived in the atmosphere of vice, and who are slaves of passion. Poets of brilliant talents have perverted their powers to the service of Satan. Over all that is good, and pure, and noble, they have cast the darkness of their own base thoughts. They encourage dissipation and sanction vice. [Cf: ST 05-18-82 para. 28] p. 72, Para. 2, [1882MS].

The bewildering brilliancy, the deceptive pathos, of many a gifted author, are Satan's bait to allure and destroy the souls of men. Many who are in no danger from the productions of the gross and sensual, are deceived by writers who virtually clothe Satan in angel's garments and make him a benefactor of the race. Such works are legion. [Cf: ST 05-18-82 para. 29] p. 72, Para. 3, [1882MS].

Have the disciples of Christ burned the magical books? Have they made a decided change in their principles and habits of life? Have they separated themselves from the enchantments of the world? Those who, knowing their danger, will yet venture into places of worldly, demoralizing amusement, or who will poison the mind with the literary productions of the skeptic, or the sensualist, are guilty of presumption. God does not give his angels charge to keep those who choose to walk in forbidden paths. [Cf: ST 05-18-82 para. 30] p. 72, Para. 4, [1882MS].

When in the way of duty we are brought into trial, as was Daniel in the king's court, we may be assured that God will preserve us. But if, through stubbornness, hardihood, or bravado, we place ourselves under the power of temptation, we shall fall, sooner or later. [Cf: ST 05-18-82 para. 31] p. 72, Para. 5, [1882MS].

We are living at a time when Satan's power is great. "As a roaring lion, he walketh about, seeking whom he may devour." Anon, he will quell his roar to the faintest whisper, that he may deceive the unsuspecting by his hellish arts. The glories of the world are presented in glowing colors to fascinate the senses, to beguile unstable souls. What have professed Christians done to close every avenue whereby Satan can approach them? Have they given proof of the work wrought in them by the Holy Spirit? Have they erected barriers, firm and strong, between their soul and every earthly idol? [Cf: ST 05-18-82 para. 32] p. 72, Para. 6, [1882MS].

The infidel, when converted, will abhor the books that led him to doubt the word of God. The dissolute man who has purified his soul by obedience to the truth, will not venture into the haunts of dissipation, from curiosity or habit. Neither will he permit his mind to dwell upon such scenes, portrayed in the pages of the sensualist. He will be awake to his danger, shunning temptation himself, and earnestly warning others of its bewitching power. Whatever the idol previously cherished, the converted man will not only resist evil, but will, so far as possible, place himself beyond the power of Satan. Again we would ask the followers of Christ, "Have you burned the magical books?" By Mrs. E. G. White. [Cf: ST 05-18-82 para. 33] p. 72, Para. 7, [1882MS].

"That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace." It should be the object of every parent to secure to his children a well-balanced, symmetrical character. This is a work of no small magnitude and importance. It will require earnest thought and prayer, no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected, and then day by day the work of building, polishing, perfecting, must go forward. [Cf: ST 05-25-82 para. 01] p. 73, Para. 1, [1882MS].

Upon the mother rests, to a great degree, the responsibility of the early training of her children. Did mothers but realize the importance of their mission, they would be much in secret prayer, presenting their children to Jesus, imploring his blessing upon them, and pleading for wisdom to discharge aright their sacred duties. Let the mother improve every opportunity to mold and fashion the disposition and habits of her

children. Let her watch carefully the development of character, repressing traits that are too prominent, encouraging those that are deficient. Let her make her own life a pure and noble example to her precious charge. [Cf: ST 05-25-82 para. 02] p. 73, Para. 2, [1882MS].

The mother should enter upon her work with courage and energy, relying constantly upon divine aid in all her efforts. She should never rest satisfied until she sees in her children a gradual elevation of character, until they have a higher object in life than merely to seek their own pleasure. Children should be taught at home to exert every faculty of mind or body. Thus they gain an understanding of their own capabilities, and at the same time strengthen and develop every power by calling it into action. [Cf: ST 05-25-82 para. 03] p. 73, Para. 3, [1882MS].

Parents, your own home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. To you it is appointed to watch for souls as they that must give account. Carefully consider your work, its nature, its bearing, and its results. Line upon line, precept upon precept, here a little and there a little you must instruct, warn, and counsel, ever remembering that your looks, words, and actions, have a direct bearing upon the future course of your dear ones. Your work is not to paint a form of beauty upon canvas, or to chisel it from marble; but to impress upon a human soul the image of the Divine. [Cf: ST 05-25-82 para. 04] p. 73, Para. 4, [1882MS].

Mothers, will you not dispense with useless, unimportant labor for that which must perish with the using? Will you not seek to draw near to God, that his wisdom may guide and his grace assist you, in a work which will be as enduring as eternity? Aim to make your children perfect in character. Remember that such only can see God. [Cf: ST 05-25-82 para. 05] p. 73, Para. 5, [1882MS].

I speak the more freely and earnestly, because I know that many parents are neglecting their God-given work. They are themselves far from purity and holiness. They do not see the defects of their children as they would if their own eyes were beholding and admiring the perfection of Christ's character. [Cf: ST 05-25-82 para. 06] p. 73, Para. 6, [1882MS].

For Christ's sake, for the sake of your children, seek to conform your own life to the divine standard. Let nothing come in between you and your God. Be earnest, be patient and persevering, instant in season, out of season. Give your children intellectual culture, and moral training. Let their young hearts be fortified, with firm, pure principles. While you have the opportunity, lay the foundation for a noble manhood and womanhood. Your labor will be rewarded a thousandfold. [Cf: ST 05-25-82 para. 07] p. 74, Para. 1, [1882MS].

You must make the Bible your guide, if you would bring up your children in the nurture and admonition of the Lord. Let the life and character of Christ be presented as the pattern for them to copy. If they err, read to them what the Lord has said concerning similar sins. There is need of constant care and diligence in this work. One wrong trait tolerated by parents, uncorrected by teachers, may cause the whole character to become deformed and unbalanced. Teach the children

that they must have a new heart; that new tastes must be created, new motives inspired. They must have help from Christ; they must become acquainted with the character of God as revealed in his word. [Cf: ST 05-25-82 para. 08] p. 74, Para. 2, [1882MS].

Family prayer receives too little interest and attention. In many cases, the morning and evening worship is little more than a mere form, a dull, monotonous repetition of set phrases in which the spirit of gratitude or the sense of need finds no expression. The Lord accepts not such service. But the petitions of a humble heart and contrite spirit he will not despise. The opening of our hearts to our Heavenly Father, the acknowledgment of our entire dependence, the expression of our wants, the homage of grateful love,--this is true prayer. When we come pleading the merits of Christ's blood, and trusting with implicit faith his promises, we shall secure the blessing of the Lord. [Cf: ST 05-25-82 para. 09] p. 74, Para. 3, [1882MS].

Redeem the precious hours worse than wasted in talking of your troubles, or gossiping over the faults of others. Seek earnestly to God for help, and you will become strong in his strength. You may have Christ as a guest in your home. Be not satisfied merely to bear the name of Christians. Be in truth followers of Jesus. Let your hearts be warmed with his love. Make him your friend, your helper, your counselor. [Cf: ST 05-25-82 para. 10] p. 74, Para. 4, [1882MS].

The most valuable rules for social and family intercourse, are to be found in the Bible. There is not only the best and purest standard of morality, but the most valuable code of politeness. Our Saviour's sermon on the mount contains instruction of priceless worth to old and young. It should be often read in the family circle, and its precious teachings exemplified in the daily life. The golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," as well as the apostolic injunction, "In honor preferring one another," should be made the law of the family. Those who cherish the spirit of Christ, will manifest politeness at home, a spirit of benevolence, even in little things. They will be constantly seeking to make all around them happy, forgetting self in their kind attentions to others. This is the fruit which grows upon the Christian tree. [Cf: ST 05-25-82 para. 11] p. 74, Para. 5, [1882MS].

Few realize the influence of the little things of life, upon the development of character. Mothers, cease to spend your time and strength for that which is merely attractive to the eye, but which does not minister to comfort or real happiness, and you will cut off a large share of the cares and worries that make you nervous and irritable, impolite and unchristian. The precious moments heretofore given to needless labor should be devoted to beautifying the souls of your children, teaching them how they may obtain the inward adorning, that meek and quiet spirit which God accounts of great price. [Cf: ST 05-25-82 para. 12] p. 75, Para. 1, [1882MS].

If real politeness were practiced by all the followers of Christ, if obedience to the golden rule were made one of the cornerstones of Christian character, we would see fewer church trials, less hardness and animosity between brethren. There would be no harsh, thoughtless words, no strife for the highest place. God's people will be tested. Every one will be exposed to the fierce fire of trial and temptation.

If we would not be consumed as dross, we must have the love of God--the gold that has been tried--abiding in us. Now is the time to soften and subdue our rough, harsh traits of character. We must cherish kindness, forbearance, Christian integrity. Ungenerous criticism, hard speeches, questioning the motives of another, or magnifying his faults, open the door to Satan's temptations, and lead many away from God. The Holy Scriptures give us a safe and profitable rule for thought and conversation. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." If we would have our children practice kindness, courtesy, and love, we ourselves must set them the example. [Cf: ST 05-25-82 para. 13] p. 75, Para. 2, [1882MS].

"Charity suffereth long, and is kind." It "thinketh no evil,"--another fruit borne on the tree of love. Our souls must be stayed upon God, imbued with his Spirit, if we learn these sacred lessons. Said the apostle, "Gird up the loins of your mind." If the thoughts are rightly disciplined, it will be a far less difficult task to control the feelings. Looking unto Jesus, the author and finisher of our faith, will give us courage, hope and constancy. Shall we not obey the teachings of God's word? Shall we not make it our guide and counselor? Shall we not devote time and thought to its perusal? How can Christians neglect the book in which God has revealed his will to men? Our children need help to understand the Scriptures. They should become acquainted with the life and character of Jesus, that they may love him, and choose to obey him. [Cf: ST 05-25-82 para. 14] p. 75, Para. 3, [1882MS].

Parents and guardians must themselves maintain purity of heart and life, if they would have their children pure. They must give the needed instruction, and in addition to this, they must exercise unceasing watchfulness. Every day new thoughts are awakened in the minds of the young, new impressions made upon their hearts. The associations they form, the books they read, the habits they cherish--all must be guarded. The interests of your children, for this life and the next, are at stake. "What now you do, you know not, But shall hereafter know, When the seeds your hands are sowing, To a ripened harvest grow." [Cf: ST 05-25-82 para. 15] p. 75, Para. 4, [1882MS].

When you stand before the great white throne, then your work will appear as it is. The books are opened, the record of every life made known. Many in that vast company are unprepared for the revelations made. Upon the ears of some, the words will fall with startling distinctness, "Weighed in the balance, and found wanting." To many parents the Judge will say in that day, "You had my word, plainly setting forth your duty. Why have you not obeyed its teachings? Knew ye not that it was the voice of God? Did I not bid you search the Scriptures, that you might not go astray? You have not only ruined your own souls, but by your pretensions to godliness you have misled many others. You have no part with me. Depart, depart!" [Cf: ST 05-25-82 para. 16] p. 76, Para. 1, [1882MS].

Another class stand pale and trembling, trusting in Christ, and yet oppressed with a sense of their own unworthiness. They hear with tears of joy and gratitude the Master's commendation. The days of incessant

toil, of burden bearing, and of fear and anguish, are forgotten, as that voice, sweeter than the music of angel harps, pronounces the words, "Well done, good and faithful servants, enter ye into the joy of your Lord." There stand the host of the redeemed, the palm branch of victory in their hand, the crown upon their head. These are the ones who by faithful, earnest labor, have obtained a fitness for Heaven. The lifework performed on earth is acknowledged in the heavenly courts as a work well done. [Cf: ST 05-25-82 para. 17] p. 76, Para. 2, [1882MS].

With joy unutterable, parents see the crown, the robe, the harp, given to their children. The days of hope and fear are ended. The seed sown with tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed. [Cf: ST 05-25-82 para. 18] p. 76, Para. 3, [1882MS].

Fathers, mothers, shall the voices of your children swell the song of gladness in that day? By Mrs. E. G. White. [Cf: ST 05-25-82 para. 19] p. 76, Para. 4, [1882MS].

Accompanied by W. C. White and Sister Mary A. Davis, I reached the grounds, Thursday, May 4, at 10 P. M. We found a neat, commodious tent, conveniently fitted up for us during our stay on the ground. [Cf: ST 05-25-82 para. 01] p. 76, Para. 5, [1882MS].

At the 9 o'clock meeting on Friday morning, I tried to present before our people the importance of the occasion. This holy convocation affords a precious opportunity to draw near to God. We should improve this privilege to search our own hearts, to compare our life and character with the divine law, and see what would hinder the Spirit of God from abiding with us. We should begin the meeting aright, that God may impart to us his blessing. We must carefully shun any violation of the Sabbath, making all needful preparation on Friday. We are not to consult our own pleasure or convenience, but to consider how we can best honor our Creator. [Cf: ST 05-25-82 para. 02] p. 76, Para. 6, [1882MS].

One day in the week God claims as his own; he has set it apart for religious worship, and has commanded man, "In it thou shalt not do any work." He will not grant his blessing to those who willfully trample upon his holy day. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Cf: ST 05-25-82 para. 03] p. 77, Para. 1, [1882MS].

The Lord gave the children of Israel explicit instructions prohibiting unnecessary labor upon the Sabbath. "Tomorrow is the rest of the holy Sabbath unto the Lord. Bake that which ye will bake today, and seethe that which ye will seethe." Carelessness in the observance of the Sabbath has crept in among us as a people. Many have sought to please themselves rather than to honor God. If we would enjoy the blessing of the Lord, the Sabbath day must be kept holy. All cooking should be done on Friday. On the campground, when the mornings are cool, hot water or hot gruel should be provided. In winter, at our homes, the food

previously cooked should be warmed before it is eaten. In warm weather this is unnecessary. Divine mercy has directed that the sick and suffering should be cared for; the labor required to do this is a work of necessity, and no violation of the Sabbath. [Cf: ST 05-25-82 para. 04] p. 77, Para. 2, [1882MS].

At our annual gatherings we assemble to seek the Lord, to humble ourselves before him, to search diligently our own hearts, and to learn whether we are in the faith. How inconsistent for us, on such an occasion, to make eating and drinking our chief business. The one day in seven, which God has sanctified, should be observed in accordance with the commandment. [Cf: ST 05-25-82 para. 05] p. 77, Para. 3, [1882MS].

If we would preserve health and clearness of mind, we should eat temperately of plain, wholesome food. Those who have been accustomed to eat three meals would experience benefit from taking only two meals of simple food, prepared in a simple manner. If we had bread and water only, we should receive it with thankfulness; but we are not yet compelled to confine ourselves to this restricted diet. I am convinced, however, that very many would find it a great advantage to partake of a much plainer diet on the Sabbath than on the working days of the week. [Cf: ST 05-25-82 para. 06] p. 77, Para. 4, [1882MS].

The violation of the fourth commandment is not confined to the preparation of food. Many carelessly put off blacking their boots, and shaving, until after the beginning of the Sabbath. This should not be. If any neglect to do such work on a working day, they should have respect enough for God's holy time to let their beards remain unshaven, their boots rough and brown, until the Sabbath is past. This might help their memory, and make them more careful to do their own work on the six working days. [Cf: ST 05-25-82 para. 07] p. 77, Para. 5, [1882MS].

At every campmeeting, instruction should be given on all these points. How can we expect the special blessing of God, unless we shun with abhorrence the smallest sin. We should choose to suffer inconvenience, loss, or privation, rather than disregard the instructions of the Lord. Our lack of spirituality has been caused by our own course. We have gradually and insensibly chosen to please ourselves instead of seeking to honor God. Christian perfection consists in the complete harmony of our will with the will of our Creator. The inhabitants of Heaven find, in obeying the will of God, their joy and blessedness. [Cf: ST 05-25-82 para. 08] p. 77, Para. 6, [1882MS].

Let every family of Seventh-day Adventists honor God by a strict regard for his law. The children should be taught to respect the Sabbath. On the day of preparation, clothing should be put in proper repair, shoes polished, baths taken. Then around the family altar all should wait to welcome God's holy day, as they would watch for the coming of a dear friend. [Cf: ST 05-25-82 para. 09] p. 78, Para. 1, [1882MS].

To the praise of God, I would say that my words upon this point met a response in the hearts of the people. Our restaurant table was well furnished, yet free from extravagance. On Friday, all needful preparation was made, so that the least work was performed on the Sabbath that I have seen at campmeeting for many years. The plain,

wholesome food was eaten with a relish. Only two meals a day were prepared at the restaurant, and those in charge had an opportunity to attend nearly all, if not all, the meetings. [Cf: ST 05-25-82 para. 10] p. 78, Para. 2, [1882MS].

For two mornings I observed that while the five o'clock meetings were in session, our sisters were busily engaged in preparing breakfast, but after this I was gratified to see that nearly all were present in the tent. These meetings were intensely interesting. There was no great excitement, but a steady advance in spiritual strength. The people were hungry for the bread of life. I have never attended a meeting where there seemed to be a stronger desire to learn, and to profit by the instruction received, than at this meeting. Oh, how much easier to labor where the people put forth earnest efforts to help themselves! Most encouraging testimonies were borne. I received precious blessings as I sought to present some practical points of truth in a few minutes' talk. And it was encouraging to learn from the testimonies borne, that our brethren and sisters gathered up these gleams of light, and purposed to make the best use of them. [Cf: ST 05-25-82 para. 11] p. 78, Para. 3, [1882MS].

Our meetings were a great blessing to myself as well as to the people. So deep was the affliction experienced in the loss of my husband, that I have felt I had received my death-wound. And as I saw our people drifting away from God, into the current of worldliness and pleasure-loving, and neglecting the light which God has permitted to shine upon them, it caused me far deeper grief than the death of my children and my husband. I had no rest day nor night. [Cf: ST 05-25-82 para. 12] p. 78, Para. 4, [1882MS].

I longed for peace. I longed for the burden to be lifted from me. I had in faithful testimony reproved, warned, and counseled. I could do no more. I was powerless to correct the existing evils. I had feared to attend the southern campmeeting; I hardly dared test my strength by the labor which I should be called to perform; but from the first day I felt that the Lord was sustaining me. The everlasting arms were my support. When standing before the people, I was conscious of a strength not my own. I was but the instrument; God spoke to the people through clay. The burden which had weighed me down, was removed. Peace, like a river, flowed into my soul. I was cheerful, yea, joyful, in God. Thus has the Lord in mercy often helped me in time past, as I have labored for the salvation of souls. Peace and joy continued with me through the meeting. My wakeful hours at night were spent in communion with God. I felt that a risen Saviour pleads in our behalf, at the right hand of the Father. Because Jesus lives, we live also; he in us, and we in him. [Cf: ST 05-25-82 para. 13] p. 78, Para. 5, [1882MS].

On the Sabbath, we invited all those to come forward who desired to reach a higher standard in their religious life, and also those who desired, for the first time, to give their hearts to Jesus. A large part of our number at once responded, and we had a season of confession, prayer, and humiliation, before God. This meeting was timely; it seemed to break the spell of coldness and worldliness, and, from this point, there was steady advancement. [Cf: ST 05-25-82 para. 14] p. 79, Para. 1, [1882MS].

I was strengthened to speak to the people ten times during the

meeting, besides several short talks of from fifteen to forty minutes, in the social gatherings. In addition to this, I wrote not less than one hundred pages, during the ten days we were upon the ground. [Cf: ST 05-25-82 para. 15] p. 79, Para. 2, [1882MS].

Of many interesting features of the meeting, I have not space here to write. The Bible-classes were productive of much good, in directing the minds of our people to the contemplation of Scripture truth. The meetings held specially for the youth and children, were among the best of the series. At all these yearly gatherings, special attention should be given to the spiritual interests of the young. Earnest labor should be put forth in their behalf. [Cf: ST 05-25-82 para. 16] p. 79, Para. 3, [1882MS].

On the last Sunday, I spoke in the five o'clock morning prayer meeting upon the importance of cherishing faith. We must not allow our minds to be led into the channel of unbelief. If we talk of our doubts, we shall always find doubts to express. If we talk faith, we shall have faith, hope, and courage, in the Lord. [Cf: ST 05-25-82 para. 17] p. 79, Para. 4, [1882MS].

Sunday afternoon, I spoke to a good congregation on the subject of temperance, and in the evening continued the same subject, before a larger company. The Lord gave me strength and freedom. To his name be all the glory. After the exertion of this day, we slept about two hours, and then arose to prepare for our homeward journey, leaving the campground at three o'clock, Monday morning. [Cf: ST 05-25-82 para. 18] p. 79, Para. 5, [1882MS].

I returned from this meeting with improved health, increased courage, and renewed hope, and with the peace of Christ abiding in my heart. As I look back at my condition of health a few weeks since, and then see what the Lord has wrought for me, I can hardly find language to express my gratitude to God. In every emergency he has sustained me. I fear that my faith has not always been as strong as it should have been. The waves of affliction had almost gone over my head. But the Lord has again revealed himself in power to me, and I will cast all my care upon him who careth for me. To me this campmeeting has been one of the best I ever attended. [Cf: ST 05-25-82 para. 19] p. 79, Para. 6, [1882MS].

Dear brethren and sisters who shall assemble in our campmeetings, Jesus will do great things for us, if we will faithfully perform our duty. We must yield our will to the will of God. We must honor the Lord by obeying all his commandments, even in what we term little things. The truth, like its divine Author, is unchangeable in its requirements, the same yesterday, today, and forever. It is not in harmony with the traditions of men, it does not conform to their opinions. The truth has ever brought a separation between God's people and the world. But if our position in former years, as a peculiar people, was approved of God, how does he regard our present position? Have we gained in spirituality since we departed from our early simplicity? "Ye are living epistles, known and read of all men." It was our Saviour's mission to "purify unto himself a peculiar people, zealous of good works." To his disciples he says, "Ye are the light of the world." And the apostle Paul declares, "We are a spectacle to the world, to angels, and to men." [Cf: ST 05-25-82 para. 20] p. 80, Para. 1, [1882MS].

Every person will reveal in his life all the faith that he possesses. Our dress, our conversation, our house, our associates, all bear testimony to the world with greater force than words can have. "Faith is made perfect by works," "but faith without works is dead." We profess to be giving to the world the last message of mercy. Is our daily life in harmony with our profession? [Cf: ST 05-25-82 para. 21] p. 80, Para. 2, [1882MS].

A form of godliness is popular in the world. A profession of Christianity costs little. There are but few who choose the way of self-denial, the way of the cross. A few, only, with the apostle, bear about in their bodies the marks of the Lord Jesus, desiring to know nothing but Christ, and him crucified. But God's blessing will attend the faithful few. He will make them channels of light to the world. [Cf: ST 05-25-82 para. 22] p. 80, Para. 3, [1882MS].

Those who conduct our campmeetings should from the very beginning of each meeting, teach others how to work. This is wise generalship. The labor should not be permitted to come wholly upon the ministers, for this will deprive the people of the education which they need. They should feel that a responsibility rests upon them to engage in the meetings in the tents. There is work that all can do, and should do to help others, and in doing thus they help themselves. The reason why so many are dying spiritually is that they are slothful servants, do-nothings. Would they go to work, they would increase in spiritual strength. [Cf: ST 05-25-82 para. 23] p. 80, Para. 4, [1882MS].

The work before us is great. Probation is soon to close. The wrath of God is about to be poured upon the earth. The sweet voice of mercy will soon cease to be heard. Every servant of the True Shepherd will realize the perils of this time, and will labor earnestly to bring souls to Christ. We must not depend on theory. The most conclusive arguments are not sufficient in themselves. Our only hope is to reach the people through God. The Bible is the sure word of prophecy, whereunto we do well that we take heed; but those who labor in word and doctrine must have a vital connection with God, a deep and living experience. While clear and convincing arguments appeal to the understanding, the Spirit of God abiding in the heart of the minister, must speak to the hearts of those who hear. [Cf: ST 05-25-82 para. 24] p. 80, Para. 5, [1882MS].

As a rule, ministers are too formal. We must show the people that we are in earnest, not merely in the desk, but out of the desk; that we fully and solemnly believe the truths we preach. If we wish them to feel, we must feel ourselves. Some ministers are adopting the customs of other churches, copying their habits and manner of labor. With many, pulpit preaching is mechanical, a mere trade. They do not kindle their taper at the divine altar. They do not have the unction from on high. The shepherds of the flock should be earnest, vigilant, and active now; the end is nearer than when we first believed. The people have a right to ask, Watchman, what of the night? Satan would have them sleep until the time for the salvation of sinners is past. Let the trumpet give a certain sound. [Cf: ST 05-25-82 para. 25] p. 81, Para. 1, [1882MS].

Let not our campmeetings be occasions for visiting and feasting. They should be occasions of heart-searching, deep humiliation, earnest, agonizing prayer. The judgments of God are about to fall upon the

unsheltered head of the sinner. We have no time now to seek worldly honor, no time to exalt self, to indulge pride or ambition. "Our God shall come, and shall not keep silence. A fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth that he may judge his people." How shall we stand in that day when heaven and earth shall hear the voice of God calling to judgment? [Cf: ST 05-25-82 para. 26] p. 81, Para. 2, [1882MS].

When each thought, and word, and motive, is revealed as it stands registered in the books of Heaven, when every soul shall be tried by the one perfect standard, the law of God, how will our case stand? When God makes inquisition for the blood of souls, when the undershepherds gather with their flocks around the great white throne, where will those stand with whom we have been associated, whom we have influenced? In that day, may it be seen that we have done well the work committed to our hands. May our voices swell the glad chorus. E. G. White. [Cf: ST 05-25-82 para. 27] p. 81, Para. 3, [1882MS].

The present age is marked by an alarming prevalence of infidel and atheistic tendencies. To successfully resist the tide of evil, God's people should give diligent heed to the instruction and counsel of his word. Its precious examples of faith, its warnings against unbelief, will, if rightly heeded, arm us with divine power to repel the attacks of Satan. [Cf: ST 06-08-82 para. 01] p. 81, Para. 4, [1882MS].

The healing of the impotent man at Bethesda has a lesson of priceless worth to every Christian, a lesson of solemn and fearful import to the unbelieving and the skeptical. As the paralytic lay beside the pool, helpless and well-nigh hopeless, Jesus drew near and asked, in tones of pity, "Wilt thou be made whole?" Be made whole!--this had been the burden of his desire and prayers for long, weary years. With trembling eagerness he told the story of his efforts and disappointments. No friend was at hand to bear him with sturdy arm into the healing fountain. His agonizing appeals for help fell unheeded; all around him were those who sought for their own loved ones the coveted boon. When at the troubling of the waters he painfully sought to reach the pool, another would be hurried down before him. [Cf: ST 06-08-82 para. 02] p. 81, Para. 5, [1882MS].

Jesus looked upon the sufferer, and said, "Arise, take up thy bed, and walk." There was no assurance of divine help, no manifestation of miraculous power. What marvel, had the man made answer, "It is impossible! How can I be expected now to use my limbs, that have not obeyed my will for thirty-eight years?" From a merely human standpoint, such reasoning would appear consistent. The sufferer might have given place to doubt, and thus have permitted that God-given opportunity to pass unimproved. But no; without a question, he seized his only chance. As he attempted to do what Christ had commanded, strength and vigor came; he was made whole. [Cf: ST 06-08-82 para. 03] p. 82, Para. 1, [1882MS].

Would you, doubting reader, receive the blessing of the Lord? Cease to question his word and distrust his promises. Obey the Saviour's bidding, and you will receive strength. If you hesitate, to enter into a discussion with Satan, or to consider the difficulties and improbabilities, your opportunity will pass, perhaps never to return.

[Cf: ST 06-08-82 para. 04] p. 82, Para. 2, [1882MS].

The miracle at Bethesda should have convinced all beholders that Jesus is the Son of God. But the Jews desired only a pretext for unbelief, and it was not hard to find what they sought. At Christ's command, the paralytic had borne away the simple mat on which he had lain; and now Satan, ever ready with his insinuations, suggested that this act might be construed into a violation of the Sabbath. The Jews had perverted this sacred rest day from its original design by their customs and traditions, making its observance a burden rather than a blessing. It was hoped that a controversy on this point would destroy the faith inspired in some hearts by our Saviour's act of healing. [Cf: ST 06-08-82 para. 05] p. 82, Para. 3, [1882MS].

As the restored one went on his way with quick, elastic step, his pulses bounding with the vigor of renewed health, his countenance glowing with hope and joy, he was met by the Pharisees, who told him, with an air of great sanctity, that it was not lawful to carry his bed on the Sabbath day. There was no rejoicing at the deliverance of that long-imprisoned captive, no grateful praise that One was among them who could heal all manner of disease. Their traditions had been disregarded, and this closed their eyes to all the evidence of divine power. [Cf: ST 06-08-82 para. 06] p. 82, Para. 4, [1882MS].

Bigoted and self-righteous, they would not admit that they could have misapprehended the true design of the Sabbath. Instead of criticising themselves, they chose to condemn Christ. We meet with men of the same spirit today, who are blinded by error, and yet flatter themselves that they are right, and all who differ from them are in the wrong. [Cf: ST 06-08-82 para. 07] p. 82, Para. 5, [1882MS].

The man on whom the miracle had been wrought, entered into no controversy with his accusers. He simply answered, "He that had power to make me whole, the same said unto me, Take up thy bed, and walk." The Pharisees, pretending ignorance, still urged, "What man is that which said unto thee, Take up thy bed, and walk?" It was their policy to question and cavil, that they might perplex and entangle him, and lead him to doubt, or else cast discredit upon his testimony. [Cf: ST 06-08-82 para. 08] p. 82, Para. 6, [1882MS].

When the Jews were informed that it was Jesus of Nazareth who had performed the miracle of healing, they openly sought to put him to death, "because he had done these things on the Sabbath day." These pretentious formalist were so full of zeal for their own traditions, that to sustain them they were ready to violate the law of God! [Cf: ST 06-08-82 para. 09] p. 83, Para. 1, [1882MS].

To their charges, Jesus replied calmly, "My Father worketh hitherto, and I work. Through the operations of nature, and by the ministration of angels, God is constantly working to sustain and bless humanity. I am working in perfect harmony with my father." This answer furnished another pretext to condemn him. Murder was in their hearts, and they waited only for a plausible excuse to take his life. But Jesus steadily continues to assert his true position. "The Son can do nothing of himself but what he seeth the Father do. Whatsoever things he doeth, these also doeth the Son likewise. The Father loveth the Son, and showeth him all things that he himself doeth." [Cf: ST 06-08-82 para.

10] p. 83, Para. 2, [1882MS].

Ample evidence had been presented, on which to base their faith in Christ, yet all who desired to doubt and cavil found opportunity. And what was the occasion of that murderous outbreak against Christ? A poor sufferer had been made whole! No better excuse have the cavilers of our time. God works through whom he will, by ways and means of his own choosing; but there are ever some to act the part of the criticising Pharisees. They cannot deny that the power of God is manifested through his servants; but still, in some points, the work does not accord with their ideas. If with their finite judgment they can find but the semblance of an excuse, they are free to challenge and disbelieve. [Cf: ST 06-08-82 para. 11] p. 83, Para. 3, [1882MS].

In the carrying forward of his work in the earth, and the manifestation of his power, God does not consult the will or imperfect judgment of men. His plans and methods may be directly opposite to those approved by human wisdom. If men would criticise and condemn the Saviour's work, when they had such evidence of divine power as the miracle at Bethesda, can we wonder that they criticise and condemn those through whom he works today? Unbelief will always find an excuse for its existence. God designs that men shall believe, not because there is no possibility of doubt, but because there is abundant evidence for faith. Christ bade the Pharisees, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The Jewish teachers professed to be expounders of God's word; but had they prayerfully studied and rightly understood its teachings, they would not have substituted their own traditions for the law of Jehovah. [Cf: ST 06-08-82 para. 12] p. 83, Para. 4, [1882MS].

The Saviour continued, "Ye will not come unto me, that ye might have life." "Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings how shall ye believe my words?" Those who begin by doubting and disbelieving the Old Testament, will come to doubt and disbelieve the New. We cannot afford to slight or neglect any of the provisions of God's grace, any of the manifestations of his Spirit. Those who do not gratefully accept and improve the warnings, counsel, or reproofs of divine mercy, will little by little come to regard them with indifference. They feel that it is optional with themselves to receive or reject the light from Heaven. Like the Jews in Christ's day, they reject the clearest evidence, because they find some pretext for doubt, something to criticise. [Cf: ST 06-08-82 para. 13] p. 83, Para. 5, [1882MS].

Thus are many in their pride and self-conceit placing themselves where no divine influence can reach them. By persistently cherishing doubt, they lose all power to believe. The Holy Spirit is slighted until its influence is no longer felt. Thus is cut off the means by which God has chosen to communicate with men. He has in reserve no more potent agency through which to reach them. In their own estimation, they are wiser than their Creator. Light has become darkness to them, and how great is that darkness! [Cf: ST 06-08-82 para. 14] p. 84, Para. 1, [1882MS].

The word of God is looked upon with distrust for the same reason as was its Author--because it reproves and condemns sin. Those who are unwilling to obey its requirements, endeavor to overthrow its authority. Many read the Bible, or listen to its words as presented

from the sacred desk, merely to find fault with the Scriptures or with the sermon. Not a few become infidels, simply through their willful neglect of duty. Others are led to adopt skeptical principles from pride or indolence. They do not love close application. They will not put forth the effort necessary to accomplish anything noble or really useful. But they desire to be thought sharp and critical, to secure a reputation for superior wisdom. Turning their attention to the Bible, they find much which the finite mind, unenlightened by the wisdom from above, is powerless to comprehend, and they begin to doubt and cavil. [Cf: ST 06-08-82 para. 15] p. 84, Para. 2, [1882MS].

The indolent man invites Satan's temptations, while those who are actively engaged in some useful calling have neither time nor inclination to cherish doubts or indulge repining. Adam in holy Eden was commanded to labor, and he found in this employment one of the greatest blessings of his sinless existence. If the would-be skeptics of our time would apply themselves to honest, useful toil, they would enjoy improved spiritual as well as physical health. [Cf: ST 06-08-82 para. 16] p. 84, Para. 3, [1882MS].

Many consider it a virtue to doubt; and they delight in finding something in the Scriptures to puzzle the minds of others. They do not realize that they are thus entangling themselves in the snare of the fowler. There is a bewitching power in skepticism. Unbelief and stubbornness usually go hand in hand. When a man has once yielded to this deception of Satan, it will be found well-nigh impossible to break the spell. [Cf: ST 06-08-82 para. 17] p. 84, Para. 4, [1882MS].

There are some who at first criticise and reason on the wrong side, from a mere love for controversy. But having openly expressed unbelief, they feel that they must maintain their position. Thus they unite with the ungodly, and close to themselves the gates of Paradise. [Cf: ST 06-08-82 para. 18] p. 84, Para. 5, [1882MS].

We encounter skeptics not only in the world, but in the church. When the people of God assemble to worship him, there Satan intrudes his presence. Wherever there is a religious interest, there the poor souls that have been entangled in his snare may be found zealously working for their master. On almost every campground may be seen little groups gathered here and there, eagerly listening to what some doubter or infidel has to say. Here the skeptic is in his element. He delights to talk. He has studied the Bible with the sole object of finding passages which he can use to trouble and perplex other minds. Some Christians feel it their duty to defend the word of God, and they enter into controversy with the skeptic--rather with Satan and his angels, who speak through him. This is just what the Prince of darkness and his agents desire. The infidel has nothing to lose, however the discussion may terminate; but the Christian suffers an immeasurable loss when his confidence in God's word is lessened. [Cf: ST 06-08-82 para. 19] p. 84, Para. 6, [1882MS].

These scoffers at sacred things may utter many sharp, witty, apt sayings, but "the poison of asps is under their lips." The father of lies lends them his power and his Satanic cunning. Christians should avoid controversy with these men. We may feel that we are in no danger from their influence, but others will gather about to listen, and some soul may be led into the path of doubt and skepticism. Treat them

kindly, but give them no opportunity to parade their infidelity. Give no place for Satan to insinuate his presence. Do not take one step on the enemy's ground. [Cf: ST 06-08-82 para. 20] p. 85, Para. 1, [1882MS].

God would have his people shun the society of infidels, atheists, and spiritualists. He has warned us of their character and their fate: "The fool hath said in his heart, There is no God." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." "The transgressors shall be destroyed together; the end of the wicked shall be cut off." [Cf: ST 06-08-82 para. 21] p. 85, Para. 2, [1882MS].

Satan will endeavor to destroy the faith of every follower of Christ. He comes to some as a roaring lion. To others he appears in angel garments, his voice subdued to the gentlest whisper. Our only safety is to cling with unwavering faith to the word of God, and promptly and resolutely to shun whatever that word condemns, it matters not how pleasing its appearance, or how specious its pretenses. [Cf: ST 06-08-82 para. 22] p. 85, Para. 3, [1882MS].

There are some professed Christians who are always weak, always desponding. They permit themselves to be constantly harassed by doubts, and seem to think they must always remain in this condition. These persons might be free, did they but realize their danger, and put forth an effort to escape from the snare of Satan. Let them cease to give utterance to their doubts. Every unbelieving word strengthens their own tendency to doubt, and plants the evil seed in the minds of others. Whatever we choose to sow, that we must reap. If the farmer sows wheat, he will reap wheat. If he sows thistle seed, his harvest will consist only of thistles. [Cf: ST 06-08-82 para. 23] p. 85, Para. 4, [1882MS].

Light and darkness, truth and error, are before us. We are free to choose. God will never remove all excuse for unbelief. Those who look for hooks to hang their doubts upon, will find them close at hand. It is far easier to suggest doubts than to inspire faith. Because the natural heart is at enmity with God, a greater effort is required to believe than to doubt the word of the Most High. And Satan himself opposes everything that would strengthen faith. [Cf: ST 06-08-82 para. 24] p. 85, Para. 5, [1882MS].

There is one course which all must pursue who honestly desire to be freed from doubts. They are cherishing some indulgence forbidden by the word of God, or neglecting some duty enjoined therein. Let those who complain that they walk in darkness, give heed to the light which already shines upon them, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt. "If any man will do His will, he shall know of the doctrine." By Mrs. E. G. White. [Cf: ST 06-08-82 para. 25] p. 86, Para. 1, [1882MS].

"Wisdom's ways are ways of pleasantness, and all her paths are peace." [Cf: ST 06-15-82 para. 01] p. 86, Para. 2, [1882MS].

The opinion is widely held, that spirituality and devotion to God are detrimental to health. While this conclusion is radically false, it is

not without apparent foundation. Many who profess to be Christians are ever walking under a cloud. They seem to think it a virtue to complain of depression of spirits, great trials, and severe conflicts. [Cf: ST 06-15-82 para. 02] p. 86, Para. 3, [1882MS].

But these persons do not correctly represent the religion of the Bible. So far from being antagonistic to health and happiness, the fear of the Lord lies at the foundation of all real prosperity. "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good, seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry and the Lord heareth, and delivereth them out of all their troubles." [Cf: ST 06-15-82 para. 03] p. 86, Para. 4, [1882MS].

The consciousness of right-doing, is the best medicine for diseased bodies and minds. He who is at peace with God has secured the most important requisite to health. The blessing of the Lord is life to the receiver. The assurance that the eye of the Lord is upon us, and his ear open to our prayer, is a never-failing source of satisfaction. To know that we have an all-wise friend, to whom we can confide all the secrets of the soul, is a privilege which words can never express. [Cf: ST 06-15-82 para. 04] p. 86, Para. 5, [1882MS].

The gloom and despondency supposed to be caused by obedience to God's moral law, is often attributable to disregard of his physical laws. Those whose moral faculties are beclouded by disease, are not the ones to rightly represent the Christian life, to show forth the joys of salvation, or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference or stolid gloom. [Cf: ST 06-15-82 para. 05] p. 86, Para. 6, [1882MS].

The Saviour of mankind declared, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life;" and he bade his disciples, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." It is the duty of every Christian to follow closely the example of Christ; to cultivate peace and hope and joy, which will be manifested in unfeigned cheerfulness, and habitual serenity. Thus may they shed light upon all around them, instead of casting the dark shadow of discouragement and gloom. [Cf: ST 06-15-82 para. 06] p. 86, Para. 7, [1882MS].

Many are constantly craving excitement and diversion. They are restless and dissatisfied when not absorbed in mirth, frivolity, and pleasure-seeking. These persons may make a profession of religion, but they are deceiving their own souls. They do not possess the genuine article. Their life is not hid with Christ in God. They do not find in Jesus their joy and peace. [Cf: ST 06-15-82 para. 07] p. 87, Para. 1, [1882MS].

The vain and trifling amusements of the world may divert for a time, but when the excitement is past, when the mind reflects, and conscience arouses and makes her voice heard, then the pleasure-seeker feels how powerless are his pursuits to give health to the body or peace to the

soul. [Cf: ST 06-15-82 para. 08] p. 87, Para. 2, [1882MS].

Undue excitement is invariably followed by corresponding depression. Transgression yields only disappointment and remorse. Those who walk in the path of wisdom and holiness, will not be troubled with vain regrets for their misspent hours; they will not need to plunge into the round of gayety or dissipation to banish gloomy or harassing thoughts. Useful, active labor that quickens the circulation and gives strength to the muscles, will also give tone and vigor to the mind, and will prove a most effective agent in the restoration of health. [Cf: ST 06-15-82 para. 09] p. 87, Para. 3, [1882MS].

The religion of Christ is first pure, then peaceable, full of righteousness and good fruits. Such religion is needed in the world today. Many young persons who profess to be followers of Christ, are indulging in romantic sentimentalism which is deteriorating in its influence, and dangerous in its tendency. They indulge daydreaming and castle building, and thus squander their precious hours, and unfit themselves for usefulness. [Cf: ST 06-15-82 para. 10] p. 87, Para. 4, [1882MS].

With great self-complacency many flatter themselves that if circumstances were only favorable they would do some great and good work. They do not view things from a correct standpoint. They have lived in an imaginary world, and have been imaginary martyrs, and imaginary Christians. Their character is destitute of sterling virtue, and real stamina. [Cf: ST 06-15-82 para. 11] p. 87, Para. 5, [1882MS].

Young ladies of this class sometimes imagine that they possess exquisite delicacy and refinement of character, and a keenly sensitive nature, which must receive sympathy and encouragement from all around them. They put on an appearance of langour and indolent ease, and imagine that they are not appreciated. These sickly fancies are an injury to themselves and to others. [Cf: ST 06-15-82 para. 12] p. 87, Para. 6, [1882MS].

Despondent feelings are frequently the result of undue leisure. Idleness gives time to brood over imaginary sorrows. Many who have no real trials or hardships in the present, are sure to borrow them from the future. If these persons would seek to lighten the burdens of others, they would forget their own. Energetic labor that would call into action both the mental and physical powers, would prove an inestimable blessing to mind and body. [Cf: ST 06-15-82 para. 13] p. 87, Para. 7, [1882MS].

Invalids should not allow themselves to sink down into a state of inaction. This is highly detrimental to health. The power of the will must be asserted; aversion to active exercise, and the dread of all responsibility must be conquered. They can never recover health, unless they shake off this listless, dreamy condition of mind, and arouse themselves to action. [Cf: ST 06-15-82 para. 14] p. 87, Para. 8, [1882MS].

There is much deception practiced under the cover of religion. Passion controls the minds of many who flatter themselves that they have reached high spiritual attainments. Their experience consists of idle fancies and lovesick sentimentalism, rather than of purity and true

goodness. [Cf: ST 06-15-82 para. 15] p. 88, Para. 1, [1882MS].

The mind should be trained to look away from self, to dwell upon themes which are elevated and ennobling. Let not the precious hours of life be wasted in dreaming of some great work to be performed in the future, while the little duties of the present are neglected. [Cf: ST 06-15-82 para. 16] p. 88, Para. 2, [1882MS].

The heart must be in the work or it will drag heavily; whatever it may be. The Lord tests our ability by giving us small duties to perform. If we turn from these with contempt or dissatisfaction, no more will be intrusted to us. If we take hold of them with cheerfulness, and perform them well, greater responsibilities will be committed to our trust. [Cf: ST 06-15-82 para. 17] p. 88, Para. 3, [1882MS].

Talents have been committed to us, not to be squandered, but to be put out to the exchangers, that at the Master's coming he may receive his own with usury. These talents have not been unjustly distributed. God has dispensed his sacred trusts according to the known ability of his servants. "To every man his work." [Cf: ST 06-15-82 para. 18] p. 88, Para. 4, [1882MS].

As he bestows his gifts upon each, he expects from each a corresponding return. If we faithfully perform our duty, the amount intrusted to us will be increased, be it large or small. All who thus prove their fidelity, will be accounted as wise stewards, and will be intrusted with the true riches, even the gift of everlasting life. [Cf: ST 06-15-82 para. 19] p. 88, Para. 5, [1882MS].

"No man liveth to himself." True happiness will not found by those who live merely for self-gratification. He who would secure the highest, and most satisfactory enjoyment of this life, as well as a right hold upon the future immortal life, must make it his highest aim to glorify God, and do good to his fellow-men. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord shall be thy rearward." [Cf: ST 06-15-82 para. 20] p. 88, Para. 6, [1882MS].

"Pure religion before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True religion ennobles the mind, refines the taste, and sanctifies the judgment. It makes the soul a partaker of the purity of Heaven, brings angels near, and separates more and more from the spirit and influence of the world. [Cf: ST 06-15-82 para. 21] p. 88, Para. 7, [1882MS].

It reveals to man an infinite and all-wise Protector, a Redeemer from sin, a Comforter in sorrow, a Light in darkness, a Guide in obscurity. It invites man to become a son of God, an heir of Heaven. It fills the soul with "joy unspeakable, and full of glory." [Cf: ST 06-15-82 para. 22] p. 89, Para. 1, [1882MS].

This precious gift of Heaven is freely offered to all who will accept it. Our brightest hopes, our loftiest aspirations can ask nothing more

complete, more noble, more exalted. The tokens of infinite love, the pleadings of divine mercy, are ever wooing us to turn to God. "Why do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live." By Mrs. E. G. White. [Cf: ST 06-15-82 para. 23] p. 89, Para. 2, [1882MS].

The institutions of human society find their best models in the word of God. For those of instruction in particular, there is no lack of both precept and example. Lessons of great profit, even in this age of educational progress, may be found in the history of God's ancient people. [Cf: ST 06-22-82 para. 01] p. 89, Para. 3, [1882MS].

The Lord reserved to himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatever affected their mental or physical well-being, became also an object of divine solicitude, and came within the province of divine law. [Cf: ST 06-22-82 para. 02] p. 89, Para. 4, [1882MS].

God commanded the Hebrews to teach their children his requirements, and to make them acquainted with all his dealings with their people. The home and the school were one. In the place of stranger lips the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were associated with all the events of daily life in the home dwelling. The mighty works of God in the deliverance of his people were recounted with eloquence and reverential awe. The great truths of God's providence, and of the future life, were impressed on the young mind. It became acquainted with the true, the good, the beautiful. [Cf: ST 06-22-82 para. 03] p. 89, Para. 5, [1882MS].

By the use of figures and symbols, the lessons given were illustrated, and thus more firmly fixed in the memory. Through this animated imagery the child was, almost from infancy, initiated into the mysteries, the wisdom, and the hopes of his fathers, and guided in a way of thinking and feeling and anticipating, that reached beyond things seen and transitory, to the unseen and eternal. [Cf: ST 06-22-82 para. 04] p. 89, Para. 6, [1882MS].

From this education many a youth of Israel came forth vigorous in body and in mind, quick to perceive and strong to act, the heart prepared like good ground for the growth of the precious seed, the mind trained to see God in the words of revelation and the scenes of nature. The stars of heaven, the trees and flowers of the field, the lofty mountains, the babbling brooks, all spoke to him, and the voices of the prophets, heard throughout the land, met a response in his heart. [Cf: ST 06-22-82 para. 05] p. 89, Para. 7, [1882MS].

Such was the training of Moses in that lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill-dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ, in the humble home at Nazareth; such the training by which the child Timothy learned from the lips of his "mother Eunice, and his grandmother Lois," the truths of the Holy Writ. [Cf: ST 06-22-82 para. 06] p. 90, Para. 1, [1882MS].

Further provision was made for the instruction of the young, by the establishment of the "school of the prophets." If a youth was eager to obtain a better knowledge of the Scriptures, to search deeper into the mysteries of the kingdom of God, and to seek wisdom from above, that he might become a teacher in Israel, this school was open to him. [Cf: ST 06-22-82 para. 07] p. 90, Para. 2, [1882MS].

These institutions were missionary seminaries, designed to maintain a higher standard of morals and religion at a period when the deplorable condition of degeneracy and corruption called loudly for such reformatory effort. The aged Eli had dishonored the Lord by his neglect to restrain and control his children. These degenerate sons called license liberty, and under the cover of their holy office practiced the most debasing sins. The character of these men as leaders of the nation, indicates clearly the state of things existing at that time. Had Eli restrained his excessive fondness for his sons, and performed his duty to them as a father and a priest, theirs had been a nobler life and a happier fate. They might have been an honor to their father, the crown of the nation, and the guardians of the sanctuary. But their crimes had polluted the ordinances of the Lord, and corrupted his people. To prevent the moral degeneracy from becoming universal, he resorted to a speedy and powerful remedy. Divine justice destroyed the father and the sons. [Cf: ST 06-22-82 para. 08] p. 90, Para. 3, [1882MS].

Then amid the moral darkness there shone forth once more the light of purity and holiness and truth. The chosen leader was a youthful Levite, whose infant years had been guarded by a faithful, praying mother, whose boyhood had been unsullied by the surrounding corruption. Samuel was now invested by the God of Israel with the threefold office of judge, prophet and priest. Placing one hand in the hand of Christ, and with the other taking the helm of the nation, he holds it with such wisdom and firmness as to preserve Israel from destruction. [Cf: ST 06-22-82 para. 09] p. 90, Para. 4, [1882MS].

By Samuel, the schools of the prophets were established, to serve as a barrier against the widespread corruption, and to promote the moral and spiritual welfare of the youth. These schools proved a great blessing to Israel, promoting that righteousness which exalteth a nation, and furnishing it with men qualified to act, in the fear of God, as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they communed with God and studied his word and his works, they were imbued with wisdom from above, as well as richly endowed with intellectual treasures. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of his spirit. They enjoyed the respect and confidence of the people, both for learning and piety. [Cf: ST 06-22-82 para. 10] p. 90, Para. 5, [1882MS].

In Samuel's day there were two of these schools--one at Ramah, the home of the prophet, and the other at Kirjath-jearim, where the ark then was. Two more were added in Elijah's time, at Jericho and Bethel, and others were afterward established at Samaria and Gilgal. [Cf: ST 06-22-82 para. 11] p. 91, Para. 1, [1882MS].

The pupils of these schools sustained themselves by their own labor as husbandmen and mechanics. In Israel this was not considered strange or degrading; indeed it was regarded a crime to allow children to grow up in ignorance of useful labor. In obedience to the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of Christ, it was not considered anything degradable that Paul and Aquila earned livelihood by their labor as tent-makers. [Cf: ST 06-22-82 para. 12] p. 91, Para. 2, [1882MS].

The chief subjects of study in these schools were, the law of God with the instructions given to Moses, sacred history, sacred music, and poetry. The manner of instruction was far different from that in the theological schools of the present day, from which many students graduate with less real knowledge of God and religious truth than when they entered. In those schools of olden time, it was the grand object of all study to learn the will of God and the duties of his people. In the records of sacred history, were traced the footsteps of Jehovah. From the events of the past were drawn lessons of instruction for the future. The great truths set forth by the types and shadows were brought to view, and faith grasped the central object of all that system, the Lamb of God who was to take away the sins of the world. [Cf: ST 06-22-82 para. 13] p. 91, Para. 3, [1882MS].

The Hebrew language was cultivated as the most sacred tongue in the world. A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in him, and how to understand and obey the teachings of his Spirit. Sanctified intellects brought forth from the treasure house of God, things new and old. [Cf: ST 06-22-82 para. 14] p. 91, Para. 4, [1882MS].

The Spirit of God was signally manifested in these seminaries, in prophecy and sacred song. Upon one occasion a company of prophets met Saul at the "hill of God," not far from Gibeah, with psaltery and tabret, pipe and harp. Under the influence of the Holy Spirit, these men were prophesying and praising God with the music of instruments and the voice of song. The Spirit of the Lord and his converting power came also upon Saul, and he prophesied with them. [Cf: ST 06-22-82 para. 15] p. 91, Para. 5, [1882MS].

The art of sacred melody was diligently cultivated in those schools of the prophets. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God; but sacred, solemn psalms of praise to the Creator, exalting his name and recounting his wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul, devotion and gratitude to God. [Cf: ST 06-22-82 para. 16] p. 92, Para. 1, [1882MS].

How different the objects to which musical talent is often devoted! How many who profess this gift employ it to honor and exalt self, instead of glorifying God! A love for music leads the unwary to unite with world-lovers in pleasure gatherings where God has forbidden his children to go. Thus that which is a great blessing when rightly used,

becomes one of Satan's most successful agencies to allure the mind from God and from eternal things. [Cf: ST 06-22-82 para. 17] p. 92, Para. 2, [1882MS].

Music forms a part of God's worship in the courts above. We should endeavor in our songs of praise to approach as nearly as possible to the harmony of the heavenly choirs. I have often been pained to hear untrained voices, pitched to the highest key, literally shrieking the sacred words of some hymn of praise. How inappropriate those sharp, rasping voices for the solemn, joyous worship of God. I long to stop my ears, or flee from the place, and I rejoice when the painful exercise is ended. [Cf: ST 06-22-82 para. 18] p. 92, Para. 3, [1882MS].

Those who make singing a part of divine worship should select hymns with music appropriate to the occasion, not funeral notes, but cheerful yet solemn melodies. The voice can and should be modulated, softened, and subdued. [Cf: ST 06-22-82 para. 19] p. 92, Para. 4, [1882MS].

The proper training of the voice should be regarded as an important part of education. The singer should train himself to utter every word distinctly. It should be remembered that singing as a part of religious service is as much an act of worship as is the prayer. The heart must feel the spirit of the words, to give them right expression. Parents should not employ to instruct their children, a teacher of music who has no reverence for sacred things, nor should they allow them to learn and practice dance songs and frivolous music. [Cf: ST 06-22-82 para. 20] p. 92, Para. 5, [1882MS].

How wide the difference, between the schools of ancient times, under the supervision of God himself, and our modern institutions of learning. Few schools are to be found that are not governed by the maxims and customs of the world. There are few in which a Christian parent's love for his children will not meet with bitter disappointment. [Cf: ST 06-22-82 para. 21] p. 92, Para. 6, [1882MS].

In what consists the superior excellence of our systems of education? Is it the classical literature which is crowded into our sons? Is it in the ornamental accomplishments which our daughters obtain at the sacrifice of health or mental strength? Is it in the fact that modern instruction is so generally separated from the word of truth, the gospel of our salvation? Does the chief excellence of popular education consist in treating the individual branches of study, apart from that deeper investigation which involves the searching of the Scriptures, and a knowledge of God and the future life? Does it consist in imbuing the minds of the young with heathenish conceptions of liberty, morality, and justice? Is it safe to trust our youth to the guidance of those blind teachers who study the sacred oracles with far less interest that they manifest in the classical authors of ancient Greece and Rome? [Cf: ST 06-22-82 para. 22] p. 92, Para. 7, [1882MS].

"Education," remarks a writer, "is becoming a system of seduction." The most bitter feelings, the most ungovernable passions, are excited by the course of unwise and ungodly teachers. There is a deplorable lack of proper restraint and judicious discipline. The minds of the young are easily excited, and drink in insubordination like water. [Cf: ST 06-22-82 para. 23] p. 93, Para. 1, [1882MS].

The existing ignorance of God's word, among a people professedly Christian, is alarming. The youth in our public schools, have been robbed of the blessings of holy things. Superficial talk, mere sentimentalism, passes for instruction in morals and religion; but it lacks the vital characteristics of real godliness. The justice and mercy of God, the beauty of holiness, and the sure reward of right-doing; the heinous character of sin, and the certainty of punishment,-- these great truths are not impressed upon the minds of the young. [Cf: ST 06-22-82 para. 24] p. 93, Para. 2, [1882MS].

Skepticism and infidelity, under some pleasing disguise, or as a covert insinuation, too often find their way into school books. In some instances, the most pernicious principles have been inculcated by teachers. Evil associates are teaching the youth lessons of crime, dissipation, and licentiousness that are horrible to contemplate. Many of our public schools are hotbeds of vice. [Cf: ST 06-22-82 para. 25] p. 93, Para. 3, [1882MS].

How can our youth be shielded from these contaminating influences? There must be schools established upon the principles, and controlled by the precepts, of God's word. Another spirit must be in our schools, to animate and sanctify every branch of education. Divine cooperation must be fervently sought. And we shall not seek in vain. The promises of God's word are ours. We may expect the presence of the heavenly Teacher. We may see the Spirit of the Lord diffused as in the schools of the prophets, and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man, soul, body, and spirit, and the glory of God through Christ. By Mrs. E. G. White. [Cf: ST 06-22-82 para. 26] p. 93, Para. 4, [1882MS].

The first form of government over men was established by God himself, and acknowledge him as the only Sovereign. He made known his will by written commands and revelations, by messages to his chosen servants, by dreams, by signs, and wonders. He would have continued to be their king, had they content with his paternal care. [Cf: ST 07-13-82 para. 01] p. 94, Para. 1, [1882MS].

At the beginning, the father was constituted priest and magistrate of his own family. Then came the patriarchal rule, which was like that of the family, but extended over a greater number. When Israel became a distinct people, the twelve tribes, springing from the twelve sons of Jacob, had each a leader. These leaders, or elders, were assembled whenever any matter that pertained to the general interest was to be settled. The high priest was the visible representative of Christ, the Redeemer of his people. When the Hebrews settled in Canaan, judges were appointed, who resembled governors. These rulers were invested with authority to declare war and proclaim peace for the nation; but God was still the recognized king of Israel, and he continued to reveal his will to these chosen leaders, and to manifest through them his power. [Cf: ST 07-13-82 para. 02] p. 94, Para. 2, [1882MS].

But increase of population, and intercourse with other nations, brought a change. The Israelites adopted many of the customs of their heathen neighbors, and thus sacrificed to a great degree, their own peculiar, holy character. Their worship became less earnest and sincere. Gradually they lost their reverence for God, and ceased to

prize the high honor of being his chosen people. Dazzled by the pomp and display of heathen monarchs, they tired of their own simplicity, and desired to be freed from the rule of their Divine Sovereign. As they departed from the Lord, the different tribes became envious and jealous of one another. Strife and dissensions increased, until it was vainly imagined that the installation of a king was the only means by which harmony could be restored. [Cf: ST 07-13-82 para. 03] p. 94, Para. 3, [1882MS].

The government of Israel had never been conducted with so great wisdom and success as under Samuel's sole administration. In no previous ruler had the people reposed so implicit confidence. He had labored with untiring and disinterested zeal for the highest good of the nation. In every transaction he had been governed by justice and benevolence. And not only was his course wholly unselfish, but he was often inattentive to his own dues and rights. Hence, the selfishness manifested by his sons appeared more striking in contrast with the course of their faithful father. [Cf: ST 07-13-82 para. 04] p. 94, Para. 4, [1882MS].

The arrogance and injustice of these judges caused much dissatisfaction among the people, who were far more troubled by dangers threatening their temporal interests than they had been by the profligacy and sacrilege of Hophni and Phinehas. Ere long many who considered themselves aggrieved presented their complaints to the elders of Israel. A pretext was thus furnished for urging the change which had long been secretly desired. [Cf: ST 07-13-82 para. 05] p. 94, Para. 5, [1882MS].

Had Samuel been informed on the unjust course of his sons, he would at once have removed them, and appointed others, more upright, in their place. When, however, the complaint against his sons was laid before him, followed immediately by the petition for a king, Samuel saw that the real motive was discontent and pride. He perceived that the desire did not spring from a sudden impulse, but was the result of long deliberation and a determined purpose. [Cf: ST 07-13-82 para. 06] p. 94, Para. 6, [1882MS].

The petitioners were careful to state that they could find no fault with Samuel's administration; but they urged that he would soon be too old to serve them, and his sons had given evidence that they could not be trusted. Despite these explanations and professions of regard, Samuel was deeply wounded. He looked upon the request as a censure upon himself, and a direct effort to set him aside. But he did not reveal his feelings. He uttered no reproaches because of the ingratitude of the people. Had he done this, one bitter recrimination might have wrought great harm. [Cf: ST 07-13-82 para. 07] p. 95, Para. 1, [1882MS].

Samuel carried this new, and to him difficult matter to the Lord in prayer, and sought counsel alone from him. His petitions were heard; "and the Lord said unto Samuel, hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee." The prophet was reproved for grieving at the conduct of the people toward himself as an

individual. They had not manifested disrespect for him, but for the authority of God, who had appointed the rulers of his people. [Cf: ST 07-13-82 para. 08] p. 95, Para. 2, [1882MS].

The days of Israel's greatest prosperity had been those in which they acknowledged Jehovah as their king,--when the laws and the government which he had established were regarded as superior to those of all other nations. Moses himself in his last address, appealed to Israel, "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 07-13-82 para. 09] p. 95, Para. 3, [1882MS].

And yet, notwithstanding the Lord had so often wrought mightily for their deliverance, the Israelites were now disposed to attribute all their disasters to their manner of government. The Lord permitted his people to follow their own course, because they refused to be guided by his counsels. Hosea declares that God gave them a king in his anger. In their pride they desired to be like other nations, not considering that with the pomp of royalty they must endure also its tyranny and exaction. This would be a bitter exchange for the mild and beneficent government of God. [Cf: ST 07-13-82 para. 10] p. 95, Para. 4, [1882MS].

It is a hazardous step to place the scepter in the hands of finite man, and crown him monarch. God understands the human heart far better than men understand it themselves. A departure from the Lord's wise arrangement would pervert authority into tyranny, and subjection into slavery. Even if a ruler were naturally merciful and benevolent, unlimited power over his fellow-men would tend to make him a despot. Such power God alone is able to use with justice and wisdom. [Cf: ST 07-13-82 para. 11] p. 95, Para. 5, [1882MS].

The Lord had, through his prophets, foretold that Israel would be governed by a king. But it by no means follows that this form of government was according to his will. Though he foresees all things, he often permits men to take their own course, when they refuse to be guided by the counsels of infinite wisdom. In this instance, he instructed Samuel to grant their request, but to faithfully warn them of the Lord's disapproval, and also make known what would be the result of their course: "Now therefore hearken unto their voice. Howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them." [Cf: ST 07-13-82 para. 12] p. 96, Para. 1, [1882MS].

Samuel accordingly assembled the people, and faithfully represented to them the burdens which they would have to bear under a king, and the contrast between such a state of oppression and their present comparatively free and prosperous condition. He reminded them that their king would imitate the pomp and luxury of other monarchs, to support which, grievous exactions upon their persons and property would be necessary. He would take the young men for charioteers and horsemen, and would even employ some to run before and about his chariots. A standing army would require their services; and they would also be required to till *his* fields, to reap *his* harvest, and to manufacture for *his* service instruments of war. [Cf: ST 07-13-82 para. 13] p. 96,

Para. 2, [1882MS].

The daughters of Israel, who should become the centers of happy homes, would be taken for confectioners and bakers, to minister to the luxury of the royal household. To support his kingly state he would find pretexts to seize upon the best of their lands, bestowed upon the people by Jehovah himself. The most valuable of their servants also, and of their cattle, would he take and "put them to his own work." [Cf: ST 07-13-82 para. 14] p. 96, Para. 3, [1882MS].

Besides all this, an oppressive taxation would be instituted. The people already gave to the Lord a tenth of all their income, the profits of their labor, or the products of the soil. The king would require an additional tithe of all. "Ye shall be his servants," concluded the prophet. "And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day." [Cf: ST 07-13-82 para. 15] p. 96, Para. 4, [1882MS].

But the people were bent upon following their own course. The solemn warnings from God, through his aged prophet, had no effect to turn them from their purpose. They returned the answer, "Nay; but we will have a king over us, that we may also be like all the nations; and that our king may judge us, and go out before us, and fight our battles." [Cf: ST 07-13-82 para. 16] p. 96, Para. 5, [1882MS].

"Like other nations"--the Israelites did not realize that to be in this respect unlike other nations was a special privilege and blessing. God had separated Israel from every other people, to make them his own peculiar treasure. But they, disregarding this high honor, eagerly desired to imitate the example of the heathen. What blindness! What ingratitude! [Cf: ST 07-13-82 para. 17] p. 96, Para. 6, [1882MS].

With deep sadness, Samuel listened to the words of the people, and then he again sought divine guidance. And the Lord said unto Samuel, "Hearken unto their voice, and make them a king." [Cf: ST 07-13-82 para. 18] p. 97, Para. 1, [1882MS].

The prophet had done his duty. He had faithfully presented the warning, and it had been rejected. He could say no more. With a heavy heart he dismissed the people, and himself departed to prepare for the great change in the government. [Cf: ST 07-13-82 para. 19] p. 97, Para. 2, [1882MS].

Would that this passage in Israel's history had no counterpart in the present experience of God's people! But alas, we see it frequently repeated! A discontented desire for change, a longing to conform to worldly plans and worldly customs, too often controls even professed Christians. As they depart from God, they become ambitious for the gains and honors of the world. Those who stand firm against conformity to the world, discouraging pride, superfluity, and extravagance, and enjoining humility and self-denial, are looked upon as critical, peculiar, and severe. Some argue that by uniting with worldlings and conforming to their customs, Christians might exert a stronger influence in the world. But all who pursue this course thereby separate from the source of their strength. Becoming friends of the world, they are the enemies of God. [Cf: ST 07-13-82 para. 20] p. 97, Para. 3, [1882MS].

The dissatisfied longing for worldly power and display, is as difficult to cure now as in the days of Samuel. Christians seek to build as worldlings build, to dress as worldlings dress,--to imitate the customs and practice of those who worship only the god of this world. The instructions of God's word, the counsels and reproofs of his servants, and even warnings sent directly from his throne, seem powerless to subdue this unworthy ambition. When the heart is estranged from God, almost any pretext is sufficient to justify a disregard of his authority. The promptings of pride and self-love are gratified at whatever expense to the cause of God. [Cf: ST 07-13-82 para. 21] p. 97, Para. 4, [1882MS].

The unconsecrated and world-loving are ever ready to criticise and condemn those who have stood fearlessly for God and the right. If a defect is seen in one whom the Lord has intrusted with great responsibilities, then all his former devotion is forgotten, and an effort is made to silence his voice and destroy his influence. But let these self-constituted judges remember that the Lord reads the heart. They cannot hide its secrets from his searching gaze. God declares that he will bring every work into judgment, with every secret thing. [Cf: ST 07-13-82 para. 22] p. 97, Para. 5, [1882MS].

The most useful men are seldom appreciated. Those who have labored most actively and unselfishly for their fellow-men, and who have been instrumental in achieving the greatest results, are often repaid with ingratitude and neglect. When such men find themselves set aside, their counsels slighted and despised, they may feel that they are suffering great injustice. But let them learn from the example of Samuel not to justify or vindicate themselves, unless the Spirit of God unmistakably prompts to such a course. Those who despise and reject the faithful servant of God, not merely show contempt for the man, but for the Master who sent him. It is God's words, his reproofs and counsel, that are set at naught; his authority that is rejected. [Cf: ST 07-13-82 para. 23] p. 97, Para. 6, [1882MS].

When men persist in following their own course, without seeking counsel from the Lord, he often grants their desires, in order to reveal their folly or punish their iniquity. When they lightly esteem the words of his servants, he may permit the voice of counsel and warning to be silenced. But human pride and wisdom will be found a dangerous guide. That which is most desired by the unconsecrated heart will prove the most painful and bitter in the end. [Cf: ST 07-13-82 para. 24] p. 98, Para. 1, [1882MS].

Let the servants of God carry their burdens to their compassionate Redeemer. His ear is ever open to their prayers. His eye notes every sacrifice and every sorrow. The neglect and injustice which they endure here will but make their reward greater in the coming day. By Mrs. E. G. White. [Cf: ST 07-13-82 para. 25] p. 98, Para. 2, [1882MS].

While a monarchical form of government for Israel had been foretold in prophecy, the regulation had been established that only those should be raised to the throne who were chosen by Jehovah himself. The Hebrews still so far respected the authority of God as to leave the selection entirely to his hands. The choice fell upon Saul, a son of Kish, of the tribe of Benjamin. [Cf: ST 07-20-82 para. 01] p. 98, Para. 3,

[1882MS].

The personal qualities of the future monarch were such as to gratify that pride of heart which prompted the desire for a king. There was not a goodlier person than he among all the people of the hills. Of a noble and dignified bearing, in the full prime of life, comely and tall, he appeared like one born to command. Yet with all these external attractions, Saul was destitute of those higher qualities which constitute true wisdom. He had not in youth learned to control his rash, impetuous passions; he had never felt the renewing power of divine grace. [Cf: ST 07-20-82 para. 02] p. 98, Para. 4, [1882MS].

Saul was the son of a powerful and wealthy chief, yet in accordance with the primitive simplicity of the times, he was engaged with his father in the humble duties of a husbandman. A herd of the father's cattle having strayed upon the mountains, Saul was sent with a servant to seek for them. For three days the search was fruitless, and then, finding themselves near Ramah, the home of Samuel, the servant proposed that they inquire of the prophet concerning the missing property: "I have here the fourth part of a shekel of silver; that will I give to the man of God to tell us our way" This was not intended as a bribe; it was customary for a person in approaching a superior in rank or office to make him a small present, as an expression of courtesy and respect. [Cf: ST 07-20-82 para. 03] p. 98, Para. 5, [1882MS].

Approaching the city, they made inquiry for the seer, of some young maidens who had come out to draw water. In reply they were informed that a religious service was about to take place, that the judge had already arrived, there was to be a sacrifice upon the "high place," and after that a select feast. [Cf: ST 07-20-82 para. 04] p. 98, Para. 6, [1882MS].

A great change had taken place under Samuel's administration. The worship of God was maintained throughout the land, and the people manifested an interest in religious services. The ark still remaining at Kirjath-jearim, and there being no services in the tabernacle, sacrifices were for the time offered elsewhere; and the cities of the priests and Levites, where the people resorted for instruction, were chosen for this purpose. The highest points in these cities were usually selected as the place of sacrifice, and were hence denominated the "high place." [Cf: ST 07-20-82 para. 05] p. 98, Para. 7, [1882MS].

On the present occasion a peace offering was to be presented before the Lord, with fervent prayer for his acceptance, and for his blessing on the service as a means of spiritual good to the worshipers. Then, a blessing having been invoked upon that part of the sacrifice which had been reserved for the people, all would unite in a sacred feast. While establishing the external forms of religion, Samuel ever sought to encourage a spirit of true devotion. These services were not permitted to degenerate into a mere ceremony, or to become an occasion of self-gratification. Rightly conducted, they promoted real piety as well as a spirit of kindness and sympathy among the people. [Cf: ST 07-20-82 para. 06] p. 99, Para. 1, [1882MS].

At the gate of the city, Saul was met by the prophet himself. God had revealed to Samuel that at that day and that hour the destined king of Israel should present himself before him. As they now stood face to

face, the Lord said to Samuel, "Behold the man whom I spake to thee of. This same shall reign over my people." [Cf: ST 07-20-82 para. 07] p. 99, Para. 2, [1882MS].

The request of Saul, "Tell me, I pray thee, where the seer's house is," Samuel replied, "I am the seer," assuring him also that his father had found the lost cattle, and had now begun to be anxious about his son. Nevertheless he urged him to tarry with him and attend the feast, at the same time giving some intimation of the great destiny before him. [Cf: ST 07-20-82 para. 08] p. 99, Para. 3, [1882MS].

Saul replied, with modest self-depreciation. "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou so to me? [Cf: ST 07-20-82 para. 09] p. 99, Para. 4, [1882MS].

About thirty of the principal men of the city had been invited to attend the feast, and Samuel conducted the stranger to the room where these guests were assembled, gave him the seat of honor, and when the meat was served he directed that the most honorable joint, the shoulder, be set before him. [Cf: ST 07-20-82 para. 10] p. 99, Para. 5, [1882MS].

Upon returning to his home in the city, Samuel repaired with his guest to the housetop, as the place of greatest quiet and seclusion, and there talked with him, setting forth the great principles on which the government of Israel had been established, and thus seeking to prepare him in some measure for his high position. [Cf: ST 07-20-82 para. 11] p. 99, Para. 6, [1882MS].

When Saul departed, early the next morning, the prophet walked forth with him. After a time, Samuel directed the servant to pass on, and then bidding Saul stand still that he might show him the purposes of God, he anointed him captain over the Lord's inheritance. Then he kissed him, and to strengthen his faith, told him with great exactness the various incidents which would occur on the homeward journey, and assured him that he would be qualified by the Spirit of God for the important station awaiting him. [Cf: ST 07-20-82 para. 12] p. 99, Para. 7, [1882MS].

As Saul went on his way, he witnessed the fulfillment of the prophet's words. Near Rachel's sepulcher, in the border of Benjamin, he was informed that the lost animals had been found. In the plain of Tabor he met three men who were traveling to the place of sacred stones at Bethel, to worship God there. One of them carried three kids for sacrifice, another three loaves of bread, and the third a leather bottle of wine, for the offering-feast. They gave Saul the usual salutation, and also presented him with two of the three loaves of bread. [Cf: ST 07-20-82 para. 13] p. 100, Para. 1, [1882MS].

As Saul went on to Gibeah in Benjamin, he perceived a company of prophets returning from the high place where they had been to worship; and as they went, they sang the praise of God to the music of the pipe and the harp, the psaltery and the tabret. Then the Spirit of God rested upon Saul, and he joined the prophets, and with them sang the praise of the Most High and declared the wonders of divine truth. He spoke with so great fluency and wisdom, and joined so earnestly in the

services of prayer and praise, that those who had known him only as the untaught husbandman exclaimed in wonder, "What is this that is come unto the son of Kish? Is Saul also among the prophets? "They could not understand how so great a transformation had been effected. [Cf: ST 07-20-82 para. 14] p. 100, Para. 2, [1882MS].

Samuel had founded the first regular establishments for religious instruction and the unfolding of the prophetic gifts. Among the chief subjects of study, were the law of God with the instructions given to Moses, sacred history, sacred music, and poetry. In these "schools of the prophets" young men were educated by those who were not only well versed in divine truth, but who themselves maintained close communion with God and had received the special endowment of his Spirit. These educators enjoyed the respect and confidence of the people both for learning and piety. The power of the Holy Spirit was often strikingly manifest in their assemblies, and the exercise of the prophetic gift was not unfrequent. These schools, or colleges, were of untold value to Israel, not only as providing for the dissemination of religious truth, but as preserving the spirit of vital godliness. [Cf: ST 07-20-82 para. 15] p. 100, Para. 3, [1882MS].

As Saul united with the prophets in their worship, a great change was wrought in him by the renewing power of the Holy Spirit. The light of divine purity and holiness shone in upon the darkness of moral depravity. He saw himself as he was before God. He saw and felt the beauty of holiness. He was now to commence in earnest the warfare against sin and Satan, and he was made to feel that in this conflict his strength must come wholly from God. The plan of salvation, which had before seemed dim and uncertain, was opened to his understanding with great clearness and power. That experience which some Christians have been years in obtaining was gained by Saul in a short time. The Lord endowed him with courage and wisdom for his high position. He revealed to him the source of strength and grace, and then, having enlightened his understanding as to the divine claims, and his own duty, he left him free to obey the light which he had received. [Cf: ST 07-20-82 para. 16] p. 100, Para. 4, [1882MS].

The fact that Saul had been anointed king over Israel was not then made known to the nation. The choice of God was to be publicly manifested by lot. For this purpose Samuel convened the people at Mizpeh. Earnest prayer was offered for divine guidance; then followed the solemn ceremony of casting the lot. In breathless silence the assembled multitude awaited the issue. The tribe, the family, and the household were successively designated, and then Saul, the son of Kish, was pointed out as the individual chosen. But Saul was not to be found. Assured of the result, and burdened with a sense of the grave responsibility about to fall upon him, he had remained apart from the assembly. [Cf: ST 07-20-82 para. 17] p. 101, Para. 1, [1882MS].

When his retreat was discovered, he was led before the congregation, and they observed with pride and satisfaction that he was of kingly bearing and noble form, being "higher than any of the people, from his shoulders and upward." And even Samuel proclaimed him to the assembly with the words, "See ye him whom the Lord hath chosen, that there is none like him among all the people!" In response to his words, one long, loud shout of joy arose from that vast throng, "God save the king!" [Cf: ST 07-20-82 para. 18] p. 101, Para. 2, [1882MS].

Samuel then set before the people "the manner of the kingdom," stating the principles upon which the monarchial government was based, and by which it should be controlled. The king was not to be an absolute monarch, but to hold his power in subjection to the will of the Most High. This address was recorded in a book, wherein were set forth the prerogatives of the prince and the privileges to be accorded to the people. Samuel knew that a king would be inclined to assume undue authority, and he guarded as far as possible the liberties of the nation. [Cf: ST 07-20-82 para. 19] p. 101, Para. 3, [1882MS].

The people in general acknowledged Saul as their king, and brought him such presents as Oriental monarchs usually receive. But there was still a party who were displeased and discontented. That a king should be chosen from Benjamin, the smallest of the tribes of Israel, to the neglect of Judah and Ephraim, the most numerous and most powerful, was a slight which they could not brook. They refused to profess allegiance to Saul or to bring him the customary presents. He however took no notice of their insults, but wisely "held his peace." In the existing condition of affairs he did not see fit to assume royal dignity and power. Leaving Samuel to administer the government as formerly; he returned to his home at Gibeah. He was honorably escorted thither by a company, who, seeing the divine choice in his selection, were determined to sustain him. [Cf: ST 07-20-82 para. 20] p. 101, Para. 4, [1882MS].

Those who had been most urgent in their demand for a king, were the very ones who refused to accept with gratitude the man of God's appointment. Their expectations were not realized. They looked for a king to be inaugurated with great pomp and display; failing in this, they felt that little had been gained. Envy and jealousy burned in the hearts of many. Each had his favorite whom he had wished to see placed upon the throne, and several among the leaders had hoped themselves to occupy that exalted position. All the efforts of pride and ambition had resulted in disappointment and discontent. It is ever thus. The heart must learn to submit to God, in order to be at peace. By Mrs. E. G. White. [Cf: ST 07-20-82 para. 21] p. 101, Para. 5, [1882MS].

Saul had been chosen by God and acknowledged by the nation as king of Israel; yet he made no attempt to maintain his right to the throne. In his home among the uplands of Benjamin he quietly occupied himself in the duties of a husbandman, and left the establishment of his authority entirely to the hand of God. It was not to be long deferred. Soon after his election, the Ammonites, under their king, Nahash, invaded the disputed territory east of the Jordan, and threatened the large and powerful city of Jabesh-gilead. The inhabitants endeavored to secure terms of peace by offering to become tributary to the Ammonites. But the barbarous and cruel king refused to spare them, except on condition that he might put out the right eye of every one of them, that they might remain as so many living monuments of his power. [Cf: ST 07-27-82 para. 01] p. 102, Para. 1, [1882MS].

The people of the besieged city begged a respite of seven days for deliberation, hoping that during this time the tribes on the west side of the river might be summoned to their deliverance. The Ammonites consented, reasoning that if the matter were thus made public it would greatly increase the honor of their expected triumph. [Cf: ST 07-27-82

para. 02] p. 102, Para. 2, [1882MS].

Swift messengers spread the tidings through Israel, creating widespread terror and consternation. Saul, returning with his herds from the field, heard the loud wail that told of some great calamity. He said, "What aileth the people that they weep?" When the shameful story was repeated, all his dormant powers were roused, and he stood up as a hero and a king. "The Spirit of God came upon him," as on Samson, and "he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen." [Cf: ST 07-27-82 para. 03] p. 102, Para. 3, [1882MS].

All Israel obeyed. Three hundred and thirty thousand men gathered on the plain of Bezek, under the command of Saul. Messengers were immediately sent to apprise the people of Jabesh-gilead that they might expect help on the morrow, the very day on which they were to yield up their eyes to the Ammonites. [Cf: ST 07-27-82 para. 04] p. 102, Para. 4, [1882MS].

By marching all night, the king appeared with his army before Jabesh-gilead in the morning. He then divided his force into three companies, which approached the camp of the Ammonites upon different sides, and making a sudden and vigorous attack, completely routed them, with great slaughter. Those who escaped were so scattered that no two could be found together. [Cf: ST 07-27-82 para. 05] p. 102, Para. 5, [1882MS].

By the king's promptitude and energy upon this occasion, as well as his bravery and military skill, the people were far more strongly influenced in his favor than they had been by the Lord's appointment, Samuel's anointing, or his own prepossessing appearance. They now, by universal acclamation, greeted him as their king, attributing all the honor of the victory to human skill, and forgetting that without God's special blessing all their efforts would have been in vain. [Cf: ST 07-27-82 para. 06] p. 102, Para. 6, [1882MS].

In their enthusiasm, some proposed to put to death those who had at first refused to submit to the new sovereign. But the king interfered, saying, "There shall not a man be put to death this day; for today the Lord hath wrought salvation in Israel." Here Saul gave evidence of the great change which had taken place in his character. Instead of taking honor to himself, he gave the glory to God, to whom it rightfully belonged. Instead of showing a desire for revenge, as would have been natural, he manifested a spirit of compassion and forgiveness. This is unmistakable evidence that the grace of God dwells in the heart. [Cf: ST 07-27-82 para. 07] p. 103, Para. 1, [1882MS].

Samuel now proposed that the people go to Gilgal, and there solemnly confirm the kingdom to Saul, all opposition to his authority seeming now to have ceased. This was done, with great rejoicing, and abundant sacrifices of thanksgiving. [Cf: ST 07-27-82 para. 08] p. 103, Para. 2, [1882MS].

Gilgal was memorable as the place of Israel's first encampment in the promised land. Here Joshua set up the pillar of twelve stones to commemorate the miraculous passage of the Jordan; here the manna

ceased; here circumcision was renewed; here the people kept the first passover after their wanderings; here the Captain of the Lord's host appeared. From this place they marched to the overthrow of Jericho and the conquest of Ai. Here Achan met the direful penalty of his sin, and here was made that unwise treaty with the Gibeonites which punished Israel's neglect to ask counsel of God. Upon this plain, so rich in thrilling associations, stood Samuel and Saul; and when the shouts of welcome to the king had died away, the aged prophet spoke to the people his parting words as ruler of the nation. [Cf: ST 07-27-82 para. 09] p. 103, Para. 3, [1882MS].

Lest the blessings granted to Israel should lead them to justify all their proceedings, Samuel took this occasion to admonish them that their course had been most displeasing to God. He also vindicated his own conduct and the purity of his administration. He called upon the people to cite one instance of fraud, oppression, or corruption, while he alone was their judge:-- [Cf: ST 07-27-82 para. 10] p. 103, Para. 4, [1882MS].

"Behold, I have hearkened unto your voice in all that ye said to me, and have made a king over you. And now, behold, the king walketh before you; and I am old and gray-headed; and behold, my sons are with you; and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, to blind mine eyes therewith? and I will restore it to you." [Cf: ST 07-27-82 para. 11] p. 103, Para. 5, [1882MS].

Without one dissenting voice, the people replied, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." [Cf: ST 07-27-82 para. 12] p. 103, Para. 6, [1882MS].

Samuel had a higher object than merely to justify his own course. He had previously endeavored to set forth the principles which should govern both the king and the people, and he now desired to present before them an instructive example. From childhood, he had borne responsibilities in the work of God, and during his long life, one object had been ever before him,--the glory of God and the highest good of Israel. This had been apparent to the whole nation, and all now bore testimony to his integrity and faithfulness. [Cf: ST 07-27-82 para. 13] p. 104, Para. 1, [1882MS].

The honor accorded him who is concluding his work is of far more worth than the applause and congratulations which those receive who are just entering upon their duties, and who have yet to be tested. One may easily lay off his burdens, when even the enemies of truth acknowledge his fidelity. But how many of our great men close their official labors in disgrace, because they have sacrificed principle for gain or honor. The desire to be popular, the temptations of wealth or ease, lead them astray. Men who connive at sin may appear to prosper; they may triumph because their undertakings seem crowned with success; but God's eye is upon these proud boasters. He will reward them as their works have been. The greatest outward prosperity cannot bring happiness to those who are not at peace with God or with themselves. [Cf: ST 07-27-82 para. 14] p. 104, Para. 2, [1882MS].

It may at times be necessary for the servant of God to vindicate his own character, and to defend his course, that the Lord's name may be glorified, and the truth be not reproached. Let all who are treated with neglect or injustice, follow the example of Samuel, taking care not to make self prominent, but to maintain the honor of God. Let the injured one, instead of dwelling upon the wrongs which he has suffered, show the people how they have wounded Christ in the person of his servant. Many hearts would thus be led to humiliation and repentance, when if personal feelings were aroused, they would be as hard as stone. [Cf: ST 07-27-82 para. 15] p. 104, Para. 3, [1882MS].

Unless men constantly cherish mercy, compassion, and love, Satan will encourage a faultfinding, selfish spirit which will crowd these precious graces out of the soul. Those who have toiled long and unselfishly in the cause of God, should not be surprised if they are at last set aside. Many a man through whom God has wrought to achieve great results, whose influence has been felt east and west, north and south, is at last rewarded with neglect or cruel contempt. Ingratitude is natural to the unrenewed heart. No man is faultless, and many are ready to find some excuse for condemning or reproaching the one who has served them unselfishly. They forget that they themselves may be guilty of sins far more offensive in the sight of God than those of which they accuse his worn, wearied, and perplexed servant. [Cf: ST 07-27-82 para. 16] p. 104, Para. 4, [1882MS].

It seems to us strangely inconsistent and almost incredible that a man of Samuel's sterling virtue, integrity, and devotion could have been set aside for one who was wholly untried, and who had been well-nigh a stranger to God's cause and to his people. Yet we see the same course often repeated. The chosen of God, who might long have continued in his service, doing the good that they desired to do, are prevented because mercy, love, and gratitude are excluded from the hearts of their brethren. When the faithful laborers are no longer permitted to hold a leading position, let them instruct those who will appreciate their efforts. Let them do all the good they can do in any capacity. They have not received their commission from men, but from God. It is he who has given them their work. If they are shut out from all other avenues of usefulness, they can pray. They have proved the Lord again and again; they are familiar with his word, and can claim his promises. God hears their intercessions. [Cf: ST 07-27-82 para. 17] p. 104, Para. 5, [1882MS].

We should learn to honor those whom God honors. Those who have toiled long and unselfishly for his cause should be ever treated with respect and tenderness, even though it may be evident that they cannot perform the work which they once could, or, that they sometimes err in judgment. Notwithstanding their imperfections, these very men may be far more useful in the work of God, than those who would criticise and reject them. All have defects of character. All need the help of God every hour, or they will decidedly fail. [Cf: ST 07-27-82 para. 18] p. 105, Para. 1, [1882MS].

Samuel rehearsed to Israel the leading events in their past history, the wonderful manifestations of divine power, and the evidence of his favor in establishing them as his peculiar people. He reminded them of their transgressions in departing from God, and seeking to imitate the example of surrounding nations; he pointed to the judgments which had

been visited upon them for their sins, and the gracious deliverances which their repentance had secured. All their calamities had been brought upon them by rebellion against God. Their prosperity was secured by obedience. Yet when threatened by their enemies, they had not made God their trust, but had demanded a king to stand at the head of their armies. Samuel had sought to encourage them to rely upon their Divine Helper, and had even volunteered to lead them out to battle himself; but they had obstinately rejected his proposition. [Cf: ST 07-27-82 para. 19] p. 105, Para. 2, [1882MS].

Now the Lord had granted their desire, and set a king over them; yet their prosperity would still depend upon their obedience to God. Notwithstanding their sin, the Lord would pardon and bless them if they would from this time manifest true repentance and fidelity. "But," said the prophet, "if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers." [Cf: ST 07-27-82 para. 20] p. 105, Para. 3, [1882MS].

As a proof of the truth of his words, and also as evidence of the Lord's displeasure, Samuel called down thunder and rain from heaven. It being the time of wheat harvest, when the air is usually serene and mild, the people were greatly terrified at this manifestation, and they confessed their sin, and entreated the prophet's prayers in their behalf. They now saw that God had greatly honored the man whom they had rejected; and they felt for the time being that they had made a great mistake in their opposition to the Lord's wise arrangement. [Cf: ST 07-27-82 para. 21] p. 105, Para. 4, [1882MS].

Samuel did not leave the people in a state of discouragement. He knew that this would prevent all effort for a better life. They would look upon God as unforgiving and severe, and thus would be exposed to manifold temptations. Such is not the character of our gracious God. He is merciful and forgiving, ever willing and anxious to show favor to his people when they will hear and obey his voice. Said the prophet, "Fear not; ye have done all this wickedness; yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn not ye aside; for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake his people." Samuel also assured the people of his continued intercession in their behalf, and also of his services as judge and teacher. He ended his address with the warning, "But if ye shall still do wickedly, ye shall be consumed, both ye and your king." [Cf: ST 07-27-82 para. 22] p. 105, Para. 5, [1882MS].

Samuel's life of purity and unselfish devotion to God's cause, was itself a perpetual rebuke both to scheming, self-serving priests and elders and to the proud, sensual congregation of Israel. Although he assumed no pomp and encouraged no display, his labors bore the signet of Heaven. He was honored by the world's Redeemer, under whose guidance he ruled the Hebrew nation. But the people became weary of his piety and devotion, despised his humble authority, and rejected him for a man who should rule them as a king. [Cf: ST 07-27-82 para. 23] p. 106, Para. 1, [1882MS].

In the character of Samuel we see reflected the likeness of Christ. The spotless purity of our Saviour's life provoked the wrath of Satan.

That life was the light of the world, and revealed the hidden depravity in the hearts of men. It was the holiness of Christ that stirred up against him the fiercest passions of profligate professors of godliness. [Cf: ST 07-27-82 para. 24] p. 106, Para. 2, [1882MS].

Christ came not with the wealth and honors of earth, yet the works which he wrought showed him to possess a greater power than that of any human prince. The Jews looked for a Messiah who should break the oppressor's yoke, yet they cherished the sins which had bound it upon their necks. They would not bear Christ's fearless rebuke of their vices. The loveliness of a character in which benevolence, purity, and holiness reigned supreme, which entertained no hatred except for sin, they despised. Had Christ cloaked their sins and applauded their piety, they would have accepted him as their king. They hated him because he waged war with pride, injustice, lust, and hypocrisy. [Cf: ST 07-27-82 para. 25] p. 106, Para. 3, [1882MS].

Thus it has been in every age of the world. The light from Heaven brings condemnation upon all who refuse to walk in it. It is the duty of every Christian to maintain the honor of God by his own unselfish, spotless life, and fearlessly to condemn sin in all its forms. Satan will make strong efforts to sweep from the earth those who uphold purity and piety. But a stronger than he draws nigh to the believing, trusting soul, and measures weapons with the prince of darkness. In every age there have been faithful men to stand as God's witnesses in the earth. The present is a time of darkness and feebleness to the church; but this is because they are not united to Christ. The moral palsy upon professed Christians need not exist. They may have the vigor of perpetual youth, if they will put away their idols, and serve God with an undivided heart. [Cf: ST 07-27-82 para. 26] p. 106, Para. 4, [1882MS].

"All that will live godly in Christ Jesus shall suffer persecution." The natural heart is as strongly opposed to God now, as in the days of Samuel or of Christ. When rebuked by the example of those who hate sin, hypocrites will become agents of Satan to harass and persecute the faithful. "But," says the apostle, "what can harm you if ye be followers of that which is good?" Such have through faith been adopted into God's family; they will become more than conquerors through Him who hath loved them. By Mrs. E. G. White. [Cf: ST 07-27-82 para. 27] p. 107, Para. 1, [1882MS].

When Saul was crowned at Gilgal, the nation seemed unanimous in his support, and he felt that his throne was firmly established. He now dismissed to their homes the vast army that had arisen at his call to overthrow the Ammonites, reserving only two thousand men to be stationed under his command at Michmash, and one thousand to attend his son Jonathan at Gibeah of Benjamin. [Cf: ST 08-03-82 para. 01] p. 107, Para. 2, [1882MS].

Elated with the honor of the recent victory, Saul was disposed to relax his efforts. He preferred to enjoyment of ease and the pomp of royalty to the toil, uncertainty, and danger of the field of battle. Here was a serious error. While his army was filled with hope and courage, he should have proceeded at once to make war upon other enemies of Israel. By neglecting to do this, he lost the opportunity to strike a telling blow for the honor of God and the liberties of the

nation. [Cf: ST 08-03-82 para. 02] p. 107, Para. 3, [1882MS].

Meanwhile their warlike neighbors, the Philistines, were active. After the defeat at Ebenezer, they had still retained possession of some hill fortresses in the land of Israel; and now taking advantage of the somewhat disorganized condition of the Hebrew nation, consequent upon the change in the government, these powerful foes had established themselves in the very heart of the country. Yet they were filled with fear at the defeat of the fierce and cruel Ammonites, and had they been attacked with the same courage and energy, they might then have been subdued. [Cf: ST 08-03-82 para. 03] p. 107, Para. 4, [1882MS].

In facilities, arms, and equipments, the Philistines had great advantages over Israel. During the long period of their oppressive rule, they had endeavored to strengthen their power, by forbidding the Israelites to practice the trade of smiths, lest they should make weapons of war. At the conclusion of peace, they had still kept the trade in their own hands, the Hebrews resorting to the Philistine garrisons for such work as needed to be done. Had the men of Israel possessed proper energy and foresight, they would, during the long interval of peace, have secured the services of skilled workmen, and furnished themselves with weapons of war. But love of ease, and the abject spirit induced by long oppression, controlled them. Hence they had suffered even their agricultural implements to become blunt, and none among the Israelites, except Saul and his son Jonathan, possessed a spear or sword. [Cf: ST 08-03-82 para. 04] p. 107, Para. 5, [1882MS].

It was not until the second year of Saul's reign that an attempt was made to subdue the Philistines. The first blow was struck by Jonathan, who at the command of his father attacked and overcame their garrison of Geba. The Philistines were greatly exasperated by this defeat, and they made ready for a speedy attack upon Israel. [Cf: ST 08-03-82 para. 05] p. 107, Para. 6, [1882MS].

Saul was now aroused to the necessity of immediate action. He caused war to be proclaimed by the sound of the trumpet throughout the land, and also issued a proclamation calling upon all the men of war, including the tribes across the Jordan, to assemble immediately at Gilgal. This summons was obeyed. [Cf: ST 08-03-82 para. 06] p. 108, Para. 1, [1882MS].

The Philistines had gathered an immense force at Michmash--"thirty thousand chariots, and six thousand horsemen, and people as the sand which is upon the seashore innumerable." When the Hebrews became apprised of the strength and numbers of the opposing force, and then considered their own defenseless condition, they became terrified and disheartened. Every day saw the army of Saul diminishing, as multitudes of the people stole away to hide themselves in caves, thickets, and pits; and some even fled across the Jordan, to the land of Gad and Gilead. Those who still remained "followed him trembling." [Cf: ST 08-03-82 para. 07] p. 108, Para. 2, [1882MS].

Where was now Israel's pride and confidence in their king, demanded, as they had declared, "that we may be like all the nations, and that our king may judge us, and go out before us and fight our battles"? Alas, how utterly worthless are all hopes based on human pomp or pride!

[Cf: ST 08-03-82 para. 08] p. 108, Para. 3, [1882MS].

Samuel had appointed to meet the king at Gilgal, there to "offer burnt offerings and sacrifices, and to show him what he should do." The prophet did not arrive within the allotted time, and as Saul saw their dangers increasing, and the hearts of the people failing for fear, he became impatient. Instead of resorting to prayer, and humbling his soul before God, he determined to do something himself to relieve the difficulties of the situation. [Cf: ST 08-03-82 para. 09] p. 108, Para. 4, [1882MS].

Here is where many have failed, and continue to fail. They will not wait patiently for the Lord to work for them. They desire to be active, and if God does not give them something to do, they will venture to do even what he has forbidden. The Lord had detained his servant, in order to test the faith and obedience of the king. Saul did not stand the test. God had promised to be with him, if he would be obedient. He should have trusted this promise, and waited patiently for divine instruction and guidance. But thinking that something must be done at once to inspire the people with courage, he commanded them to bring forward their victims for sacrifice, and then he presumptuously took the place of priest, and himself offered them upon the altar. This act was a flagrant violation of the divine command that only those should offer sacrifice who had been sacredly consecrated to the work. Moreover, the public nature of the act, as well as the high position of the offender, added greatly to the pernicious influence of his example, and rendered prompt punishment indispensably necessary. [Cf: ST 08-03-82 para. 10] p. 108, Para. 5, [1882MS].

No sooner had Saul made an end of offering sacrifice, than he heard of Samuel's approach, and went out to meet him. But though greeted with demonstrations of reverence and affection, the prophet understood that all was not right. In answer to his pointed inquiry, "What hast thou done?" Saul endeavored to excuse his own course, by depicting the terror of the people and the danger of an immediate attack from the Philistines. But the prophet returned the stern and solemn answer,-- [Cf: ST 08-03-82 para. 11] p. 108, Para. 6, [1882MS].

"Thou hast done foolishly. Thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou has not kept that which the Lord commanded thee." [Cf: ST 08-03-82 para. 12] p. 109, Para. 1, [1882MS].

Saul's transgression proved him unworthy to be intrusted with sacred responsibilities. One who had himself so little reverence for God's requirements, could not be a wise or safe leader for the nation. Had he patiently endured the divine test, the crown would have been confirmed to him and to his house. In fact, Samuel had come to Gilgal for this very purpose. But Saul had been weighed in the balance, and found wanting. He must be removed to make way for one who would sacredly regard the divine honor and authority. [Cf: ST 08-03-82 para. 13] p. 109, Para. 2, [1882MS].

An all-wise God had foreseen these events, yet Saul's threatened

humiliation was chargeable only to his own sin and folly. God had given him great advantages to develop a right character. The Holy Spirit had enlightened his understanding, giving him clear views of the divine character and requirements, and of his own duty. All this made his sin more grievous. [Cf: ST 08-03-82 para. 14] p. 109, Para. 3, [1882MS].

Had Saul cherished the light which Christ had given him, he would have trusted less to the performance of religious rites, and would have felt more deeply the importance of humbling his heart before God. Impulse would have been guided by reason, and chastened and purified by conscience. But it is difficult for a man whose habits are fixed, to unlearn what he has for years been learning. Divine grace only can effect this transformation. [Cf: ST 08-03-82 para. 15] p. 109, Para. 4, [1882MS].

In the faithful performance of God's will, all the powers of the mind, all the emotions of the heart, will be called forth into their noblest, purest, happiest exercise. Great are the privileges of the Christian, and great the change which must be wrought by the Holy Spirit, ere men sinful by nature can become the sons of God. Mental abilities and spiritual affections, the treasures of memory and the anticipations of hope, are alike to be sanctified by the spirit of Christ, and consecrated to his service. The life of Christ's disciple is begun by faith and continued by obedience. By Mrs. E. G. White. [Cf: ST 08-03-82 para. 16] p. 109, Para. 5, [1882MS].

The energy and military skill displayed by Saul in the victory of Jabesh-gilead were extolled by the whole nation. In their enthusiasm the people forgot that he was but the agent by whom the Lord had wrought for their deliverance. And though at first the king ascribed the glory to God, he afterward took honor to himself. When first called to the throne, he was humble and self-distrustful; but success made him self-confident, and ere long he was guilty of presumption and sacrilege, in offering the unbidden sacrifice at Gilgal. [Cf: ST 08-10-82 para. 01] p. 109, Para. 6, [1882MS].

The same blind self-confidence led him to reject Samuel's message of reproof. Saul acknowledged Samuel to be a prophet sent from God. Hence he should have accepted the reproof, even though he could not himself see that he had sinned. Such a course, showing a willingness to be set right, would have gone far to reinstate him in the favor of God. But Saul endeavored to vindicate his own course, and blamed the prophet, instead of condemning himself. [Cf: ST 08-10-82 para. 02] p. 110, Para. 1, [1882MS].

There are today many who pursue a similar course. Like Saul, they are blinded to their errors. When the Lord seeks to correct them, they receive reproof as insult, and find fault with the one who brings the divine message. [Cf: ST 08-10-82 para. 03] p. 110, Para. 2, [1882MS].

Had Saul been willing to see and confess his error, this bitter experience would have proved a safeguard for the future. He would afterward have avoided the mistakes which called forth divine reproof. But feeling that he was unjustly condemned, he would, of course, be likely again to commit the same sin. [Cf: ST 08-10-82 para. 04] p. 110, Para. 3, [1882MS].

The Lord would have his people, under all circumstances, manifest implicit trust in him. Although we cannot always understand the workings of his providence, we should wait with patience and humility until he sees fit to enlighten us. We should beware of taking upon ourselves responsibilities which God has not authorized us to bear. Men frequently have too high an estimate of their own character or abilities. They may feel competent to undertake the most important work, when God sees that they are not prepared to perform aright the smallest and humblest duty. [Cf: ST 08-10-82 para. 05] p. 110, Para. 4, [1882MS].

Saul was in disfavor with God, and yet unwilling to humble his heart in penitence. He desired to devise some plan by which to establish more firmly his royal authority, as well as to revive the courage of the people. What he lacked in real piety, he would endeavor to make up in pretension and display. Saul was familiar with the terrible history of Israel's defeat when the ark of God was brought into the camp by Hophni and Phinehas; and yet, knowing all this, he determined to send for the sacred ark and its attendant priests. [Cf: ST 08-10-82 para. 06] p. 110, Para. 5, [1882MS].

With a spirit of exultation he enters upon the accomplishment of his plans. He hopes to inspire the hearts of Israel with fresh courage, to reassemble his scattered army, and to vanquish the Philistines. He will now dispense with Samuel's presence and support, and thus free himself from the prophet's disagreeable criticisms and severe reproofs. He feels that Samuel does not rightly appreciate the position and authority of a king, and hence does not treat him with proper respect. He expects that Ahiah the priest will be awed by royal dignity, and will readily yield to the king as to a superior. [Cf: ST 08-10-82 para. 07] p. 110, Para. 6, [1882MS].

The Holy Spirit had been granted to Saul to enlighten his understanding and soften his heart. He had received faithful instruction and reproof from the prophet of God. And yet how great his perversity! The history of Israel's first king presents a sad example of the power of early wrong habits. In his youth, Saul did not love and fear God; and that impetuous spirit, not early trained to submission, was ever ready to rebel against divine authority. [Cf: ST 08-10-82 para. 08] p. 110, Para. 7, [1882MS].

The lesson is one which all would do well to ponder. Men cannot for years abuse the noblest powers which God has given them for his service, and then, when they choose to change, find these powers fresh and free for an entirely opposite course. Those who in early life cherish a sacred regard for the authority of God, and who faithfully perform the duties of their position, will be prepared for higher service in after years. If we would conquer in the battle of life, we must take counsel of infinite wisdom, first and last and always. [Cf: ST 08-10-82 para. 09] p. 111, Para. 1, [1882MS].

Saul's efforts to inspire the people with hope and courage proved unavailing. Finding his force reduced to six hundred men, he left Gilgal, and retired to the fortress at Geba, so lately taken from the Philistines. This stronghold was situated on the south side of a deep, rugged valley, or gorge, a few miles north of the site of Jerusalem. On the north side of the same valley, at Michmash, the Philistine force

lay encamped, while detachments of troops went out in different directions to ravage the country. [Cf: ST 08-10-82 para. 10] p. 111, Para. 2, [1882MS].

On the one hand was a little company of almost unarmed men, on the other, vast numbers of well-drilled troops, with their thirty thousand chariots of iron. What marvel that the hearts of the men of Israel were filled with fear! God had permitted matters to be thus brought to a crisis, that he might rebuke the perversity of Saul, and teach his people a lesson of humility and faith. [Cf: ST 08-10-82 para. 11] p. 111, Para. 3, [1882MS].

Jonathan, the king's son, a man who feared God, was chosen as the instrument to deliver Israel. Moved by a divine impulse, he proposed to his armor bearer that they should make a secret attack upon the enemy's camp. "It may be," he urged, "that the Lord will work for us; for there is no restraint to the Lord to work by many or by few." [Cf: ST 08-10-82 para. 12] p. 111, Para. 4, [1882MS].

The armor bearer, a man of faith and prayer, encouraged the design, and together they withdrew from the camp of Israel, secretly, lest their purpose should be opposed as presumptuous. With earnest prayer to the Guide of their fathers, they agreed upon a sign by which they might determine how to proceed. Then passing down into the gorge separating the two armies, and which here stretched out to half a mile in width, they silently threaded their way, under the shadow of the cliff, and partially concealed by the mounds and ridges of the valley. Approaching the Philistine fortress, they were revealed to the view of their enemies, who said tauntingly, "Behold, the Hebrews come forth out of the holes where they have hid themselves," then challenged them, "Come up, and we will show you a thing," meaning that they would punish the two Israelites for their daring. [Cf: ST 08-10-82 para. 13] p. 111, Para. 5, [1882MS].

This challenge was the token which Jonathan and his companion had previously agreed to accept as evidence that the Lord would prosper their undertaking. Passing now from the sight of the Philistines, and choosing a secret and difficult path, the warriors made their way to the summit of a cliff before deemed inaccessible, and therefore not very strongly guarded. Thus they penetrated the enemy's camp, and slew the sentinels, who were so overcome by surprise and fear as to offer no resistance. [Cf: ST 08-10-82 para. 14] p. 111, Para. 6, [1882MS].

The whole army was seized with consternation, which was increased by an earthquake miraculously occurring at the same time. The Philistines imagined that a vast army was upon them, and in their confusion they began to slay one another. [Cf: ST 08-10-82 para. 15] p. 112, Para. 1, [1882MS].

Soon the noise of the battle was heard in the camp of Israel. Upon inquiry it was found that none were absent but Jonathan and his armor bearer. Saul at first desired to consult the Lord as to whether an attack should be made upon the Philistines; but the confusion among them evidently increasing, his impatient spirit could not brook delay. Marshaling his little force, he advanced against the enemy. The Hebrews who had deserted to the Philistines, now joined their fellow countrymen; great numbers also came out of their lurking-places, and as the

Philistines fled, discomfited, Saul's army committed terrible havoc upon the fugitives. By Mrs. E. G. White. [Cf: ST 08-10-82 para. 16] p. 112, Para. 2, [1882MS].

When Saul beheld the Philistines fleeing in terror from Michmash, he determined to make the most of his advantage. To avoid unnecessary delay, he forbade the pursuers to partake of food for the entire day, enforcing his command by the solemn imprecation, "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies." [Cf: ST 08-17-82 para. 01] p. 112, Para. 3, [1882MS].

The king might properly have warned his soldiers not to waste time in feasting upon the spoil of their enemies; but to deprive them of food for a whole day was unwise in the extreme. The long abstinence rendered them weak and exhausted at the very time when they should have been strong and courageous to push the battle against the foe. And then to confirm this inconsiderate prohibition by a solemn oath showed Saul to be both rash and profane. Such a course could not be prompted by a zeal for the glory of God. The king declares his object to be, not "that the Lord may be avenged on his enemies," but only "that I may be avenged on mine enemies." Yet the fact was, that Saul had no real share in the battle; the victory had been virtually gained without his knowledge or cooperation. [Cf: ST 08-17-82 para. 02] p. 112, Para. 4, [1882MS].

Fearing the king's displeasure, the soldiers refrained from partaking of the spoil of their enemies, and even from eating the wild honey which found in great abundance as they passed through a forest. But Jonathan was ignorant of his father's prohibition, and unwittingly transgressed by eating a little of the honey. [Cf: ST 08-17-82 para. 03] p. 112, Para. 5, [1882MS].

In the evening, being hungry, and faint with labor, many of the people hastily slew the cattle which they had taken, and ate the flesh with the blood, contrary to the law. Thus did Saul's injudicious severity lead to disregard of the divine command. When, however, the monarch learned what was going on, he interposed his authority, and directed that a sacrifice be first offered unto the Lord, and then the animals be properly slaughtered and the blood separated, as the Mosaic law required. [Cf: ST 08-17-82 para. 04] p. 112, Para. 6, [1882MS].

When the people had satisfied their hunger, Saul proposed to continue the pursuit that night; but the priest suggested that it would be wiser first to ask counsel of God. This was done in the usual manner; but no answer came. Regarding this silence as a token of the Lord's displeasure, Saul determined to discover the cause. Had he properly realized the sinfulness of his own course, he would have concluded that he himself was the guilty one. But failing to discern this, he gave command that the matter be decided by lot. "Draw ye near hither, all ye chief of the people, and know and see wherein this sin hath been this day. For as the Lord liveth, which saveth Israel, though it were Jonathan my son, he shall surely die." The people listened in silence, their hearts thrilled with fear, as they saw the rash, impetuous spirit of their king. [Cf: ST 08-17-82 para. 05] p. 113, Para. 1, [1882MS].

Again the monarch commanded, "Be ye on one side, and I and my son Jonathan on the other." The lot was cast; it fell upon Saul and Jonathan. Again it was cast, and Jonathan was taken. The Lord was

pleased that the course of Jonathan should be brought to light, to manifest more fully the spirit of Saul. Thus the people would be led to see their great error in rejecting the government which God had given them. They had exchanged the pious prophet whose prayers had brought down blessings, for a king who in his blind zeal had prayed for a curse upon them. [Cf: ST 08-17-82 para. 06] p. 113, Para. 2, [1882MS].

When the lot fell upon Jonathan, the king demanded with great sternness, "What hast thou done?" Jonathan replied frankly, acknowledging the act, and deprecating the direful penalty. Now at last we might expect Saul to see and deplore his folly in making so rash a vow. Now, surely, paternal affection will rise superior to royal authority. But no; Saul wished his people to see that the justice of the king was superior to the affection of the father. He had not shared the honor of the victory; but he hoped now to secure honor by his zeal in maintaining the sacredness of his oath. Even at the sacrifice of his son, he would impress upon his subjects the fact that the royal authority must be maintained. How terribly significant the words which fell from that father's lips,--"God do so, and more also; thou shalt surely die, Jonathan." [Cf: ST 08-17-82 para. 07] p. 113, Para. 3, [1882MS].

At Gilgal, but a short time previous, Saul had presumed to officiate as priest, in direct violation of the command of God. When reproved by Samuel, he had stubbornly justified his own course. Now, upon the bare suspicion of sin in another--before the lots were cast--he had sworn that the offender should surely die; not considering whether the offense might not be a sin of ignorance, to be expiated by a sin offering, instead of a willful transgression punishable with death. [Cf: ST 08-17-82 para. 08] p. 113, Para. 4, [1882MS].

When the offender is pointed out, and it is known that his only crime is the ignorant violation of an unreasonable requirement, the king and father coldly sentences his son to death. What a contrast between the boldness with which Saul himself violates the law of God and defies reproof, and the cruel severity manifested by him toward one whom God had honored! [Cf: ST 08-17-82 para. 09] p. 113, Para. 5, [1882MS].

The people refused to allow this unjust sentence to be carried into effect. They could see where the guilt belonged; that Saul himself was the one whom God was rebuking. Unheeding the anger of the king, they boldly declared, "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid; as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day." Noble decision! wise and courageous people! The proud monarch dared not disregard this unanimous verdict, and the life of Jonathan was preserved. [Cf: ST 08-17-82 para. 10] p. 114, Para. 1, [1882MS].

Saul could but feel that his son was preferred before him, both by the people and by the Lord. Jonathan's deliverance was a severe reproof to the king's rashness. He felt a presentiment that his curses would fall upon his own head. He did not longer continue the war with the Philistines, but returned to his home, moody and dissatisfied. [Cf: ST 08-17-82 para. 11] p. 114, Para. 2, [1882MS].

Those who are most ready to excuse or justify themselves in sin are

often most severe in judging and condemning others. There are many today, like Saul, bringing upon themselves the displeasure of God. They reject counsel and despise reproof. Even when convinced that the Lord is not with them, they refuse to see in themselves the cause of their trouble. How many cherish a proud, boastful spirit, while they indulge in cruel judgment or severe rebuke of others really better in heart and life than they. Well would it be for such self-constituted judges to ponder those words of Christ: "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." [Cf: ST 08-17-82 para. 12] p. 114, Para. 3, [1882MS].

To exalt self, to glory in what we have done or what we can do, is proof of extreme ignorance or folly. Those who have an undue estimate of themselves are often brought into positions where their true character will be developed. It was thus in the case of Saul. His own course convinced the people that kingly honor and authority were dearer to him than justice, mercy, or benevolence. [Cf: ST 08-17-82 para. 13] p. 114, Para. 4, [1882MS].

The Lord bears long with the waywardness of the children of men, and grants to all ample opportunity to see and forsake their sins. Yet he will maintain his own glory, and care for his own people; whatever the course of the rebellious and backsliding. He may appear to prosper those who disregard his will and despise his warnings; but in his own time he will surely make manifest their folly. [Cf: ST 08-17-82 para. 14] p. 114, Para. 5, [1882MS].

By one wrong decision, men may subject themselves to untold perils. One misstep may cost a lifetime of care, anxiety, and sorrow. Had not the men of Israel interposed to save the life of Jonathan, that intrepid warrior would have perished by the decree of their chosen leader. With what misgivings must that people afterward have followed Saul's guidance! How bitter the thought that he had been placed upon the throne by their own act! [Cf: ST 08-17-82 para. 15] p. 114, Para. 6, [1882MS].

God's people of today are in danger of committing errors no less disastrous. We cannot, we must not, place blind confidence in any man, however high his profession of faith or his position in the church. We must not follow his guidance, unless the word of God sustains him. The Lord would have his people individually distinguish between sin and righteousness, between the precious and the vile. [Cf: ST 08-17-82 para. 16] p. 114, Para. 7, [1882MS].

Those who labor faithfully and unselfishly in the cause of God should be highly esteemed for their works' sake. We may, like the children of Israel, be tempted to exchange the devoted, self-sacrificing laborer for one who appears more pleasing, but whose faith and steadfastness are yet untried. Let us beware how we manifest ingratitude or contempt for those whom God has made burden bearers in his cause. Those who smite the soldiers of the cross are smiting the hand of God that covers them as a shield. By Mrs. E. G. White. [Cf: ST 08-17-82 para. 17] p. 115, Para. 1, [1882MS].

After delivering the reproof at Gilgal, Samuel had little intercourse with the king of Israel. Saul resented the prophet's stern rebuke, and avoided him as far as possible; and Samuel did not intrude his presence

or his counsel. But the Lord commanded him to bear another message to the king. God purposed again to work through Saul, to destroy the enemies of Israel. [Cf: ST 08-24-82 para. 01] p. 115, Para. 2, [1882MS].

Obedying this command, the prophet reminded him that he had been commissioned by the Lord to anoint him king, and that he still spoke by the same authority. Then he declared the divine message. "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not." [Cf: ST 08-24-82 para. 02] p. 115, Para. 3, [1882MS].

The Amalekites were a wandering people inhabiting the wilderness to the south of Palestine, between that country and Egypt. Like most of the neighboring tribes, they were idolaters, and bitter enemies of Israel. Soon after the exodus they attacked the Israelites in the desert of Rephidim, but were signally defeated by Joshua. The Amalekites were not among the nations whose lands were granted to Israel, nor had they received any injury from them. This assault was, therefore, wholly unprovoked. It was also most cowardly and cruel; the foe, not daring to risk an open encounter with the Hebrews, had attacked and slain those who from feebleness and exhaustion had fallen behind the body of the host. [Cf: ST 08-24-82 para. 03] p. 115, Para. 4, [1882MS].

Moses was commanded to preserve a record of the battle, and also of the final doom of that idolatrous people, as pronounced by God himself: "I will blot out the memory of Amalek from under heaven, because [marginal reading] the hand of Amalek is against the throne of Jehovah." The Lord of all the earth had fixed his throne in Israel, and had shown his glorious power and majesty in bringing the chosen people from their bondage in Egypt. When Amalek made an assault upon them, he attacked the throne of God, who determined to vindicate his authority, as a warning to all future generations. [Cf: ST 08-24-82 para. 04] p. 115, Para. 5, [1882MS].

After denouncing judgments against the Amalekites, the Lord waited long for them to turn from their evil ways; but they went on in sin until their iniquity had reached its height, till their day of probation ended, and divine justice demanded their destruction. That wicked people were dwelling in God's world, the house which he had prepared for his faithful, obedient children. Yet they appropriated his gifts to their own use, without one thought of the Giver. The more blessings he poured upon them, the more boldly they transgressed against him. Thus they continued to pervert his blessings and abuse his mercy. They strengthened their souls in iniquity, but God kept silence; and they said in their hearts. "How doth God know? and is there knowledge with the Most High? "But the dark record of their crimes was constantly passing up to Heaven. There is a limit beyond which men may not go on in sin,--"A hidden boundary between God's mercy and his wrath." [Cf: ST 08-24-82 para. 05] p. 115, Para. 6, [1882MS].

When that limit had been passed, God arose in his indignation to put them out of the house which they had polluted. [Cf: ST 08-24-82 para. 06] p. 116, Para. 1, [1882MS].

Our gracious God still bears long with the impenitent. He gives them light from Heaven, that they may understand the holiness of his character, and the justice of his requirements. He calls them to repentance, and assures them of his willingness to forgive. But if they continue to reject his mercy, the mandate goes forth devoting them to destruction. [Cf: ST 08-24-82 para. 07] p. 116, Para. 2, [1882MS].

Thus was it with Sodom. Behold the fairest city of the plain, set in a garden of beauty. To human vision it is a scene of quietness and security. The fertile fields are clothed with harvests. There is an abundance for the supply of every want, almost without labor. The distant hills are covered with flocks. The merchants of the East bring their treasures from afar. The people live for pleasure and make one long holiday of the year. [Cf: ST 08-24-82 para. 08] p. 116, Para. 3, [1882MS].

Idleness and riches are their curse. They are absorbed in worldly pursuits and sensual gratification. Yet no visible token of God's wrath hangs over the devoted city. Their last day is like many others that have come and gone. Their last night is marked by no greater sins than many others before it. But mercy, so long rejected, ceases at last her pleadings. The fires of divine vengeance are kindled in the vale of Siddim. The beautiful but guilty Sodom becomes a desolation, a place never to be built up or inhabited. [Cf: ST 08-24-82 para. 09] p. 116, Para. 4, [1882MS].

The flames which consumed the cities of the plain shed their warning light down even to our time. They bid us shun the sins that brought destruction upon the ungodly at that day. [Cf: ST 08-24-82 para. 10] p. 116, Para. 5, [1882MS].

God requires the service of all his creatures. Everything in nature obeys his will. The measureless heavens are ablaze with his glory. Of all that he has created upon the earth, only man rebels against the Creator. Puny, erring men, the creatures of an hour, dare to enter into controversy with the Eternal, the Source of all wisdom and all power. They who are constantly dependent upon God's bounty, dare to spurn the Hand whence all their blessings flow. There is no ingratitude so sinful, no blindness so complete, as that of men who refuse to acknowledge their obligation to their God. [Cf: ST 08-24-82 para. 11] p. 116, Para. 6, [1882MS].

Not only are men dwellers in God's great house, and partakers of his bounties, but they are the objects of his unceasing care and love. He makes it their privilege, through the righteousness of Christ, to call him Father. They may ask infinite blessings without exhausting the treasures of his grace. In their ignorance they may be guided by the counsels of unerring wisdom. In calamity they may shelter themselves beneath the shadow of his throne, and find safety in his secret place. [Cf: ST 08-24-82 para. 12] p. 116, Para. 7, [1882MS].

This mighty God pledges his immutable word that those who love and trust him shall not want any good thing. But he declares that he will surely punish the transgressors of his law. The wickedness of the race is not forgotten nor overlooked because God does not at once visit them with judgments. Each century of profligacy and rebellion is treasuring up wrath against the day of wrath. [Cf: ST 08-24-82 para. 13] p. 117,

Para. 1, [1882MS].

When the scribes and Pharisees rejected the teachings of Christ, he bade them fill up the iniquity of their fathers, that it might be time for God to work; that the message of glad tidings might be given to others, who would joyfully receive it. When at last the divine forbearance was exhausted, God's wrath fell signally upon a people who had rejected so great light. [Cf: ST 08-24-82 para. 14] p. 117, Para. 2, [1882MS].

The Lord does not delight in vengeance, though he executes judgment upon the transgressors of his law. He is forced to do this, to preserve the inhabitants of the earth from utter depravity and ruin. In order to save some, he must cut off those who have become hardened in sin. Says the prophet Isaiah: "The Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act." The work of wrath and destruction is indeed a strange, unwelcome work for Him who is infinite in love. [Cf: ST 08-24-82 para. 15] p. 117, Para. 3, [1882MS].

Again, the divine message comes to Ezekiel: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." The very fact of God's unwillingness to punish sinners shows the enormity of the sins that call forth his judgments. And yet to every transgressor of his holy law is addressed that earnest, pleading call, "Turn ye, turn ye from your evil ways; for why will ye die?" [Cf: ST 08-24-82 para. 16] p. 117, Para. 4, [1882MS].

The record of sacred history declares that while God is a God of justice, strict to mark iniquity, and strong to punish the sinner, he is also a God of truth, compassion, and abundant mercy. While he visits judgments upon the transgressors of his law and the enemies of his people, he will protect those who respect his statutes and show kindness to his chosen. [Cf: ST 08-24-82 para. 17] p. 117, Para. 5, [1882MS].

When he commanded that a war of extermination be waged against Amalek, he also directed that the Kenites, who dwell among them, should be spared, because they had shown mercy to Israel in their distress. Jethro, the father-in-law of Moses, and a prince among the Kenites, had joined Israel soon after the latter came out of Egypt. His presence and counsel at that time was of great value to the Hebrews. Moses afterward urged Hobab, the son of Jethro, to accompany them in their journeyings through the wilderness, saying: "We are journeying unto the place of which the Lord said, I will give it you. Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." [Cf: ST 08-24-82 para. 18] p. 117, Para. 6, [1882MS].

Hobab declined, choosing to live in his own country and among his own people. But Moses knew that his brother-in-law was well acquainted with the country through which they were to pass, and that he could greatly assist them in their journey. He therefore earnestly entreated: "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord

shall do unto us, the same will we do unto thee." Hobab consented to this; but the journeyings of Israel over, he and his followers forsook the neighborhood of the towns, and betook themselves to freer air, to the wilderness of Judah, on the southern border of Canaan. [Cf: ST 08-24-82 para. 19] p. 118, Para. 1, [1882MS].

The promise of special protection and friendship given by Moses to the Kenites, was made by the direction of the Lord. Hence when Saul was commanded to destroy the Amalekites, special directions were given that the Kenites should be spared. Jethro and his family had been devoted worshippers of the true God; but though the Kenites were still friendly to Israel, and acknowledged the living God as the ruler of the earth, their religion had become corrupted with idolatry. After this time they degenerated more and more into heathenism, and their influence became a snare to the Hebrews. Hence they were finally visited with divine judgments. [Cf: ST 08-24-82 para. 20] p. 118, Para. 2, [1882MS].

Balaam, under the inspiration of the Holy Spirit, foretold the destruction of both the Kenites and the Amalekites: "When he looked on Amalek, he took up his parable and said, Amalek was the first of the nations, but his latter end shall be that he perish forever. And he looked on the Kenites and took up this parable, and said, Strong is thy dwellingplace, and thou puttest they rest in a rock. Nevertheless, the Kenites shall be wasted, until Asshur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this!" By Mrs. E. G. White. [Cf: ST 08-24-82 para. 21] p. 118, Para. 3, [1882MS].

The defeat of the Philistines at Michmash seemed a turning point in the fortunes of Israel. Though the Lord was displeased with Saul, and purposed to set aside his family, yet he granted him success in battle against the oppressors of his people. No enemy seemed able to stand against him. He made war in turn against Moab, Ammon, and Edom, and against the Amalekites and the Philistines; and wherever he turned his arms, he gained fresh victories. Yet, having missed the opportunity which God had granted him, he was never able permanently to subdue the Philistines. He had sore war with them all the days of his life. [Cf: ST 08-31-82 para. 01] p. 118, Para. 4, [1882MS].

When commanded to destroy the Amalekites, Saul did not for a moment hesitate. To his own authority was added the command of the prophet, and at the call to battle the men of Israel flocked to his standard. Two hundred thousand footmen, and ten thousand men of Judah were numbered at Telaim. With this force, Saul attacked and defeated the king of Amalek, and overran the country. [Cf: ST 08-31-82 para. 02] p. 118, Para. 5, [1882MS].

This victory was by far the most brilliant which Saul had ever gained, and it served to kindle anew that pride of heart which was his greatest danger. The divine edict devoting the Amalekites to utter destruction was but partially executed. Ambitious to heighten the honor of his triumphal return by the presence of a royal captive, Saul ventured to spare Agag, the fierce and warlike king of Amalek. [Cf: ST 08-31-82 para. 03] p. 119, Para. 1, [1882MS].

This act was not without influence upon the people. They too felt that they might safely venture to depart somewhat from the Lord's explicit

directions. Hence they covetously reserved to themselves the finest of the flocks, herds, and beasts of burden, destroying only that which was vile and refuse. [Cf: ST 08-31-82 para. 04] p. 119, Para. 2, [1882MS].

Here Saul was subjected to the final test. His presumptuous disregard of the will of God, showing his determination to rule as an independent monarch, proved that he could not be intrusted with royal power as the Lord's vicegerent. Unmindful of all this, Saul marshals his victorious army, and with the captive king and the long train of flocks and herds--a booty highly valued in the East--set out on the march homeward. At Carmel, in the possessions of Judah, he set up a monument of his victory. [Cf: ST 08-31-82 para. 05] p. 119, Para. 3, [1882MS].

While pride and rejoicing reigned in the camp of Saul, there was deep anguish in the home of Samuel. His intense interest for the welfare of Israel had not abated. He still loved the valiant warrior whom his own hands had anointed as king. It had been his earnest prayer that Saul might become a wise and prosperous ruler. When it was revealed to him that Saul had been finally rejected, Samuel in his distress "cried unto the Lord all night," pleading for a reversal of the sentence. With an aching heart he set forth next morning to meet the erring king. But when he heard that Saul had erected a monument of his own exploits, instead of giving glory to God, he turned aside and went to Gilgal. [Cf: ST 08-31-82 para. 06] p. 119, Para. 4, [1882MS].

Thither the monarch with his army came to meet him. Samuel had cherished a longing hope that Saul might, upon reflection, become conscious of his sin, and by repentance and humiliation before God, be again restored to the divine favor. But the king came forward with great assurance, saying, "Blessed be thou of the Lord; I have performed the commandment of the Lord." Saul had so often followed his own will, regardless of the command of God through his prophet, that his moral perception had become dulled. He was not now conscious of the sinfulness of his course. [Cf: ST 08-31-82 para. 07] p. 119, Para. 5, [1882MS].

The sounds that fell upon the prophet's ears, disproved the statement of the disobedient king. To the pointed question, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul made answer, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." The plea here urged was at best but an excuse for covetousness. The beasts saved from the spoil were to be offered by the Israelites in place of their own animals required for sacrifice. [Cf: ST 08-31-82 para. 08] p. 119, Para. 6, [1882MS].

The spirit which actuated Saul is evinced by the fact that when proudly boasting of his obedience to the divine command, he takes all the honor to himself; when reproved for disobedience, he charges the sin upon the people. Samuel was not deceived by the king's subterfuge. With mingled grief and indignation he declares, "Stay, and I will tell thee what the Lord hath said to me this night." Then he reminded Saul of his early humility: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" He repeats the divine behest concerning Amalek, and demands from the king the reason for his disobedience. [Cf: ST 08-

31-82 para. 09] p. 120, Para. 1, [1882MS].

Saul stubbornly persists in his self-justification; "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroy the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." Had Saul himself obeyed the command of God, and enforced it upon the people with the same decision that he had manifested in carrying out his own decrees, he would have had no difficulty in securing obedience. God held him responsible for the sin which he basely endeavored to charge upon Israel. [Cf: ST 08-31-82 para. 10] p. 120, Para. 2, [1882MS].

In stern and solemn words the prophet of the Most High sweeps away the refuge of lies, and pronounces against Saul the irrevocable sentence: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." [Cf: ST 08-31-82 para. 11] p. 120, Para. 3, [1882MS].

As the king heard this fearful sentence, he cried out, "I have sinned; for I have transgressed the commandment of the Lord and thy words because I feared the people, and obeyed their voice." Saul was filled with terror by the denunciation of the prophet, but he had, even now, no true sense of the enormity of his transgression. He still persisted in casting blame upon the people, declaring that he had sinned through fear of them. [Cf: ST 08-31-82 para. 12] p. 120, Para. 4, [1882MS].

This was the same excuse urged by Aaron to shield himself from the guilt of making the golden calf. But so far from accepting the excuse, Moses sternly rebuked Aaron, in the presence of all the people. As the high priest of Israel, and the representative of Moses in his absence, Aaron should at any risk have opposed the rash and godless designs of the people. His neglect to do this brought upon them sin, disaster, and ruin, which he was powerless to avert. While he found it easy to lead them into sin, he sought in vain to lead them to repentance. Moses afterward declared, "The Lord was very angry with Aaron to have destroyed him." His sin would have been punished with death had he not in true penitence humbled himself before the Lord. Had Saul, in like manner, been willing to see and confess his sin, he too might have been forgiven. [Cf: ST 08-31-82 para. 13] p. 120, Para. 5, [1882MS].

It was not sorrow for sin, but fear of its penalty that actuated the king of Israel as he entreated Samuel, "I pray thee, pardon my sin, and return with me, that I may worship the Lord." [Cf: ST 08-31-82 para. 14] p. 121, Para. 1, [1882MS].

"I will not return with thee," was the answer of the prophet; "for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." As Samuel turned to leave, the king, in an agony of fear, laid hold of his mantle to hold him back, but it rent in his hands. Upon this, the prophet declared, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a

neighbor of thine that is better than thou." And knowing how lightly his words had heretofore been regarded by the king, he adds the solemn assurance, "The Strength of Israel will not lie nor repent." Saul had gloried in his exploits, as though he were the deliverer of his people. The prophet rebukes this pride by reminding the haughty monarch that God was the strength of Israel. [Cf: ST 08-31-82 para. 15] p. 121, Para. 2, [1882MS].

Even now Saul fears only personal disgrace and the loss of his kingdom. He is far more disturbed by the alienation of Samuel than by the displeasure of God. He entreated Samuel to pardon his transgressions, as if the prophet had authority to reverse the divine sentence against him. He knew that the people had greater confidence in Samuel than in himself. Should another king be immediately anointed by divine command, he felt that his own case was hopeless. Should Samuel denounce and forsake him, he feared an immediate revolt among the people. [Cf: ST 08-31-82 para. 16] p. 121, Para. 3, [1882MS].

As a last resort, Saul entreated the prophet to honor him before the elders and the people by publicly uniting with him in the worship of God. Samuel remained, but only as a silent witness of the service. Without humility or repentance, Saul's worship could not be accepted of the Lord. [Cf: ST 08-31-82 para. 17] p. 121, Para. 4, [1882MS].

An act of justice, stern and terrible, was yet to be performed. Samuel must publicly vindicate the honor of God, and rebuke the course of Saul. He commands that the king of the Amalekites be brought before him. Above all who had fallen by the sword of Israel, Agag was responsible as the upholder of the debasing heathenism of his people, and the instigator of their revolting cruelties; it was just that upon him should fall the heaviest penalty. He came at the prophet's command, in the pride of royalty, flattering himself that he could overawe the servant of God, and that all danger of death was past. Samuel's words dispelled his assurance: As thy sword hath made women childless, so shall thy mother be made childless among women." "And Samuel hewed Agag in pieces before the Lord." This done, Samuel returned to his home at Ramah, Saul to his at Gilgal. The prophet and the king were never to meet again. [Cf: ST 08-31-82 para. 18] p. 121, Para. 5, [1882MS].

Samuel was a man of great tenderness of spirit, and strong affections, as is evinced by the anguish which he felt when commanded to declare the divine sentence against Saul. Yet when required to execute justice against the wicked king of Amalek, he performed the unwelcome task unflinchingly. He would maintain his fidelity to God, however great the sacrifice of personal feeling. [Cf: ST 08-31-82 para. 19] p. 121, Para. 6, [1882MS].

How wide the contrast between the conduct of Samuel and the course pursued by the king of Israel. To serve his own purpose, Saul could be exceedingly cruel; but when divinely commissioned to destroy utterly a rebellious people, he smites only the lesser criminals, and spares the one upon whom the curse of God especially rested. In his pride of heart he flattered himself that he was more merciful than his Maker. By his course of action he declared the divine requirement unjust and cruel. [Cf: ST 08-31-82 para. 20] p. 122, Para. 1, [1882MS].

The case of Saul should be a lesson to us, that God's word is to be

respected and obeyed. All the crimes and calamities of ancient Israel resulted from their neglect to heed the instructions of their divine Ruler. Here is our danger. We must give diligent heed to what the Lord has spoken, even in apparently small matters. God requires his people not merely to assent to his word, but to obey it with all the heart. To comply with the Lord's instructions when it is compatible with our own interests, and to disregard them when this best suits our purpose, is to pursue the course of Saul. Pride in our own achievements or a stubborn adherence to our own will, renders the most exalted profession or the most splendid service odious in the sight of God. By Mrs. E. G. White. [Cf: ST 08-31-82 para. 21] p. 122, Para. 2, [1882MS].

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." These words of reproof, addressed to the king of Israel by Samuel the prophet, contain a lesson that should be pondered by the people of God in every age. The sacrificial offerings of ancient times were of themselves of no value in the sight of God. Those who presented sacrifice before the Lord must have a true sense of its import, acknowledging their lost condition as sinners, and accepting the death of Christ in their behalf. They must repent of their transgressions of God's law, and exercise faith in Jesus as the only one who could remove their guilt. When the offering of a sacrifice was substituted for true, willing, glad service to God, when it was regarded as having any virtue or merit in itself, or when the type was exalted above the object typified, then it became displeasing to the Lord. [Cf: ST 09-14-82 para. 01] p. 122, Para. 3, [1882MS].

Had Saul presented an offering of the greatest value, from his own flocks and herds, obeying in every particular the requirements of the law, yet in a spirit of self-sufficiency, and without true penitence, his offering would have been rejected. But when he offered the spoils of Amalek, upon which the divine curse had been pronounced, how utterly abhorrent must have been his course in the sight of a holy God. He had presumed, in the presence of all Israel, to show contempt for the authority of his Maker. [Cf: ST 09-14-82 para. 02] p. 122, Para. 4, [1882MS].

"To obey is better than sacrifice." This lesson is of special importance at the present time, when the claims of God's law are urged upon our attention. The light now shining from the sacred word reveals the fact that an alien power has tampered with the statutes of Jehovah. The papacy, "the man of sin," has attempted to change the times and laws of divine appointment. The Creator of the heavens and the earth commanded, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." This command was enforced by the example of its Author, proclaimed with his own voice, and placed in the very bosom of the decalogue. But the papal power has removed this divine ordinance, and substituted a day which God has not sanctified, and upon which he did not rest, the festival so long adored by heathens as the "venerable day of the sun." [Cf: ST 09-14-82 para. 03] p. 122, Para. 5, [1882MS].

In all this, Satan is the master spirit. He has no particular regard for Sunday, but he desires that his will shall be obeyed, rather than the will of God. It was Satan that incited Adam and Eve to transgress the command of their Maker, and he has continued this work even to our

own day. We see the success of his attacks upon the law of God, in the widespread disregard for the ancient Sabbath of Jehovah, and the well-nigh universal veneration for the institution of heathenism and papacy. And we see the terrible results, in the skepticism which everywhere prevails. The Sabbath was instituted in Eden, as a memorial of creation. It points men directly to the true God as the Maker of the heavens and the earth. Thus it stands as a mighty barrier against idolatry, atheism, and infidelity. Had the Sabbath been universally kept, not one of these evils could have gained a foothold in our world. There could not have been an infidel nor an idolater. [Cf: ST 09-14-82 para. 04] p. 123, Para. 1, [1882MS].

Even the political regulations given to Moses when he was in secret council with Jehovah, contain important lessons for the people of every age. But the law proclaimed from Sinai in the hearing of assembled Israel, and written by the finger of God, is obligatory upon all men to the close of time. [Cf: ST 09-14-82 para. 05] p. 123, Para. 2, [1882MS].

When God commissioned Saul to utterly destroy the Amalekites, he did not leave it to Saul's judgment to destroy or keep alive as he should see fit. When he forbade our first parents to eat of the tree of knowledge, he did not leave it to them to eat or not to eat, as they pleased. When he commanded men to keep holy the seventh day, he did not make it optional with them to obey if convenient, and if not to sanctify a day of their own choosing. [Cf: ST 09-14-82 para. 06] p. 123, Para. 3, [1882MS].

Many endeavor to evade the claims of the fourth commandment by urging that the law of God was given to the Jews exclusively; that the seventh day of the week is the Jewish, while the first day is the Christian Sabbath. This distinction is not recognized in the Scriptures. There is no such contrast as is often claimed to exist between the Old and the New Testament, the law of God and the gospel of Christ, the requirements of the Jewish and those of the Christian dispensation. Every soul saved in the former dispensation was saved by Christ as verily as we are saved by him today. Patriarchs and prophets were Christians. The gospel promise was given to the first pair in Eden, when they had by transgression separated themselves from God. The gospel was preached to Abraham. The Hebrews all drank of that spiritual Rock, which was Christ. It was by Christ that the worlds were made. By Christ the law was proclaimed from Sinai. Hence, Christ is, in the fullest sense, as he declares himself to be, "Lord of the Sabbath." He made the day sacred to himself, on which to receive the worship of angels and of men. [Cf: ST 09-14-82 para. 07] p. 123, Para. 4, [1882MS].

How dare any, understanding the claims of the fourth commandment, trample upon its requirements? Saul stated, as an excuse for his transgression, that he "feared the people." Are there not many in our day, even among the professed ministers of Christ, who could give no better reason for their course? Though the word of God is plain, they dare not offend the prejudices or arouse the fears of their hearers; therefore they let them go on unwarned in their violation of God's law. In the day of final judgment the excuse of Saul will avail for them no more than it availed for him. [Cf: ST 09-14-82 para. 08] p. 124, Para. 1, [1882MS].

"Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Rebellion originated with Satan. Notwithstanding the exalted position which he occupied among the heavenly host, he became dissatisfied because he was not accorded supreme honor. Hence he questioned God's purposes and impugned his justice. He bent all his powers to allure the angels from their allegiance. The fact that he was an archangel, glorious and powerful, enabled him to exert a mighty influence. His complaints against God's government, at first met with no favor; yet being urged again and again, they were finally accepted by those who had before been loyal and happy subjects of the King of Heaven. There was not the shadow of justification or excuse for disaffection; but envy and jealousy, once cherished, gained a power that paralyzed reason and destroyed honor and loyalty. As the result, Satan and all his sympathizers were cast out of Heaven. [Cf: ST 09-14-82 para. 09] p. 124, Para. 2, [1882MS].

In his rebellion, Satan showed contempt for the authority of God, and virtually trampled upon every precept of his law. He is the grand prototype of all transgressors. To indulge unbelief, ingratitude, apostasy, defiance of God, or enmity against him, is but to repeat the course which Satan pursued in Heaven. Rebellion against God is as directly due to Satanic influence as is the practice of witchcraft. Like witchcraft, it exerts a bewitching, deceptive power almost impossible to break. Those who set themselves against the government of God have entered into an alliance with the archapostate, and he will not lightly lose his prey. All his power and cunning will be exercised to captivate the senses and mislead the understanding of his victims. Everything appears to them in a false light. Under his bewitching spell they can, like our first parents, see only the great benefits to be received by transgression. To achieve the desired object, they will stop at no means, however great the danger to another or the sin to themselves. [Cf: ST 09-14-82 para. 10] p. 124, Para. 3, [1882MS].

No stronger evidence can be given of Satan's delusive power than that many who are thus led by him deceive themselves with the belief that they are in the service of God. The Jewish scribes and elders in the days of Christ professed great zeal for the honor of God, and yet they rejected his Son. Jesus gave them the most conclusive evidence that he was the Promised One. Upon one occasion, the Spirit witnessed so powerfully to his claims that the hearts of all who were in the synagogue responded to the gracious words that proceeded from his lips. Here was the turning point with that company. As Christ's divinity flashed through humanity, their spiritual sight was quickened. A new power of discernment and appreciation came upon them, and the conviction was almost irresistible that Jesus was the Son of God. But Satan was at hand to arouse doubts, unbelief, and pride. They steeled their hearts against the Saviour's words. As they yielded to the control of Satan, they were fired with uncontrollable rage against Jesus. With one accord they would have taken his life, had not angels interposed for his deliverance. [Cf: ST 09-14-82 para. 11] p. 124, Para. 4, [1882MS].

The same spirit still exists in the hearts of those who set themselves to follow their own perverted judgment in opposition to the will of God. The struggle between truth and error will reveal the same pride and stubbornness, and the same unreasoning hatred against the advocates

of truth, as was displayed by the unbelieving Jews. [Cf: ST 09-14-82 para. 12] p. 125, Para. 1, [1882MS].

He who could cause all the glories of earthly empires to pass before Christ in his hour of temptation, exerts a wizard-like power upon the minds of all who do not implicitly trust and obey God. It is this moral infatuation which steels their hearts against the influence of the Holy Spirit. It was this that led Korah, Dathan, and Abiram to rebel against the authority of Moses. Satan deluded them with the idea that they were opposing only a human leader, a man like themselves. But in rejecting God's chosen instrument, they rejected Christ, their invisible leader. They insulted the Spirit of God; and judgments followed close upon their sin. They were deceived by Satan, but by their own consent; because they placed themselves in his power. [Cf: ST 09-14-82 para. 13] p. 125, Para. 2, [1882MS].

Thus was it with Saul. He had the most decisive evidence that Samuel had been divinely appointed and inspired. It was in opposition to all the dictates of reason and sound judgment, that he ventured to disregard the command of God through the prophet. His fatal presumption must be attributed to this Satanic sorcery, which made him blind to the sin, and reckless of its consequences. Saul had manifested great zeal to suppress idolatry and witchcraft, decreeing that all found guilty of these practices should be punished with death. Yet the prophet shows him that in his disobedience to the divine command he had been actuated by the same spirit of opposition to God, and had been as really inspired by Satan, as though he had practiced sorcery. And, further, when reproved, he had added stubbornness to rebellion. Instead of confessing his sin, and humbly seeking pardon, he rejected reproof, and hardened his heart in transgression. He could have offered no greater insult to the Spirit of God, had he openly united with idolaters. [Cf: ST 09-14-82 para. 14] p. 125, Para. 3, [1882MS].

It is a perilous step to slight the reproofs and warnings of God's word or of his Spirit. Many, like Saul, yield to temptation until they become blind to the true character of sin. They flatter themselves that they have had some good object in view, and have done no wrong, in departing from the Lord's requirements. Thus they do despite to the Spirit of grace until its pleading voice is no longer heard, and they are left to the delusions which they have chosen. By Mrs. E. G. White. [Cf: ST 09-14-82 para. 15] p. 125, Para. 4, [1882MS].

For two months my pen has been resting; but I am deeply grateful that I am now able to resume my writing. The Lord has given me an additional evidence of his mercy and lovingkindness by again restoring me to health. By my recent illness I was brought very near to the grave; but the prayers of the Lord's people availed in my behalf. [Cf: ST 11-02-82 para. 01] p. 125, Para. 5, [1882MS].

About two weeks before our campmeeting in this State, the disease from which I had been suffering was checked, yet I gained little strength. As the time for the meeting drew near, it seemed impossible that I could take any part in it. There was but little prospect that I could even go upon the ground. I prayed much over the matter, but still remained very feeble, unable to endure any taxation. A severe cough troubled me night and day. The pain in my left lung was so great that I could not lie upon that side. I was very weak, both in body and mind.

My courage and energy seemed paralyzed. I was unable even to exercise faith. In my suffering condition I could only fall helpless into the arms of my Redeemer, and there rest. [Cf: ST 11-02-82 para. 02] p. 126, Para. 1, [1882MS].

When the first Sabbath of the meeting came, I felt that I must be upon the campground, for I might there meet the Divine Healer. In the afternoon I lay upon a lounge under the large tent, while Eld. Waggoner addressed the people, presenting the signs that show the day of God very near. At the close of his discourse, I decided to rise to my feet, hoping that if I thus ventured out by faith, doing all in my power, God would help me to say a few words to the people. As I began to speak, the power of God came upon me, and my strength was instantly restored. [Cf: ST 11-02-82 para. 03] p. 126, Para. 2, [1882MS].

I had hoped that my feebleness might gradually pass away, but had looked for no immediate change. The instantaneous work wrought for me was unexpected. It cannot be attributed to imagination. The people saw me in my feebleness, and many remarked that to all appearance I was a candidate for the grave. Nearly all present marked the change which took place in me while I was addressing them. They stated that my countenance change and the deathlike paleness gave place to a healthful color. I testify to all who read these words, that the Lord has healed me. Divine power has wrought a great work for me, whereof I am glad. I was able to labor every day during the meeting, and several times spoke more than one hour and a half. My whole system was imbued with new strength and vigor. A new tide of emotions, a new and elevated faith, took possession of my soul. [Cf: ST 11-02-82 para. 04] p. 126, Para. 3, [1882MS].

During my sickness I learned some precious lessons,--learned to trust where I cannot see, while unable to do anything, to rest quietly, calmly, in the arms of Jesus. We do not exercise faith as we should. We are afraid to venture upon the word of God. In the hour of trial, we should strengthen our souls with the assurance that God's promises can never fail. Whatever he has spoken, will be done. [Cf: ST 11-02-82 para. 05] p. 126, Para. 4, [1882MS].

While I was lying upon my sickbed, a message came by telegraph from Dr. Kellogg, "We are praying for Sister White's restoration." From friends in Oakland, and other places, the assurance came, "We are praying for you." My brethren and sisters, God has heard your prayers, Eld. Waggoner, with the members of my family, and other friends, often bowed at my bedside, and prayed earnestly for me. Sometimes the thought would come to my mind that I was too weak to have this exercise in my room; but I felt that in prayer was my only hope, and I could not give it up. In my conscious hours, those earnest petitions were a great comfort to me. [Cf: ST 11-02-82 para. 06] p. 126, Para. 5, [1882MS].

Before my sickness, I thought that I had faith in the promises of God; yet I find myself surprised at the great change wrought in me, so far exceeding my expectations. I am unworthy of this manifestation of the love of God. I have reason to praise God more earnestly, to walk in greater humility before him, and to love him more fervently than ever before. I am placed under renewed obligation to give to the Lord all that there is of me. I must shed upon others the blessed radiance which he has permitted to shine upon me. [Cf: ST 11-02-82 para. 07] p. 127,

Para. 1, [1882MS].

I do not now expect to be lifted above all infirmities and tribulations, and to have an unruffled sea on the journey Heavenward. I expect trials losses, disappointments, and bereavements; but I have the Saviour's promise, "My grace is sufficient for thee." We must not count it a strange thing if we are assaulted by the enemy of all righteousness. Christ has promised to be a present help in every time of need, but he has not told us that we shall be exempt from trials. On the contrary, he has plainly informed us that we shall have tribulation. To be tried and tested is a part of our moral valuable lessons, and obtain the most precious graces, if we will draw near to God, and endure all in his strength. [Cf: ST 11-02-82 para. 08] p. 127, Para. 2, [1882MS].

My sickness has taught me my own weakness, and my Saviour's patience and love, and his power to save. When passing sleepless nights, I have found hope and comfort in considering the forbearance and tenderness of Jesus toward his weak, erring disciples, and remembering that he is still the same,--unchangeable in mercy, compassion, and love. He sees our weakness, he knows how we lack faith and courage; yet he does not cast us off. He is pitiful and of tender compassion toward us. [Cf: ST 11-02-82 para. 09] p. 127, Para. 3, [1882MS].

I may fall at my post before the Lord shall come; but when all that are in their graves shall come forth, I shall if faithful, see Jesus, and be made like him. Oh, what joy unspeakable, to see him whom we love,--to see him in his glory who so loved us that he gave himself for us,--to behold those hands once pierced for our redemption, stretched out to us in blessing and welcome! What will it matter though we toil and suffer here, if we may only attain to the resurrection of life! We will patiently wait till our time of trial ends, and then we shall raise the glad shout of victory. Mrs. E. G. White. [Cf: ST 11-02-82 para. 10] p. 127, Para. 4, [1882MS].

Every association we form, however limited, exerts some influence upon us. The extent to which we yield to that influence will be determined by the degree of intimacy, the constancy of the intercourse, and our love and veneration for the one with whom we associate. It is only by acquaintance and association with Christ, that we can become like him, the one faultless example. [Cf: ST 12-07-82 para. 01] p. 127, Para. 5, [1882MS].

Communion with Christ--how unspeakably precious! Such communion it is our privilege to enjoy, if we will seek it, if we will make any sacrifice to secure it. When the early disciples heard the words of Christ, they felt their need of him. They sought, they found, they followed him. They were with him in the house, at the table, in the closet in the field. They were with him as pupils with a teacher, daily receiving from his lips lessons of holy truth. They looked to him as servants to their master, to learn their duty. They served him cheerfully, gladly. They followed him, as soldiers follow their commander, fighting the good fight of faith. "And they that are with him are called, and chosen, and faithful." [Cf: ST 12-07-82 para. 02] p. 127, Para. 6, [1882MS].

Let all put the question to their own hearts, Have we been seeking the

friendship and applause of the world, rather than the presence of Christ and a deeper knowledge of his will? Examine your own hearts, judge your own course. Consider what associates you are choosing. Do you seek the company of the wise, or are you willing to choose worldly associates, companions who fear not God, and obey not the gospel? Are your recreations such as to impart moral and spiritual vigor? Will they lead to purity of thought and action? [Cf: ST 12-07-82 para. 03] p. 128, Para. 1, [1882MS].

Many parents are disregarding the most sacred claims of God, by their neglect to consecrate themselves and their children to him. Many are reposing in false security, absorbed in selfish interests, and attracted by earthly treasures. They fear no evil. Danger seems a great way off. They will be deceived, deluded, to their eternal ruin, unless they arouse, and with penitence and deep humiliation, return unto the Lord. [Cf: ST 12-07-82 para. 04] p. 128, Para. 2, [1882MS].

The pride, self-indulgence, impiety, and iniquity that surround us, have an evil influence upon us. Few realize the importance of shunning, so far as possible, all associations unfriendly to religious life. In choosing their surroundings, few make their spiritual prosperity the first consideration. [Cf: ST 12-07-82 para. 05] p. 128, Para. 3, [1882MS].

Parents flock with their families to the cities, because they fancy it easier to obtain a livelihood there than in the country. The children, having nothing to do when not in school, obtain a street education. From evil associates, they acquire habits of vice and dissipation. The parents see this, but because it will require a sacrifice to correct their error, they stay where they are, until Satan gains full control of their children. Better sacrifice any and every worldly consideration that to imperil the precious souls committed to your care. They will be assailed by temptations, and should be taught to meet them; but it is your duty to cut off every influence, to break up every habit, to sunder every tie, that keeps you from the most free, open, and hearty committal of yourselves and your family to God. [Cf: ST 12-07-82 para. 06] p. 128, Para. 4, [1882MS].

Instead of the crowded city, seek some retired situation where your children will be, so far as possible, shielded from temptation, and there train and educate them for usefulness. The prophet Ezekiel thus enumerates the causes that led to Sodom's sin and destruction: "Pride, fullness of bread, and abundance of idleness was in her and in her daughters; neither did she strengthen the hand of the poor and needy." All who would escape the doom of Sodom, must shun the course that brought God's judgments upon that wicked city. [Cf: ST 12-07-82 para. 07] p. 128, Para. 5, [1882MS].

Who will heed the counsel of the True Witness, to seek the gold tried in the fire, the white raiment, and the eyesalve? The gold is faith and love, the white raiment is the righteousness of Christ, the eyesalve is that spiritual discernment which will enable us to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it. [Cf: ST 12-07-82 para. 08] p. 128, Para. 6, [1882MS].

The deadly lethargy of the world is paralyzing the senses. Sin does not appear repulsive to those who are blinded by Satan. The judgments

of God are soon to be poured out upon the earth. "Escape for thy life," is the warning from the angels of God. Other voices are heard saying, "Do not become excited; there is no cause for special alarm." Those who are at ease in Zion cry peace and safety, while Heaven declares that swift destruction is about to come upon the transgressor. The young, the frivolous, the pleasure-loving, consider these warnings as idle tales, and turn from them with a jest. Parents are inclined to think their children about right in the matter, and all sleep on at ease. Thus it was at the destruction of the old world, and when Sodom and Gomorrah were consumed by fire. On the night prior to their destruction, the cities of the plain rioted in pleasure. Lot was derided for his fears and warnings. But these scoffers perished in the flames. That very night the door of mercy was forever closed to the wicked, careless inhabitants of Sodom. [Cf: ST 12-07-82 para. 09] p. 129, Para. 1, [1882MS].

It is God who holds in his hands the destiny of souls. He will not always be mocked; he will not always be trifled with. Already his judgments are in the land. Fierce and awful tempests leave destruction and death in their wake. The devouring fire lays low the desolate forest and the crowded city. Storm and shipwreck await those who journey upon the deep. Accident and calamity threaten all who travel upon the land. Hurricanes, earthquakes, sword and famine, follow in quick succession. Yet the hearts of men are hardened. They recognize not the warning voice of God. They will not flee to the only refuge from the gathering storm. [Cf: ST 12-07-82 para. 10] p. 129, Para. 2, [1882MS].

Many who have been placed upon the walls of Zion, to watch with eagle eye for the approach of danger, and lift the voice of warning, are themselves asleep. The very ones who should be most active and vigilant in this hour of peril are neglecting their duty, and bringing upon themselves the blood of souls. [Cf: ST 12-07-82 para. 11] p. 129, Para. 3, [1882MS].

Let no one put aside the warning, and say, "It does not mean me. I will not be disturbed by this excitable message." It is the evil servant who says in his heart, "My Lord delayeth his coming." Professedly a servant of Christ, he may not, in words, deny that the Lord is soon to come; but his actions show that he puts off that day to a distant period. He guiltily presumes-on the supposed delay; he becomes careless, and his works testify his unbelief. He adopts the maxims and conforms to the practices of the world. [Cf: ST 12-07-82 para. 12] p. 129, Para. 4, [1882MS].

As soon as the evil servant begins to lose the spirit and power of the message, he manifests his unbelief. He smites his fellow-servants. He is ready to pass censure on those who are better than himself. "The poison of asps is under their lips." His course is downward. Ere long he may be found "eating and drinking with the drunken"--uniting with worldlings in their gatherings for pleasure, and, to all intents and purposes, one with them. Such is the condition of very many among us today. [Cf: ST 12-07-82 para. 13] p. 129, Para. 5, [1882MS].

In the instruction given by our Saviour to his disciples are words of admonition especially applicable to us: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness,

and cares of this life, and so that day come upon you unawares." Watch, pray, work--this is the true life of faith. "Pray always;" that is, be ever in the spirit of prayer, and then you will be in readiness for your Lord's coming. [Cf: ST 12-07-82 para. 14] p. 130, Para. 1, [1882MS].

The Christian life is a warfare. The apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith. Again, he declares, "Ye have not yet resisted unto blood, striving against sin." Ah, no. Today sin is cherished and excused. The sharp sword of the Spirit, the word of God, does not cut to the soul. Has religion changed? Has Satan's enmity to God abated? A religious life once presented difficulties, and demanded self-denial. All is made very easy now. And why is this? The professed people of God have compromised with the powers of darkness. [Cf: ST 12-07-82 para. 15] p. 130, Para. 2, [1882MS].

The path to Heaven is no smoother now than in the days of our Saviour. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed, if it cause us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of Heaven as a little child? Are we willing to part with self-righteousness? Are we willing to give up our chosen worldly associates? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Will we put forth efforts and make sacrifices proportionate to the worth of the object to be attained? By Mrs. E. G. White. [Cf: ST 12-07-82 para. 16] p. 130, Para. 3, [1882MS].

"I wish you a happy New Year," will soon be repeated far and near, by parents and children, brothers and sisters, acquaintances and friends. In a world like ours, this New Year's greeting seems far more appropriate than the Merry Christmas so lately echoed from lip to lip. On every hand are pale faces, brows furrowed with pain and care, or forms bowed with age. Wherever we turn may be seen the garb of mourning. The suffering, the careworn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child, a husband and father, whose presence gladdened the last Christmas and New Year's festivity, is gone from the circle. A merry Christmas seems a mockery to that bereaved family. [Cf: RH 01-03-82 para. 1] p. 130, Para. 4, [1882MS].

But whatever the cares and sorrows of life, whatever the mistakes and errors of the past, the "Happy New Year," when uttered as an expression of love or respect, falls pleasantly upon the ear. And yet, are not these kindly wishes often forgotten with the utterance? How often we fail to carry their import into the daily life, and thus to aid in their fulfillment. The New Year's greeting is frequently uttered by insincere lips, from hearts that would not forego one selfish gratification in order to make other's happy. Recipients of gifts and favors every new year, many accept these as their due. Receiving daily the bounties of Heaven, sunshine and shower, food and raiment, friends and home,--all the unnoted yet priceless blessings of life,--they forget the claims of the Giver; forget that God has left them a legacy in his poor; and that Christ, the Majesty of Heaven, identifies himself with suffering humanity in the person of his saints. [Cf: RH 01-03-82 para. 2] p. 130, Para. 5, [1882MS].

Says our Saviour, "It was I whom you neglected. While your wardrobe was supplied with costly apparel, I had no comfortable clothing; while you feasted, I was hungry; while you were absorbed in pleasure, I was sick, a stranger, and uncared for. Let those who would have a happy new year, seek to honor God and make all around them happy. Let them share the gifts of Providence with those more needy, and bring to the Lord their offerings of gratitude, their sin offerings, and their freewill offerings. [Cf: RH 01-03-82 para. 3] p. 131, Para. 1, [1882MS].

Let us review our own course during the past year, and compare our life and character with the Bible standard. Have we withheld from our gracious Benefactor that which he claims from us in return for all the blessings he has granted? Have we neglected to care for the poor, and comfort the sorrowing? Here, then, is work for us. [Cf: RH 01-03-82 para. 4] p. 131, Para. 2, [1882MS].

Upon many, God has bestowed his gifts with a lavish hand. Will they make corresponding returns? Some of these persons, when in poverty, were faithful in the smallest trust committed to them. They would sooner deny themselves of the comforts, or even the necessaries of life, than to withhold their offerings from the Lord's treasury. God has rewarded their faithfulness by prosperity. But now a change comes over the recipients of his bounty. Their wants increase faster than their income, and they no longer return to God the portion which is his due. Thus is developed that same spirit of covetousness which proved the ruin of Judas. [Cf: RH 01-03-82 para. 5] p. 131, Para. 3, [1882MS].

Let us each bring our souls to task. Let us see if we have brought all our offerings to God. I would do this for myself as an individual. It may be that I have been remiss during the past year. I know not when or where, but to make sure that I have done my whole duty, I will at the first of the year bring an offering to God to be appropriated as may seem best, to some one of the branches of his work. If any of you, my brethren and sisters, are convicted that you have failed to render to God the things that are his; if you have not kindly considered the wants of the poor; or if you have withheld from any man his due, I entreat you to repent before the Lord, and to restore fourfold. Strict honesty toward God and men will alone meet the divine requirements. Remember that if you have defrauded a neighbor in trade, or in any manner deprived him of his own, or if you have robbed God in tithes and offerings, it is all registered in the books of Heaven. [Cf: RH 01-03-82 para. 6] p. 131, Para. 4, [1882MS].

Many are bemoaning their backsliding, their want of peace and rest in Christ, when the past year's record shows that they have separated themselves from God by their departure from strict integrity. When they will faithfully examine their hearts, when they will open their eyes to see the selfishness of their motives,--then their prayer will be, "Create in me a clean heart O God; and renew a right spirit within me." God requires us to have a pure heart and clean hands. Let those who have committed wrong give proof of their repentance by seeking to make full restitution, let them in their afterlife give evidence of a genuine reformation, and they will assuredly enjoy the peace of Heaven. [Cf: RH 01-03-82 para. 7] p. 131, Para. 5, [1882MS].

Let us enter upon the new year with a clean record. Let faults be corrected. Let bitterness and malice be uprooted. Let right triumph over wrong. Let envy and jealousy between brethren be put away. Heartfelt, honest confession will heal grave difficulties. Then, with the love of God in the soul, there may flow from sincere lips the greeting, "I wish you a happy New Year." [Cf: RH 01-03-82 para. 8] p. 132, Para. 1, [1882MS].

Many who were with us at the beginning of 1881 are not here to welcome 1882. We ourselves may not live to see another year. Shall we not seek to improve the little time allotted us? Will not the church of Christ turn from their backslidings? Will they not cast aside their idols, repent of their love of the world, overcome their selfish greed, and open the door of the heart to bid the Saviour welcome? May the beginning of this year be a time that shall never be forgotten,--a time when Christ shall come in among us, and say, "Peace be unto you." [Cf: RH 01-03-82 para. 9] p. 132, Para. 2, [1882MS].

Brethren and sisters, I wish you, one and all, a happy New Year. "We live in deeds, not years; in thought, not breath; In feelings, not in figures on the dial. We should count time by heartthrobs when they beat--For man, for duty. He most lives who thinks most, feels noblest, acts the best." By Mrs. E. G. White. [Cf: RH 01-03-82 para. 10] p. 132, Para. 3, [1882MS].

No work ever undertaken by man requires greater care and skill than the proper training and education of youth and children. There are no influences so potent as those which surround us in our early years. Says the wise man, "Train up a child in the way he should go, and when he is old, he will not depart from it." The nature of man is threefold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral powers. To perform this work aright, parents and teachers must themselves understand "the way the child should go." This embraces more than a knowledge of books or the learning of the schools. It comprehends the practice of temperance, brotherly kindness, and godliness; the discharge of our duty to ourselves, to our neighbors and to God. [Cf: RH 01-10-82 para. 1] p. 132, Para. 4, [1882MS].

The training of children must be conducted on a different principle from that which governs the training of irrational animals. The brute has only to be accustomed to submit to its master; but the child must be taught to control himself. The will must be trained to obey the dictates of reason and conscience. A child may be so disciplined as to have, like the beast, no will of its own, his individuality being lost in that of his teacher. Such training is unwise, and its effect disastrous. Children thus educated will be deficient in firmness and decision. They are not taught to act from principle; the reasoning powers are not strengthened by exercise. So far as possible, every child should be trained to self-reliance. By calling into exercise the various faculties, he will learn where he is strongest, and in what he is deficient. A wise instructor will give special attention to the development of the weaker traits, that the child may form a well-balanced, harmonious character. [Cf: RH 01-10-82 para. 2] p. 132, Para. 5, [1882MS].

In some schools and families, children appear to be well trained,

while under the immediate discipline, but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. Had they been taught to exercise their own judgment as fast and as far as practicable, the evil would have been obviated. But they have so long been controlled by parents or teachers as to wholly rely upon them. He who seeks to have the individuality of his scholars merged in his own, so that reason, judgment, and conscience shall be subject to his control, assumes an unwarranted and fearful responsibility. Those who train their pupils to feel that the power lies in themselves to become men and women of honor and usefulness, will be the most permanently successful. Their work may not appear to the best advantage to careless observers, and their labor may not be valued so highly as that of the instructor who holds absolute control; but the afterlife of the pupils will show the results of the better plan of education. [Cf: RH 01-10-82 para. 3] p. 133, Para. 1, [1882MS].

Both parents and teachers are in danger of commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They maintain too great a reserve, and exercise their authority in a cold, unsympathizing manner, which tends to repel instead of winning confidence and affection. If they would oftener gather the children about them, and manifest an interest in their work, and even in their sports, they would gain the love and confidence of the little ones, and the lesson of respect and obedience would be far more readily learned; for love is the best teacher. A similar interest manifested for the youth will secure like results. The young heart is quick to respond to the touch of sympathy. [Cf: RH 01-10-82 para. 4] p. 133, Para. 2, [1882MS].

Let it never be forgotten that the teacher must be what he desires his pupils to become. Hence, his principles and habits should be considered as of greater importance than even his literary qualifications. He should be a man who fears God, and feels the responsibility of his work. He should understand the importance of physical, mental, and moral training, and should give due attention to each. He who would control his pupils must first control himself. To gain their love, he must show by look and word and act that his heart is filled with love for them. At the same time, firmness and decision are indispensable in the work of forming right habits, and developing noble characters. [Cf: RH 01-10-82 para. 5] p. 133, Para. 3, [1882MS].

Physical training should occupy an important place in every system of education. It is the duty of parents and teachers to become acquainted with the human organism and the laws by which it is governed, and so far as possible, to secure to their children and pupils that greatest of all earthly blessings, "a sound mind in a sound body." Myriads of children die annually, and many more are left to drag out a life of wretchedness, perhaps of sin, because of the ignorance or neglect of parents and teachers. [Cf: RH 01-10-82 para. 6] p. 134, Para. 1, [1882MS].

Many a mother spends hours and even days in needless work merely for display, and yet has no time to obtain the information necessary that she may preserve the health of her children. She trusts their bodies to the doctor, and their souls to the minister, that she may go on undisturbed in her worship of fashion. To become acquainted with the

wonderful mechanism of the human frame, to understand the dependence of one organ upon another, for the healthful action of all, is a work in which she has no interest. Of the mutual influence of mind and body, she knows little. The mind itself, that wonderful endowment which allies the finite with the infinite, she does not understand. [Cf: RH 01-10-82 para. 7] p. 134, Para. 2, [1882MS].

For generations, the system of popular education, for children especially, has been destructive to health, and even to life itself. Five and even six hours a day young children have passed in schoolrooms not properly ventilated nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poisonous to the lungs that inhale it. And here the little ones, with their active, restless bodies, and no less active and restless minds, have been kept unoccupied during the long summer days, when the fair world without called them to gather health and happiness with the birds and flowers. Many children have at best but a slight hold on life. Confinement in school makes them nervous and diseased. Their bodies become dwarfed from want of exercise and the exhausted condition of the nervous system. If the lamp of life goes out, parents and teachers are far from suspecting that they themselves had ought to do with quenching the vital spark. The sad bereavement is looked upon as a special dispensation of Providence, when the truth is, inexcusable ignorance and neglect of nature's laws had destroyed the life of these children. God designed them to live, in the enjoyment of health and vigor, to develop pure, noble, and lovely characters, to glorify him in this life and to praise him forever in the future life. [Cf: RH 01-10-82 para. 8] p. 134, Para. 3, [1882MS].

Who can estimate the lives that have been wrecked by cultivating the intellectual to the neglect of the physical powers? The course of injudicious parents and teachers in stimulating the young mind by flattery or fear, has proved fatal to many a promising pupil. Instead of urging them on with every possible incentive, a judicious instructor will rather restrain the too active mind until the physical constitution has become strong enough to sustain mental effort. [Cf: RH 01-10-82 para. 9] p. 134, Para. 4, [1882MS].

That the youth may have health and cheerfulness, which are dependent upon normal physical and mental development, care must be given to the proper regulation of study, labor, and amusement. Those who are closely confined to study to the neglect of physical exercise, are injuring the health by so doing. The circulation is unbalanced, the brain having too much blood and the extremities too little. Their studies should be restricted to a proper number of hours, and then time should be given to active labor in the open air. [Cf: RH 01-10-82 para. 10] p. 135, Para. 1, [1882MS].

Little children should be permitted to run and play out of doors, enjoying the fresh, pure air, and the lifegiving sunshine. Let the foundation of a strong constitution be laid in early life. Parents should be the only teachers of their children, until they are eight or ten years of age. Let the mother have less care for the artificial, let her refuse to devote her powers to the slavery of fashionable display, and find time to cultivate in herself and her children a love for the beautiful things of nature. Let her point them to the glories spread out in the heavens, to the thousand forms of beauty that adorn the

earth, and then tell them of Him who made them all. Thus she can lead their young minds up to the Creator, and awaken in their hearts reverence and love for the Giver of every blessing. The fields and hills--nature's audience chamber--should be the schoolroom for little children. Her treasures should be their textbook. The lessons thus imprinted upon their minds will not be soon forgotten. [Cf: RH 01-10-82 para. 11] p. 135, Para. 2, [1882MS].

God's works in nature have lessons of wisdom and gifts of healing for all. The ever varying scenes of the recurring seasons constantly present fresh tokens of his glory, his power, and his love. Well were it for older students, while they labor to acquire the arts and learning of men, to also seek more of the wisdom of God,--to learn more of the divine laws, both natural and moral. In obedience to these are life and happiness, in this world and in the world to come. By Mrs. E. G. White. [Cf: RH 01-10-82 para. 12] p. 135, Para. 3, [1882MS].

"I am the light of the world." The feast of tabernacles had just passed when our Saviour uttered these words in the temple at Jerusalem. Around the court were the golden lamps whose brilliant light had illuminated the city. Pointing to these, and beyond them to the glorious sun just risen in full orbed splendor above the Mount of Olives, he declares himself to be the light of men. [Cf: RH 01-24-82 para. 1] p. 135, Para. 4, [1882MS].

Jesus sought to make every object around him the medium of divine truth. As the day previous he had likened the Spirit's power to the refreshing, lifegiving water, so now he compared himself to the all-pervading light, the source of life and gladness to nature and to man. The only light that can illuminate the darkness of a world lying in sin must come from Christ, and this light is granted to all who will receive it. "For," said the great Teacher, "he that followeth me shall not walk in darkness, but shall have the light of life." [Cf: RH 01-24-82 para. 2] p. 135, Para. 5, [1882MS].

Those who receive the divine radiance are in turn to become lightbearers to the world. Thus our Saviour taught his disciples: "Ye are the light of the world. A city that is set on a hill cannot be hid." It is not merely the conviction of the mind, it is not the acceptance of a theory, however correct, that can make us Christians. It is the indwelling of Christ in the soul, the development of his spirit in the life. The Christian experience is a constant effort to conform the human will to the will of Christ, and to form the character according to the divine model. [Cf: RH 01-24-82 para. 3] p. 136, Para. 1, [1882MS].

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Religion is not to be held as a precious treasure, jealously hoarded, and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is contrary to the very principle of the gospel. "Freely ye have received, freely give," are the words of our Master; and again he bids us, "Love one another as I have loved you." If Christ is dwelling in the heart, it is impossible to conceal the light of his presence; it is impossible for that light to grow dim. It will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by its bright beams. [Cf: RH 01-24-82 para. 4] p. 136, Para.

2, [1882MS].

The world lies in darkness. There are all around us souls going down to ruin and to death. As Christ sheds the light of his love upon his followers, they are to reflect this light upon others. God's word declares that the children of this world are wiser in their day and generation than the children of light. The zeal and steadfastness of the lighthouse keeper, in his efforts to save men from temporal destruction, put to shame the faith and devotion of many a professed Christian. [Cf: RH 01-24-82 para. 5] p. 136, Para. 3, [1882MS].

"The watchman at Calais lighthouse was boasting of the brilliancy of his lantern, which can be seen ten leagues out at sea, when a visitor said to him, [Cf: RH 01-24-82 para. 6] p. 136, Para. 4, [1882MS].

"'You speak with enthusiasm, sir, and that is well. I like to hear men tell what they are sure they have and know; but what if one of the lights should chance to go out?' [Cf: RH 01-24-82 para. 7] p. 136, Para. 5, [1882MS].

"'Never, never! Absurd, impossible!' replied the sensitive watchman, in consternation at the mere supposition of such a thing. 'Why, sir,' he continued, and pointed to the ocean, 'Yonder, where nothing can be seen, there are ships going by to every port in the world. If, tonight, one of my burners were out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from some port I never heard of before,--a letter, saying that on such a night, at such an hour, at such a minute, the light at Calais burned low and dim; that the watchman neglected his post; that vessels were consequently put in jeopardy on the high seas. Ah, sir,' and his face shone with the intensity of his thought, 'sometimes, in the dark nights, and in the stormy weather, I look out upon the sea and feel as if the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No, sir, never!' [Cf: RH 01-24-82 para. 8] p. 136, Para. 6, [1882MS].

"Shall Christians, shining for tempted sinners, allow their light to fail? Forever out upon life's billowy sea, are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the light, and the Christian is appointed to reflect the light. The ocean is vast, its dangers are many, and the eyes of faraway voyagers are turned toward the Calais lighthouse--the church of Jesus Christ. The church is set to be the light of the world. Are its revolving lamps all trimmed and brightly burning?" [Cf: RH 01-24-82 para. 9] p. 137, Para. 1, [1882MS].

Think of this, professed Christians! A failure to let your light shine, a neglect to obtain heavenly wisdom that you may have light from God, may cause the loss of a soul! What is the life lost at sea, in comparison with the eternal life which may be lost through your unfaithfulness? Can you endure the thought? Can you go on from day to day indifferent and careless, as though there were no God and no hereafter; as though you were not Christ's servant; as though you had no blood bought privileges? It is of the highest consequence that you stand at your post, like the faithful watchman, that your light may shine out before others. You should be so impressed with the importance of your work that to the question, "What if your light should go out?"

your whole soul would respond, "Never, never! for then souls would be lost!" [Cf: RH 01-24-82 para. 10] p. 137, Para. 2, [1882MS].

You may never know the result of your influence from day to day, but be sure that it is exerted for good or evil. Many who have a kind heart and good impulses, permit their attention to be absorbed in worldly business or pleasure, while the souls that look to them for guidance drift on to hopeless wreck. Such persons may make a high profession, and may stand well in the opinion of men, even as Christians, but in the day of God, when our works shall be compared with the divine law, then it will be found that they have not come up to the standard. Others who saw their course fell a little below them; and still others fell below the latter class, and thus the work of degeneracy went on. [Cf: RH 01-24-82 para. 11] p. 137, Para. 3, [1882MS].

Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens, until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control. It is as impossible for us to determine the result as it was for the watchman to see the ships that were scattered upon the sea. [Cf: RH 01-24-82 para. 12] p. 137, Para. 4, [1882MS].

We are dealing with stern realities. Our life record will be what we make it. What are we now doing with our God given abilities and privileges? Are we making the very most of the blessings that are granted us here? Are we abiding in Christ, and is he in us? Is our light, kindled at the divine altar, shining out as a guide to tempest tossed souls upon the sea of life? "Let the lower lights be burning!-- Send a gleam across the wave!--Some poor fainting, struggling seaman-- You may rescue, you may save." By Mrs. E. G. White. [Cf: RH 01-24-82 para. 13] p. 138, Para. 1, [1882MS].

[The following expression of my views on the subject of dancing, was written in answer to a letter asking counsel upon this point. As the principles stated are of general application, I here give my reply, for the benefit of other inquirers.] [Cf: RH 02-28-82 para. 1] p. 138, Para. 2, [1882MS].

Dear Sister in Christ,-- You inform me in your letter that you have been recently converted from error to truth. You now see and acknowledge the claims of God's law. You see the true Sabbath plainly brought to view in the fourth commandment, and have begun to keep it. You feel a joy that you never experienced before. In all this I rejoice with you. Then you ask if it is sinful to attend dancing parties. You say that this amusement possesses great attractions for you, but if sinful you will relinquish it. [Cf: RH 02-28-82 para. 2] p. 138, Para. 3, [1882MS].

Before answering this question directly, I ask you to consider briefly the position and work of God's people at the present day. John the Revelator, looking down the stream of time, beheld the third angel flying in the midst of heaven, crying, "Here are they that keep the commandments of God and the faith of Jesus." From the prophecies we learn that this heavenly messenger represents a class of religious teachers who are instructing the people to obey the law of God and to look for his Son from Heaven. The solemn message of the third angel

must be given by those who see and feel its truthfulness. The world are going on careless and Godless in the way of error. Ministers are saying from their pulpits, "Be not troubled. Christ will not come for thousands of years. All things continue as they were from the beginning." Others pour contempt upon the law of God, declaring that it is a yoke of bondage. But while professed Christians are asleep, Satan is manifesting intense earnestness and persevering zeal. His hellish work will soon be ended, his power be chained; therefore he has come down in great wrath, to "deceive, if possible, even the very elect." Is this a time for us to unite with the ungodly in levity and worldly pleasure? Will they be more inclined to accept the solemn truths we hold, when they see us in the theater or the ballroom? [Cf: RH 02-28-82 para. 3] p. 138, Para. 4, [1882MS].

Infidelity runs riot. Professed Christians not only disclaim all faith in the warnings of future judgments upon the world, but they deny the record of past judgments. There are not wanting those who declare that the flood is a myth and the book of Genesis a fable. But not so did our Saviour. He refers to Noah as a real person, to the flood as a fact, to the characteristics of that generation as prefiguring the characteristics of ours. In the days before the flood, it is written that "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Here is a picture drawn by one inspired of God; and such, it is declared, will be the state of the world prior to Christ's second coming. In the days of Noah, men found their highest enjoyment in the gratification of sensual desires. This world was their all. "Eat, drink, and be merry," was the cry echoed from lip to lip. The same insane love of pleasure, the same all-absorbing spirit of worldliness, characterize the people of this age. How little do they consider that their deeds and words are passing into judgment, and that every sin must have its retribution in the future! [Cf: RH 02-28-82 para. 4] p. 138, Para. 5, [1882MS].

There was a God to call to account the inhabitants of the antediluvian world. There is a God to try the deeds of the men of this generation, and to give every man according to his works. The faithful sentinels for God have a work to do, to keep these things vividly before the people. Every lay member of the church has also a duty, to show that there is a reality in the truth, that we are indeed living in the last days, and the Lord is at the door. The words of the great apostle are addressed directly to us: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." The great question for us to settle is, What part are we to act in this fearfully important period? Shall we yield to the indulgence of worldliness and pride, or engage in mirth and revelry? [Cf: RH 02-28-82 para. 5] p. 139, Para. 1, [1882MS].

The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God. He will not be found at the theater, the billiard hall, or the bowling saloon. He will not unite with the gay waltzers, or indulge in any other bewitching pleasure that will banish Christ from the mind. To those who plead for these diversions, we answer, We cannot indulge in

them in the name of Jesus of Nazareth. The blessing of God would not be invoked upon the hour spent at the theater or in the dance. No Christian would wish to meet death in such a place. No one would wish to be found there when Christ shall come. When we come to the final hour, and stand face to face with the record of our lives, shall we regret that we have attended so few parties of pleasure? that we have participated in so few scenes of thoughtless mirth? Shall we not, rather, bitterly regret that so many precious hours have been wasted in self-gratification,--so many opportunities neglected, which, rightly improved, would have secured for us immortal treasures? [Cf: RH 02-28-82 para. 6] p. 139, Para. 2, [1882MS].

It has become customary for professors of religion to excuse almost any pernicious indulgence to which the heart is wedded. By familiarity with sin, they become blinded to its enormity. Many who claim to be children of God, gloss over sins which his word condemns, by linking some purpose of church charity with their Godless carousals. Thus they borrow the livery of Heaven to serve the devil in. Souls are deceived, led astray, and lost to virtue and integrity by these fashionable dissipations. [Cf: RH 02-28-82 para. 7] p. 140, Para. 1, [1882MS].

In many religious families, dancing and card playing are made a parlor pastime. It is urged that these are quiet home amusements, which may be safely enjoyed under the parental eye. But a love for these exciting pleasures is thus cultivated, and that which was considered harmless at home will not long be regarded dangerous abroad. It is yet to be ascertained that there is any good to be obtained from these amusements. They do not give vigor to the body nor rest to the mind. They do not implant in the soul one virtuous or holy sentiment. On the contrary, they destroy all relish for serious thought and for religious services. It is true that there is a wide contrast between the better class of select parties and the promiscuous and degraded assemblies of the low dancehouse. Yet all are steps in the path of dissipation. [Cf: RH 02-28-82 para. 8] p. 140, Para. 2, [1882MS].

The amusement of dancing, as conducted at the present day, is a school of depravity, a fearful curse to society. If all in our great cities who are yearly ruined by this means could be brought together, what histories of wrecked lives would be revealed. How many who now stand ready to apologize for this practice, would be filled with anguish and amazement at the result. How can professedly Christian parents consent to place their children in the way of temptation, by attending with them such scenes of festivity? How can young men and young women barter their souls for this infatuating pleasure? [Cf: RH 02-28-82 para. 9] p. 140, Para. 3, [1882MS].

The great mass of mankind are engrossed in the things of this life, and divine truth can find no abiding place in their hearts. And yet all the blessings which the world can give fail to satisfy the wants of the soul. There is a nameless longing for something which they have not, a peace and rest that is not born of earth. It was thus with the worshipers in the temple of old; amid the imposing ceremonies, the dazzling display, the music and rejoicing, they were still unsatisfied. Then how welcome the call that fell upon their ears, "If any man thirst, let him come unto me and drink." It was the same message that had gladdened the heart of the Samaritan woman, at Jacob's well,-- "Whosoever drinketh of the water that I shall give him, shall never

thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." Christ alone can satisfy that sense of want in the human soul. His gracious invitation reaches down even to our time. From the Fountain of life the cry still goes forth to a lost world, "Come unto me and drink." [Cf: RH 02-28-82 para. 10] p. 140, Para. 4, [1882MS].

Thousands of our race would compass sea and land to gain possessions which at best must soon perish, and yet they turn away with indifference from the proffer of eternal riches. The Saviour's loving invitations, his earnest pleadings and faithful instruction, fall upon dull ears and hard hearts. To many who have time and opportunity to gain a knowledge of the truth and of its Author, Christ will say, "Ye would not come to me, that ye might have life." [Cf: RH 02-28-82 para. 11] p. 141, Para. 1, [1882MS].

My sister, when you carefully study the life of Christ as recorded in Bible history, and when he is revealed to you as he is, by the Holy Spirit, then you will be convinced for yourself that dancing has no place in the Christian's life. When you feel a desire to engage in this amusement, go in imagination to Gethsemane, and behold the anguish which Christ endured for us. See the world's Redeemer wrestling in superhuman agony, the sins of the whole world upon his soul. Hear his prayer, borne upon the sympathizing breeze, "O my Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." The hour of darkness has come. Christ has entered the shadow of his cross. Alone he must drink the bitter cup. Of all earth's children whom he has blessed and comforted, there is not one to console him in this dreadful hour. He is betrayed into the hands of a murderous mob. Faint and weary, he is dragged from one tribunal to another. His own nation are his accusers, the Romans his executioners. And thus He who knew not the taint of sin, pours out his life as a malefactor upon Calvary. [Cf: RH 02-28-82 para. 12] p. 141, Para. 2, [1882MS].

This history should stir every soul to its depths. It was to save us that the Son of God became a man of sorrows and acquainted with grief. He was wounded for our transgressions, and with his stripes we are healed. God holds us each responsible for the soul estimated of such value. Let a sense of the infinite sacrifice made for our redemption be ever with you, and the ballroom will lose its attractions. [Cf: RH 02-28-82 para. 13] p. 141, Para. 3, [1882MS].

Not only did Christ die as our sacrifice, but he lived as our example. In his human nature he stands, complete, perfect, spotless. To be a Christian is to be Christlike. Our entire being, soul, body, and spirit, must be purified, ennobled, sanctified, until we shall reflect his image and imitate his example. My sister, such is the work before us as Christians. We need not fear to engage in any pursuit or pleasure that will aid us in this work. But it is our duty to shun everything that would divert our attention or lessen our zeal. In this light, is it hard to decide on which side dancing should be placed? By Mrs. E. G. White. [Cf: RH 02-28-82 para. 14] p. 141, Para. 4, [1882MS].

It is the boast of the present age that never before did men possess so great facilities for the acquirement of knowledge, or manifest so general an interest in education. Yet despite this vaunted progress, there exists an unparalleled spirit of insubordination and recklessness

in the rising generation; mental and moral degeneracy are well-nigh universal. Popular education does not remedy the evil. The lax discipline in many institutions of learning has nearly destroyed their usefulness, and in some cases rendered them a curse rather than a blessing. This fact has been seen and deplored, and earnest efforts have been made to remedy the defects in our educational system. There is urgent need of schools in which the youth may be trained to habits of self-control, application, and self-reliance, of respect for superiors and reverence for God. With such training, we might hope to see the young prepared to honor their Creator and to bless their fellow men. [Cf: RH 03-21-82 para. 1] p. 141, Para. 5, [1882MS].

It was to secure these objects that our own College at Battle Creek was founded. But those who endeavor to accomplish such a work, find that their undertaking is fraught with many and grave difficulties. The evil which underlies all others, and which often counteracts the efforts of the best instructors, is to be found in the home discipline. Parents do not see the importance of shielding their children from the gilded temptations of this age. They do not exercise proper control themselves, and hence do not rightly appreciate its value. [Cf: RH 03-21-82 para. 2] p. 142, Para. 1, [1882MS].

Many fathers and mothers err in failing to second the efforts of the faithful teacher. Youth and children, with their imperfect comprehension and undeveloped judgment, are not always able to understand all the teacher's plans and methods. Yet when they bring home reports of what is said and done at school, these are discussed by the parents in the family circle, and the course of the teacher is criticised without restraint. Here the children learn lessons that are not easily unlearned. Whenever they are subjected to unaccustomed restraint, or required to apply themselves to hard study, they appeal to their injudicious parents for sympathy and indulgence. Thus a spirit of unrest and discontent is encouraged, the school as a whole suffers from the demoralizing influence, and the teacher's burden is rendered much heavier. But the greatest loss is sustained by the victims of parental mismanagement. Defects of character which a right training would have corrected, are left to strengthen with years, to mar and perhaps destroy the usefulness of their possessor. [Cf: RH 03-21-82 para. 3] p. 142, Para. 2, [1882MS].

As a rule, it will be found that the students most ready to complain of school discipline are those who have received a superficial education. Having never been taught the necessity of thoroughness, they regard it with dislike. Parents have neglected to train their sons and daughters to the faithful performance of domestic duties. Children are permitted to spend their hours in play, while father and mother toil on unceasingly. Few young persons feel that it is their duty to bear a part of the family burden. They are not taught that the indulgence of appetite, or the pursuit of ease or pleasure, is not the great aim of life. [Cf: RH 03-21-82 para. 4] p. 142, Para. 3, [1882MS].

The family circle is the school in which the child receives its first and most enduring lessons. Hence parents should be much at home. By precept and example, they should teach their children the love and the fear of God; teach them to be intelligent, social, affectionate, to cultivate habits of industry, economy, and self-denial. By giving their children love, sympathy, and encouragement at home, parents may provide

for them a safe and welcome retreat from many of the world's temptations. [Cf: RH 03-21-82 para. 5] p. 143, Para. 1, [1882MS].

"No time," says the father, "I have no time to give to the training of my children, no time for social and domestic enjoyments." Then you should not have taken upon yourself the responsibility of a family. By withholding from them the time which is justly theirs, you rob them of the education which they should have at your hands. If you have children, you have a work to do, in union with the mother, in the formation of their characters. Those who feel that they have an imperative call to labor for the improvement of society, while their own children grow up undisciplined, should inquire if they have not mistaken their duty. Their own household is the first missionary field in which parents are required to labor. Those who leave the home garden to grow up to thorns and briars, while they manifest great interest in the cultivation of their neighbor's plot of ground, are disregarding the word of God. [Cf: RH 03-21-82 para. 6] p. 143, Para. 2, [1882MS].

I repeat, it is the lack of love and piety, and the neglect of proper discipline at home, that creates so much difficulty in schools and colleges. There is a fearful state of coldness and apathy among professed Christians. They are unfeeling, uncharitable, unforgiving. These evil traits, first indulged at home, exert their baleful influence in all the associations of daily life. If the spirit of kindness and courtesy were cherished by parents and children, it would be seen also in the intercourse between teacher and pupil. Christ should be an honored guest in the family circle, and his presence is no less needed in the classroom. Would that the converting power of God might soften and subdue the hearts of parents and children, teachers and students, and transform them into the likeness of Christ. [Cf: RH 03-21-82 para. 7] p. 143, Para. 3, [1882MS].

Fathers and mothers should carefully and prayerfully study the characters of their children. They should seek to repress and restrain those traits that are too prominent, and to encourage others which may be deficient, thus securing harmonious development. This is no light matter. The father may not consider it a great sin to neglect the training of his children; but thus does God regard it. Christian parents need a thorough conversion upon this subject. Guilt is accumulating upon them, and the consequences of their actions reach down from their own children to children's children. The ill balanced mind, the hasty temper, the fretfulness, envy, or jealousy, bear witness to parental neglect. These evil traits of character bring great unhappiness to their possessors. How many fail to receive from companions and friends the love which they might have, if they were more amiable. How many create trouble wherever they go, and in whatever they are engaged! [Cf: RH 03-21-82 para. 8] p. 143, Para. 4, [1882MS].

Children have claims which their parents should acknowledge and respect. They have a right to such an education and training as will make them useful, respected, and beloved members of society here, and give them a moral fitness for the society of the pure and holy hereafter. The young should be taught that both their present and their future well-being depend to a great degree on the habits they form in childhood and youth. They should be early accustomed to submission, self-denial, and a regard for others' happiness. They should be taught to subdue the hasty temper, to withhold the passionate word, to

manifest unvarying kindness, courtesy, and self-control. Fathers and mothers should make it their life study that their children may become as nearly perfect in character as human effort, combined with divine aid, can make them. This work, with all its importance and responsibility, they have accepted, in that they have brought children into the world. [Cf: RH 03-21-82 para. 9] p. 144, Para. 1, [1882MS].

Parents must see that their own hearts and lives are controlled by the divine precepts, if they would bring up their children in the nurture and admonition of the Lord. They are not authorized to fret and scold and ridicule. They should never taunt their children with perverse traits of character, which they themselves have transmitted to them. This mode of discipline will never cure the evil. Parents, bring the precepts of God's word to admonish and reprove your wayward children. Show them a "thus saith the Lord" for your requirements. A reproof which comes as the word of God is far more effective than one falling in harsh, angry tones from the lips of parents. [Cf: RH 03-21-82 para. 10] p. 144, Para. 2, [1882MS].

Wherever it seems necessary to deny the wishes or oppose the will of a child, he should be seriously impressed with the thought that this is not done for the gratification of the parents, or to indulge arbitrary authority, but for his own good. He should be taught that every fault uncorrected will bring unhappiness to himself, and will displease God. Under such discipline, children will find their greatest happiness in submitting their own will to the will of their Heavenly Father. [Cf: RH 03-21-82 para. 11] p. 144, Para. 3, [1882MS].

Some parents--and some teachers, as well--seem to forget that they themselves were once children. They are dignified, cold, and unsympathetic. Wherever they are brought in contact with the young,--at home, in the day school, the Sabbath school, or the church,--they maintain the same air of authority, and their faces habitually wear a solemn, reproving expression. Childish mirth or waywardness, the restless activity of the young life, finds no excuse in their eyes. Trifling misdemeanors are treated as grave sins. Such discipline is not Christlike. Children thus trained fear their parents or teachers, but do not love them; they do not confide to them their childish experiences. Some of the most valuable qualities of mind and heart are chilled to death, as a tender plant before the wintry blast. [Cf: RH 03-21-82 para. 12] p. 144, Para. 4, [1882MS].

Smile, parents; smile, teachers. If your heart is sad, let not your face reveal the fact. Let the sunshine from a loving, grateful heart light up the countenance. Unbend from your iron dignity, adapt yourselves to the children's needs, and make them love you. You must win their affection, if you would impress religious truth upon their heart. [Cf: RH 03-21-82 para. 13] p. 145, Para. 1, [1882MS].

Jesus loved the children. He remembered that he was once a child, and his benevolent countenance won the affections of the little ones. They loved to play around him, and to stroke that loving face with their innocent hands. When the Hebrew mothers brought their babes to be blessed by the dear Saviour, the disciples deemed the errand of too little importance to interrupt his teachings. But Jesus read the earnest longing of those mothers' hearts, and checking his disciples, he said, "Suffer little children, and forbid them not, to come unto me;

for of such is the kingdom of Heaven." [Cf: RH 03-21-82 para. 14] p. 145, Para. 2, [1882MS].

Parents, you have a work to do for your children which no other can do. You cannot shift your responsibilities upon another. The fathers' duty to his children cannot be transferred to the mother. If she performs her own duty, she has burden enough to bear. Only by working in unison, can the father and mother accomplish the work which God has committed to their hands. [Cf: RH 03-21-82 para. 15] p. 145, Para. 3, [1882MS].

That time is worse than lost to parents and children which is devoted to the acquirement of wealth, while mental improvement and moral culture are neglected. Earthly treasures must pass away; but nobility of character, moral worth, will endure forever. If the work of parents be well done, it will through eternity testify of their wisdom and faithfulness. Those who tax their purses and their ingenuity to the utmost to provide for their households costly apparel and dainty food, or to maintain them in ignorance of useful labor, will be repaid only by the pride, envy, willfulness, and disrespect of their spoiled children. [Cf: RH 03-21-82 para. 16] p. 145, Para. 4, [1882MS].

The young need to have a firm barrier built up from their infancy between them and the world, that its corrupting influence may not affect them. Parents must exercise increasing watchfulness, that their children be not lost to God. If it were considered as important that the young possess a beautiful character and amiable disposition as it is that they imitate the fashions of the world in dress and deportment, we would see hundreds where there is one today coming upon the stage of active life prepared to exert an ennobling influence upon society. [Cf: RH 03-21-82 para. 17] p. 145, Para. 5, [1882MS].

The parents' work of education, instruction, and discipline underlies every other. The efforts of the best teachers must often bear little fruit, if fathers and mothers fail to act their part with faithfulness. God's word must ever be their guide. We do not endeavor to present a new line of duty. We set before all the teachings of that word by which our work must be judged, and we inquire, Is this the standard which we as Christian parents are endeavoring to reach? By Mrs. E. G. White. [Cf: RH 03-21-82 para. 18] p. 146, Para. 1, [1882MS].

Seventh-Day Adventists profess to believe that the day of this world's history is far spent, and the night is at hand. Should we then manifest greater earnestness and zeal in the service of God as the end draws nigh, or may we now relax our energies, and participate in the pursuits and pleasures of the world? The Lord has ever required his people to show in all their habits of life a marked difference between themselves and worldlings. Even if the end were not near, it would be the duty of every Christian to be true to his profession of faith, and by an example of simplicity and self-denial, to rebuke the pride and selfishness of the ungodly. How much more, then, is it incumbent upon this people to manifest unflinching zeal and consecration to God. If when we first heard the message of warning we endeavored to live in accordance with our faith, if the convictions of the Holy Spirit led us to shun the habits and fashions of the world, should we not be more earnest and zealous and faithful now that we are so much nearer the great consummation? [Cf: RH 03-28-82 para. 1] p. 146, Para. 2,

[1882MS].

The apostle Paul looking down to our day, declares, "It is high time to awake out of sleep; for now is our salvation nearer than when we believed." And again, "The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting, and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." These words plainly set forth our duty. Every year is shortening our probation, and bringing us nearer the coming of our Lord. We should now put forth every energy to prepare for the great event. This life at the longest is represented as a vapor, which soon passes away. Its treasures, its honors, and its joys are transitory and uncertain. If we live for God and the immortal future, we shall secure all that is worth the having. [Cf: RH 03-28-82 para. 2] p. 146, Para. 3, [1882MS].

Only by our life can we prove to the world the genuineness of our solemn faith. But if the coming of Christ is indeed nearer than when we believed, why has there been such a change in the conduct of many? Why are they so careless, so indifferent to the teachings of God's word, so regardless of his claims upon them? Why are they seeking to unite with those whose influence would divert their minds from God, and from a preparation for eternity? It is the love of the world that leads to the neglect of eternal interests. "Let us therefore cast off the works of darkness, and let us put on the armor of light." This is our work. Let us not be diverted from it by the world's allurements, nor disheartened by its revilings. "Now is our salvation nearer than when we believed." We have not long to work. Our time, our talents, are too precious to be buried in the world. [Cf: RH 03-28-82 para. 3] p. 146, Para. 4, [1882MS].

A great responsibility rests upon all who have received the light of truth, and especially upon those to whom the people look for instruction and guidance. Those who occupy positions of responsibility in our institutions are exerting an influence scarcely less potent and widespread than that of our ministers. They should be men and women of moral worth and of deep and living experience in the things of God. By their influence and example they are either proclaiming to the world the truths we hold or declaring these truths to be of none effect. [Cf: RH 03-28-82 para. 4] p. 147, Para. 1, [1882MS].

The fearful effect of a worldly, unconsecrated influence at the head of the work is felt by our own people throughout the land. An instance of this came under my own notice not long since. A sister who had spent some weeks at one of our institutions in Battle Creek, said that she felt much disappointed in what she saw and heard there. She had thought to find a people far in advance of the younger churches, both in knowledge of the truth and in religious experience. Here she hoped to gain much instruction which she could carry to her sisters in the faith in a distant State. But she was surprised and pained at the lightness, the worldliness, and lack of devotion which she met on every hand. [Cf: RH 03-28-82 para. 5] p. 147, Para. 2, [1882MS].

Before accepting the truth, she had followed the fashions of the world in her dress, and had worn costly jewelry and other ornaments; but upon

deciding to obey the word of God, she felt that its teachings required her to lay aside all extravagant and superfluous adorning. She was taught that Seventh-day Adventists did not wear jewelry, gold, silver, or precious stones, and that they did not conform to worldly fashions in their dress. When she saw among those who profess the faith such a wide departure from Bible simplicity, she felt bewildered. Had they not the same Bible which she had been studying, and to which she had endeavored to conform her life? Had her past experience been mere fanaticism? Had she misinterpreted the words of the apostle, "The friendship of the world is enmity with God, for whosoever will be a friend of the world is the enemy of God"? [Cf: RH 03-28-82 para. 6] p. 147, Para. 3, [1882MS].

Mrs. D., a lady occupying a position in the institution, was visiting at Sr.-----'s room one day, when the latter took out of her trunk a gold necklace and chain, and said she wished to dispose of this jewelry and put the proceeds into the Lord's treasury. Said the other, "Why do you sell it? I would wear it if it was mine." "Why," she replied Sr.-----, "when I received the truth, I was taught that all these things must be laid aside. Surely they are contrary to the teachings of God's word." And she cited her hearer to the words of the apostles, Paul and Peter, upon this point, "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, as becometh women professing godliness, with good works." "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." [Cf: RH 03-28-82 para. 7] p. 147, Para. 4, [1882MS].

In answer, the lady displayed a gold ring on her finger, given her by an unbeliever, and said she thought it no harm to wear such ornaments. "We are not so particular," said she, "as formerly. Our people have been over scrupulous in their opinions upon the subject of dress. The ladies of this institution wear gold watches and gold chains, and dress like other people. It is not good policy to be singular in our dress; for we cannot exert so much influence." [Cf: RH 03-28-82 para. 8] p. 148, Para. 1, [1882MS].

We inquire, Is this in accordance with the teachings of Christ? Are we to follow the word of God, or the customs of the world? Our sister decided that it was safest to adhere to the Bible standard. Will Mrs. D. and others who pursue a similar course be pleased to meet the result of their influence, in that day when every man shall receive according to his works? [Cf: RH 03-28-82 para. 9] p. 148, Para. 2, [1882MS].

God's word is plain. Its teachings cannot be mistaken. Shall we obey it, just as he has given it to us, or shall we seek to find how far we can digress and yet be saved? Would that all connected with our institutions would receive and follow the divine light, and thus be enabled to transmit light to those who walk in darkness. [Cf: RH 03-28-82 para. 10] p. 148, Para. 3, [1882MS].

Conformity to the world is a sin which is sapping the spirituality of our people, and seriously interfering with their usefulness. It is idle to proclaim the warning message to the world, while we deny it in the

transactions of daily life. I have received letters of inquiry concerning some of these things. One brother states that a few years ago he had money to build a new house, but a call came for means to sustain our institutions. He felt that these institutions were the Lord's and he said to his wife, "It is true that our house is old and decaying; we need a plain, healthful house; but if you will agree to it, I will send this money to meet the call for means, and we will live on as we have done. Our house is inconvenient, and not always comfortable, but Jesus had not where to lay his head. If the Lord of glory could leave the royal mansions for a life of toil and poverty, those for whom he suffered and died should not complain of hardships. We have far more than he had." [Cf: RH 03-28-82 para. 11] p. 148, Para. 4, [1882MS].

"Not long since," says our brother, "the question of having a new house again came up. Again we prayed about it. We saw in the paper that our institutions were in debt. We could send this time easier than before; for that came rather hard on us. Now, we thought, we are several years nearer the end than when we sent our first offering. We will not indulge ourselves, and let our institutions suffer." [Cf: RH 03-28-82 para. 12] p. 148, Para. 5, [1882MS].

He adds: "I cannot harmonize with the experience I have had the course of some at Battle Creek. Those who are expounding the word of God to others are building large, expensive dwellings like the worldlings around them. What does this mean? I am not sorry that I put into the cause what I did; but I cannot interpret these things. Unbelievers taunt me with them, and laugh at my faith. Are not some of our brethren saying, 'My Lord delayeth his coming'? If they really believed that time is short, would they invest so much in their dwellings? One house is finished very fancifully, at considerable expense, and yet the owner is preaching that Christ is soon coming. What shall we do when our responsible men give us such an example? Please answer through the Review. Persons question me about these matters every day, and I am at loss how to answer." [Cf: RH 03-28-82 para. 13] p. 149, Para. 1, [1882MS].

My brother, tell them that however the professed followers of Christ may depart from his instructions, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." You ask if Sr. White's testimony from God does not reprove these things. I answer, It does. The Lord has given warning and reproof to prevent this very state of things. The testimonies of God's word and of his Spirit have alike been disregarded. This is why there is such backsliding among us,--so little of the life and power of true godliness. [Cf: RH 03-28-82 para. 14] p. 149, Para. 2, [1882MS].

It may be necessary for our brethren at Battle Creek to build more commodious houses than they would need elsewhere; for there are several hundred students to find homes among them. But we have no apology to offer for those who are expending in the indulgence of worldliness and pride the means which God has intrusted to their hands. As a people we should be distinct from the world. We should be separating ourselves more and more from that state of things which Christ describes as characteristic of a former age, and which made that people ripe for the vengeance of God. The world before the flood were wholly engrossed in the things of this life, in the gratification of their own desires.

Just such a condition existed in Sodom before its destruction. How dangerous, how presumptuous, then, for us to enter the same path which has led so many to ruin! [Cf: RH 03-28-82 para. 15] p. 149, Para. 3, [1882MS].

Let none think to find, even at the great heart of the work, a faultless people. Christ himself has taught us that the gospel net gathers of every kind, and these are not wholly separated until the Judgment. Those who seek to maintain the standard of spirituality in that large church have difficulties to encounter of which our smaller churches know little. We must expect to be thrown in contact with unconsecrated and world loving professors of godliness. But none need stumble over the example of even their brethren in the faith. We have one unerring Pattern. Says Christ, "He that followeth me shall not walk in darkness, but shall have the light of life." By Mrs. E. G. White. [Cf: RH 03-28-82 para. 16] p. 149, Para. 4, [1882MS].

Some things of grave importance have not been receiving due attention at our Offices of publication. Men in responsible positions should have worked up plans whereby our books could be circulated, and not lie on the shelves, falling dead from the press. Our people are behind the times, and are not following the opening providence of God. [Cf: RH 04-04-82 para. 1] p. 150, Para. 1, [1882MS].

Many of our publications have been thrown into the market at so low a figure that the profits are not sufficient to sustain the Office and keep good a fund for continual use. And those of our people who have no special burden of the various branches of the work at Battle Creek and at Oakland, do not become informed in regard to the wants of the cause, and the capital required to keep the business moving. They do not understand the liability to losses, and the expense every day occurring to such institutions. They seem to think that everything moves off without much care or outlay of means, and therefore they will urge the necessity of the lowest figures on our publications, thus leaving scarcely any margin. And after the prices have been reduced to almost ruinous figures, they manifest but a feeble interest in increasing the sales of the very books on which they have asked such low prices. The object gained, their burden ceases, when they ought to have an earnest interest and a real care to press the sale of the publications, thereby sowing the seeds of truth, and bringing means into the Offices to invest in other publications. [Cf: RH 04-04-82 para. 2] p. 150, Para. 2, [1882MS].

There has been, on the part of ministers, a very great neglect of duty in not interesting the churches in the localities where they labor, in regard to this matter. When once the prices of books are reduced, it is a very difficult matter to get them again upon a paying basis, as men of narrow minds will cry speculation, not discerning that no one man is benefited, and that God's instrumentalities must not be crippled for want of capital. Books that ought to be widely circulated are lying useless in our Offices of publication, because there is not interest enough manifested to get them circulated. [Cf: RH 04-04-82 para. 3] p. 150, Para. 3, [1882MS].

The press is a power; but if its products fall dead for want of men who will execute plans to widely circulate them, its power is lost. While there has been a quick foresight to discern the necessity of

laying out means in facilities to multiply books and tracts, plans to bring back the means invested, so as to reproduce other publications, have been neglected. The power of the press with all its advantages is in their hands, and they can use it to the very best account, or they can be half asleep, and through inaction, lose the advantages which they might gain. They can extend the light, by judicious calculation, in the sale of books and pamphlets. They can send them into thousands of families who now sit in the darkness of error. [Cf: RH 04-04-82 para. 4] p. 150, Para. 4, [1882MS].

With other publishers, there are regular systems of introducing into the market books of no vital interest. "The children of this world are wiser in their generations than the children of light." Golden opportunities occur almost daily where the silent messengers of truth might be introduced into families and to individuals; but no advantage is taken of these opportunities by the indolent, thoughtless ones. Living preachers are few. There is only one where there should be a hundred. Many are making a great mistake in not putting their talents to use in seeking to save the souls of their fellow men. Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. The public mind must be agitated. God says, Let light be sent out into all parts of the field. He designs that men shall be channels of light, bearing it to those who are in darkness. [Cf: RH 04-04-82 para. 5] p. 151, Para. 1, [1882MS].

Missionaries are wanted everywhere. In all parts of the field canvassers should be selected, not from the floating element in society, not from men and women who are good for nothing else, and have made a success of nothing; but they should be persons of good address, of tact, keen foresight and ability. Such are needed to make a success as colporteurs, canvassers, and agents. Men suited to this work undertake it; but some injudicious minister will flatter them that their gift should be employed in the desk instead of simply working as colporteurs. Thus the work of the colporter is belittled. They are influenced to get a license to preach, and the very ones who might have been trained to make good missionaries to visit families at their homes, and talk and pray with them, are caught up to make poor ministers, and the field where so much labor is needed, and where so much good might be accomplished for the cause, is neglected. The efficient colporter, if his work is faithfully done, should have a sufficient remuneration for his services as well as the minister. [Cf: RH 04-04-82 para. 6] p. 151, Para. 2, [1882MS].

If there is one work more important than another, it is that of getting before the public our publications, which will lead men to search the Scriptures. Missionary work--introducing our publications into families, conversing, and praying with and for them--is a good work, and one which will educate men and women to do pastoral labor. [Cf: RH 04-04-82 para. 7] p. 151, Para. 3, [1882MS].

Every one is not fitted for this work. Those of the best talent and ability, who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected. There should be a most thoroughly organized plan; and this should be faithfully carried out. Churches in every place should feel the deepest interest in the tract and missionary work. [Cf: RH 04-04-82 para. 8] p. 151, Para. 4, [1882MS].

The volumes of Spirit of Prophecy, and also the Testimonies, should be introduced into every Sabbathkeeping family, and the brethren should know their value, and be urged to read them. It was not the wisest plan to place these books at a low figure, and have only one set in a church. They should be in the library of every family, and read again and again. Let them be kept where they can be read by many, and let them be worn out in being read by all the neighbors. [Cf: RH 04-04-82 para. 9] p. 152, Para. 1, [1882MS].

There should be evening readings, in which one should read aloud to those assembled at the winter fireside. There is but little interest manifested to make the most of the light given of God. Much of it is concerning family duties, and instruction is given to meet almost every case and circumstance. Money will be expended for tea, coffee, ribbons, ruffles, and trimmings, and much time and labor spent in preparing the apparel, while the inward work of the heart is neglected. God has caused precious light to be brought out in publications, and these should be owned and read by every family. Parents, your children are in danger of going contrary to the light given of Heaven, and you should both purchase and read the books, for they will be a blessing to you and yours. [Cf: RH 04-04-82 para. 10] p. 152, Para. 2, [1882MS].

You should lend Spirit of Prophecy to your neighbors, and prevail upon them to buy copies for themselves. Missionaries for God, you should be earnest, active, vigorous workers. [Cf: RH 04-04-82 para. 11] p. 152, Para. 3, [1882MS].

Many are going directly contrary to the light which God has given to his people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. The cares of the world, the love of fashion, and the lack of religion, have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. Skepticism and infidelity are increasing everywhere. Light, so precious, coming from the throne of God, is hid under a bushel. God will make his people responsible for this neglect. An account must be rendered to him for every ray of light he has let shine upon our pathway, whether it has been improved to our advancement in divine things, or rejected because it was more agreeable to follow inclination. [Cf: RH 04-04-82 para. 12] p. 152, Para. 4, [1882MS].

We now have great facilities for spreading the truth, but our people are not coming up to the privileges given them. They do not see and realize the necessity in every church of using their abilities in saving souls. They do not realize their duty to obtain subscribers for our periodicals, including our health journal, and to introduce our books and pamphlets. Men should be at work who are willing to be taught as to the best way of approaching individuals and families. Their dress should be neat, but not foppish, and their manners such as not to disgust the people. There is a great want of true politeness among us as a people. This should be cultivated by all those who take hold of the missionary work. [Cf: RH 04-04-82 para. 13] p. 152, Para. 5, [1882MS].

Our publishing houses should show marked prosperity. Our people can sustain them, if they will show a decided interest to work our

publications into the market. But, should as little interest be manifested in the year to come as has been shown in the year past, there will be but small margin to work upon. [Cf: RH 04-04-82 para. 14] p. 153, Para. 1, [1882MS].

The wider the circulation of our publications, the greater will be the demand for books that make plain the Scriptures of truth. Many are becoming disgusted with the inconsistencies, errors, and the apostasy of the churches, and with the festivals, fairs, lotteries, and numerous inventions to extort money for church purposes. There are many who are seeking for light in the darkness. If our papers, tracts, and books, expressing the truth in plain Bible language, could be widely circulated, many would find that they are just what they want. But many of our brethren act as if the people were to come to them or send to our Offices to obtain publications, when thousands do not know that they exist. [Cf: RH 04-04-82 para. 15] p. 153, Para. 2, [1882MS].

God calls upon his people to act like living men, and not be indolent, sluggish, and indifferent. We must carry the publications to the people, and urge them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books you offer. You cannot regard them too highly. [Cf: RH 04-04-82 para. 16] p. 153, Para. 3, [1882MS].

Ministers are not doing one-half what they might do to educate the people for whom they labor upon all points of truth and duty; and as a consequence, the people are spiritless and inactive. The stake and scaffold are not appointed for this time to test the people of God, and for this very reason the love of many has waxed cold. When trials arise, grace is proportioned for the emergency. We must individually consecrate ourselves on the very spot where God has said he would meet us. By Mrs. E. G. White.-- *From Testimony No. 29.* [Cf: RH 04-04-82 para. 17] p. 153, Para. 4, [1882MS].

The Lord, by the prophet Malachi, asks the question, "Will a man rob God?" He would seem to imply that such a crime could not be possible. But despite the heinous character of the offense, he adds, "Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." The fact that this solemn charge is brought against the professed people of God, should lead us to earnest self-examination, watchfulness, and prayer, lest we be included in its condemnation. [Cf: RH 05-16-82 para. 1] p. 153, Para. 5, [1882MS].

The Bible does not condemn the rich man because he is rich; it does not declare the acquisition of wealth to be a sin, nor does it say that money is the root of all evil. On the contrary, the Scriptures state that it is God who gives the power to get wealth. And this ability is a precious talent if consecrated to God and employed to advance his cause. The Bible does not condemn genius or art; for these come of the wisdom which God gives. We cannot make the heart purer or holier by clothing the body in sackcloth, or depriving the home of all that ministers to comfort, taste, or convenience. [Cf: RH 05-16-82 para. 2] p. 153, Para. 6, [1882MS].

The Scriptures teach that wealth is a dangerous possession only when placed in competition with the immortal treasure. It is when the earthly and temporal absorbs the thoughts, the affections, the devotion

which God claims, that it becomes a snare. Those who are bartering the eternal weight of glory for a little of the glitter and tinsel of earth, the everlasting habitations for a home which can be theirs but a few years at best, are making an unwise choice. Such was the exchange made by Esau, when he sold his birthright for a mess of pottage; by Balaam, when he forfeited the favor of God for the rewards of the king of Midian; by Judas, when for thirty pieces of silver he betrayed the Lord of glory. [Cf: RH 05-16-82 para. 3] p. 154, Para. 1, [1882MS].

It is the love of money that the word of God denounces as the root of all evil. Money itself is the gift of God to men, to be used with fidelity in his service. God blessed Abraham, and made him rich in cattle, in silver, and in gold. And the Bible states, as an evidence of divine favor, that God gave David, Solomon, Jehoshaphat, Hezekiah, very much riches and honor. [Cf: RH 05-16-82 para. 4] p. 154, Para. 2, [1882MS].

Like other gifts of God, the possession of wealth brings its increase of responsibility, and its peculiar temptations. How many who have in adversity remained true to God, have fallen under the glittering allurements of prosperity. With the possession of wealth, the ruling passion of a selfish nature is revealed. The world is cursed today by the miserly greed and the self-indulgent vices of the worshipers of mammon. [Cf: RH 05-16-82 para. 5] p. 154, Para. 3, [1882MS].

The wealthy are tempted to employ their means in self-indulgence, in the gratification of appetite, in personal adornment, or in the embellishment of their homes. For these objects professed Christians do not hesitate to spend freely, and even extravagantly. But when solicited to give to the Lord's treasury, to build up his cause, and to carry forward his work in the earth, many demur. The countenance that was all aglow with interest in plans for self-gratification, does not light up with joy when the cause of God appeals to their liberality. Perhaps, feeling that they cannot well do otherwise, they dole out a limited sum, far smaller than they freely spend for needless indulgence. But they manifest no real love for Christ, no earnest interest in the salvation of precious souls. What marvel that the Christian life of this class is at best but a dwarfed and sickly existence! Unless such persons change their course, their light will go out in darkness. [Cf: RH 05-16-82 para. 6] p. 154, Para. 4, [1882MS].

The end of all things is at hand; and what is done for the salvation of souls must be done quickly. For this reason we are establishing institutions for the dissemination of the truth through the press, for the education of the young, and for the recovery of the sick. But the selfish and money loving inquire "What is the use of all this, when time is so short? Is it not a contradiction of our faith to spend so much in publishing houses, schools, and health institutions?" We ask in reply, If time is to continue but a few years, why invest so much in houses and lands, or in needless and extravagant display, while so meager a sum is devoted to the work of preparation for the great event before us? [Cf: RH 05-16-82 para. 7] p. 154, Para. 5, [1882MS].

My brother, in no way can you more profitably employ your means than in aiding our various institutions. With God's blessing, the power of the press can hardly be overestimated. It has been truly called the right arm of our strength. Let the publishing houses be sustained, and

the message of truth be sent out to all the nations of the earth. [Cf: RH 05-16-82 para. 8] p. 155, Para. 1, [1882MS].

Schools have been established that our youth and children may receive the education and discipline needed to prepare them for the searching test so soon to come to every soul. In these schools the Bible should be made one of the principal subjects of study. Attention should be given to the development of both the moral and the intellectual powers. We hope that in these schools many earnest workers may be prepared to carry the light of truth to those who sit in darkness. [Cf: RH 05-16-82 para. 9] p. 155, Para. 2, [1882MS].

In a health institution we provide a place where the sick can enjoy the benefit of nature's remedial agents, instead of depending upon deadly drugs. And many who thus find relief, will be ready to yield to the influence of the truth. [Cf: RH 05-16-82 para. 10] p. 155, Para. 3, [1882MS].

To advance this work, means are needed. Let all who have the ability come to our help. Here is an opportunity for those, who, possessing a competence, have no children to claim their love and care. Some of these are aged persons. Brethren, what will you do with the means which God has intrusted to you? Are you content to let it remain invested in houses and lands, in bonds and bank stock? We have a work to do for God,--a solemn and important work. We are to give the last message of warning to the world. The various instrumentalities are crippled for want of the financial assistance which God has put it in your power to render. We are not doing the good which we might do, with your cooperation. [Cf: RH 05-16-82 para. 11] p. 155, Para. 4, [1882MS].

There are young men among us who can exert a good influence, and who should be encouraged to enter the ministry. But the want of means prevents us from offering them such a support that they need not sacrifice time, health, and even life itself, in the work of the gospel. Faithful workmen can earn good wages in the various departments of secular labor, mental or physical. Is not the work of disseminating truth, and leading souls to Christ, of more importance than any temporal consideration? Are not those who faithfully engage in this work justly entitled to at least an equal compensation? We show our appreciation of the heavenly in contrast to the earthly, by our estimate of the relative value of labor for moral and for physical good. [Cf: RH 05-16-82 para. 12] p. 155, Para. 5, [1882MS].

Wealth is a great blessing if used according to the will of God. But the selfish heart can make the possession of wealth a heavy curse. Those are not to be envied who shut up their sympathies within their own hearts. They are strangers to true happiness. The ones who obtain the most real enjoyment in this life are those who use God's bounty and do not abuse it; who live to a purpose, to bless their fellow men and to glorify God. [Cf: RH 05-16-82 para. 13] p. 156, Para. 1, [1882MS].

We should feel that it is not only a duty but a pleasure to aid in the advancement of the highest, holiest work committed to men,--the work of presenting to the world the riches of goodness, mercy, and truth. If the stewards of God do their duty, there is no danger that wealth will increase so rapidly as to prove a snare; for it will be used with practical wisdom and Christlike liberality. [Cf: RH 05-16-82 para. 14]

p. 156, Para. 2, [1882MS].

However large, however small the possessions of any individual, let him remember that it is his only in trust. For his strength, skill, time, talents, opportunities, and means, he must render an account to God. This is an individual work; God gives to us, that we may become like him, generous, noble, beneficent, by giving to others. Those who, forgetful of their divine mission, seek only to save or to spend in the indulgence of pride or selfishness, may secure the gains and pleasures of this world; but in God's sight, estimated by their spiritual attainments, they are poor, wretched, miserable, blind, naked. [Cf: RH 05-16-82 para. 15] p. 156, Para. 3, [1882MS].

When rightly employed, wealth becomes a golden bond of gratitude and affection between man and his fellow men, and a strong tie to bind his affections to his Redeemer. The infinite gift of God's dear Son calls for tangible expressions of gratitude from the recipients of his grace. He who receives the light of Christ's love, is thereby placed under the strongest obligation to shed the blessed light upon other souls in darkness. [Cf: RH 05-16-82 para. 16] p. 156, Para. 4, [1882MS].

Jesus left the heavenly courts and came down to earth, that he might reach men where they are. He sought them in their wretchedness and debasement. He took their sorrows to his own heart. The King of glory became poor, that we through his poverty might be made rich. He lived a life of toil and humiliation, and suffered a shameful death, that he might exalt men to share his kingdom and his throne. His life is an example to all his followers. [Cf: RH 05-16-82 para. 17] p. 156, Para. 5, [1882MS].

God is the rightful owner of the universe. All things belong to him. Every blessing which men enjoy is the result of divine beneficence. He requires that a portion be returned to him, not because he needs our offerings, but that we may show our appreciation of his gifts and our gratitude to the Giver. He justly bids us consecrate to him the first and best of his intrusted capital. If we thus acknowledge his rightful sovereignty and gracious providence, he has pledged his word that he will bless the remainder. But if we fail to bring an offering to God, his curse will rest upon all our possessions. [Cf: RH 05-16-82 para. 18] p. 156, Para. 6, [1882MS].

Even when our first parents, in their innocency, were placed in the garden of Eden, God did not give them unlimited control. One prohibition was given to test their loyalty and obedience. But they saw that the forbidden tree was beautiful and attractive, and, as they vainly imagined, "to be desired to make one wise." They appropriated what God had reserved to himself, and his curse fell upon them and upon the earth. [Cf: RH 05-16-82 para. 19] p. 157, Para. 1, [1882MS].

We deplore the disloyalty and ingratitude of our first parents, which opened the floodgates of woe to our world, and yet how many are pursuing a similar course. They are not content with their rightful share of the bounties intrusted to them. The more abundant the gifts of God, the more eager are they to appropriate all to their own use, and the more unwilling to render to him that which he claims as his own. Like our first parents, many reach out their hands for the portion which belongs to God. [Cf: RH 05-16-82 para. 20] p. 157, Para. 2,

[1882MS].

Let us turn to another scene. Cain and Abel each brought an offering to God. The object presented by each was good in itself, but the Lord accepted the offering of Abel, while he rejected that of Cain. Wherein lay the difference between these offerings? Abel brought the firstling of his flock, Cain the firstfruits of the earth. Abel presented his offering in faith, depending upon the merits of Christ's blood to make it acceptable. He felt that all he had was the Lord's; and he freely gave back to the Giver his own. Cain proudly brought his offering as a gift from himself, not acknowledging that all the blessings he received came through the mercy and love of Christ. He felt that he merited the divine favor, and he accepted the blessings of God as a right. Thus many professed Christians bring their gifts to the Lord's treasury, feeling that they are deserving of special commendation for their liberality, when, in fact, their offerings have fallen far below what the Lord claims as his own. Like Cain they are unwilling to acknowledge that all their blessings have been purchased by the blood of Christ. Like Cain they are rejected of the Lord. [Cf: RH 05-16-82 para. 21] p. 157, Para. 3, [1882MS].

When the magnificent temple erected by Solomon was dedicated to the service of God, the monarch prayed, "All things come of thee, and of thine own have we given thee." Such is the spirit in which every acceptable offering must be presented. [Cf: RH 05-16-82 para. 22] p. 157, Para. 4, [1882MS].

"Honor the Lord with thy substance, and with the firstfruits of all thine increase." This command is positive. God's claims must be first met. We are not to consecrate to him what remains of our income after all our real or imaginary wants are satisfied; but before any portion is consumed, we should set apart that which God has specified as his. [Cf: RH 05-16-82 para. 23] p. 157, Para. 5, [1882MS].

Many persons will meet all inferior demands and dues, and leave to God only the last gleanings, if there be any. If not, his cause must wait till a more convenient season. Such was not the course pursued by Abraham. Upon his return from a successful military expedition, he was met by Melchizedek, "king of Salem, and priest of the most high God." This holy man blessed Abraham, in the name of the Lord, and the patriarch gave him tithes of all the spoils as a tribute of gratitude to the Ruler of nations. [Cf: RH 05-16-82 para. 24] p. 158, Para. 1, [1882MS].

See also the example of another of the heroes of faith. While journeying from his father's home, a lonely, exile, Jacob entered into covenant with God. He entreated the Lord to be gracious unto him, and pledged himself to render in return grateful sacrifice and willing service. "If God will be with me, and will keep me in the way that I go, . . . then shall the Lord be my God, and of all that thou shalt give me, I will surely give the tenth unto thee." [Cf: RH 05-16-82 para. 25] p. 158, Para. 2, [1882MS].

Such was the practice of patriarchs and prophets before the establishment of the Jews as a nation. But when Israel became a distinct people, the Lord gave them definite instruction upon this point: "All the tithe of the land, whether of the seed of the land, or

of the fruit of the tree, is the Lord's; it is holy unto the Lord." This law was not to pass away with the ordinances and sacrificial offerings that typified Christ. As long as God has a people upon the earth, his claims upon them will be the same. [Cf: RH 05-16-82 para. 26] p. 158, Para. 3, [1882MS].

A tithe of all our increase is the Lord's. He has reserved it to himself to be employed for religious purposes. It is holy. Nothing less than this has he accepted in any dispensation. A neglect or postponement of this duty, will provoke the divine displeasure. If all professed Christians would faithfully bring their tithes to God, his treasury would be full. They would have no occasion to resort to fairs, lotteries, or parties of pleasure, to extort means from worldlings for the support of the gospel. [Cf: RH 05-16-82 para. 27] p. 158, Para. 4, [1882MS].

The very same language is used concerning the Sabbath as in the law of the tithe: "The seventh day is the Sabbath of the Lord thy God." Man has no right nor power to substitute the first day for the seventh. He may pretend to do this; "nevertheless, the foundation of God standeth sure." The customs and teachings of men will not lessen the claims of the divine law. God has sanctified the seventh day. That specified portion of time, set apart by God himself for religious worship, continues as sacred today as when first hallowed by our Creator. In like manner a tithe of our income is "holy unto the Lord." The New Testament does not reenact the law of the tithe, as it does not that of the Sabbath; for the validity of both is assumed, and their deep spiritual import explained. [Cf: RH 05-16-82 para. 28] p. 158, Para. 5, [1882MS].

God has made an absolute reservation of a specified portion of our time and our means. To ignore these claims is to rob God. Christians boast that their privileges far exceed those of the Jewish age. Shall we then be content to give less to the cause of God than did his ancient people? The tithe was but a part of their liberalities. Numerous other gifts were required besides the freewill offering, or offering of gratitude, which was then, as now, of perpetual obligation. [Cf: RH 05-16-82 para. 29] p. 159, Para. 1, [1882MS].

The claims of humanity and religion, the constantly increasing opportunities for usefulness, the providential openings for the truth to be presented to the people, demand of us liberal offerings to the cause of God. The popular churches of the day, being in harmony with the world, receive aid from them in educational and philanthropic enterprises. Our position as observers of the true Sabbath cuts us off from popular sympathy and support. Our institutions receive help only from those who are of the faith. Hence we should feel it our duty to do all in our power to keep the Lord's treasury supplied. While we as a people are seeking faithfully to give to God the time which he has reserved as his own, shall we not also render to him that portion of our means which he claims? By Mrs. E. G. White. [Cf: RH 05-16-82 para. 30] p. 159, Para. 2, [1882MS].

We can never see our Lord in peace, unless our souls are spotless. We must bear the perfect image of Christ. Every thought must be brought into subjection to the will of Christ. As expressed by the great apostle, we must "come into the measure of the stature of the fullness

of Christ." We shall never attain to this condition without earnest effort. We must strive daily against outward evil and inward sin, if we would reach the perfection of Christian character. [Cf: RH 05-30-82 para. 1] p. 159, Para. 3, [1882MS].

Those who engage in this work will see so much to correct in themselves, and will devote so much time to prayer and to comparing their characters with God's great standard, the divine law, that they will have no time to comment and gossip over the faults or dissect the characters of others. A sense of our own imperfections should lead us to humility and earnest solicitude lest we fail of everlasting life. The words of inspiration should come home to every soul: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" If the professed people of God would divest themselves of their self-complacency and their false ideas of what constitutes a Christian, many who now think they are in the path to Heaven would find themselves in the way of perdition. Many a proud hearted professor would tremble like an aspen leaf in the tempest, could his eyes be opened to see what spiritual life really is. Would that those now reposing in false security could be aroused to see the contradiction between their profession of faith and their everyday demeanor. [Cf: RH 05-30-82 para. 2] p. 159, Para. 4, [1882MS].

To be living Christians, we must have a vital connection with Christ. The true believer can say, "I know that my Redeemer liveth." This intimate communion with our Saviour will take away the desire for earthly and sensual gratifications. All our powers of body, soul, and spirit should be devoted to God. When the affections are sanctified, our obligations to God are made primary, everything else secondary. To have a steady and ever growing love for God, and a clear perception of his character and attributes, we must keep the eye of faith fixed constantly on him. Christ is the life of the soul. We must be in him and he in us, else we are sapless branches. [Cf: RH 05-30-82 para. 3] p. 160, Para. 1, [1882MS].

God must be ever in our thoughts. We must hold converse with him while we walk by the way, and while our hands are engaged in labor. In all the purposes and pursuits of life, we must inquire, What will the Lord have me to do? How shall I please Him who has given his life a ransom for me? Thus may we walk with God, as did Enoch of old; and ours may be the testimony which he received, that he pleased God. [Cf: RH 05-30-82 para. 4] p. 160, Para. 2, [1882MS].

To comprehend and enjoy God, is the highest exercise of the powers of man. This may be attained only when our affections are sanctified and ennobled by the grace of Christ: "No man knoweth the Father but the Son, and he to whom the Son will reveal him." In Christ was "God manifested in the flesh, reconciling the world unto himself." In Christ was the brightness of his Father's glory, the express image of his person. Said our Saviour, "He that hath seen me, hath seen the Father." In Christ is the life of the soul. In the outgoings of our hearts to him, in our earnest, affectionate yearnings for his excellence, in our eager searching into his glory, we find life. In communion with him we eat the bread of life. [Cf: RH 05-30-82 para. 5] p. 160, Para. 3, [1882MS].

When we allow objects of minor importance to absorb our attention, to the forgetfulness of Christ, turning away from him to accept other companionship, we set out feet in a path which leads away from God and from Heaven. Christ must be the central object of our affections, and then we shall live in him, then we shall have his spirit, and follow his example. [Cf: RH 05-30-82 para. 6] p. 160, Para. 4, [1882MS].

If we would walk in the light, we must follow Jesus, the light of life. What constitutes the brightness of Heaven? In what will consist the happiness of the redeemed? Christ is all in all. They will gaze with rapture unutterable upon the Lamb of God. They will pour out their songs of grateful praise and adoration to Him whom they loved and worshiped here. That song they learned and began to sing on earth. They learned to put their trust in Jesus while they were forming characters for Heaven. Their hearts were attuned to his will here. Their joy in Christ will be proportioned to the love and trust which they learned to repose in him here. [Cf: RH 05-30-82 para. 7] p. 160, Para. 5, [1882MS].

A living Christian will cultivate gratitude of heart. He will seriously, earnestly recount the blessings of his life and the precious results of all his afflictions. He will recall every occasion upon which the hand of Christ has lifted up a standard for him against the enemy. The great love of Jesus, the infinite sacrifice made for man's redemption, will be an unailing theme for grateful, humble praise. [Cf: RH 05-30-82 para. 8] p. 160, Para. 6, [1882MS].

Those who are learning at the feet of Jesus will surely exemplify by their deportment and conversation the character of Christ. Their spiritual life is sustained in the closet, by secret communion with God. Their experience is marked less with bustle and excitement, than with a subdued and reverent joy. Their love for Christ is a quiet, peaceful, yet all-controlling power. The light and love of an indwelling Saviour are revealed in every word and every act. Outward troubles cannot reach that life which we live by faith on the Son of God. Its richest, purest joys are felt when Christ is the theme of thought and conversation. [Cf: RH 05-30-82 para. 9] p. 161, Para. 1, [1882MS].

The life of the soul cannot be sustained, except by the right exercise of the affections Heavenward, Christward, Godward. Repentance and faith in Christ for the forgiveness of sins are essential, but not all that is required. "He that believeth on the Son hath everlasting life." "This is eternal life, to know the only true God, and Jesus Christ"--to know him by faith, to receive him into the affections. To accept Christ as our Saviour, we must see him in his work of atonement, and believe that he is able and willing to do what he has promised. The Christian's life is now but just begun. He must, as exhorted by the apostle, "go on unto perfection." He must bring every thought into captivity to the obedience of Christ. If we believe in Jesus, we will love to think of him, love to talk of him, love to pray to him. He is supreme in our affections. We love that which Christ loves, and hate that which Christ hates. [Cf: RH 05-30-82 para. 10] p. 161, Para. 2, [1882MS].

I have deep anguish of soul as I think that many who have great light and great knowledge of Bible truths, and some even who have taken the responsibility of presenting these truths to others, have yet so little

of the love of Jesus in their own hearts. Like the religious teachers whom Christ reproved, they say and do not. They are fruitless branches. A mere profession of godliness is of but little account. A nominal, theoretical belief of the truth is of but little value. The devils also believe, and tremble. We must have that faith that works by love, and purifies the soul. Our experience in spiritual things must deepen and widen. We need more strength daily, and we may obtain it by constant communion with God. [Cf: RH 05-30-82 para. 11] p. 161, Para. 3, [1882MS].

The Christian life is never at a standstill. It is, it must be, progressive. Our love for Christ should become stronger and stronger. If the heart is devoted to Jesus, its love for earthly friends and worldly treasure becomes subordinate rather than supreme. As we by faith drink from the fountain of life, so will our joy and peace increase. Oh that we were more trustful, and firm, and true, that Christ might not be ashamed to call us brethren! [Cf: RH 05-30-82 para. 12] p. 161, Para. 4, [1882MS].

My brother, my sister, is your soul in the love of God? Many of you have a twilight perception of Christ's excellence, and your soul thrills with joy. You long for a fuller, deeper sense of the Saviour's love. You long to entwine your affections about him more closely. You are unsatisfied. But do not despair. Give to Jesus the heart's best and holiest affections. Treasure every ray of light. Cherish every desire of the soul after God. Give yourselves the culture of spiritual thoughts and holy communings. Make haste to obtain a fitness for the mansions which Christ has gone to prepare for all that love him. The day is far spent, the night is at hand. Make haste to ripen for Heaven. [Cf: RH 05-30-82 para. 13] p. 162, Para. 1, [1882MS].

It is a great, a solemn work to obtain a moral fitness for the society of the pure and the blest. God's word presents the standard to which we are to conform our life and character. We may choose to follow some other standard, which is more in harmony with our own hearts, but we can never thus gain the divine approval. Only by conforming to the word of God, can we hope to come to "the measure of the stature of the fullness of Christ." But we must do this, or we shall never enter Heaven. Without purity and holiness of heart, we cannot win the crown of immortal glory. [Cf: RH 05-30-82 para. 14] p. 162, Para. 2, [1882MS].

Many who ought to be teachers, have hardly learned the alphabet of the Christian life. They need constantly that one teach them. They do not grow in holiness, in faith, in hope, in joy, in gratitude. Christ opened the way, at an infinite cost, that we might live a Christian life. He has told us just what that life must be,--consistent, uniform, Christlike,--that at its close we may say with Paul, "I have fought a good fight, I have kept the faith." It was by faith in Christ that the great apostle maintained the consistency and beauty of his course. He suffered opposition, insult, persecution, imprisonment, with a firmness and meekness which none but Christ could impart. Our obligations are no less than were his. Our privileges are great, our opportunities abundant. Great light is shining upon us, but it will become darkness to those who refuse to follow its guidance. [Cf: RH 05-30-82 para. 15] p. 162, Para. 3, [1882MS].

Measuring ourselves by the Bible standard will give us no exalted view of our own goodness or greatness. The truths of the gospel and the teachings of the Holy Spirit, will produce in us brokenness of heart, hatred of sin, and an understanding of self. But wishing for holiness of heart and purity of life will not bring us into possession of these blessings. Mourning over religious delinquencies will never make one acquisition. There are thousands of sluggish hypocritical tears, of sighs and groans, that never bring to the soul one cheering beam of light, one manifestation of Christ's approval. [Cf: RH 05-30-82 para. 16] p. 162, Para. 4, [1882MS].

It will cost us something to obtain a Christian experience, and to develop a true and noble character. It requires sacrifice and earnest effort, and this is why so little advancement is made by professing Christians. They do not go to the great source of wisdom, because they shrink from the toil, the cost, the inconvenience. They wish to have righteousness put upon them as a garment. But the white-robed throng of the redeemed ones, are those who have washed their robes, and made them white in the blood of the Lamb. Christ has presented the matter as it is: "Agonize to enter in at the strait gate; for many shall seek to enter in, and shall not be able." [Cf: RH 05-30-82 para. 17] p. 162, Para. 5, [1882MS].

We have each a daily work to do, to correct our natural defects of character, and to cultivate the Christian graces. Only by the accomplishment of this work, can we hope to share in the reward of the righteous. Said Christ, "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." By Mrs. E. G. White. [Cf: RH 05-30-82 para. 18] p. 163, Para. 1, [1882MS].

The work of parents precedes that of the teacher. They have a home school,--the first grade. If they seek carefully and prayerfully to know and to do their duty, they will prepare their children to enter the second grade,--to receive instructions from the teacher. If parents are so engrossed in the business and pleasures of this life that they neglect the proper discipline of their children, the work of the teacher is not only made very hard and trying, but often rendered wholly fruitless. [Cf: RH 06-13-82 para. 1] p. 163, Para. 2, [1882MS].

We never needed close connection with God more than we need it today. One of the greatest dangers that beset God's people has ever been from conformity to worldly maxims and customs. The youth especially are in constant peril. Fathers and mothers should be on their guard against the wiles of Satan. While he is seeking to accomplish the ruin of their children, let not parents flatter themselves that there is no particular danger. Let them not give thought and care to the things of this world, while the higher, eternal interests of their children are neglected. [Cf: RH 06-13-82 para. 2] p. 163, Para. 3, [1882MS].

None should permit themselves, through the week, to become so absorbed in their temporal interests, and so exhausted by their efforts for worldly gain, that on the Sabbath they have no strength or energy to give to the service of God. We are robbing the Lord, when we unfit ourselves to worship him upon his holy day. And we are robbing ourselves as well; for we need the warmth and glow of association, as well as the strength to be gained from the wisdom and experience of

other Christians. [Cf: RH 06-13-82 para. 3] p. 163, Para. 4, [1882MS].

Fathers and mothers should make it a rule that their children attend public worship on the Sabbath, and should enforce the rule by their own example. It is our duty to command our children and our household after us, as did Abraham. By example as well as precept we should impress upon them the importance of religious teaching. All who have taken the baptismal vow have solemnly consecrated themselves to the service of God; they are under covenant obligation to place themselves and their children where they may obtain all possible incentives and encouragement in the Christian life. [Cf: RH 06-13-82 para. 4] p. 163, Para. 5, [1882MS].

Those who take upon themselves the name of Christ, should be unmistakably devoted to his cause, and identified with his people. But if all the thoughts and energies are given to temporal affairs, if they have no time, strength, or interest for the service of Christ, they are not his disciples. Their names should be dropped from the church records. Of what benefit to the church are names, without the interest and support of the persons whom the names represent? [Cf: RH 06-13-82 para. 5] p. 164, Para. 1, [1882MS].

When the children of Christian parents take delight in skepticism, deeming it a token of manly independence to doubt the Scriptures and sneer at religion; when they excuse their own delinquencies by pointing to the faults of church members,--let the father and mother inquire if this is not the fruit of their own influence and example. The Lord will work with the efforts of those who seek him with all the heart. If world loving parents would but labor as earnestly for the salvation of their children as they now labor to promote their temporal interests, they might see them faithful workers in the cause of Christ. We read in the word of God that as the result of apostolic prayers and labors, the Lord added to the church daily such as should be saved. Similar efforts put forth today will produce similar results. [Cf: RH 06-13-82 para. 6] p. 164, Para. 2, [1882MS].

Great is the sacrifice by which Christ has purchased his people; great are the privileges set before us in the gospel. A corresponding zeal and devotion are in return required from us. The great apostle writes to his Corinthian brethren, "I am jealous over you with a 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 subtlety, so your minds should be corrupted from the simplicity that is in Christ." And again he bids them, "Be ye followers of God as dear children," and "walk worthy of the vocation wherewith ye are called," "being fruitful in every good work, and increasing in the knowledge of God." But where is the simplicity and fervent piety which should be seen among those who make so exalted a profession? How much careful thought and study are now given to copying the character of Christ? How do they compare with the attention and interest given to our earthly, temporal affairs? [Cf: RH 06-13-82 para. 7] p. 164, Para. 3, [1882MS].

Let the words of Christ come home to the world loving professors of godliness, "Except ye be converted, and become as little children, ye shall not enter the kingdom of Heaven. Whosoever shall not receive the kingdom of Heaven as a little child, shall in nowise enter therein." We

should teach our children lessons of simplicity and trust. We should teach them to love, and fear, and obey their Creator. In all the plans and purposes of life, his glory should be held paramount; his love should be the mainspring of every action. [Cf: RH 06-13-82 para. 8] p. 164, Para. 4, [1882MS].

Worldly wisdom, intellectual ability, mental training, will not give the knowledge requisite for an entrance into Christ's kingdom. The wise and prudent of this world cannot comprehend it. The wisdom of this world is foolishness with God. [Cf: RH 06-13-82 para. 9] p. 165, Para. 1, [1882MS].

Children are committed to their parents as a precious trust, which God will one day require at their hands. We should give to their training more time, more care, and more prayer. They need more of the right kind of instruction. The word of God should be the man of our counsel, the guide and instructor of old and young. Parents can, if they will, interest their children in the varied knowledge found in its sacred pages. Children will learn to love that which the parents love. Those who would interest their sons and daughters in Bible study, and impress its truths upon their minds, must themselves feel its ennobling, sanctifying influence. They must exemplify its sacred principles in daily life. [Cf: RH 06-13-82 para. 10] p. 165, Para. 2, [1882MS].

If we desire our children to love and reverence God, we must talk of his goodness, his majesty, and his power, as displayed in the works of creation and in the sacred word. If we desire them to love and imitate the character of Christ, we must tell them of the sacrifice which he made for our redemption, of the humility and self-denial, the matchless love and sympathy, displayed in his life on earth, and then tell them that this is the pattern which we are to follow. We should tell them often the wonderful story of the Saviour's life; of his early youth, when he was subject to such temptations as they have to meet; of his obedience and filial love, as he toiled in the workshop at Nazareth, aiding his father to bear the burdens of life. We should tell them of his generous, self-denying course, his spotless purity, his love for little children, his compassion for the sorrowing and the sinful. [Cf: RH 06-13-82 para. 11] p. 165, Para. 3, [1882MS].

When children err, parents should take time to read to them tenderly from the word of God such admonitions as are particularly applicable to their case. When they are tried, tempted, or discouraged, cite them to its precious words of comfort, and gently lead them to put their trust in Jesus. Thus the young mind may be directed to that which is pure and ennobling. And as the great problems of life, and the dealings of God with the human race, are unfolded to the understanding, the reasoning powers are exercised, the judgement enlisted, while lessons of divine truth are impressed upon the heart. Thus parents may be daily molding the characters of their children, that they may have a fitness for the future life. [Cf: RH 06-13-82 para. 12] p. 165, Para. 4, [1882MS].

Oh, what a field is committed to parents and teachers! How have they labored in this vineyard of the Lord? It is a sad fact that the most important objects to be secured in the education of the youth, are often neglected as of little moment. The value of the early years in forming right habits, and cherishing firm, pure principles, are appreciated by few. [Cf: RH 06-13-82 para. 13] p. 165, Para. 5,

[1882MS].

Parents should not pass lightly over the sins of their children. When these sins are pointed out by some faithful friend, the parent should not feel that his rights are invaded, that he has received a personal offense. The habits of every youth and every child affect the welfare of society. The wrong course of one youth may lead many others in an evil way. Parents should not look on in silence while their children are corrupted by some vicious companion. [Cf: RH 06-13-82 para. 14] p. 166, Para. 1, [1882MS].

It is for the interest of all, that the youth be subjected to proper restraint. Yet it is often the case that when a God fearing teacher attempts to correct in a pupil habits which have been fastened by the lax discipline of the parents, he will arouse the indignation of these parents. Not only do they neglect their own divinely appointed responsibility, but they attempt to hinder the teacher from discharging his duty, and cast upon him the blame for the perversity of their evil-minded children. [Cf: RH 06-13-82 para. 15] p. 166, Para. 2, [1882MS].

Some indulgent, ease loving parents fear to exercise wholesome authority over their unruly sons, lest they run away from home. It would be better for some to do this than to remain at home to live upon the bounties provided by the parents, and at the same time trample upon all authority, both human and divine. It might be a most profitable experience for such children to have to the full that independence which they think so desirable, to learn that it costs exertion to live. Let the parent say to the boy who threatens to run away from home, "My son, if you are determined to leave home rather than comply with just and proper rules, we will not hinder you. If you think to find the world more friendly than the parents who have cared for you from infancy, you must learn your mistake for yourself. When you wish to come to your father's house, to be subject to his authority, you will be welcome. Obligations are mutual. While you have food and clothing and parental care, you are in return under obligation to submit to home rules and wholesome discipline. My house cannot be polluted with the stench of tobacco, with profanity or drunkenness. I desire that angels of God shall come into my home. If you are fully determined to serve Satan, you will be as well off with those whose society you love, as you will be at home." [Cf: RH 06-13-82 para. 16] p. 166, Para. 3, [1882MS].

Such a course would check the downward career of thousands. But too often children know that they may do their worst, and yet an unwise mother will plead for them, and conceal their transgressions. Many a rebellious son exults because his parents have not the courage to restrain him. They may expostulate, as did Eli, but they do not enforce obedience. Such parents are encouraging their children in dissipation, and are dishonoring God by their unwise indulgence. It is these rebellious, corrupt youth that form the most difficult element to control in schools and colleges. [Cf: RH 06-13-82 para. 17] p. 166, Para. 4, [1882MS].

Sin should be faithfully reprov'd, and right discipline promptly and firmly enforced. Yet harsh dealing will not help the wrongdoer to see his error or to reform. Let all needed reproof or correction be given in the spirit which actuated our Saviour. Let firmness and decision be

blended with sympathy and love. By wise management, the wayward, stubborn youth may be transformed. Parents, to accomplish such work, you need Christlike patience and self-command. Do not irritate by a sharp word or an angry look. Be calm; and let your heart often ascend in prayer to God for grace and wisdom. Angels will come to your side, and help you to raise up a standard against the enemy. [Cf: RH 06-13-82 para. 18] p. 167, Para. 1, [1882MS].

Make your children feel that you love them, and desire to do them good. Encourage every effort to do right. Show them that you have confidence in them. Remember that your example will be the most impressive lesson which you can give. Your courtesy and self-control will have greater influence upon the characters of your children than mere words could have. [Cf: RH 06-13-82 para. 19] p. 167, Para. 2, [1882MS].

You must yourselves labor for the spiritual welfare of those under your care. You should not seek to lay this burden upon others. You cannot transfer to others your responsibility. Converse with your children upon personal religion. Learn just where they stand. Pray with them and for them singly. Jesus won men by personal contact, his heart reaching the hearts of the people. We must work as Christ worked. Improve every opportunity. Make religion the vital question of life. Teach your children that every worldly consideration should be made second to their eternal interests. [Cf: RH 06-13-82 para. 20] p. 167, Para. 3, [1882MS].

Remember that your sons and daughters are younger members of God's family. He has committed them to your care, to train and educate for Heaven. You must render an account to him for the manner in which you discharge your sacred trust. By Mrs. E. G. White. [Cf: RH 06-13-82 para. 21] p. 167, Para. 4, [1882MS].

To every man God has intrusted talents for wise improvement. If rightly used, these talents will reflect glory to the Giver. But the most precious gifts of God may be perverted, and thus become a curse rather than a blessing. No man can even once devote his God given powers to the service of worldliness or pride without placing himself on the enemy's ground, weakening his own soul, and misleading others. [Cf: RH 06-20-82 para. 1] p. 167, Para. 5, [1882MS].

Some who possess qualities which might render them highly useful to the cause of God, possess also serious defects of character, which they do not make sufficient effort to overcome. They seem almost powerless to resist the spirit and influence of the world. Some endeavor to change their surroundings in the hope of finding an easier path; but while they shun one temptation, they place themselves in the way of another. It is of little avail to change our position in order to escape temptation, unless God marks out our way and indicates our duty. The trouble is not so much in the surroundings as in the weakness of the man. [Cf: RH 06-20-82 para. 2] p. 167, Para. 6, [1882MS].

Those who have not a living connection with God, are actuated by a desire to exalt self. It is this desire which has opened the way for an irreligious influence to bear sway among us. Many have not pure, noble conceptions of truth and duty. Worldly customs and practices are introduced because the hearts of unconsecrated ministers and church

members still cling to the love of the world. These persons are not qualified to teach the truth, for they do not present to the world the safe standard. Words, however true and forcible, will have but little effect, if contradicted by the daily life. [Cf: RH 06-20-82 para. 3] p. 168, Para. 1, [1882MS].

No man can exert an influence for Christ, unless he is a decided and consistent Christian. Those who love and cherish the pure principles of Bible religion, will not be found weak in moral power. Under the elevating, ennobling influence of the Holy Spirit, the tastes and inclinations become pure and holy. Nothing will take so strong a hold upon the affections, nothing reaches so fully down to the deepest motives of action, nothing exerts so potent an influence upon the life, and gives so great firmness and stability to the character, as the religion of Christ. It is this which is lacking in the church. Many will be found wanting in the day of final accounts, because they did not possess real godliness. [Cf: RH 06-20-82 para. 4] p. 168, Para. 2, [1882MS].

Pure religion leads its possessor ever upward, inspiring him with noble purposes, teaching him propriety of deportment, and imparting a becoming dignity to every action. True religion is possessed by few. The mass of mankind do not cordially embrace or faithfully practice its principles. At the last day the curse of God will rest upon many who had flattered themselves that they were in favor with him. "If the light that is in thee be darkness, how great is that darkness." God forbid that those who profess to teach the sacred, solemn truth that the end of all things is at hand, and who claim to be the repositories of the divine law, should cherish a love for pleasure, and look to the world for favor and approbation! Christ gives them no such example. [Cf: RH 06-20-82 para. 5] p. 168, Para. 3, [1882MS].

We should beware that we do not, by our trifling and indifferent course, belittle and disgrace our holy work. There is need of thoughtful men,--men who will not be satisfied with superficial knowledge or experience, and who will not be unsettled by every passing temptation. Men are needed of firm and earnest purpose, men whose highest aim is to do good, to gather souls to Christ. Talkative, restless, self-commending men, who stretch out their hands to the world, and whom the world is ever seeking to win to her embrace, are not the ones who will honor God at this important crisis. [Cf: RH 06-20-82 para. 6] p. 168, Para. 4, [1882MS].

The Lord has given man capacity for continual improvement, and has granted him all possible aid in the work. Through the provisions of divine grace, we may attain almost to the excellence of the angels. What shall be said of those who, having had many years of experience in the truth, and many precious advantages for growth in grace, are yet inclined toward the world, and find pleasure in its amusements and display? Instead of going on from strength to strength, they are, little by little, departing from God, and losing their spiritual life. [Cf: RH 06-20-82 para. 7] p. 169, Para. 1, [1882MS].

"Watch and pray, lest ye enter into temptation," is the admonition of our Saviour. A cunning and cruel foe attends our steps, and is working every moment, with all his strength and skill, to turn us out of the right way. He succeeds best when employing such instrumentalities as

best conceal himself. He often appears as an angel of light, and those who have not walked in the light of Heaven, those who have not followed Christ in his humiliation, are deceived and ensnared by his devices. [Cf: RH 06-20-82 para. 8] p. 169, Para. 2, [1882MS].

Talent can never take the place of piety, nor can the applause of men recommend us to the favor of God. What the majority of professed Christians need, is genuine conversion. If the heart is right, the actions will be right. An earthly, debasing influence marks the character and the life of those whose hearts do not glow with the fire of true goodness. Too many profess to be followers of Christ, and feel at liberty to follow their own judgment, and indulge the desires of their own hearts. He who would advance in the Christian life, must put his own hands and heart to the work. Friends may exhort and counsel, to urge him onward and upward; Heaven may pour its choicest blessings upon him; he may have all possible assistance on the right hand and on the left, and yet all will be in vain, unless he shall put forth earnest effort to help himself. He himself must engage in the warfare against sin and Satan, or he will fail of everlasting life. [Cf: RH 06-20-82 para. 9] p. 169, Para. 3, [1882MS].

Unbending principle will mark the course of those who sit at the feet of Jesus and learn of him. But alas! how many are to be found who are today engaging earnestly in the service of Christ, tomorrow equally earnest in uniting with worldlings in their frivolous amusements. They veer with every wind of temptation. Let the world hold out its bait,--fame or honor, pleasure or gain,--and there is no sacrifice of feeling or conscience that will not be made to gain the prize. Can Christ trust such men to give to the world the light of his truth? Never! Under favorable circumstances they may seem to lead a consistent life; but let temptation entice, and they venture upon the enemy's ground, and worst of all, lead others in the same path. Unsound at heart, they are unsound in life. When a crisis comes, when firmness is most required, they are found on the wrong side. He who has once yielded to temptation has become spiritually weak, and he will yield more readily the second time. Every repetition of the sin weakens his power of resistance, blinds his eyes, and stifles conviction. Every seed of indulgence sown, produces a harvest. "That which ye sow, ye shall also reap." [Cf: RH 06-20-82 para. 10] p. 169, Para. 4, [1882MS].

Satan trembles when the voice of God speaks through his instruments, giving cautions and warnings, and rebuking sin. The startling announcement, "Thou art the man," stirs the soul of the guilty. He may for a time put forth earnest efforts to subdue his favorite sin,--ambition, pride, love of display, emulation, avarice, or any other evil trait,--but it is too often the case that his zeal soon flags, and he falls back into his former error. When again reproved, he is rarely impressed as before. Having once stifled conviction, he finds it more easy to repeat the same course. He is hardening his heart against the convictions of the Holy Spirit. A further rejection of the truth places him where a far mightier influence will be ineffectual to stir the sluggish soul, and make an abiding impression. [Cf: RH 06-20-82 para. 11] p. 170, Para. 1, [1882MS].

The Lord sends us warning, counsel, and reproof, that we may have opportunity to correct our errors before they become second nature. But if we refuse to be corrected, God does not interfere to counteract the

tendencies of our own course of action. He works no miracle that the seed sown may not spring up and bear fruit. That man who manifests an infidel hardihood or a stolid indifference to divine truth, is but reaping the harvest which he has himself sown. Such has been the experience of many. They listen with stoical indifference to the truths which once stirred their very souls. They sowed neglect, indifference, and resistance to the truth; and such is the harvest which they reap. The coldness of ice, the hardness of iron, the impenetrable, unimpressible nature of rock--all these find a counterpart in the character of many a professed Christian. It was thus that the Lord hardened the heart of Pharaoh. God spoke to the Egyptian king by the mouth of Moses, giving him the most striking evidences of divine power; but the monarch stubbornly refused the light which would have brought him to repentance. God did not send a supernatural power to harden the heart of the rebellious king, but as Pharaoh resisted the truth, the Holy Spirit was withdrawn, and he was left to the darkness and unbelief which he had chosen. [Cf: RH 06-20-82 para. 12] p. 170, Para. 2, [1882MS].

By persistent rejection of the Spirit's influence, men cut themselves off from God. He has in reserve no more potent agency to enlighten their minds. No revelation of his will can reach them in their unbelief. [Cf: RH 06-20-82 para. 13] p. 170, Para. 3, [1882MS].

Would that I could lead every professed follower of Christ to see this matter as it is. We are all sowing either to the flesh or to the Spirit, and we reap the harvest from the seed we sow. In choosing our pleasures or employments, we should seek only those things that are excellent. The trifling, the worldly, the debasing, should have no power to control the affections or the will. The great apostle declared that he kept his body under, and this discipline must be maintained by every follower of Christ. [Cf: RH 06-20-82 para. 14] p. 170, Para. 4, [1882MS].

The bondage of worldly habits and customs is so pleasing to the natural heart that it has become well-nigh universal. Few can be found who are willing to deny self that they may walk in the light of Heaven. It is because they know not Christ and obey not the truth, that professed Christians can accept as their portion the pleasures of sense and the changing fashions of a fickle world. Not one of those who have come out from the world, in obedience to the injunctions of Christ, can find pleasure in its amusements or its display. Many are saying by their course of action, that the line of demarkation between Christians and the world must not be too distinct. They conform to the customs and unite in the pursuits of the lovers of pleasure, in order to retain their friendship, and exert an influence to win them to the truth. The plea is not new. The same work has been often attempted since the opposing forces of good and evil first existed in the world. The result has ever been the same. Conformity to worldly customs converts the church to the world. It never converts the world to Christ. "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." How can the loyal subjects of the Great King be in harmony with his bitterest foe? When the professed people of God choose the fellowship of the world, what marvel that the presence and blessing of Christ is shut out from the church? [Cf: RH 06-20-82 para. 15] p. 171, Para. 1, [1882MS].

In the fear of God, whom I love and whom I serve, I call upon the followers of Christ to come out from the world. If they would but be men of principle, in determination, in moral power, there are many who might become polished instruments in the hand of Christ. But if they at times yield themselves to the control of Satan, they cannot be trusted. He who does not himself resist inclination, or who has not a proper understanding of Christian obligation, would be an unsafe guide to others. One injudicious act may exert an influence which the most earnest effort will be powerless to counteract. [Cf: RH 06-20-82 para. 16] p. 171, Para. 2, [1882MS].

Good qualities, superior talents, are a curse rather than a blessing, when they are not consecrated to God. The greater the gifts, the more dangerous their influence to lead away from Christ. Those who present to others the solemn, searching truths for this time, should exemplify these truths in their own life. To preach what we do not practice, is but to confirm sinners in their impenitence. The most earnest exhortations to walk in the light will be unheeded, if the speaker himself neglects to follow the light which Christ has given. [Cf: RH 06-20-82 para. 17] p. 171, Para. 3, [1882MS].

By disregarding the teachings of God's word, many have dulled their keen perception of Christian consistency. Having no real connection with God, they mistake good impulses for religion. Said Christ to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." When the love of Jesus is abiding in the soul, many who are now but withered branches will become as the cedars of Lebanon, "whose root is by the great waters." The cedar is noted for the firmness of its roots. Not content to cling to the earth with a few weak fibers, it thrusts its rootlets, like a sturdy wedge, into the cloven rock, and reaches down deeper and deeper for strong holds to grasp. When the tempest grapples with its boughs, that firm-set tree cannot be uprooted. What a goodly cedar might not every follower of Christ become, if he were but rooted and grounded in the truth, firmly united to the Eternal Rock. [Cf: RH 06-20-82 para. 18] p. 171, Para. 4, [1882MS].

The people of God cannot conform to the world, and yet enjoy his love and be sanctified through the truth. They may bear the outward semblance of the cedar, but their roots strike no deeper than the surface sand. When the tempest falls, they will be uprooted. Others, who have been content to follow their example, will perish in like manner. [Cf: RH 06-20-82 para. 19] p. 172, Para. 1, [1882MS].

My brethren and sisters, be careful what influence you exert upon the cause of God. Be careful what example you set before the youth. Satan and his angels are putting forth their utmost efforts to efface from the minds of the young every impression made by the Holy Spirit. Let the professed people of God beware that they do not aid the great deceiver in his work. Only those who are firm, true, devoted, living Christians, can be a help to the cause of God. By Mrs. E. G. White. [Cf: RH 06-20-82 para. 20] p. 172, Para. 2, [1882MS].

"Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said unto them, Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease. But the angel of the Lord said unto Elijah the Tishbite,

Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub, the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." [Cf: RH 06-27-82 para. 1] p. 172, Para. 3, [1882MS].

This narrative most strikingly displays the divine displeasure against those who turn from God to Satanic agencies. A short time previous to the events above recorded, the kingdom of Israel had changed rulers. Ahab had fallen under the judgment of God, and had been succeeded by his son Ahaziah, a worthless character, who did only evil in the sight of the Lord, walking in the ways of his father and mother, and causing Israel to sin. He served Baal, and worshiped him, and provoked the Lord God of Israel to anger, as his father Ahab had done. But judgments followed close upon the sins of the rebellious king. A war with Moab, and then the accident by which his own life was threatened, attested the wrath of God against Ahaziah. [Cf: RH 06-27-82 para. 2] p. 172, Para. 4, [1882MS].

How much had the king of Israel heard and seen in his father's time, of the wondrous works of the Most High! What terrible evidence of his severity and jealousy had God given apostate Israel! Of all this, Ahaziah was cognizant; yet he acts as though these awful realities, and even the fearful end of his own father, were only an idle tale. Instead of humbling his heart before the Lord, he ventured upon the most daring act of impiety which marked his life. He commands his servants, "Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease." [Cf: RH 06-27-82 para. 3] p. 172, Para. 5, [1882MS].

The idol of Ekron was supposed to give information, through the medium of its priests, concerning future events. It had obtained such general credence that it was resorted to by large numbers from a considerable distance. The predictions there uttered, and the information given, proceeded directly from the prince of darkness. It is Satan who created, and who maintains the worship of idols, to divert the minds of men from God. It is by his agency that the kingdom of darkness and falsehood is supported. [Cf: RH 06-27-82 para. 4] p. 173, Para. 1, [1882MS].

The history of King Ahaziah's sin and punishment has a lesson of warning which none can disregard with impunity. Though we do not pay homage to heathen gods, yet thousands are worshiping at Satan's shrine as verily as did the king of Israel. The very spirit of heathen idolatry is rife today, though under the influence of science and education it has assumed a more refined and attractive form. Every day adds sorrowful evidence that faith in the sure word of prophecy is fast decreasing, and that in its stead superstition and Satanic witchery are captivating the minds of men. All who do not earnestly search the Scriptures, and submit every desire and purpose of life to that unerring test, all who do not seek God in prayer for a knowledge of his will, will surely wander from the right path, and fall under the deception of Satan. [Cf: RH 06-27-82 para. 5] p. 173, Para. 2, [1882MS].

The heathen oracles have their counterpart in the spiritualistic mediums, the clairvoyants and fortunetellers of today. The mystic

voices that spoke at Ekron and Endor are still by their lying words misleading the children of men. The prince of darkness has but appeared under a new guise. The mysteries of heathen worship are replaced by the secret associations and seances, the obscurities and wonders, of the sorcerers of our time. Their disclosures are eagerly received by thousands who refuse to accept light from God's word or from his Spirit. While they speak with scorn of the magicians of old, the great deceiver laughs in triumph as they yield to his arts under a different form. [Cf: RH 06-27-82 para. 6] p. 173, Para. 3, [1882MS].

His agents still claim to cure disease. They attribute their power to electricity, magnetism, or the so-called "sympathetic remedies." In truth, they are but channels for Satan's electric currents. By this means he casts his spell over the bodies and souls of men. [Cf: RH 06-27-82 para. 7] p. 173, Para. 4, [1882MS].

I have from time to time received letters both from ministers and lay members of the church, inquiring if I think it wrong to consult spiritualist and clairvoyant physicians. I have not answered these letters, for want of time. But just now the subject is again urged upon my attention. So numerous are these agents of Satan becoming, and so general is the practice of seeking counsel from them, that it seems needful to utter words of warning. [Cf: RH 06-27-82 para. 8] p. 173, Para. 5, [1882MS].

God has placed it in our power to obtain a knowledge of the laws of health. He has made it our duty to preserve our physical powers in the best possible condition, that we may render to him acceptable service. Those who refuse to improve the light and knowledge that has been mercifully placed within their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life. They are placing themselves where they will be exposed to the delusions of Satan. [Cf: RH 06-27-82 para. 9] p. 174, Para. 1, [1882MS].

Not a few, in this Christian age and Christian nation, resort to evil spirits, rather than trust to the power of the living God. The mother, watching by the sickbed of her child, exclaims, "I can do no more. Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hands of Satan as if he were standing by her side. In how many instances is the future life of the child controlled by a Satanic power, which it seems impossible to break. [Cf: RH 06-27-82 para. 10] p. 174, Para. 2, [1882MS].

Many are unwilling to put forth the needed effort to obtain a knowledge of the laws of life and the simple means to be employed for the restoration of health. They do not place themselves in right relation to life. When sickness is the result of their transgression of natural law, they do not seek to correct their errors, and then ask the blessing of God, but they resort to the physicians. If they recover health, they give to drugs and doctors all the honor. They are ever ready to idolize human power and wisdom, seeming to know no other God than the creature,--dust and ashes. [Cf: RH 06-27-82 para. 11] p. 174, Para. 3, [1882MS].

I have heard a mother pleading with some infidel physician to save the life of her child; but when I entreated her to seek help from the Great Physician who is able to save to the uttermost all who come unto him in faith, she turned away with impatience. Here we see the same spirit that was manifested by Ahaziah. [Cf: RH 06-27-82 para. 12] p. 174, Para. 4, [1882MS].

It is not safe to trust to physicians who have not the fear of God before them. Without the influence of divine grace, the hearts of men are "deceitful above all things, and desperately wicked." Self-aggrandizement is their aim. Under the cover of the medical profession, what iniquities have been concealed; what delusions supported! The physician may claim to possess great wisdom and marvelous skill, when his character is abandoned, and his practice contrary to the laws of life. The Lord our God assures us that he is waiting to be gracious; he invites us to call upon him in the day of trouble. How can we turn from him to trust in an arm of flesh? [Cf: RH 06-27-82 para. 13] p. 174, Para. 5, [1882MS].

Go with me to yonder sickroom. There lies a husband and father, a man who is a blessing to society and to the cause of God. He has been suddenly stricken down by disease. The fire of fever seems consuming him. He longs for pure water to moisten the parched lips, to quench the raging thirst, and cool the fevered brow. But no; the doctor has forbidden water. The stimulus of strong drink is given, and adds fuel to the fire. The blessed, Heaven-sent water, skillfully applied, would quench the devouring flame, but it is set aside for poisonous drugs. [Cf: RH 06-27-82 para. 14] p. 175, Para. 1, [1882MS].

For a time, nature wrestles for her rights, but at last, overcome, she gives up the contest, and death sets the sufferer free. God desired that man to live, to be a blessing to the world; Satan determined to destroy him, and through the agency of the physician he succeeded. How long shall we permit our most precious lights to be thus extinguished? [Cf: RH 06-27-82 para. 15] p. 175, Para. 2, [1882MS].

Ahaziah sent his servants to inquire of Baal-zebub, at Ekron; but instead of a message from the idol, he hears the awful denunciation from the God of Israel, "Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." It was Christ that bade Elijah speak these words to the apostate king. Jehovah Immanuel had cause to be greatly displeased at Ahaziah's impiety. What had Christ not done to win the hearts of sinners, and to inspire them with unwavering confidence in himself? For ages he had visited his people with manifestations of the most condescending kindness and unexampled love. From the times of the patriarchs, he had shown how his "delights were with the sons of men." He had been a very present help to all who sought him in sincerity. "In all their afflictions, he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them." Yet Israel had revolted from God, and turned for help to the Lord's worst enemy. [Cf: RH 06-27-82 para. 16] p. 175, Para. 3, [1882MS].

The Hebrews were the only nation favored with a knowledge of the true God. When the king of Israel sent to inquire of a pagan oracle, he proclaimed to the heathen that he had more confidence in their idols than in the God of his people, the Creator of the heavens and the

earth. In the same manner do those who profess to have a knowledge of God's word dishonor him when they turn from the Source of strength and wisdom, to ask help or counsel from the powers of darkness. If God's wrath was kindled by such a course on the part of a wicked, idolatrous king, how can he regard a similar course pursued by those who profess to be his servants? [Cf: RH 06-27-82 para. 17] p. 175, Para. 4, [1882MS].

Why is it that men are so unwilling to trust Him who created man, who can, by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who made so great a sacrifice for our redemption? If the professed followers of Christ would, with purity of heart, exercise as much faith in the promises of God as they repose in Satanic agencies, they would realize in soul and body the lifegiving power of the Holy Spirit. Christ condescended to take our nature, that he might reach to the very depths of human woe and degradation, to elevate and ennoble our race. With such evidence of his incomparable love, how can any turn from the God of light, the God of power, and give heed to Satan, the author of all our woes? [Cf: RH 06-27-82 para. 18] p. 175, Para. 5, [1882MS].

God has granted to this people great light, yet we are not placed beyond the reach of temptation. Who among us are seeking help from the gods of Ekron? Look on this picture--not drawn from imagination. In how many, even among Seventh-day Adventists, may its leading characteristics be seen? An invalid--apparently very conscientious, yet bigoted and self-sufficient--freely avows his contempt for the laws of health and life, which divine mercy has led us as a people to accept. His food must be prepared in a manner to satisfy his morbid cravings. Rather than sit at a table where wholesome food is provided, he will patronize restaurants, because he can there indulge appetite without restraint. A fluent advocate of temperance, he disregards its foundation principles. He wants relief, but refuses to obtain it at the price of self-denial. [Cf: RH 06-27-82 para. 19] p. 176, Para. 1, [1882MS].

That man is worshiping at the shrine of perverted appetite. He is an idolater. The powers which, sanctified and ennobled, might be employed to honor God, are weakened and rendered of little service. An irritable temper, a confused brain, and unstrung nerves are among the results of his disregard of nature's laws. He is inefficient, unreliable. [Cf: RH 06-27-82 para. 20] p. 176, Para. 2, [1882MS].

Whoever has the courage and honesty to warn him of danger, thereby incurs his displeasure. The slightest remonstrance or opposition is sufficient to rouse his combative spirit. But now an opportunity is presented to seek help from one whose power comes through the medium of witchcraft. To this source he applies with eagerness, freely expending time and money in hope of securing the proffered boon. He is deceived, infatuated. The sorcerer's power is made the theme of praise, and others are influenced to seek his aid. Thus the God of Israel is dishonored, while Satan's power is revered and exalted. [Cf: RH 06-27-82 para. 21] p. 176, Para. 3, [1882MS].

In the name of Christ, I would address his professed followers: Abide in the faith which you have received from the beginning. Shun profane and vain babblings. Instead of putting your trust in witchcraft, have

faith in the living God. Cursed is the path that leads to Endor or to Ekron. The feet will stumble and fall that venture upon the forbidden ground. There is a God in Israel, with whom is deliverance for all that are oppressed. Righteousness is the habitation of his throne. [Cf: RH 06-27-82 para. 22] p. 176, Para. 4, [1882MS].

There is danger in departing in the least from the Lord's instruction. When we deviate from the plain path of duty, a train of circumstances will arise that seem irresistibly to draw us farther and farther from the right. Needless intimacies with those who have no respect for God will seduce us, ere we are aware. Fear to offend worldly friends will deter us from expressing our gratitude to God or acknowledging our dependence upon him. We must keep close to the word of God. We need its warnings and encouragement, its threatenings and promises. We need the perfect example given only in the life and character of our Saviour. [Cf: RH 06-27-82 para. 23] p. 176, Para. 5, [1882MS].

Angels of God will preserve his people while they walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground. An agent of the great deceiver will say and do anything to gain his object. It matters little whether he calls himself a spiritualist, an "electric physician," or a "magnetic healer." By specious pretenses he wins the confidence of the unwary. He pretends to read the life history and to understand all the difficulties and afflictions of those who resort to him. Disguising himself as an angel of light, while the blackness of the pit is in his heart, he manifests great interest in women who seek his counsel. He tells them that all their troubles are due to an unhappy marriage. This may be too true, but such a counselor does not better their condition. He tells them that they need love and sympathy. Pretending great interest in their welfare, he casts a spell over his unsuspecting victims, charming them as the serpent charms the trembling bird. Soon they are completely in his power, and sin, disgrace, and ruin are the terrible sequel. [Cf: RH 06-27-82 para. 24] p. 177, Para. 1, [1882MS].

These workers of iniquity are not few. Their path is marked by desolated homes, blasted reputations, and broken hearts. But of all this the world knows little; still they go on making fresh victims, and Satan exults in the ruin he has wrought. [Cf: RH 06-27-82 para. 25] p. 177, Para. 2, [1882MS].

The visible and the invisible world are in close contact. Could the vail be lifted, we would see evil angels pressing their darkness around us, and working with all their power to deceive and destroy. Wicked men are surrounded, influenced, and aided by evil spirits. The man of faith and prayer has yielded his soul to Divine guidance, and angels of God bring to him light and strength from Heaven. [Cf: RH 06-27-82 para. 26] p. 177, Para. 3, [1882MS].

No man can serve two masters. Light and darkness are no more opposites than are the service of God and the service of Satan. The prophet Elijah presented the matter in the true light when he fearlessly appealed to apostate Israel: "If the Lord be God, serve him; but if Baal, then serve him." [Cf: RH 06-27-82 para. 27] p. 177, Para. 4, [1882MS].

Those who give themselves up to the sorcery of Satan, may boast of

great benefit received thereby, but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to disregard the will of God? All such apparent gain will prove at last an irrecoverable loss. We cannot with impunity break down a single barrier which God has erected to guard his people from Satan's power. [Cf: RH 06-27-82 para. 28] p. 177, Para. 5, [1882MS].

Our only safety consists in preserving the ancient landmarks. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." By Mrs. E. G. White. [Cf: RH 06-27-82 para. 29] p. 178, Para. 1, [1882MS].

"Education," says Webster, "is properly to draw forth, and implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles, and the regulation of the heart." By a misconception of the true nature and objects of education, many have been led into serious and even fatal errors. Such a mistake is made when the regulation of the heart or the establishment of the principles is neglected in the effort to secure intellectual culture, or when eternal interests are overlooked in the eager desire for temporal advantage. [Cf: RH 07-11-82 para. 1] p. 178, Para. 2, [1882MS].

The great object of life is well defined in the old-time catechism, "to glorify God and to enjoy him forever." To make the possession of worldly honor or riches our ruling motive, is unworthy of one who has been redeemed by the blood of Christ. It should rather be our aim to gain knowledge and wisdom that we may become better Christians, and be prepared for greater usefulness, rendering more faithful service to our Creator, and by our example and influence leading others also to glorify God. [Cf: RH 07-11-82 para. 2] p. 178, Para. 3, [1882MS].

Here is something real, something tangible. Not only words, but deeds, not only the affections of the heart, but the service of the life, must be devoted to our Maker. To bring man back to harmony with God, to so elevate and ennoble his moral nature that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life. So important was this work, that our Saviour left the courts of Heaven, and came in person to earth, that he might teach men how to obtain a moral fitness for the higher life. For thirty years he dwelt as a man among men, passed through the experiences of human life as a child, a youth, a man, endured the severest trials, that he might present a living illustration of the truths he taught. For three years as a teacher sent from God he instructed the children of men; then, leaving the work to chosen co-laborers, he ascended to Heaven. But his interest in it has not abated. From the courts above, he watches with the deepest solicitude the progress of the cause for which he gave his life. [Cf: RH 07-11-82 para. 3] p. 178, Para. 4, [1882MS].

The character of Christ is the one perfect pattern which we are to copy. Repentance and faith, the surrender of the will, and the consecration of the affections to God, are the means appointed for the accomplishment of this work. To obtain a knowledge of this divinely ordained plan should be our first study, to comply with its requirements our first effort. Solomon declares that "the fear of the Lord is the beginning of wisdom." Concerning its value and importance

he declares, "Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding." "For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." [Cf: RH 07-11-82 para. 4] p. 178, Para. 5, [1882MS].

He who is following Divine guidance has found the only true source of happiness, and has gained the power of imparting happiness to all around him. No man can really enjoy life without religion. Love to God purifies and ennobles every taste and every desire, intensifies every affection, and brightens every worthy pleasure. It enables men to appreciate and enjoy all that is true, and good, and beautiful. [Cf: RH 07-11-82 para. 5] p. 179, Para. 1, [1882MS].

He who is seeking with diligence to acquire the wisdom of human schools, should remember that another school also claims him as a student. Christ was the greatest teacher the world ever saw. He brought to man knowledge direct from Heaven. The lessons which he has given us are what we need for both the present and the future state. He sets before us the true aims of life, and how we may secure them. [Cf: RH 07-11-82 para. 6] p. 179, Para. 2, [1882MS].

In the school of Christ, students never graduate. Among the pupils are both the old and the young. Those who give heed to the instructions of the Divine Teacher, constantly advance in wisdom, refinement, and nobility of soul, and thus they are prepared to enter that higher school, where advancement will continue throughout eternity. [Cf: RH 07-11-82 para. 7] p. 179, Para. 3, [1882MS].

Infinite Wisdom sets before us the great lessons of life,--the lessons of duty and of happiness. These are often hard to learn, but without them we can make no real progress. They may cost us effort and tears, and even agony, but we must not falter or grow weary. We shall at last hear the Master's call, "Child, come up higher." [Cf: RH 07-11-82 para. 8] p. 179, Para. 4, [1882MS].

It is in this world, amid its trials and temptations, that we are to gain a fitness for the society of the pure and the holy. Those who become so absorbed in less important studies that they cease to learn in the school of Christ, are meeting with an infinite loss. They insult the Divine Teacher by their rejection of the provisions of his grace. The longer they continue in their course, the more hardened are they in sin. Their retribution will be proportioned to the infinite value of the blessings they have spurned. [Cf: RH 07-11-82 para. 9] p. 179, Para. 5, [1882MS].

Those who consider it brave and manly to treat the claims of God with indifference or contempt, are thereby betraying their own folly and ignorance. While they boast their freedom and independence, they are really in bondage to sin and Satan. [Cf: RH 07-11-82 para. 10] p. 179, Para. 6, [1882MS].

The religion of Christ lifts man above every debasing, groveling vice. Linked to the Infinite One, partakers of the Divine nature, we are clothed with a perfect panoply against the shafts of evil. [Cf: RH 07-11-82 para. 11] p. 179, Para. 7, [1882MS].

Every faculty, every attribute with which the Creator has endowed the children of men, is to be employed for his glory; and in this employment is found its purest, noblest, happiest exercise. While religious principle is held paramount, every advance step taken in the acquirement of knowledge or in the culture of the intellect, is a step toward the assimilation of the human with the Divine, the finite with the Infinite. [Cf: RH 07-11-82 para. 12] p. 180, Para. 1, [1882MS].

The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with commonplace matters only, to the exclusion of grand and lofty themes, it will become dwarfed and enfeebled. If never required to grapple with difficulties, it will after a time almost lose the power of growth. As an educator, the Holy Scriptures are without a rival. Nothing will so impart strength and vigor to all our faculties as requiring them to grasp the stupendous truths of revelation. [Cf: RH 07-11-82 para. 13] p. 180, Para. 2, [1882MS].

The Bible is the most comprehensive and the most instructive history that men possess. It came fresh from the fountain of eternal truth; and a Divine hand has preserved its purity through all the ages. Its bright rays shine into the far distant past, where human research seeks vainly to penetrate. In God's word only we find an authentic account of creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens. In this word only can we find a history of our race unsullied by human prejudice or human pride. [Cf: RH 07-11-82 para. 14] p. 180, Para. 3, [1882MS].

In the word of God the mind finds subjects for the deepest thought, the loftiest aspirations. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we behold the Majesty of Heaven, as he humbled himself to become our substitute and surety, to cope singlehanded with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of such themes as these cannot fail to soften, purify, and ennoble the heart, and at the same time to inspire the mind with new strength and vigor. [Cf: RH 07-11-82 para. 15] p. 180, Para. 4, [1882MS].

A clear conception of what God is, and what he requires us to be, will lead to humility. He who studies aright the sacred word will learn that human intellect is not omnipotent. He will learn that without the help which none but God can give, human strength and wisdom are but weakness and ignorance. [Cf: RH 07-11-82 para. 16] p. 180, Para. 5, [1882MS].

But that which, above all other considerations, should lead us to prize the Bible, is that in it is revealed to men the will of God. Here we learn the object of our creation, and the means by which that object may be attained. We learn how to improve wisely the present life, and how to secure the future life. No other book can satisfy the questionings of the mind or the cravings of the heart. By obtaining a knowledge of God's word, and giving heed thereto, men may rise from the lowest depths of degradation to become the sons of God, and the associates of sinless angels. [Cf: RH 07-11-82 para. 17] p. 180, Para. 6, [1882MS].

In the varied scenes of nature also are lessons of divine wisdom for all who have learned to commune with God. The pages that opened in undimmed brightness to the gaze of the first pair in Eden, bear now a shadow. A blight has fallen upon the fair creation. And yet, wherever we turn are traces of the primal loveliness. Wherever we may turn, we hear the voice of God, and behold his handiwork. [Cf: RH 07-11-82 para. 18] p. 181, Para. 1, [1882MS].

From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, Nature's ten thousand voices speak his praise. In earth, and air, and sky, with their marvelous tint and color, varying in gorgeous contrast or softly blended in harmony, we behold his glory. The everlasting hills tell us of his power. The trees wave their green banners in the sunlight, and point us upward to their Creator. The flowers that gem the earth with their beauty, whisper to us of Eden, and fill us with longings for its unfading loveliness. The living green that carpets the brown earth, tells us of God's care for the humblest of his creatures. The caves of the sea and the depths of the earth reveal his treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is the representative of Him who is the life and light of all that he has made. All the brightness and beauty that adorns the earth and lights up the heavens, speaks of God. [Cf: RH 07-11-82 para. 19] p. 181, Para. 2, [1882MS].

Shall we, in the enjoyment of the gifts, forget the Giver? Let them rather lead us to contemplate his goodness and his love. Let all that is beautiful in our earthly home remind us of the crystal river and green fields, the waving trees and the living fountains, the shining city and the white-robed singers, of our heavenly home,--that world of beauty which no artist can picture, no mortal tongue describe. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." [Cf: RH 07-11-82 para. 20] p. 181, Para. 3, [1882MS].

To dwell forever in this home of the blest, to bear in soul, body, and spirit, not the dark traces of sin and the curse, but the perfect likeness of our Creator, and through ceaseless ages to advance in wisdom, in knowledge and holiness, ever exploring new fields of thought, ever finding new wonders and new glories, ever increasing in capacity to know and to enjoy and to love, and knowing that there is still beyond us joy and love and wisdom infinite,--such is the object to which the Christian hope is pointing, for which Christian education is preparing. To secure this education, and to aid others to secure it, should be the object of the Christian's life. By Mrs. E. G. White. [Cf: RH 07-11-82 para. 21] p. 181, Para. 4, [1882MS].

"I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." [Cf: RH 07-18-82 para. 1] p. 182, Para. 1, [1882MS].

In this first prophecy contained in the Scriptures is found an intimation of redemption. Though a part of the sentence pronounced upon the serpent, it was uttered in the hearing of our first parents, and hence must be regarded as a promise. While it announces war between Satan and man, it declares that the power of the great adversary will

finally be broken. [Cf: RH 07-18-82 para. 2] p. 182, Para. 2, [1882MS].

Adam and Eve stood as criminals before their God, awaiting the sentence which transgression had incurred. But before they hear of the thorn and the thistle, the sorrow and anguish which should be their portion, and the dust to which they should return, they listen to words which must have inspired them with hope. Though they must suffer from the power of their adversary, they might look forward to ultimate victory. [Cf: RH 07-18-82 para. 3] p. 182, Para. 3, [1882MS].

God declares, "I will put enmity." This enmity is supernaturally put, and not naturally entertained. When man sinned, his nature became evil, and he was in harmony, and not at variance, with Satan. The lofty usurper, having succeeded in seducing our first parents as he had seduced angels, counted on securing their allegiance and cooperation in all his enterprises against the government of Heaven. There was no enmity between himself and the fallen angels. Whatever discord might exist between them, all were united, as by bands of steel, in their opposition and hatred against God. But when Satan heard that the seed of the woman should bruise the serpent's head, he knew that though he had succeeded in depraving human nature, and assimilating it to his own, yet by some mysterious process, God would restore to man his lost power, and enable him to resist and overcome his conqueror. [Cf: RH 07-18-82 para. 4] p. 182, Para. 4, [1882MS].

It is the grace that Christ implants in the soul that creates the enmity against Satan. Without this grace, man would continue the captive of Satan, a servant ever ready to do his bidding. The new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper. Whenever a man is seen to abhor sin instead of loving it, when he resists and conquers those passions that have held sway within, there is seen the operation of a principle wholly from above. The Holy Spirit must be constantly imparted to man, or he has no disposition to contend against the powers of darkness. [Cf: RH 07-18-82 para. 5] p. 182, Para. 5, [1882MS].

The spirit of enmity was most strikingly displayed in the world's reception of Christ. The Son of God came to man with a message of mercy from the Father. He came not to condemn the world--though they were deserving of condemnation, for rebellion was almost universal--but that the world through him might have life. Yet he was despised and hated by the very people he came to bless and save. [Cf: RH 07-18-82 para. 6] p. 182, Para. 6, [1882MS].

It was not so much that Christ appeared without worldly wealth, pomp, or grandeur, that the Jews were led to reject him. They saw that he possessed powers which would more than compensate for the lack of these outward advantages. The wonders which he wrought far exceeded the miracles performed by Moses, their great leader. But the purity and holiness of Christ called forth against him the hatred of the ungodly. His life of self-denial and sinless devotion was a perpetual reproof to a proud, sensual people. [Cf: RH 07-18-82 para. 7] p. 183, Para. 1, [1882MS].

They could not tolerate the fearless rebukes by which he unmasked

hypocrisy and condemned vice. When he exhorted them to put away their iniquities, they turned from him with sneers and execrations. They could not endure the radiance of a sinless character. It too clearly revealed their own defects. As religious teachers, they were envious of his influence with the people, fearing that themselves and their teachings would be overlooked. [Cf: RH 07-18-82 para. 8] p. 183, Para. 2, [1882MS].

It was this that evoked enmity against the Son of man. Satan and evil angels join with evil men. All the energies of apostasy conspire against the champion of truth. He was fiercely buffeted by temptations, rent with anguish, lacerated with stripes, pierced by nails, and crowned with thorns. [Cf: RH 07-18-82 para. 9] p. 183, Para. 3, [1882MS].

But in all this, Satan gained no real advantage. He could but bruise the heel, while by every act of humiliation or suffering, Christ was bruising the head of his adversary. The anguish that sin has brought was poured into the bosom of the sinless; yet while Christ endured the contradiction of sinners against himself, he was paying the debt for sinful man, and breaking the bondage in which he had been held. Every pang of anguish, every insult, was working out the deliverance of the race. [Cf: RH 07-18-82 para. 10] p. 183, Para. 4, [1882MS].

Could Satan have induced Christ to yield to a single temptation, could he have led him by one act or even thought to stain his perfect purity, the prince of darkness would have triumphed over man's surety, and would have gained the whole human family to himself. But while Satan could distress, he could not contaminate. He could cause agony, but not defilement. He made the life of Christ one long scene of conflict and trial, yet with every attack he was losing his hold upon humanity. [Cf: RH 07-18-82 para. 11] p. 183, Para. 5, [1882MS].

In the wilderness of temptation, in the garden of Gethsemane, and on the cross, our Saviour measured weapons with the prince of darkness. His wounds became the trophies of his victory in behalf of the race. When Christ hung in agony upon the cross, while evil spirits rejoiced, and evil men reviled, then indeed his heel was bruised by Satan. But that very act was crushing the serpent's head. "Through death He destroyed him that had the power of death, that is, the devil." This act decided the destiny of the rebel chief, and made forever sure the plan of salvation. In death, he gained the victory over its power; in rising again, he opened the gates of the grave to all his followers. In that last great contest we see fulfilled the prophecy: "It shall bruise thy head; thou shalt bruise his heel." [Cf: RH 07-18-82 para. 12] p. 183, Para. 6, [1882MS].

The same enmity exists between the serpent and Christ's followers, as between him and their Master. He who is under the control of Satan submits willingly to the dominion of evil. But where he has received the grace of Christ, he will see the repulsive character of sin, and in strength from above, will resist the serpent. In the spirit of his Master, the converted man will labor for the interests of the Redeemer's kingdom. With all the power of a renewed nature, he will seek to win souls from the thralldom of sin to the purity and holiness of Christ. In so doing he will assuredly arouse the wrath of Satan and his followers. He will draw upon himself the reproach, dislike, and

opposition of a large class of worldly acquaintances, who will ridicule him as narrow, bigoted, and austere. [Cf: RH 07-18-82 para. 13] p. 184, Para. 1, [1882MS].

Opposition to religion is not limited to any age or to any country. Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist so long as sin and sinners remain. The followers of Christ and the servants of Satan cannot harmonize. The offense of the cross has not ceased. "All that will live godly in Christ Jesus shall suffer persecution." No man can serve God and be in union with the world. [Cf: RH 07-18-82 para. 14] p. 184, Para. 2, [1882MS].

Evil angels are on the track of every Christian, redoubling their efforts to annoy and distress, as they see the prey escaping from their grasp. Angels of God, also, are watching with deep solicitude each struggling soul, ever seeking to inspire with hope, to comfort and sustain. With what gladness do they bear up to Heaven the tidings of victory. Oh that the curtain which shuts the eternal world from our view might be rolled back! Could we but behold the joy in the heavenly courts at the news that one sinner has repented and turned to God, could we hear the anthems of praise ascend before the throne with the music of the angel harpers, we would not be so listless, so indifferent in the work which God has left for us to do. The event which causes angels to rejoice spreads consternation through the hosts of Satan. Every soul that remains true to Christ is another evidence and reminder of the first prophecy. Satan may bruise the heel, but the faithful believer shall bruise the head of the serpent. [Cf: RH 07-18-82 para. 15] p. 184, Para. 3, [1882MS].

From righteous Abel falling under his brother's murderous hand, a long line of martyred prophets and holy men, faithful apostles and unnumbered millions of disciples who loved not their lives unto death, testify that Satan's enmity has not abated with the lapse of ages. As the end draws nigh, his wrath increases, and he renews his efforts to destroy God's chosen. Often his greatest victories are gained, not by open, bold attack, but as at first, by deceptive strategy. [Cf: RH 07-18-82 para. 16] p. 184, Para. 4, [1882MS].

At the present day, Satan gains power over God's people, by means of those false brethren who, while at heart friends of the world, exert an influence in the church. These are the most efficient workers that the great deceiver can employ. They are constantly seeking to lessen the enmity between the church of Christ and his deadliest foe. They supply the connecting link whereby he can unite the church and the world. Here lies our present danger,--a danger against which we must constantly guard. While we should make all possible effort to save souls, deeming no self-denial or sacrifice too great to effect this purpose, we must at the same time maintain our allegiance to God. [Cf: RH 07-18-82 para. 17] p. 185, Para. 1, [1882MS].

Without supreme love to God, we cannot glorify him. Those who walk in darkness cannot discern the excellence of heavenly things. No man can serve mammon, and yet build up the Redeemer's kingdom. Whatever diverts our affections from God or destroys our confidence in him, thereby becomes an idol. God calls for the whole heart. No reserve must be made. Said our Saviour, "He that is not with me is against me." We

cannot safely disregard one injunction of God's word, to compromise with the enemies of Christ and the truth. [Cf: RH 07-18-82 para. 18] p. 185, Para. 2, [1882MS].

Prophets and apostles have clearly set forth the exalted privilege of that people whom the Lord has set apart to himself, and through whom he would communicate to the world: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." [Cf: RH 07-18-82 para. 19] p. 185, Para. 3, [1882MS].

A neglect to maintain this position is the reason why there is so little of the power of godliness with us as a people. God has made us the repositories of his law, and has intrusted us with truths in advance of every other people upon the earth; yet we are not obeying the injunction to come out from the world and be separate. We cannot in any degree form a union with the ungodly without becoming contaminated by their unholy customs. "Whosoever will be the friend of the world, is the enemy of God." The separation must be final, complete, unmistakable. [Cf: RH 07-18-82 para. 20] p. 185, Para. 4, [1882MS].

Christ is the head of the church. The members of his body follow the directions of the Head, just as the members of the human body obey the impulses of the mind. [Cf: RH 07-18-82 para. 21] p. 185, Para. 5, [1882MS].

He has ever required his people to keep themselves free from every unholy influence. In his infinite love he has provided the unsearchable riches of his grace, that they may be enabled to maintain the warfare against the hosts of sin. Through that grace they may render obedience to every command, and receive the fulfillment of every promise. I speak understandingly when I say that in these days of pride and world loving it is impossible for us to realize what might have been the character and position of the church, had she been true to her holy calling. [Cf: RH 07-18-82 para. 22] p. 185, Para. 6, [1882MS].

As he draws near to God, the Christian gains a clearer knowledge of the divine character and requirements; he attains to a higher degree of holiness, and as a result, the line of distinction between himself and the world is more clearly marked. When the people of God will stand firmly and fearlessly on the holy ground of their solemn faith, not seeking to assimilate to the world, they will enjoy the presence of the Lord as in earlier years. [Cf: RH 07-18-82 para. 23] p. 186, Para. 1, [1882MS].

Wherever we turn, we behold sorrowful evidence that the hearts of men are at enmity with God. Behold what moral darkness enshrouds the world, what skepticism, what indifference, what deadly hate, what filthy lusts, what infidelity, what downright atheism! How can we successfully resist the tide of evil? The preaching of the word produces little impression. Unless God's power is sent to our aid, our efforts will be fruitless. [Cf: RH 07-18-82 para. 24] p. 186, Para. 2, [1882MS].

Thousands are as unmoved by the warnings of God's word as the tenants of the grave. "Having eyes, they see not, and having ears, they hear not." The inhabitants of the earth are rushing on in their course of

rebellion, as if eager to show defiance of their Maker. We must take hold by living faith upon the promises of God. His Spirit must speak through us, if we would reach the hearts of the people. We have no time to confer with self, no time to be careless or indifferent now. The day of God hasteth greatly; while the world and the popular churches are asleep, those who have received the truth should not yield to slumber. [Cf: RH 07-18-82 para. 25] p. 186, Para. 3, [1882MS].

Satan is marshalling his forces for the last great struggle, "to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." If we would be true to God, we cannot escape the conflict. But we are not left in doubt as to the issue. Beyond the smoke and heat of the battle, we behold "them that had gotten the victory" standing on Mount Zion with the Lamb. And still there come to us down through the ages, those words of our Saviour, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." By Mrs. E. G. White. [Cf: RH 07-18-82 para. 26] p. 186, Para. 4, [1882MS].

Our annual campmeetings are of great importance, and all who possibly can should attend them. They should feel that the Lord requires this of them. If God's people neglect the privileges which he has provided for them to become strong in him, they will grow weaker and weaker and have less and less desire to consecrate all to him. The object of these holy convocation meetings is that the brethren may be separated from business cares and burdens, and devote a few days exclusively to seeking the Lord. But some of these meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the inward adorning which is in the sight of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit. [Cf: RH 08-15-82 para. 1] p. 186, Para. 5, [1882MS].

Often the stomach is overburdened with food which is seldom as plain and simple as that eaten at home, where the amount of exercise taken is double or treble. This causes the mind to be in such a lethargy that it is difficult to appreciate eternal things, and the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God. [Cf: RH 08-15-82 para. 2] p. 187, Para. 1, [1882MS].

While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,--all envyings, all jealousies, all suspicions, all faultfindings. "Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of

the Lord, and he shall lift you up." [Cf: RH 08-15-82 para. 3] p. 187, Para. 2, [1882MS].

The Lord speaks; enter into your closet, and in silence commune with our own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the campmeeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy. [Cf: RH 08-15-82 para. 4] p. 187, Para. 3, [1882MS].

The words of the prophet Ezekiel are applicable to the people who profess the truth at this time: "Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face; should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh, according to the multitude of his idols." [Cf: RH 08-15-82 para. 5] p. 187, Para. 4, [1882MS].

If we love the things of the world and have pleasure in unrighteousness, or fellowship with the unfruitful works of darkness, we have put the stumblingblock of our iniquity before our face, and have set up idols in our heart. And unless by determined effort we put them away, we shall never be acknowledged as the sons and daughters of God. [Cf: RH 08-15-82 para. 6] p. 188, Para. 1, [1882MS].

Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and like Jacob be importunate. At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there. But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected. [Cf: RH 08-15-82 para. 7] p. 188, Para. 2, [1882MS].

For your soul's sake, and for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,--all differences that may have existed between themselves, or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. Oh, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will

not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. Let pride be crucified, and the soul be clad with the priceless robe of Christ's righteousness, and what a meeting you will enjoy. It will be to your soul even as the gate of Heaven. [Cf: RH 08-15-82 para. 8] p. 188, Para. 3, [1882MS].

The same work of humiliation and heart-searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go. [Cf: RH 08-15-82 para. 9] p. 188, Para. 4, [1882MS].

Because this preparation is neglected, these yearly meetings have accomplished but little. The ministers are seldom prepared to labor for God. There are many speakers,--those who can say sharp, crank things, going out of their way to whip other churches and ridicule their faith,--but there are but few earnest laborers for God. These sharp, self-important speakers, profess to have truth in advance of every other people, but their manner of labor and their religious zeal in no way correspond with their profession of faith. [Cf: RH 08-15-82 para. 10] p. 188, Para. 5, [1882MS].

I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden bearers who in such a time as this should be weeping between the porch and the altar, crying, Spare thy people, Lord, and give not thine heritage to reproach; but I heard no such supplications. A few earnest humble ones were seeking the Lord. At some of these meetings one or two ministers felt the burden, and were weighed down as a cart beneath sheaves. But a large majority of the ministers had no more sense of the sacredness of their work than children. [Cf: RH 08-15-82 para. 11] p. 189, Para. 1, [1882MS].

These yearly gatherings should be meetings of earnest labor. Ministers should seek a heart preparation before entering upon the work of helping others, for the people are far in advance of many of the ministers. They should untiringly wrestle in prayer until the Lord blesses them. When the love of God is burning on the altar of their hearts, they will not preach to exhibit their own smartness, but to present Christ who taketh away the sins of the world. [Cf: RH 08-15-82 para. 12] p. 189, Para. 2, [1882MS].

In the early church, Christianity was taught in its purity; its precepts were given by the voice of inspiration; its ordinances were uncorrupted by the device of men. The church revealed the spirit of Christ, and appeared beautiful in its simplicity. Its adorning was the holy principles and exemplary lives of its members. Multitudes were won to Christ, not by display or learning, but by the power of God which attended the plain preaching of his word. But the church has become

corrupt. And now there is greater necessity than ever that ministers should be channels of light. [Cf: RH 08-15-82 para. 13] p. 189, Para. 3, [1882MS].

There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves, and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; he has not closed the windows of Heaven. We have separated ourselves from him. We need to fix the eye of faith upon the cross, and believe that Jesus is our strength, our salvation. [Cf: RH 08-15-82 para. 14] p. 189, Para. 4, [1882MS].

As we see so little burden of the work resting upon ministers and people, we inquire, When the Lord comes, shall he find faith on the earth? It is faith that is lacking. God has an abundance of grace and power awaiting our demand. But the reason we do not feel our great need of it is because we look to ourselves and not to Jesus. We do not exalt Jesus and rely wholly upon his merits. [Cf: RH 08-15-82 para. 15] p. 190, Para. 1, [1882MS].

Would that I could impress upon ministers and people the necessity of a deeper work of grace in the heart, and more thorough preparation to enter into the spirit and labor of our campmeetings, that they may receive the greatest possible benefit from the meeting. These yearly gatherings may be seasons of special blessing, or they may be a great injury to spirituality. Which shall they be to you, dear reader? It remains for each to decide for himself. Mrs. E. G. White. [Cf: RH 08-15-82 para. 16] p. 190, Para. 2, [1882MS].

God works with the efforts of his people for the salvation of souls. Wise generalship is as much needed in advancing the cause of Christ as in directing the movements of an army. There is much close thinking to be done. We must not enter into the Lord's work haphazard, and expect success. [Cf: RH 10-10-82 para. 1] p. 190, Para. 3, [1882MS].

Mechanics, lawyers, merchants, men of all trades and professions, educate themselves for their business, that they may become masters of it. Should the followers of Christ be less intelligent? Should they, while professedly engaged in his service, be ignorant of the ways and means to be employed? The enterprise of gaining everlasting life is above every earthly consideration. In leading souls to Jesus, there must be a knowledge of human nature and a study of the human mind. It requires much careful thought and fervent prayer to know how to approach men and women upon the great subjects that concern their eternal welfare. [Cf: RH 10-10-82 para. 2] p. 190, Para. 4, [1882MS].

"The children of this world are wiser in their generation than the children of light." Businessmen and politicians study courtesy. It is their policy to make themselves as attractive as possible. They study to render their address and manners such that they may have the greatest influence over the minds of those about them. They use their knowledge and ability as skillfully as possible in order to gain this object. Should not the followers of Christ manifest at least equal wisdom, in a work infinitely more important? There are some persons who will come through every discouragement, and surmount every obstacle in

order to gain the truth. But how many more might be rejoicing in its light, if those who have received it were doing all in their power to win their fellow-men! [Cf: RH 10-10-82 para. 3] p. 190, Para. 5, [1882MS].

After souls have been converted to the truth, they need watchful attention, help, and encouragement. They should not be left alone, a prey to Satan's temptations; they need to be educated in regard to their duties, to be kindly dealt with, to be led along, visited and prayed with. These souls need the meat apportioned to every man in due season. [Cf: RH 10-10-82 para. 4] p. 190, Para. 6, [1882MS].

Without the needed help, some become discouraged and linger by the way, and are left for wolves to devour. Satan is upon the track of all. He sends his agents forth to gather back to his ranks the souls that he has lost. There should be more fathers and mothers to take these newly converted ones to their hearts, and encourage them and pray for them. [Cf: RH 10-10-82 para. 5] p. 191, Para. 1, [1882MS].

Preaching is a small part of the work to be done for the salvation of souls. God's Spirit convicts sinners of the truth, and he places them in the arms of the church. The ministers may do their part, but they can never perform the work that the church should do. God requires his church to care for those who are young in faith and experience, to go to them, not for the purpose of gossiping with them, but to pray, to speak to them words that are "like apples of gold in pictures of silver." [Cf: RH 10-10-82 para. 6] p. 191, Para. 2, [1882MS].

We all need to study character and manner, that we may know how to deal judiciously with different minds, that we may use our best endeavors to help them to a correct understanding of the word of God, and to a true Christian life. We should read the Bible with them, and draw their minds away from temporal things to their eternal interests. [Cf: RH 10-10-82 para. 7] p. 191, Para. 3, [1882MS].

It is the duty of God's children to be missionaries for him, to become acquainted with those who need help. If one is fiercely assailed by temptation, his case should be taken up carefully and managed wisely; for his eternal interest is at stake, and the words and acts of those laboring for him may be a savor of life unto life or of death unto death. By patient and judicious labor, many a wanderer may be brought back to the fold of Christ; many a doubting and wavering one may be bound with strong cords to Christ, and led to trust in God. [Cf: RH 10-10-82 para. 8] p. 191, Para. 4, [1882MS].

Oh, when a work like this is done, all the heavenly host rejoice; for a precious soul has been rescued from Satan's snare and saved from death! Shall we not work intelligently for the salvation of souls? Christ paid the price of his own life for them; and shall his followers ask, "Am I my brother's keeper? Shall we not work in unison with the Master? [Cf: RH 10-10-82 para. 9] p. 191, Para. 5, [1882MS].

Earnest effort should be put forth to interest the children in the great truths of the word of God. Our Sabbath schools should be made efficient and attractive. The public schools have of late years greatly improved their methods of teaching. Object lessons, pictures, and blackboards are used to make difficult lessons clear to the youthful

mind. Just so may present truth be simplified and made intensely interesting to the active minds of children. [Cf: RH 10-10-82 para. 10] p. 191, Para. 6, [1882MS].

Parents who could be approached in no other way, are frequently reached through their children. Sabbath school teachers can instruct the children in the truth, and they will, in turn, take it into the home circle. The modes of teaching which have been adopted with so great success in the public schools, could be employed with similar results in the Sabbath schools, and be the means of bringing children to Jesus and educating them in Bible truth. This will do far more good than religious excitement of an emotional character that passes off as rapidly as it comes. [Cf: RH 10-10-82 para. 11] p. 192, Para. 1, [1882MS].

The love of Christ should be cherished by all his followers. More faith is needed in the work which we believe is to be done before the coming of Christ. There should be more self-denying, self-sacrificing labor in the right direction. There should be thoughtful, prayerful study how to work to the best advantage. Careful plan should be matured. Great results will follow well directed and intelligent efforts. [Cf: RH 10-10-82 para. 12] p. 192, Para. 2, [1882MS].

The prayer and social meetings should be the most interesting gatherings that are held. Plans should be laid, and wisdom sought of God, to conduct these meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at the prayer meeting, they will go there to receive it. Long, prosy talks and prayers are out of place anywhere, and especially in the social meeting. They weary the angels as well as the people who listen to them. Our prayers should be short, and right to the point. Let the Spirit of God pervade the hearts of the worshipers, and it will sweep away all formality and dullness. [Cf: RH 10-10-82 para. 13] p. 192, Para. 3, [1882MS].

In our intercourse as Christians, we lose much by lack of sympathy one with another, by a want of sociability. He who talks of independence, and shuts himself up to himself, is not filling the position that God designed he should. We are all children of God, mutually dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our nature that brings us in sympathy with our brethren, and affords us happiness in our efforts to bless others. The happiness of Heaven is in the pure communion with holy beings, the harmonious social life with the blessed angels, and with the redeemed who have washed their robes and made them white in the blood of the Lamb. We cannot be happy while we are wrapped up in our interest for ourselves. We should live in this world to win souls to the Saviour. If we injure others, we injure ourselves also. If we bless others, we bless ourselves; for the influence of every good deed is reflected back upon our own hearts. [Cf: RH 10-10-82 para. 14] p. 192, Para. 4, [1882MS].

We are in duty bound to help one another. It is not always that we are brought in contact with social Christians, those who are amiable and mild. Many have not received a proper education, their characters are warped, they are hard and gnarled, and seem to be crooked in every way. While we help these to see and correct their defects, we must be

careful not to become impatient and irritable over our neighbor's faults. There are disagreeable ones who profess Christ, but the beauty of Christian grace will transform them if they will set diligently about the work of obtaining the meekness and gentleness of Him they follow, remembering that "none of us liveth to himself." [Cf: RH 10-10-82 para. 15] p. 192, Para. 5, [1882MS].

Co-workers with Christ--what an exalted position! The Lord calls for workers in his vineyard. We should fear to rob God of the time he claims from us; we should fear to spend it in idleness or in the adornment of the body, appropriating to foolish purposes the precious hours which God has given us to become conversant with our Bibles, to devote to prayer, to labor for the good of our fellow beings, and to fit ourselves and them for the great events of the future. [Cf: RH 10-10-82 para. 16] p. 193, Para. 1, [1882MS].

Mothers spend unnecessary labor upon garments with which to adorn themselves and their children. It is our duty to clothe ourselves and our children neatly, without useless ornament, embroidery, or display, taking care not to foster in them a love of dress that will prove their ruin, but seeking rather to cultivate the Christian graces. We can none of us be excused from our responsibilities, and in no case can we stand clear before the throne of God unless we do the work that the Master has left for us to do. [Cf: RH 10-10-82 para. 17] p. 193, Para. 2, [1882MS].

Missionaries for God are wanted, faithful men and women who will not shirk responsibility. Judicious labor will accomplish good results. There is real work to do. The truth should be brought before people in a careful manner by those who unite meekness with wisdom. We should not hold ourselves aloof from our fellowmen; for their souls are as precious as our own. We can carry the light into their homes, with a softened and subdued spirit plead with the unconverted to give their hearts to Christ, show the professed followers of Jesus that there are higher attainments for them to reach, pray with them when it seems proper, and carefully present to them the special truths for this time. [Cf: RH 10-10-82 para. 18] p. 193, Para. 3, [1882MS].

Those who do little for the salvation of others or to keep themselves right before God, will gain but little spiritual power. We need to use continually the strength which we have, that it may increase and develop. As disease is the result of the violation of natural laws, so is spiritual declension the result of a continued transgression of the law of God. We must place ourselves in close connection with Heaven, and carry out the principles of God's law in our everyday lives, in order to be spiritually whole. God has given his servants ability, talents to be used for his glory, not to lie idle or be wasted. He has given them light and knowledge of his will, to be communicated to others; and, in imparting to others, we become living channels of light. If we do not exercise our spiritual strength, we become feeble, as the limbs of the body become powerless when the invalid is compelled to long inaction. It is use that gives power. [Cf: RH 10-10-82 para. 19] p. 193, Para. 4, [1882MS].

Nothing will give greater spiritual strength, or more surely increase earnestness and depth of feeling, than visiting and ministering to the sick and the desponding, helping them to see the light and to fasten

their faith upon Jesus. There are duties that somebody must do, or souls will be left to perish. Christians will find a blessing in doing these duties, however unpleasant they may be. Christ took the disagreeable task upon himself of coming from the abode of purity and unsurpassed glory to dwell, a man among men, in a world seared and blackened by crime, violence, and iniquity. He did this to save souls; and shall the objects of such amazing love and unparalleled condescension excuse their lives of selfish ease? shall they choose their own pleasure, and follow their own inclinations, and leave souls to perish in darkness? [Cf: RH 10-10-82 para. 20] p. 194, Para. 1, [1882MS].

God wants prayerful, faithful workers, who will sow beside all waters. Those who labor thus will be surprised to find how trials, resolutely borne in the name and strength of Jesus, will give firmness to the faith and renew the courage. In the path of humble obedience is safety and power, comfort and hope. The reward will finally be lost by those who do nothing for Jesus. Weak hands will be unable to cling to the Mighty One, feeble knees will fail to support in the day of adversity. Christian workers will receive the glorious prize, and hear the "Well done, good and faithful servant; enter thou into the joy of thy Lord." By Mrs. E. G. White. [Cf: RH 10-10-82 para. 21] p. 194, Para. 2, [1882MS].

The blessing of God will rest upon those who have the cause of Christ at heart. Freewill offerings, prompted by love to the crucified Redeemer, will bring back blessings to the giver; for God marks and remembers every act of liberality performed by his people. To carry forward the work of God for this time, there must be a constant exercise of faith in him. In business transactions men are willing to venture something, in the hope of gain. Should we be less willing to invest our means in the cause of truth, with the prospect of securing eternal riches? [Cf: RH 10-17-82 para. 1] p. 194, Para. 3, [1882MS].

Under the Jewish system, the people were required to cherish a spirit of liberality, both in sustaining the cause of God and in supplying the wants of the needy. At the harvest and the vintage, the firstfruits of the fields--corn, wine, and oil--were to be consecrated as an offering to the Lord. The gleanings and the corners of the fields were reserved for the poor. The firstfruits of the wool when the sheep were shorn, of the grain when the wheat was threshed, were to be offered to the Lord; and at the feast it was commanded that the poor, the widows, the orphans, and the strangers should be invited. At the close of every year all were required to make solemn oath whether or not they had done according to the command of God. [Cf: RH 10-17-82 para. 2] p. 194, Para. 4, [1882MS].

This arrangement was made by the Lord to impress upon the people that in every matter he must be first. They were, by this system of benevolence, reminded that their gracious Master was the true proprietor of their fields, their flocks, and their herds, that the God of Heaven sent them sunshine and rain for their seedtime and harvest, and that everything which they possessed was of his creation. All was the Lord's, and he had made them stewards of his goods. [Cf: RH 10-17-82 para. 3] p. 195, Para. 1, [1882MS].

The liberality of the Jews in the construction of the tabernacle

evinced a spirit of benevolence which has not been equaled by the people of God at any later date. The Hebrews had just been freed from their long bondage in Egypt, they were wanderers in the wilderness; yet scarcely were they delivered from the armies of the Egyptians who pursued them in their hasty journey, when the word of the Lord came to Moses, "Speak unto the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart, ye shall take my offering." [Cf: RH 10-17-82 para. 4] p. 195, Para. 2, [1882MS].

His people had small possessions, and no flattering prospect of adding to them; but an object was before them, to build a tabernacle for God. The Lord had spoken, and they must obey his voice. They withheld nothing. All gave with a willing hand, not a certain amount of their increase, but a large portion of their actual possessions. They devoted it gladly and heartily to the Lord. They honored him by so doing. Was it not all his? Had he not given them all that they possessed? If he called for it, was it not their duty to give back to the lender his own? No urging was needed. The people brought even more than was required; and they were told to desist, for there was already more than could be appropriated. [Cf: RH 10-17-82 para. 5] p. 195, Para. 3, [1882MS].

Again, in building the temple, the call for means met with a hearty response. The people did not give reluctantly; they rejoiced in the prospect of a building being erected for the worship of God. They donated more than enough for the purpose. David blessed the Lord before all the congregation, and said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Again, in his prayer David gives thanks in these words: "O Lord, our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own." [Cf: RH 10-17-82 para. 6] p. 195, Para. 4, [1882MS].

David well understood from whom came all his bounties. Would that those of this day who rejoice in a Saviour's love could realize that their silver and gold is the Lord's, and should be used to promote his glory, not grudgingly retained to enrich and gratify themselves. He has an indisputable right to all that he has lent his creatures. All that they possess is his. [Cf: RH 10-17-82 para. 7] p. 195, Para. 5, [1882MS].

There are high and holy objects that require means; thus invested, it will yield to the giver more elevated and permanent enjoyment than if expended in personal gratification or selfishly hoarded for the greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in Heaven that moth cannot corrupt, nor fire consume, nor thieves break in and steal. The investment is safe. The money is placed in bags that have no holes. [Cf: RH 10-17-82 para. 8] p. 195, Para. 6, [1882MS].

Can Christians, who boast of a broader light than had the Hebrews, give less freely than they? Can Christians, living near the close of time, be satisfied with their offerings when not half so large as were those of the Jews? Their liberality was to benefit their own nation;

the work of God in these last days extends to the entire world. The message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves in autumn. [Cf: RH 10-17-82 para. 9] p. 196, Para. 1, [1882MS].

It is written, "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;" and again, "He that saith he abideth in him, ought himself also so to walk, even as he walked." Let us inquire, What would our Saviour do in our circumstances? what would be his efforts for the salvation of souls? This question is answered by the example of Christ. He left his royalty, laid aside his glory, sacrificed his riches, and clothed his divinity with humanity, that he might reach men where they were. He laid down his life for sinners. [Cf: RH 10-17-82 para. 10] p. 196, Para. 2, [1882MS].

The spirit of liberality is the spirit of Heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all that he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This carried out in actual benevolence and good works is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but carried out in all its bearings, the fruit is misery and death. [Cf: RH 10-17-82 para. 11] p. 196, Para. 3, [1882MS].

To carry the truth to the population of the earth, to rescue them from their guilt and indifference, is the mission of the followers of Christ. Men must have the truth in order to be sanctified through it; and we are the channels of God's light. Our talents, our means, our knowledge, are not merely for our own benefit; they are to be used for the salvation of souls, to elevate man from his life of sin, and bring him, through Christ, to the infinite God. [Cf: RH 10-17-82 para. 12] p. 196, Para. 4, [1882MS].

We should be zealous workers in this cause, seeking to lead sinners, repenting and believing, to a divine Redeemer, to impress them with a sense of God's love to man. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an incomparable love is this! a theme for the most profound meditation! the amazing love of God for a world that did not love him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. Men who are crazy for gain, and are disappointed and unhappy in their pursuit of the world, need the knowledge of this truth to quiet the restless hungering and thirsting of their souls. [Cf: RH 10-17-82 para. 13] p. 196, Para. 5, [1882MS].

Missionaries for God are wanted to carry light to those who sit in the shadow of death. Experienced hands are needed, in the meekness of wisdom and the strength of faith, to lift weary souls to the bosom of a compassionate Redeemer. Oh, selfishness! what a curse! It prevents us from engaging in the service of God. It prevents us from perceiving the claims of duty, which should set our hearts aglow with fervent zeal. [Cf: RH 10-17-82 para. 14] p. 197, Para. 1, [1882MS].

Ours is a great work. Yet how many who profess to believe these sacred truths are paralyzed by the sophistry of Satan, doing nothing for God, but rather hindering his cause. When will they act like those who wait for the Lord? When will they show a zeal in accordance with their faith? Many selfishly retain their means, and soothe their conscience with a plan for doing some great thing for the cause of God after their death. They make a will, donating a large sum to the church and its various interests, and then settle down with a feeling that they have done all that is required of them. Wherein have they denied self by this act? They have, on the contrary, exhibited only selfishness. When they have no further use for their money, they propose to give it to God. But they will retain it as long as they can, till they are compelled to relinquish it by a messenger that cannot be turned aside. [Cf: RH 10-17-82 para. 15] p. 197, Para. 2, [1882MS].

God has made us all his stewards, and in no case authorized us to neglect our duty or leave it for others to do. The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in the saving of souls. If we leave others to accomplish that which God has left for us to do, we wrong ourselves and Him who gave us all we have. How can others do our work of benevolence any better than we can do it ourselves? God would have every man an executor of his own will in this matter, during his lifetime. [Cf: RH 10-17-82 para. 16] p. 197, Para. 3, [1882MS].

Adversity, accident, or intrigue may cut off forever intended acts of benevolence, when he who has accumulated a fortune is no longer by to guard it. It is sad that so many neglect the golden opportunity to do good in the present, but wait to be cast out of their stewardship before giving back to the Lord the means which he has lent them to be used for his glory. [Cf: RH 10-17-82 para. 17] p. 197, Para. 4, [1882MS].

One marked feature in the teachings of Christ is the frequency and earnestness with which he rebuked the sin of covetousness and pointed out the danger of worldly acquisitions and the inordinate love of gain. In the mansions of the rich, in the temple, and in the streets, he warned those who inquired after salvation, "Take heed and beware of covetousness." "Ye cannot serve God and mammon." [Cf: RH 10-17-82 para. 18] p. 198, Para. 1, [1882MS].

It is this increasing devotion to money getting, the selfishness which the desire for gain begets, that deadens the spirituality of the church, and removes the favor of God from her. When the head and hands are constantly occupied with planning and toiling for the accumulation of riches, the claims of God and humanity are forgotten. [Cf: RH 10-17-82 para. 19] p. 198, Para. 2, [1882MS].

If God has blessed us with prosperity, it is not that our time and attention should be diverted from him and given to that which he has lent us. The giver is greater than the gift. We have been bought with a price, we are not our own. Have we forgotten that infinite price paid for our redemption? Is gratitude dead in the heart? Does not the cross of Christ put to shame a life of selfish ease and indulgence? [Cf: RH 10-17-82 para. 20] p. 198, Para. 3, [1882MS].

What if Christ had left his work, becoming weary in consequence of the ingratitude and abuse that met him on every side! What if he had never reached that period when he said, "It is finished!" What if he had returned to Heaven, discouraged by his reception! What if he had never passed through that soul agony in the garden of Gethsemane that forced from his pores great drops of blood! [Cf: RH 10-17-82 para. 21] p. 198, Para. 4, [1882MS].

Christ was joined to his plan of labor to work out redemption for the race, by a love that is without parallel and an unswerving devotion to the Father's will. He toiled for the good of man up to the very hour of his humiliation. He spent his life in poverty and self-denial, for the degraded sinner. In a world that was his own he had no place to lay his weary head. We are reaping the fruits of this infinite self-sacrifice; and yet, when labor is to be done, when our money is wanted to aid the work of the Redeemer in the salvation of souls, we shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal our senses to the claims of God. [Cf: RH 10-17-82 para. 22] p. 198, Para. 5, [1882MS].

Oh, must Christ, the Majesty of Heaven, the King of glory, bear the heavy cross, and wear the thorny crown, and drink the bitter cup, while we recline at ease, glorify ourselves, and forget the souls he died to redeem by his precious blood? No; let us give while we have the power. Let us do while we have the strength. Let us work while it is day. Let us devote our time and our means to the service of God, that we may have his approbation, and receive his reward. By Mrs. E. G. White. [Cf: RH 10-17-82 para. 23] p. 198, Para. 6, [1882MS].

The word of God not only sets forth the great principles of truth and duty which should govern our lives, but it presents also, for our encouragement, the history of many who have exemplified these principles. Men "subject to like passions as we are," have fought with temptation, and conquered in the strength of an Almighty Helper. Under difficulties greater than we are called to meet, men have been true to duty and to God. [Cf: RH 11-07-82 para. 1] p. 198, Para. 7, [1882MS].

Except the one perfect Pattern, there is not described in the sacred pages a single character more worthy of emulation than that of the prophet Daniel. Exposed in youth to all the allurements of a royal court, he became a man of unbending integrity and fervent devotion to God. He was subjected to the fierce temptations of Satan, yet his character was not vacillating, nor his course changeable. He was firm where many would be yielding; he was true where they would be false; he was strong where they would be weak. Daniel was a lofty cedar of Lebanon. The angel of the Lord addressed this faithful prophet, "O man greatly beloved, thy prayer is heard." Would that the faith, integrity, and devotion of the prophet Daniel might live in the hearts of God's people of today. Never were these noble qualities more needed in the world than now. Never was there greater need of men who will stand firmly and fearlessly for God and the right. [Cf: RH 11-07-82 para. 2] p. 199, Para. 1, [1882MS].

In the records of those who have done and suffered for the name of Jesus, there is no name that shines with a brighter or purer luster than the name of Paul, the apostle to the Gentiles. The love of Jesus,

glowing in his heart, made him self-forgetful, self-denying. He had seen the risen Christ, and the Saviour's image was impressed upon his soul, and shone forth in his life. With faith, courage, and fortitude, that would not be daunted by danger or stayed by obstacles, he pressed his way from land to land to spread the knowledge of the cross. When summoned to stand before the judgment seat of Nero, and forsaken by his brethren, he was at first thought almost dismayed. Then he gathered courage, as he looked upward to the Source of strength. Though human help forsook him, he declares, "The Lord stood by me, and strengthened me." He placed his hand in the hand of Jesus, and fearlessly went forward to a martyr's death. [Cf: RH 11-07-82 para. 3] p. 199, Para. 2, [1882MS].

Such noble characters have been; such noble characters will be. None can hide them; none need misinterpret them. They are living epistles, known and read of all men, By the beauty of true goodness shining forth in the life of these chosen men, others were charmed, and were filled with a desire to imitate them. All who seek to reach the Bible standard will stimulate others also to press forward to higher attainments. One whom God is teaching will animate others by his ardent, active efforts for the honor of Christ, and his undying love for souls. In another, a Christlike meekness and gentleness of spirit will be most apparent. Another will influence many by his fervent charity, his brotherly kindness and Christian courtesy. Still another will manifest such humility and brokenness of heart as will lead the proud and stubborn to self-abasement. [Cf: RH 11-07-82 para. 4] p. 199, Para. 3, [1882MS].

Are the professed followers of Christ thus exemplifying the principles of their faith? Where are the deep, living, holy experiences which men of God were wont to recount? Has the standard of Christianity been lowered to suit the present backslidden condition of God's professed people? No; that standard remains just where God placed it. Holy men of ages past were required to give up all for Christ, to cherish his spirit, and to imitate his example. Nothing less than this will he accept now: [Cf: RH 11-07-82 para. 5] p. 200, Para. 1, [1882MS].

The Christian will begin and end the day with God. His speech will not be frivolous or aimless. He does not indulge in idle jesting or malicious gossip. The peace of God rules in his heart. The power of divine grace strengthens every noble purpose, softens every harsh trait. In his life and character is seen that firm, undaunted principle with which worldliness dares not tamper. Such men are recognized by the world as followers of Christ. They have learned of him. The Sun of Righteousness shines into the heart, and lights up the countenance. Every faculty is strengthened, developed, by the influence of divine grace. Such Christians have an experience that is of some value. [Cf: RH 11-07-82 para. 6] p. 200, Para. 2, [1882MS].

It is the absence of personal religion, of a daily, living experience in the things of God, that creates such coldness and stupor in the church. We have enjoyed great light and many privileges. Shall we turn away from all these blessings, and sacrifice the peculiar, holy character which should distinguish us as children of God? If we thus slight the mercy of God, the judgments denounced against Capernaum will surely fall upon us. Our punishment will be heavier than if we had not enjoyed so great light. Thus the warnings, reproofs, and counsels, which, accepted and obeyed, would bring us untold blessings, become a

curse when they are rejected. [Cf: RH 11-07-82 para. 7] p. 200, Para. 3, [1882MS].

The Lord commanded one of his ancient servants, "Pray not thou for this people, neither lift up cry nor prayer for them; neither make intercession to me; for I will not hear thee." The prophet thus describes the sins which had called forth this fearful denunciation: "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" "From the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." [Cf: RH 11-07-82 para. 8] p. 200, Para. 4, [1882MS].

The apostles declare that this state of things will find its counterpart in the last days. Many have a form of godliness, but in their daily life deny the power thereof. They have ceased to be convicted of their sins or alarmed at their state. They say in their hearts, "The church is flourishing. Peace and spiritual prosperity are within her borders." The words of the prophet may well apply to these self-deceivers, "They have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them." [Cf: RH 11-07-82 para. 9] p. 200, Para. 5, [1882MS].

The carnal mind is enmity against God. Not one of us can love and keep his commandments, only as we deny self, and take upon ourselves the yoke of Christ. Divine truth has never been in harmony with the traditions and customs of the world; it has never conformed to their opinions. Christ himself received not honor from men. He was meek and lowly of heart, and made himself of no reputation. His simple dress and unpretending manners were in so marked contrast to the pomposity, self-conceit, and vain display of the Pharisees, that they would not accept him. All witnessed the manifestation of divine power, but few saw in Christ, amid his sufferings and humiliation, the Saviour of the world. [Cf: RH 11-07-82 para. 10] p. 201, Para. 1, [1882MS].

At the present day a form of godliness is popular, even in the world. A profession of Christianity costs little. But those who follow Jesus must walk in the same path of self-denial and cross bearing which the Master trod. They may be lightly esteemed by the world, but they are honored of God. [Cf: RH 11-07-82 para. 11] p. 201, Para. 2, [1882MS].

No stronger delusion can possess the human mind than that which makes men believe they are on the right foundation, and that God accepts their works, when they are sinning against him. When placed in the furnace fire to be tried by the great Refiner, much that has been esteemed fine gold will be consumed as dross. Can Christ say of his professed followers, These are my peculiar people; I gave myself for them, to redeem them from all iniquity, that they should show forth my praise, who have called them out of darkness into my marvelous light. Would not the Lord say, rather, How is the beautiful city become a harlot, and my Father's house a place of merchandise. Because of your unbelief, I cannot do many mighty works among you. [Cf: RH 11-07-82 para. 12] p. 201, Para. 3, [1882MS].

We are not to call sin righteousness, or righteousness sin. While we should ever manifest pity and compassion for the erring, we should be governed by sanctified judgment and the fear of God. In their undue sympathy for the sinner, many are learning to palliate sin. The most hardened criminals in our land find a host of sympathizers. Special attention is shown them, simply because their crimes have brought them into disrepute, and exposed them to the penalty of the law. It is considered a virtue to throw the mantle of charity over sins that are misleading and corrupting thousands. [Cf: RH 11-07-82 para. 13] p. 201, Para. 4, [1882MS].

The same spirit is coming into the church. However guilty a wrongdoer may be, however lamentable the results of his course, he will find sympathizers. When he is reproved, there are unconsecrated ones who stand ready to sustain him. By their unwise sympathy, they lead him to look upon himself as abused, and thus they effectually bar his way to repentance and reform. [Cf: RH 11-07-82 para. 14] p. 201, Para. 5, [1882MS].

The approval of men--even of professed Christians--is no evidence of the favor of God. The Christian experience of thousands is gauged by the standard of those who profess to love the truth and to be servants of Christ, but who serve Satan. In their blindness and self-complacency, many are saying, "I am rich and increased with goods, and have need of nothing," when Christ declares that they are poor and miserable, blind and naked. To such he addresses the solemn admonition, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: RH 11-07-82 para. 15] p. 202, Para. 1, [1882MS].

Every one who shall at last enter the kingdom of God will be tested. It will be manifest whether we desire to know and do the will of God, or merely to please ourselves. When called to give up all for Christ, who will stand the test? Many have been guided by their own understanding, and have indulged the desires of their own heart. The treasures of divine grace and love do not overbalance the inducements and attractions of the world. They choose self-gratification rather than Christ and his grace at the price of self-denial and self-consecration. [Cf: RH 11-07-82 para. 16] p. 202, Para. 2, [1882MS].

The cause of God today calls for men,--men in understanding and Christian experience,--men who are true to God and to the interests of his work. My brethren and sisters in the truth, I know the dangers which surround you. Search the Scriptures, examine your own hearts, meditate, pray, till you realize, by vivid conviction, your true state, till you see the peril which threatens you. Never rest till you know beyond all controversy that you have been transformed by the spirit of Christ; till you have clear evidence that you have been born again. Never rest till you know that Christ abideth in you. It will be vain for you to hope to meet the approval of God, until you come up to the Bible standard. By Mrs. E. G. White. [Cf: RH 11-07-82 para. 17] p. 202, Para. 3, [1882MS].

John the Baptist was a man filled with the Holy Ghost from his birth. If anyone could remain unaffected by the corrupting influences of the

age in which he lived, it was surely he. Yet he did not venture to trust his own strength; he separated himself from his friends and relatives, that his natural affections might not prove a snare to him. He would not place himself unnecessarily in the way of temptation, nor where the luxuries, or even the conveniences of life would lead him to indulge in ease or gratify his appetite, and thus lessen his physical and mental strength. By such a course the important mission which he came to fill would have failed of its accomplishment. [Cf: RH 11-14-82 para. 1] p. 202, Para. 4, [1882MS].

He subjected himself to a life of privation and solitude in the wilds, where he could preserve a sacred sense of the majesty of God by studying his great book of nature, and thus become acquainted with his character as manifested in his wonderful works. It was an atmosphere calculated to perfect moral culture, and keep the fear of the Lord continually before him. John, the forerunner of Christ, did not expose himself to evil conversation and the corrupting influences of the world. He feared its effects upon his conscience, that sin might not appear to him so exceedingly sinful. He chose rather to have his home in the wilderness, where his senses would not be perverted by his surroundings. We should learn a lesson from this example of one whom Christ honored, and of whom he said, Among those born of women there are none greater than John the Baptist. [Cf: RH11-14-82 para. 2] p. 202, Para. 5, [1882MS].

The first thirty years of our Saviour's life was passed in retirement. Ministering angels waited upon the Lord of life, as he walked side by side with the peasants and laborers among the hills of Nazareth, unrecognized and unhonored. These high examples should teach us to avoid evil influences, and shun the society of those who do not live aright. We should not flatter ourselves that we are too strong for such influences to affect us, but we should, in humility, guard ourselves from danger. [Cf: RH 11-14-82 para. 3] p. 203, Para. 1, [1882MS].

Lot chose Sodom for his home because he saw advantages to be gained there from a worldly point of view. But after he had established himself, and grown rich in earthly treasure, he was convinced that he had made a mistake in not taking into consideration the moral standing of the community in which he was to make his home. [Cf: RH 11-14-82 para. 4] p. 203, Para. 2, [1882MS].

The dwellers in Sodom were corrupt; vile conversation greeted his ears daily, and his righteous soul was vexed by the violence and crime which he was powerless to prevent. His children were becoming like these wicked people; for association with them had perverted their morals. Taking all these things into consideration, the worldly riches he had gained seemed small, not worth the price he had paid for them. His family connections were extensive, his children having married among the Sodomites. [Cf: RH 11-14-82 para. 5] p. 203, Para. 3, [1882MS].

The Lord's anger was finally kindled against the wicked inhabitants of the city. The angels of God visited Sodom to bring forth Lot, that he should not perish in the overthrow of the city. They bade him bring his family, his wife, and the sons and daughters who had married in wicked Sodom, and they told him to flee from the place; "for," said the angels, "we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy

it." [Cf: RH 11-14-82 para. 6] p. 203, Para. 4, [1882MS].

And Lot went out and warned his children. He repeated the words of the angel, "Up, get thee out of this place, for the Lord will destroy this city!" But he seemed to his sons-in-law as one who mocked. And the daughters were influenced by their husbands. They were well enough off where they were. They had great possessions, and could not believe it possible that beautiful Sodom, in a rich and fertile country, would be destroyed by the wrath of a sin avenging God. [Cf: RH 11-14-82 para. 7] p. 203, Para. 5, [1882MS].

Lot returned sorrowfully to the angels, and repeated the story of his failure. Then the angels commanded him to arise, and take his wife, and the two daughters who were yet in his house and leave the city. But Lot was sad; the thought of leaving his children and his wife, for she refused to go without them, almost broke his heart. They would all have perished in the terrible ruin of Sodom, had not the Lord, in his great mercy, sent his angels to the rescue. [Cf: RH 11-14-82 para. 8] p. 204, Para. 1, [1882MS].

Lot was paralyzed by the great calamity about to occur; he was stupefied with grief at the thought of leaving all that he held dear on earth. But as he lingered, the angels of God laid hold upon his hand, and the hands of his wife and two daughters, and brought them out of the city, and charged them to flee for their lives, neither to look behind them, nor to stay upon all the plain, but to escape to the mountains. How reluctant was Lot to obey the angel, and go as far as possible from corrupt Sodom, appointed to utter destruction. [Cf: RH 11-14-82 para. 9] p. 204, Para. 2, [1882MS].

Lot pleaded to remain; he distrusted God. Living in the wicked city had weakened his faith and confidence in the justice of the Lord. He pleaded that he could not do as he was required, lest some evil should overtake him, and he should die. Angels were sent on a special mission to save the lives of Lot and his family, but he had so long been surrounded by corrupting influences that his sensibilities were blunted, and he could not discern the works of God and his purposes; he could not trust himself in his hands to do his bidding. He was continually pleading for himself, and this unbelief caused the destruction of his wife. [Cf: RH 11-14-82 para. 10] p. 204, Para. 3, [1882MS].

She looked back to Sodom, murmuring against the dealings of God, and was changed to a pillar of salt, that she might stand as a warning to all those who disregard the special mercies and providences of Heaven. After this terrible retribution, Lot no longer dared to linger by the way, but fled into the mountains, according to the directions of the angels. The sinful conduct of his daughters after leaving Sodom was the result of wicked associations while there. The sense of right and wrong was confused in their minds, and sin did not appear as sin to them. [Cf: RH 11-14-82 para. 11] p. 204, Para. 4, [1882MS].

The case of Lot should be a warning to all those who wish to live a godly life, to separate themselves from all influences calculated to lead them away from God. [Cf: RH 11-14-82 para. 12] p. 204, Para. 5, [1882MS].

Ancient Israel was especially directed by God to be and remain a people separate from all other nations. They were not to witness the idolatry of those about them, lest their own hearts should be corrupted, lest familiarity with ungodly practices should make them appear less wicked in their eyes. Few realize their own weakness, and that the natural sinfulness of the human heart often paralyzes our noblest endeavors. [Cf: RH 11-14-82 para. 13] p. 204, Para. 6, [1882MS].

The baleful influence of sin poisons the life of the soul. Our only safety is in separation from those who live in its darkness. The Lord has enjoined upon us to come out from among them and be separate, and to touch not the unclean thing, and he will receive us and will be a Father unto us, and we shall be his sons and daughters. If we wish to be adopted into the family of God, children of the Heavenly King, we must comply with his conditions; we must come out from the world, and stand as a peculiar people before the Lord, obeying his precepts and serving him. [Cf: RH 11-14-82 para. 14] p. 205, Para. 1, [1882MS].

It is no small matter for a family in an unbelieving community to stand as representatives for Jesus, keeping God's law. We are required to be living epistles, known and read of all men. This position involves fearful responsibilities. In order to live in the light, we must come where the light shines. It is not well for the people of God to lose the privilege of associating with those of like faith with themselves; for the truth loses its importance in their minds, their hearts cease to be enlightened and vivified by its sanctifying influence, and they lose spirituality. They are not strengthened by the words of the living preacher. Worldly thoughts and worldly enterprises are continually exercising their minds to the exclusion of spiritual subjects. [Cf: RH 11-14-82 para. 15] p. 205, Para. 2, [1882MS].

The faith of most Christians will waver if they constantly neglect to meet together for conference and prayer. If it were impossible for them to enjoy such religious privileges, then God would send light direct from Heaven by his angels, to animate, to cheer, and to bless his scattered people. But he does not propose to work a miracle to sustain the faith of his children. They are required to love the truth enough to make some effort to secure the privileges and blessings vouchsafed them of God. [Cf: RH 11-14-82 para. 16] p. 205, Para. 3, [1882MS].

Many devote nearly all their time to their own temporal interests and pleasures, and grudge the time spent and expense involved in going a distance from their homes to meet with a company gathered together in the name of the Lord. The word of God defines covetousness as idolatry; then how many idolaters are there, even among those who profess to be the followers of Christ. [Cf: RH 11-14-82 para. 17] p. 205, Para. 4, [1882MS].

It is required that we meet together and bear testimony to the truth. The angel of God said:-- [Cf: RH 11-14-82 para. 18] p. 205, Para. 5, [1882MS].

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when

I make up my jewels; and I will spare them as a man spareth his own son that serveth him." [Cf: RH 11-14-82 para. 19] p. 205, Para. 6, [1882MS].

It will pay, then, to improve the privileges within our reach, and, even at some sacrifice, to assemble with those who fear God and speak for him. For he is represented as hearkening to those testimonies, while angels write them in a book. God will remember those who have met together and thought upon his name, and he will spare them from the great conflagration. They will be as precious jewels in his sight, when his wrath shall fall on the shelterless head of the sinner. [Cf: RH 11-14-82 para. 20] p. 206, Para. 1, [1882MS].

Said our Saviour, in his last prayer for his disciples, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." And, looking forward to the future life, he prays for these chosen and faithful ones, "that they may be with me where I am, that they may behold my glory." It is not a vain thing to serve God. There is a priceless reward for those who, keeping themselves "unspotted from the world," devote their life to the service of their Creator. By Mrs. E. G. White. [Cf: RH 11-14-82 para. 21] p. 206, Para. 2, [1882MS].

Man came from the hand of God perfect in every faculty of mind and body, in perfect soundness, therefore in perfect health. It took more than two thousand years of indulgence of appetite and lustful passions to create such a state of things in the human organism as would lessen vital force. Through successive generations the tendency was more swiftly downward. Indulgence of appetite and passion combined, led to excess and violence; debauchery and abominations of every kind weakened the energies, and brought upon the race diseases of every type, until the vigor and glory of the first generations passed away, and man began to show signs of decay in the third generation from Adam. Successive generations after the flood degenerated more rapidly. [Cf: RH 11-21-82 para. 1] p. 206, Para. 3, [1882MS].

All this weight of woe and accumulated suffering can be traced to the indulgence of appetite and passion. Luxurious living and the use of wine corrupt the blood, inflame the passions, and produce diseases of every kind. Parents leave maladies as a legacy to their children. As a rule, every intemperate man who rears children, transmits his inclinations and evil tendencies to his offspring, and the evil does not end here; he gives to them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son and from generation to generation, bringing anguish and suffering into the world, which is no less than a repetition of the fall of man. [Cf: RH 11-21-82 para. 2] p. 206, Para. 4, [1882MS].

The continual transgression of nature's laws is a continual transgression of the law of God. The present weight of suffering and anguish which we see everywhere, the present deformity, decrepitude, disease, and imbecility now flooding the world, make it, in comparison to what it might be, and what God designed it should be, a lazar-house. The present generation are feeble in mental, moral, and physical power. [Cf: RH 11-21-82 para. 3] p. 206, Para. 5, [1882MS].

All this accumulated misery from generation to generation is because fallen man will break the law of God. Sins of the greatest magnitude are committed through the indulgence of perverted appetite. [Cf: RH 11-21-82 para. 4] p. 207, Para. 1, [1882MS].

The effort made to create a taste for the disgusting, filthy poison, tobacco, leads to the desire for stronger stimulants, as liquor, which is taken, on one plea or another, for some imaginary infirmity, or to prevent some possible disease. Thus an unnatural appetite is created for these hurtful and exciting stimulants. The increase of intemperance in this generation is alarming. Beverage loving, liquor drinking men may be seen everywhere. Their intellect is enfeebled, the moral powers are weakened, the sensibilities are benumbed; the claims of God and Heaven are not realized, and eternal things are not appreciated. The Bible declares that no drunkard shall inherit the kingdom of God. Every intemperate person renders himself accountable, not only for the sins which he commits in his own person, but for the evil results that his dissipated course of life has brought upon his family and upon the community. [Cf: RH 11-21-82 para. 5] p. 207, Para. 2, [1882MS].

The race is groaning under a weight of accumulated woe, because of the sins of former generations. And yet with scarcely a thought or care, men and women of the present generation indulge intemperance by surfeiting and drunkenness, and thereby leave, as a legacy for the next generation, disease, enfeebled intellects, and polluted morals. [Cf: RH 11-21-82 para. 6] p. 207, Para. 3, [1882MS].

Intemperance of any kind is the worst sort of selfishness. Those who truly fear God and keep his commandments look upon these things in the light of reason and religion. How can any man or woman keep the law of God, which requires man to love his neighbor as himself, and indulge intemperate appetite, which benumbs the brain, weakens the intellect, and fills the body with disease? Intemperance inflames the passions, and gives loose rein to lust. Reason and conscience are blinded by the lower passions. [Cf: RH 11-21-82 para. 7] p. 207, Para. 4, [1882MS].

It is not an easy matter to overcome established habits, to deny the appetite for narcotics and stimulants. In the name of Christ alone can this great victory be gained. Our Saviour paid a dear price for man's redemption. In the wilderness of temptation he suffered the keenest pangs of hunger; and while emaciated with fasting, Satan was at hand with his manifold temptations to assail the Son of God, to take advantage of his weakness and overcome him, and thus thwart the plan of salvation. But Christ was steadfast. He overcame in behalf of the race, that he might rescue them from the degradation of the fall. Christ's experience is for our benefit. His example in overcoming appetite points out the way for those who would be his followers, and finally sit with him on his throne. The Son of God sympathizes with the weaknesses of man. His love for the fallen race was so great that he made an infinite sacrifice to reach man in his degradation, and through his divine power elevate him finally to his throne. But it rests with man whether Christ shall accomplish for him that which he is fully able to do. [Cf: RH 11-21-82 para. 8] p. 207, Para. 5, [1882MS].

Will man take hold of divine power, and with determination and perseverance resist Satan as Christ has given him example in his conflict with the foe in the wilderness of temptation? God cannot save

man, against his will, from the power of Satan's artifices. Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself. In short, man must overcome as Christ overcame. And then, through the victory which it is his privilege to gain by the all-powerful name of Jesus, he may become an heir of God and joint heir with Christ. [Cf: RH 11-21-82 para. 9] p. 208, Para. 1, [1882MS].

This could not be the case if Christ alone did all the overcoming. Man must do *his* part. Man must be victor on his own account, through the strength and grace that Jesus gives him. Man must be a co-worker with Christ in the labor of overcoming, and then he will be partaker with Christ of his glory. It is a sacred work in which we are engaged. The apostle Paul exhorts his brethren, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." [Cf: RH 11-21-82 para. 10] p. 208, Para. 2, [1882MS].

It is a sacred duty that we owe to God to keep the spirit pure, as a temple for the Holy Ghost. If the heart and mind are devoted to the service of God, obeying all his commandments, if we love him with all the heart, might, mind, and strength, and our neighbor as ourselves, we shall be found loyal and true to the requirements of Heaven. [Cf: RH 11-21-82 para. 11] p. 208, Para. 3, [1882MS].

Again the apostle says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." He also urges his brethren to earnest diligence and steady perseverance in their efforts for purity and holiness of life, in these words: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible." [Cf: RH 11-21-82 para. 12] p. 208, Para. 4, [1882MS].

He presents before us the spiritual warfare and its reward, in contrast with the various games instituted among the heathen in honor of their gods. For these games, young men were trained by the most severe discipline. Every indulgence which would have a tendency to weaken the powers of the body was forbidden. Those who submitted to the training process were not allowed luxurious food or wine; for this would lessen personal vigor, healthful activity, fortitude, and firmness. It was considered the highest honor to gain a simple chaplet which would fade in a few short hours. [Cf: RH 11-21-82 para. 13] p. 208, Para. 5, [1882MS].

Many witnesses, kings and nobles, were present on these occasions. The competitors for this perishable crown, after they had exercised strict self-denial, and submitted to rigid discipline in order to obtain personal vigor and activity with the hope of becoming victors, were even then not sure of the prize. The prize could be awarded to but one. Some might labor fully as hard as others, and put forth their utmost efforts to gain the crowning honor, but, as they reached forth the hand to secure the prize, another, an instant before them, might secure the coveted treasure. [Cf: RH 11-21-82 para. 14] p. 208, Para. 6, [1882MS].

This is not the case in the Christian warfare. All may run this race, and may be sure of victory and immortal honor, if they submit to the

conditions. Says Paul, "So run that ye may obtain." He then explains the conditions which are necessary for them to observe in order to be successful: "And every man that striveth for the mastery is temperate in all things." [Cf: RH 11-21-82 para. 15] p. 209, Para. 1, [1882MS].

If heathen men, who are not controlled by enlightened conscience, who have not the fear of God before them, would deny themselves of every weakening indulgence merely for a wreath of perishable substance and the applause of the multitude, how much more should they who are running the Christian race in the hope of immortality and the approval of Heaven, be willing to deny themselves unhealthy stimulants and indulgences which degrade the morals, enfeeble the intellect, and bring the higher powers in subjection to the animal appetites and passions. [Cf: RH 11-21-82 para. 16] p. 209, Para. 2, [1882MS].

Multitudes in the world are witnessing this game of life, the Christian warfare. And this is not all. The Monarch of the universe, and the myriads of heavenly angels are spectators of this race-- anxiously watching to see who will be successful overcomers, and win the crown of glory that fadeth not away. With intense interest, God and heavenly angels mark the self-denying, agonizing efforts of those who engage to run the Christian race. The reward given to every man will be in accordance with the persevering energy and faithful earnestness with which he has performed his part in the great contest. [Cf: RH 11-21-82 para. 17] p. 209, Para. 3, [1882MS].

In the games referred to, but one was sure of the prize. In the Christian race, says the apostle, I run "not as uncertainly." We are not to be disappointed at the end of the race. To all those who fully comply with the conditions in God's word, with a sense of their responsibility to preserve physical vigor and activity of body, that they may have well-balanced minds and sound morals, the race is not uncertain. They all may gain the prize, and win and wear the crown of immortal glory. [Cf: RH 11-21-82 para. 18] p. 209, Para. 4, [1882MS].

The apostle Paul tells us that "we are made a spectacle unto the world, and to angels, and to men." A cloud of witnesses are observing our Christian course. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." [Cf: RH 11-21-82 para. 19] p. 209, Para. 5, [1882MS].

The world should be no criterion for us. It is fashionable to indulge the appetite with luxurious food and unnatural stimulants, strengthening by indulgence the animal propensities, and crippling the growth and development of the moral faculties. [Cf: RH 11-21-82 para. 20] p. 210, Para. 1, [1882MS].

There is no encouragement given to the sons and daughters of Adam that they may become victorious overcomers in the Christian warfare unless they decide to practice temperance in all things. If they do this, they will not fight as one that beateth the air. [Cf: RH 11-21-82 para. 21] p. 210, Para. 2, [1882MS].

If Christians will keep the body in subjection and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbor to obey the laws which govern health and life, they will have the blessing of physical and mental vigor. They will have moral power to engage in the warfare against Satan; and in the name of Him who conquered appetite in their behalf, they may be more than conquerors on their own account. By Mrs. E. G. White. [Cf: RH 11-21-82 para. 22] p. 210, Para. 3, [1882MS].

In his sermon on the mount, our Saviour admonished his followers, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven." Notice, that those who lay up treasure in Heaven do it for themselves; they are thereby advancing their own interests. Those who lay up treasure upon earth will center their interest and affection here. They cultivate a love for money, for houses and lands, until it absorbs the powers of mind and body; their love for worldly possessions is greater than their love for souls for whom Christ died. The god of this world blinds their eyes, so that eternal things are not valued. [Cf: RH 11-28-82 para. 1] p. 210, Para. 4, [1882MS].

The great leading temptations that would assail man, Christ met in the wilderness of temptation. There he encountered, single-handed, the wily, subtle foe, and overcame him. The first great temptation was the indulgence of appetite; the second, presumption; the third, love of the world. [Cf: RH 11-28-82 para. 2] p. 210, Para. 5, [1882MS].

The thrones and kingdoms of the world and the glory of them, were offered to Christ, if he would bow down to Satan. Never will man be tried with temptations as powerful as those which assailed Christ. Satan came with worldly honor, wealth, and the pleasures of life, and presented them in the most attractive light to allure and deceive. "All this," said he to Christ, "will I give thee, if thou wilt worship me." Christ repelled the wily foe, and came off victor. [Cf: RH 11-28-82 para. 3] p. 210, Para. 6, [1882MS].

Satan has better success in approaching man. He whispers, "All this money, all this gain, this land, this power, honor and riches will I give thee." For what? His conditions generally are, that integrity shall be yielded, conscientiousness blunted, and selfishness indulged. Through devotion to worldly interests, Satan receives the homage which he asks. The door is left open for him to enter as he pleases, with his evil train of impatience, love of self, pride, avarice, overreaching, and the whole catalogue of sinful traits. Man is charmed, and treacherously lured on to ruin. If we yield ourselves to worldliness of heart and life, Satan is satisfied. [Cf: RH 11-28-82 para. 4] p. 211, Para. 1, [1882MS].

Christ overcame Satan, showing us how we also may overcome. Christ resisted Satan with Scripture. He might have had recourse to his own divine power, and used his own words; but he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." With the second temptation he says, "It is written again, Thou shalt not tempt the Lord thy God." Christ's example is before us. If the sacred Scriptures were studied and followed, the

Christian would be fortified to meet the wily foe; but the word of God is neglected, and disaster and defeat follow. [Cf: RH 11-28-82 para. 5] p. 211, Para. 2, [1882MS].

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Many are selling their souls at a cheap market. None can afford to make this great sacrifice. God has intrusted talents to our stewardship. To many he has given talents of means and of influence. If they would with industry, perseverance, and zeal, improve the capital placed in their hands, they might be successful in turning many souls from error to righteousness. These souls would labor for others, and thus influence and means would be constantly increasing and multiplying in the Master's cause. If the professed followers of Christ would engage in his service with the same earnestness which they manifest in acquiring property, what a work they might accomplish in extending the Redeemer's kingdom! [Cf: RH 11-28-82 para. 6] p. 211, Para. 3, [1882MS].

Those with but small capacity, sanctified by the love of God, can do good for the Master; but they who have quick, discerning minds may employ them in his work with grand results. To wrap them in a napkin, and hide them in the earth, and deprive God of the increase of the talents he has intrusted to them, is a great wrong. [Cf: RH 11-28-82 para. 7] p. 211, Para. 4, [1882MS].

We are probationers. The Master is coming to investigate our course, and he will inquire what use has been made of the talents lent us. My brethren and sisters in the faith, have you done what you could to enlighten the minds of men in regard to truth, or have you found no time from your business cares and perplexities to devote to this work? It is a crime to use the bounties of God to diminish physical strength, and separate your affections from God. "Ye cannot serve God and mammon." You cannot love this world, and love the truths of God. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "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." [Cf: RH 11-28-82 para. 8] p. 211, Para. 5, [1882MS].

Will you gather together earthly treasure to be destroyed in the great conflagration, or will you use your talents of means and of influence for the glory of God, and send your treasure before you into Heaven? The conflagrations and disasters by sea and land that have visited our country have been sent as a warning of what is about to come upon the world. God would show the children of men that he can kindle upon their idols a fire that water cannot quench. The great general conflagration is but just ahead, when all the wasted labor of life will be consumed. But the treasure laid up in Heaven will be safe. No thief can approach nor fire destroy it. [Cf: RH 11-28-82 para. 9] p. 212, Para. 1, [1882MS].

When the young man came to Christ saying, "Good Master, what good thing shall I do that I may have eternal life?" Jesus bade him keep the commandments. He returned answer, "All these have I kept from my youth up. What lack I yet?" Jesus looked with love upon the young man, and faithfully pointed out to him his deficiency in keeping the commandments. He did not love his neighbor as himself. Christ showed

him his true character. His selfish love of riches was the defect which, if not removed, would debar him from Heaven. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Christ would have him understand that he required nothing of him more than he himself had experienced. All he asked was that he should follow his example. [Cf: RH 11-28-82 para. 10] p. 212, Para. 2, [1882MS].

Christ left his riches and glory, and became poor, that man through his poverty might be made rich. He now requires him for the sake of these riches to yield earthly things, and secure Heaven. Christ knew that while the affections were upon worldly treasure, they would be withdrawn from God; therefore he said to the lawyer, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." How did he receive the words of Christ? Was he rejoiced that he could secure the heavenly treasure? He was very sorrowful; for he had great possessions. Riches to him were honor and power. The great amount of his treasure made such a disposal of it seem like an impossibility. [Cf: RH 11-28-82 para. 11] p. 212, Para. 3, [1882MS].

Here is the danger of riches to the avaricious man. The more he gains, the harder it is for him to be generous. To diminish his wealth is like parting with life. Rather than do this, he turns from the attraction of the immortal reward in order to retain and increase his earthly possessions. He accumulates and hoards. Had he kept the commandments, his worldly possessions would not have been so great. How could he, plotting and striving for self, love God with all his heart, with all his mind, and with all his strength, and his neighbor as himself? Had he distributed to the necessities of the poor, and blessed his fellow men with a portion of his means, as their wants demanded, he would have been far happier, and would have had greater heavenly treasure, and less of earth to place his affections upon. [Cf: RH 11-28-82 para. 12] p. 212, Para. 4, [1882MS].

Christ assured the young man who came to him, that if he would obey his requirements he should have treasure in Heaven. This world loving man was very sorrowful. He wanted Heaven, but he desired to retain his wealth. He renounced immortal life for the love of money and power. Oh, what a miserable exchange! Yet how many are pursuing the same course who profess to be keeping all the commandments of God. In their first experience their hearts were all aglow with love for the truth; their minds were absorbed in the study of the Scriptures; they saw new beauty in every line. Then the good seed sown in the heart was springing up, and bearing fruit to the glory of God; but after a time, the cares of this life and the deceitfulness of riches choke the good seed of the word of God sown in the heart; and they fail to bring forth fruit. The truth struggles for supremacy, but the cares of this life and the love of other things gain the victory. Satan seeks through the attractions of this world to enchain them, and paralyze their moral powers, that they should have no sense of God's claims upon them. [Cf: RH 11-28-82 para. 13] p. 213, Para. 1, [1882MS].

Thus the love of gain becomes, with many, the ruling passion. They become slaves to this world. Selfish interests are predominant. Their example tends to lead others away from the truth. They have, by profession, said to the world, "Our citizenship is not here, but

above," while their works proclaim that they are dwellers on the earth. The word of God declares that the day of Judgment shall come as a snare upon all those who dwell on the earth. Their profession is only a hindrance to other souls,--a false light to lure them to destruction. [Cf: RH 11-28-82 para. 14] p. 213, Para. 2, [1882MS].

Christ commits talents to his servants, and bids them, Improve these till I come. When the Master cometh, and all are called to strict account for their use of the talents intrusted to them, how shall we bear the investigation? Who will be prepared to return to the Master his talents doubled, showing that they have been judicious as well as faithful and persevering workers in his service? [Cf: RH 11-28-82 para. 15] p. 213, Para. 3, [1882MS].

God holds us as his debtors, and also as debtors to our fellow men who have not the light and truth. Said Paul, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." God had revealed to Paul his truth, and in so doing made him a debtor to those who were in darkness, to enlighten them. God has given us light, not to hide under a bushel, but to set on a candlestick, that all who are in the house may be benefited. Our light should shine to others to reveal to them the way of everlasting life. [Cf: RH 11-28-82 para. 16] p. 213, Para. 4, [1882MS].

How can the value of houses and lands bear comparison with precious souls for whom Christ died? Through our instrumentality, these souls may be saved with us in the kingdom of glory; but we cannot take there the smallest portion of our earthly treasure. Let men acquire what they may, and preserve it with all the jealous care which they are capable of exercising, yet the mandate may go forth from the Lord, and in a few hours a fire which no skill can quench may destroy the accumulations of an entire life; they may become a mass of smouldering ruins. [Cf: RH 11-28-82 para. 17] p. 213, Para. 5, [1882MS].

The sword of wrath is stretched out over a people who have by their pride and wickedness provoked the displeasure of a just God. Storms, earthquakes, whirlwinds, fire, and the sword will spread desolation everywhere, until men's hearts shall fail them for fear, looking for those things which shall come upon the earth. We know not how small a space is between us and eternity. We know not how soon our probation may close. [Cf: RH 11-28-82 para. 18] p. 214, Para. 1, [1882MS].

Of what advantage will be earthly treasures, when life here closes, or when Christ makes his appearance? How will the wealth for which many have bartered their souls be appropriated, should they be suddenly called to close their probation, and their voice no longer control it? What will it profit a man if he gain the whole world, and lose his own soul? Our means are of no more value than sand, only as used to provide for the daily necessities of life, and to bless others and advance the cause of God. [Cf: RH 11-28-82 para. 19] p. 214, Para. 2, [1882MS].

God is not pleased that his servants should be ignorant of his will, novices in spiritual understanding, but wise in worldly wisdom and knowledge. Our earthly interests can bear no comparison with our eternal welfare. God has a work for us to do higher than that of acquiring property. [Cf: RH 11-28-82 para. 20] p. 214, Para. 3, [1882MS].

The weight of the wrath of God will fall upon those who have misspent their time, and served mammon instead of their Creator. Those who live for God and for Heaven, pointing the way of life to others, will go onward and upward to higher and holier joys. They will be rewarded with the "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord." By Mrs. E. G. White. [Cf: RH 11-28-82 para. 21] p. 214, Para. 4, [1882MS].

"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, that leadeth unto life, and few there be that find it." These roads are distinct, separate, extending in opposite directions. One leads to eternal death, the other to eternal life. One is broad and smooth, the other narrow and rugged. So the parties that travel them are opposite in character, in life, in dress, and in conversation. [Cf: RH 12-12-82 para. 1] p. 214, Para. 5, [1882MS].

Those who travel in the narrow way are talking of the happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy joy. They do not dress like the company in the broad road, nor talk like them, nor act like them. A pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled it himself. His followers see his footprints, and are comforted and cheered. He went through safely; so can they, if they follow in his steps. [Cf: RH 12-12-82 para. 2] p. 214, Para. 6, [1882MS].

In the broad road all are occupied with their persons, their dress, and the pleasures in the way. They indulge freely in mirth and revelry, and think not of their journey's end, of the certain ruin at the termination of the path. Every day they approach nearer their destruction, yet they madly rush on faster and faster. [Cf: RH 12-12-82 para. 3] p. 215, Para. 1, [1882MS].

Many who travel in the broad road have the words written upon them, "Dead to the world. The end of all things is at hand. Be ye also ready." They appear like the gay, thoughtless ones around them, their conversation is like that of their companions; but they occasionally point with great satisfaction to the letters on their garments, calling for others to have the same upon theirs. They are in the broad way, yet profess to be of the number who are traveling the narrow path. Those around them say, "There is no distinction between us. We are all alike; we dress and talk and act alike." [Cf: RH 12-12-82 para. 4] p. 215, Para. 2, [1882MS].

When Christ shall come, will he accept a people who are conformed to the world? Will he acknowledge them as his people whom he has purified to himself? No, never, None but the pure and holy will he acknowledge as his. Only those who have been purified and made white through suffering will Christ accept. [Cf: RH 12-12-82 para. 5] p. 215, Para. 3, [1882MS].

How was it with the people of God in 1843 and 1844? There was a spirit of consecration then that there is not now. What has come over the professed peculiar people of God? Whence is the conformity to the

world, the unwillingness to suffer for the truth's sake? Whence so great a lack of submission to the will of God? There is a lesson for us in the experience of the children of Israel after they left Egypt. God in mercy called them out from the Egyptians that they might worship him without hindrance or restraint. He proved and tried them by bringing them into strait places; he wrought for them in the way by mighty miracles. Yet notwithstanding his wonderful dealings with them, and the manifestations of his power in their deliverance, they murmured when tried or proved by him. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt." [Cf: RH 12-12-82 para. 6] p. 215, Para. 4, [1882MS].

Professed Christians often think it strange that the children of Israel murmured as they journeyed; that they could have been so ungrateful as to forget the gracious dealings of God with them. But many who think thus have done worse than they. God has given us light upon his word, revealing the great truths for this time, and making them so plain and clear that they cannot be misunderstood by the earnest seeker. Yet how few rightly prize this great blessing. When trials arise, how many are ready to look back and think that their lot is hard. They do not bear in mind that the way which they are traveling is a rugged, self-denying way, and that they must not expect everything to move on as smoothly as if they were in the broad road. [Cf: RH 12-12-82 para. 7] p. 215, Para. 5, [1882MS].

Why is it so hard to lead a humble, self-denying life? Because professed Christians are not dead to the world. It is easy living after we are dead to sin. But many are longing for the leeks and onions of Egypt. They have a disposition to dress and act as much like the world as possible and yet go to Heaven. Such are seeking to climb up some other way. They do not enter the strait gate, and walk in the narrow path. [Cf: RH 12-12-82 para. 8] p. 216, Para. 1, [1882MS].

The conformity of professed Christians to the world is a disgrace to their profession, a disgrace to the cause of God. They profess to have come out from the world and to be separate, yet are so near like them in dress, in conversation, and actions, that there is no distinction. While in the possession of life and health, many devote their God given time and means to the adorning of the poor mortal bodies, forgetting that these are liable at any moment to be touched by the finger of God and laid upon a bed of death. But as they approach their last change, and mortal anguish racks their frames, the great inquiry is, "Am I prepared to die? prepared to appear before God in judgment, and pass the grand review?" Ask them then how they feel about decorating their persons, and if they have any sense of what it is to be prepared to appear before God, they will tell you that if they could take back and live over the past, they would correct their lives and shun the folly of the world, its vanity and pride; they would live to the glory of God, and set an example to all around them. [Cf: RH 12-12-82 para. 9] p. 216, Para. 2, [1882MS].

Why are so few interested in their eternal welfare, so few preparing for their last change? 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 seeking to plunge them deeper and deeper into difficulty. As soon as one perplexity or trouble is off the mind, he stands ready to involve them in another by begetting within

them an unholy desire for more of the things of earth. Thus their time passes, and when it is too late, they see that they have gained nothing substantial. They have grasped at shadows, and lost eternal life. [Cf: RH 12-12-82 para. 10] p. 216, Para. 3, [1882MS].

Many who imitate the customs and fashions of the world claim that they do this in order to have an influence with worldlings. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make wide the distinction between the Christian and the world. Our words, our dress, our actions, should tell for God. Then all will take knowledge of us that we have been with Jesus. Unbelievers will see that the truth which we profess has a holy influence, that faith in Christ's coming affects our character. If any wish to have their influence tell in favor of the truth, let them live it out, and thus imitate the humble Pattern. [Cf: RH 12-12-82 para. 11] p. 216, Para. 4, [1882MS].

Parents, when you set an example of pride for your children, you are sowing seed that will spring up and bear fruit. That which you sow you will reap. The harvest will be plenteous and sure. It is easier to teach a lesson of pride than a lesson of humility. Satan and his angels stand ready to make the act of yours or the word that you may speak effectual to encourage your children to imitate the fashions of the world, and in their pride to mingle with society that is not holy. O parents, you thus plant in your own bosoms a thorn that you will often feel in anguish. When you would counteract the sad lesson you have taught your children, you will find it well-nigh impossible. You may deny them those things that would gratify their pride, yet it still lives in the heart, and nothing can destroy it but the quick and powerful Spirit of God. When this finds its way to the heart, it will work like a refining fire, and pride and love of the world will be consumed. [Cf: RH 12-12-82 para. 12] p. 217, Para. 1, [1882MS].

Unless you awake to the eternal interests of your children, they will surely be lost through your neglect. And the possibility that unfaithful parents will be saved themselves is very small. The lives of parents should be exemplary. They should exert a holy influence in their families. As they value the eternal interests of their children, they should rebuke pride in them, faithfully rebuke it, and encourage it not in word or deed. [Cf: RH 12-12-82 para. 13] p. 217, Para. 2, [1882MS].

Jesus, the King of glory, who gave his life to redeem us, wore a crown of thorns. It was thus that our Master's sacred head was adorned. "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." Yet the very ones that profess to be redeemed by the blood of Jesus, spilled for them, can indulge pride in the adornment of their persons, and still claim to be followers of the holy, humble, self-denying Pattern. Oh that all could see this as God sees it! [Cf: RH 12-12-82 para. 14] p. 217, Para. 3, [1882MS].

Israel have been asleep to the pride, and fashion, and worldliness in the very midst of them. It is these things that separate God from his people, that shut the ark away from them. When the truth affects their hearts, it will cause a death to the world. They will then lay aside

the outward adorning, and if they are dead they will not be moved by the laugh, jeer, and scorn of unbelievers. They will feel an anxious desire to be separate from the world, like their Master. They will not imitate its pride, fashions, or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance. This prospect will swallow up all beside of an earthly nature. God will have a people separate and distinct from the world. And as soon as any indulge a desire to imitate the fashions of the world, just so soon God ceases to acknowledge them as his children. They show that they are strangers to grace, strangers to the meek and lowly Jesus. If they had acquainted themselves with him, they would walk worthy of him. [Cf: RH 12-12-82 para. 15] p. 217, Para. 4, [1882MS].

A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble before us. Then their work will be tried, of what sort it is. If it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, stubble, nothing can shield them from the fierceness of Jehovah's wrath. [Cf: RH 12-12-82 para. 16] p. 218, Para. 1, [1882MS].

Many measure themselves among themselves and compare their lives with the lives of others. This should not be. No one but Christ is given, us as an example, and each should strive to excel in imitating him. We are co-workers with Christ, or co-workers with the enemy. We either gather with Christ, or scatter abroad. We are decided, wholehearted Christians, or none at all. None will enter Heaven without making a sacrifice. Those who are willing to make any and every sacrifice for eternal life will have it; and it will be worth suffering for, worth crucifying self for, and sacrificing every idol for. The far more exceeding and eternal weight of glory outweighs every earthly treasure, and eclipses every earthly attraction. By Mrs. E. G. White. [Cf: RH 12-12-82 para. 17] p. 218, Para. 2, [1882MS].

The holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer. [Cf: RH 12-26-82 para. 1] p. 218, Para. 3, [1882MS].

Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of his claims. Will he not be pleased if we show that we have not forgotten him? Jesus, the Prince of Life, gave all to bring salvation within our reach. Oh, matchless love! he left his royal home, his high command, and stooped to share our poverty and shame, that we might be exalted to share his riches and his throne. His glorious perfection called forth the admiration of the angelic host; yet he, their adored Commander, came down to a world sunken in sin, that he might give us a perfect example in his life. Step by step, he descended to the deepest humiliation, that he might reach fallen, guilty men, and lift them up to become sons of God. For us he submitted to insult and shameful abuse. For us he denied himself at every point. He suffered even unto death, that he might give us eternal life. [Cf: RH 12-26-82 para. 2] p. 218, Para. 4, [1882MS].

It is through Christ that we receive every blessing. We may come to him in our poverty and need, and he will listen to our petitions, and supply our every want. We are dependent upon him every moment for grace and strength to maintain our integrity and to continue in his love. How often we need to have the bread of life broken to our souls! How often we need to be refreshed at the fountain of living waters! Every temporal as well as every spiritual blessing, is a continual witness of his beneficence, The recurring seasons, with the rich and varied blessings which they bring, the refreshing rain and the glad sunshine, every good thing we receive, attests the continuance of our Creator's gift to man. [Cf: RH 12-26-82 para. 3] p. 218, Para. 5, [1882MS].

Shall not all these precious tokens of his love call forth a response from us in freewill offerings for his cause? Shall not our heavenly Benefactor share in the tokens of our gratitude and love? Come, brethren and sisters, come with your children, even the babes in your arms, and bring your offerings to God according to your ability. Make melody to him in your hearts, and let his praise be upon your lips. Let us rejoice that our Saviour liveth to make intercession for us in the presence of Jehovah. As a people we have backslidden from God; let us return unto him, and he will return unto us, and will heal all our backslidings. Let us, upon the coming Christmas and New Year's festivals, not only make an offering to God of our means, but give ourselves unreservedly to him, a living sacrifice. [Cf: RH 12-26-82 para. 4] p. 219, Para. 1, [1882MS].

From this time till the opening of the new year, let the theme of our thoughts be, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." You have taxed your inventive powers to prepare something that will surprise and gratify your friends. Let us in these last days of 1882, be as anxious, as earnest, as persevering, to render to God that which is due him. [Cf: RH 12-26-82 para. 5] p. 219, Para. 2, [1882MS].

While our heavenly Father has crowned our lives with abundance to supply our temporal wants, his mercies have been abused because they were so full and free. Many forget that their obligations to God increase with the continuous manifestations of his love and care, and that all these call for acknowledgment from us in gifts and offerings to sustain the various branches of his work. Such have now a precious opportunity to redeem the past, and to show that God has the first place in their affections. Let not our best thoughts, our most earnest efforts, our most precious offerings, be given to earthly friends, while our Creator is neglected and forgotten. I speak to those who profess to be his dear children: What will you bring to God as a token of your love and gratitude? However small the offering, he will accept it, if it is the best you have to bring, and is given in love and sincerity of heart. [Cf: RH 12-26-82 para. 6] p. 219, Para. 3, [1882MS].

I feel sad as I think how many are so engrossed with thoughts of their friends and the gifts they are preparing for them that they will lose sight of their obligations to God. They will not seek to purify the soul temple from defilement that they may present to the Lord an offering in righteousness. During the past year, Satan has been making

most earnest effort to sow discord and dissension among brethren. Now, as the old year is passing away and the new year coming in, is a good time for those who have cherished alienation and bitterness to make confession to one another. "Confess your faults one to another, and pray one for another, that ye may be healed." This is the Lord's direction; will we obey him, or choose to remain in pride, and justify our course of wrong? Oh! that many may seek to have the sins of the past year blotted out, and pardon written against their names in the heavenly record. [Cf: RH 12-26-82 para. 7] p. 219, Para. 4, [1882MS].

We must forgive those who trespass against us, if we would obtain pardon and grace when we approach the mercy seat. Mercy and love must be cherished by all who would be followers of Jesus. When Peter asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus replied, "I say not unto thee, Until seven times; but Until seventy times seven." He then enforced the duty of forgiveness, by the parable of the two debtors. One was forgiven a debt of ten thousand talents, and then refused to show mercy to his fellow servant who owed him a hundred pence. The pardon granted to that hardhearted servant was revoked, and he was delivered to the tormentors. Our Lord makes the application of the parable in these impressive words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." [Cf: RH 12-26-82 para. 8] p. 220, Para. 1, [1882MS].

Here is work for every family and every church. Make haste, brethren and sisters, to improve the few remaining days of 1882 in setting your own hearts in order, and making every wrong right. Remember that we shall be forgiven only as we forgive. Let all enmity, dissension, and bitterness die with the old year. Let kindness and brotherly and sisterly affection revive in our hearts. We may open the new year with a clean record. How happy the thought! Let us draw near to God "with a true heart in full assurance of faith," that the peace of God, which passeth all understanding, may keep our hearts and minds through Christ Jesus. [Cf: RH 12-26-82 para. 9] p. 220, Para. 2, [1882MS].

I entreat the followers of Jesus not to let the precious opportunities of these coming days pass unimproved. Let not time and means be spent in preparing gifts which will benefit neither giver nor receiver. Remember that both your time and means are intrusted you of God, and that he will call you to account for the manner in which you employ his gifts. As Christians we cannot honor a custom which is not approved of Heaven. Let us, rather, seek to bring our hearts into a right condition, to free ourselves from pride, vanity, selfishness, and every other evil, and let mercy, truth, goodness, and love dwell therein. Let us remember the Lord our Creator, and bring to him the offering of gratitude, and he will accept not only the gift but the giver. We may have such a spirit of love and joy in our hearts and homes as will make angels glad. [Cf: RH 12-26-82 para. 10] p. 220, Para. 3, [1882MS].

If all the means that will at this holiday season be expended to gratify unsanctified desire, or that will be needlessly invested, were brought as an offering of gratitude to God, to be used in advancing his cause, what an amount would flow into the treasury! Who are willing this year to deviate from their usual custom? How many will turn their thoughts and plans into a more elevated, heavenly channel? In this time of peril and backsliding from God because of selfish indulgence, will

we not look from the human to the divine? Will we not show our remembrance of God and our gratitude for his continual mercies, and, above all, for the gift of his dear Son? Shall we not seek to conform to the Divine Model? to imitate Him who went about doing good? [Cf: RH 12-26-82 para. 11] p. 221, Para. 1, [1882MS].

I address my brethren upon whom God has bestowed of this world's goods: What will you do at the beginning of this new year to show your gratitude to the Giver of all your mercies? Will you return to him in willing offerings a portion of the gifts he has freely bestowed upon you? Will you, by your Christmas and New Year's gifts, acknowledge that all things belong to God, and that all the blessings which we receive are the result of divine beneficence? [Cf: RH 12-26-82 para. 12] p. 221, Para. 2, [1882MS].

When Jesus ascended to Heaven, he committed his work on earth to his disciples, and bade them carry it forward in his name. As followers of Christ we are to be his representatives among men. The salvation of perishing souls calls for our personal effort and for our means. This should be the great object continually before us. It is to accomplish this that God has intrusted us with means. Let us then render to him that which is his own. Let the men of means make a freewill offering to God by liberal gifts for our publishing houses and other institutions. These important instrumentalities in the cause of God are heavily burdened and seriously crippled in their work for want of means. There are still debts upon some of our houses of worship. If we would this year deny ourselves, and by our offerings clear these from debt, would it not be pleasing to our heavenly Father? [Cf: RH 12-26-82 para. 13] p. 221, Para. 3, [1882MS].

And it is not the wealthy alone that can aid in advancing the work of God. If our young men would but deny self for the truth's sake, if they were willing to work hard and economize, they might have a capital with which to pay their expenses at college, and thus qualify themselves for greater usefulness, and they might also have a reserve fund to answer the calls for means for the different branches of our work. If our young sisters felt the claims which God has upon them, they would dispense with ornaments and needless trimming, and would earnestly seek for the inward adorning; and instead of expending all their earnings for clothing or in selfish indulgence, they would have something to spare for the cause of Christ. [Cf: RH 12-26-82 para. 14] p. 221, Para. 4, [1882MS].

In every church, however small, special efforts should be made to show our gratitude to God by bringing our offerings for his cause. Let those who desire a Christmas tree make its boughs fruitful with gifts for the needy, and offerings for the treasury of God. And let the children learn the blessedness of giving by bringing their little gifts to add to the offerings of their parents. [Cf: RH 12-26-82 para. 15] p. 222, Para. 1, [1882MS].

The claims of God should take the precedence of any and every other, and should be met at any cost or sacrifice to ourselves. However small our income, we should faithfully reserve for him that which he claims as his. Saith the Lord, "Them that honor me I will honor." To withhold our tithes and offerings from the treasury of the Lord, is accounted of him as robbery. Yet are there not many, even among us, who meet all

other claims before the claims of God? Some bring no offerings for his cause, and even withhold the tithe, which he has distinctly reserved for himself. Some of these persons are yet in apparent prosperity. In his great mercy God is still sparing them that they may see and put away their sin. Others are already feeling his curse upon them. They are brought into straitened circumstances, and feel less and less ability to give, when if they had made God's claims first, and had with a willing heart brought their offerings to him, they would have been blessed with more means to bestow. [Cf: RH 12-26-82 para. 16] p. 222, Para. 2, [1882MS].

"God loveth a cheerful giver," and if we with a grateful heart bring our gifts and offerings to him, "not grudgingly or of necessity," his blessing will attend us as he has promised, "I will open you the windows of Heaven, and pour you out a blessing." And though it may have cost self-denial and sacrifice on our part, the approval of our conscience and the blessing of Heaven will make this holiday season one of the happiest we have ever experienced. [Cf: RH 12-26-82 para. 17] p. 222, Para. 3, [1882MS].

While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Years gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. We should make our gifts such as will prove a real benefit to the receiver. I would recommend such books as will be an aid in understanding the word of God, or that will increase our love for its precepts. Provide something to be read during these long winter evenings. For those who can procure it, D'Aubigne's History of the Reformation will be both interesting and profitable. From this work we may gain some knowledge of what has been accomplished in the past in the great work of reform. We can see how God poured light into the minds of those who searched his word, how much the men ordained and sent forth by him were willing to suffer for the truth's sake, and how hard it is for the great mass of mankind to renounce their errors and to receive and obey the teachings of the Scriptures. During the winter evenings, when our children were young, we read from this history with the deepest interest. We made it a practice to read instructive and interesting books, with the Bible, in the family circle, and our children were always happy as we thus entertained them. Thus we prevented a restless desire to be out in the street with young companions, and at the same time cultivated in them a taste for solid reading. [Cf: RH 12-26-82 para. 18] p. 222, Para. 4, [1882MS].

Those in charge of our publishing houses at Battle Creek, Mich., and Oakland, Cal., have been led by a sense of duty to make a careful selection of the best books, which they offer for sale at reasonable rates. Those who wish books will do well to purchase these in preference to the great mass of current literature that will strengthen neither mind nor morals. Many of our people already have the "Life of Christ." The "Life of Paul," now offered for sale at this Office, is another useful and deeply interesting work which should be widely circulated. The volumes of "Spirit of Prophecy," should be in every family, and should be read aloud in the family circle. More than one-half of our people know little or nothing of the contents of these books, and they are losing much by their neglect. [Cf: RH 12-26-82 para. 19] p. 223, Para. 1, [1882MS].

The Testimonies contain instruction which meets the case of all, both parents and children. Should these be read aloud to the entire family, the children as well as the parents would be benefited by their counsels, warnings, and reproofs. While these are placed out of sight and neglected for the reading of fictitious, sensational literature, both yourselves and your children will be retrograding mentally and spiritually. [Cf: RH 12-26-82 para. 20] p. 223, Para. 2, [1882MS].

Many Sabbathkeepers neglect to take the Review, and some have neither the Review nor the *Signs*. They plead as an excuse that they cannot afford to take these papers which it is so important for them to have. But in many cases several secular papers will be found upon their tables for their children to peruse. The influence of most of the periodicals of the day is such as to render the word of God distasteful, and to destroy a relish for all useful and instructive reading. The mind assimilates to that which it feeds upon. The secular papers are filled with accounts of murders, robberies and other revolting crimes, and the mind of the reader dwells on the scenes of vice therein depicted. But indulgence, the reading of sensational or demoralizing literature becomes a habit, like the use of opium or other baleful drugs, and as a result, the minds of thousands are enfeebled, debased, and even crazed. Satan is doing more through the productions of the press to weaken the minds and corrupt the morals of the youth than by any other means. [Cf: RH 12-26-82 para. 21] p. 223, Para. 3, [1882MS].

Let all reading of this character be banished from your houses, let books that are useful, instructive, and elevating, be placed in your libraries and upon your tables, with the Review and Herald, our church paper, and the *Signs of the Times*, our missionary paper, and the effect upon both parents and children will be good. During these long winter evenings, let parents see that all their children are at home, and then let the time be devoted to the reading of the Scriptures and other interesting books that will impart knowledge and inculcate right principles. Let the best reader be selected to read aloud, while other members of the family are engaged in useful occupations. Thus these evenings at home may be made both pleasant and profitable. Pure healthful reading will be to the mind what healthful food is to the body. You will thus become stronger to resist temptation, to form right habits, and to act upon right principles. [Cf: RH 12-26-82 para. 22] p. 223, Para. 4, [1882MS].

There is in many families professing to believe the truth, a shameful neglect of searching the Scriptures. They are ignorant, when it is their privilege to be wise. All should take time for the daily study of the word of God, with earnest prayer that they may learn the way of life and salvation. That holy word is a sure guide, and will enable all who search its pages to distinguish between its sacred truths and the false doctrines so widely taught in these times of peril. I urge upon you, my brethren and sisters, the necessity of searching the Scriptures. Your eternal destiny depends upon your understanding and obeying them for yourselves. There the plan of salvation is clearly set forth, God's claims are plainly stated, and if we are his obedient children we shall search carefully and prayerfully to learn his will that we may do it. [Cf: RH 12-26-82 para. 23] p. 224, Para. 1, [1882MS].

We need to think more of God and less of ourselves. If we would but think of him as often as we have evidence of his care for us, we would keep him ever in our thoughts, and would delight to talk of him and praise him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; we receive more from him than from any other friend, and it should be the most natural thing in the world to make God first in all our thoughts, to talk of his goodness and tell of his power, and to respond to his love by our freewill gifts and offerings for his cause. All things belong to God; and the rich gifts he has bestowed upon us, the glories of the heavens, the beauties of nature, the bounties of his providence, are not for us to worship; they were not given to absorb our thoughts and love so that we should have naught to give to God; they are to constantly remind us of him, and to bind us in bonds of love and gratitude to our gracious Benefactor. Oh! I entreat you who profess to love God to be less self-caring. Center your affections upon Jesus, your Redeemer. Give up all for him, be willing to make any and every sacrifice to save souls for whom he died. Give him your loving homage, your willing service, and he will bestow upon you the priceless gift of everlasting life. By Mrs. E. G. White. [Cf: RH 12-26-82 para. 24] p. 224, Para. 2, [1882MS].

An Appeal. Healdsburg, Cal., May 30, 1882. Dear Brethren and Sisters Who Shall Assemble at Our Annual Camp-Meetings:--I am filled with sadness when I think of our condition as a people. The Lord has not closed Heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing, and that peace and spiritual prosperity are in all her borders. [Cf: Pamphlet 001 p. 1 para. 01] p. 225, Para. 1, [1882MS].

The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt and even disbelief of the testimonies of the Spirit of God is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ, would have it thus. The testimonies are unread and unappreciated. God has spoken to you. Light has been shining from his word and from the testimonies, and both have been slighted and disregarded. The result is apparent in the lack of purity and devotion and earnest faith among us. [Cf: Pamphlet 001 p. 1 para. 02] p. 225, Para. 2, [1882MS].

Let each put the question to his own heart. "How have we fallen into this state of spiritual feebleness and dissension? Have we not brought upon ourselves the frown of God because our actions do not correspond with our faith? Have we not been seeking the friendship and applause of the world, rather than the presence of Christ and a deeper knowledge of his will?" Examine your own hearts, judge your own course. Consider what associates you are choosing. Do you seek the company of the wise, or are you willing to choose worldly associates, companions who fear not God, and obey not the gospel?" [Cf: Pamphlet 001 p. 1 para. 03] p. 225, Para. 3, [1882MS].

Are your recreations such as to impart moral and spiritual vigor? Will they lead to purity of thought and action? Impurity is today widespread, even among the professed followers of Christ. Passion is unrestrained; the animal propensities are gaining strength by indulgence, while the moral powers are constantly becoming weaker. Many are eagerly participating in worldly, demoralizing amusements which God's word forbids. Thus they sever their connection with God, and rank themselves with the pleasure-lovers of the world. The sins that destroyed the antediluvians and the cities of the plain exist today-- not merely in heathen lands, not only among popular professors of Christianity, but with some who profess to be looking for the coming of the Son of man. If God should present these sins before you as they appear in his sight, you would be filled with shame and terror. [Cf: Pamphlet 001 p. 2 para. 01] p. 225, Para. 4, [1882MS].

And what has caused this alarming condition? Many have accepted the theory of the truth, who have had no true conversion. I know whereof I speak. There are few who feel true sorrow for sin; who have deep, pungent convictions of the depravity of the unregenerate nature. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock, and be broken. [Cf: Pamphlet 001 p. 2 para. 02] p. 226, Para. 1, [1882MS].

No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician, and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ. Here the work is yet to be begun by many who profess to be Christians, and even to be ministers of Christ. Like the Pharisees of old, many of you feel no need of a Saviour. You are self-sufficient, self-exalted. Said Christ, "I came not to call the righteous, but sinners to repentance." The blood of Christ will avail for none but those who feel their need of its cleansing power. [Cf: Pamphlet 001 p. 2 para. 03] p. 226, Para. 2, [1882MS].

What surpassing love and condescension, that when we had no claim upon divine mercy, Christ was willing to undertake our redemption! But our great Physician requires of every soul unquestioning submission. We are never to prescribe for our own case. Christ must have the entire management of will and actions, or he will not undertake in our behalf. [Cf: Pamphlet 001 p. 3 para. 01] p. 226, Para. 3, [1882MS].

Many are not sensible of their condition, and their danger; and there is much in the nature and manner of Christ's work averse to every worldly principle, and opposed to the pride of the human heart. Jesus requires us to trust ourselves wholly to his hands, and confide in his love and wisdom. [Cf: Pamphlet 001 p. 3 para. 02] p. 226, Para. 4, [1882MS].

We may flatter ourselves, as did Nicodemus, that our moral character has been correct, and we need not humble ourselves before God, like the common sinner. But we must be content to enter into life in the very same way as the chief of sinners. We must renounce our own righteousness, and plead for the righteousness of Christ to be imputed to us. We must depend wholly upon Christ for our strength. Self must die. We must acknowledge that all we have is from the exceeding riches

of divine grace. Let this be the language of our hearts, "Not unto us, O Lord, not unto us, but unto thy name give we glory for thy mercy and for thy truth's sake." [Cf: Pamphlet 001 p. 3 para. 03] p. 227, Para. 1, [1882MS].

Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it. It makes me sad to say that this experience is understood by but few who profess the truth. Very many follow on in their own ways, and indulge their sinful desires, and yet profess to be disciples of Christ. They have never submitted their hearts to God. Like the foolish virgins, they have neglected to obtain the oil of grace in their vessels with their lamps. I tell you, my brethren, that a large number who profess to believe and even to teach the truth, are under the bondage of sin. Base passions defile the mind and corrupt the soul. Some who are in the vilest iniquity have borrowed the livery of Heaven, that they may serve Satan more effectively. [Cf: Pamphlet 001 p. 3 para. 04] p. 227, Para. 2, [1882MS].

"Every one who is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God in his body and in his spirit which are God's. The love of sin and the love of self are subdued in him. He daily asks, "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus as the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands, to accord with his deficiencies, he is constantly striving to rise to the level of their perfection. [Cf: Pamphlet 001 p. 4 para. 01] p. 227, Para. 3, [1882MS].

Such an experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between Heaven's light and Satan's darkness. [Cf: Pamphlet 001 p. 4 para. 02] p. 228, Para. 1, [1882MS].

God has made ample provision that we may stand perfect in his grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption or hypocrisy. The eye of God is upon you. It is a discerner of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker. [Cf: Pamphlet 001 p. 4 para. 03] p. 228, Para. 2, [1882MS].

God spared not his own Son, but delivered him to death for our offenses, and raised him again for our justification. Through Christ we may present our petitions at the throne of grace. Through him, unworthy as we are, we may obtain all spiritual blessings. Do we come to him, that we may have life. [Cf: Pamphlet 001 p. 5 para. 01] p. 228, Para. 3, [1882MS].

How shall we know for ourselves God's goodness and his love? The

psalmist tells us--not, hear and know, read and know, or believe and know; but--" Taste and see that the Lord is good." Instead of relying upon the word of another, taste for yourself. [Cf: Pamphlet 001 p. 5 para. 02] p. 228, Para. 4, [1882MS].

Experience is knowledge derived from experiment. Experimental religion is what is needed now. "Taste and see that the Lord is good." Some--yes, a large number--have a theoretical knowledge of religious truth, but have never felt the renewing power of divine grace upon their own hearts.. These persons are ever slow to heed the testimonies of warning, reproof, and instruction indicated by the Holy Spirit. They believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in Heaven, but make no sacrifice to obtain it. They believe in the value of the soul, and that ere long its redemption ceaseth forever. Yet they neglect the most precious opportunities to make their peace with God. [Cf: Pamphlet 001 p. 5 para. 03] p. 228, Para. 5, [1882MS].

They may read the Bible, but its threatenings do not alarm or its promises win them. They approve things that are excellent, yet they follow the way in which God has forbidden them to go. They know a refuge, but do not avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. All their knowledge will but increase their condemnation. They have never tasted and learned by experience that the Lord is good. [Cf: Pamphlet 001 p. 5 para. 04] p. 229, Para. 1, [1882MS].

To become a disciple of Christ is to deny self and follow Jesus through evil as well as good report. Few are doing this now. Many prophesy falsely, and the people love to have it so; but what will be done in the end thereof? What will be the decision when their work, with all its results, shall be brought in review before God? [Cf: Pamphlet 001 p. 6 para. 01] p. 229, Para. 2, [1882MS].

The Christian life is a warfare. The apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith. Again, he declares, "Ye have not yet resisted unto blood, striving against sin." Ah, no. Today sin is cherished and excused. The sharp sword of the Spirit, the word of God, does not cut to the soul. Has religion changed? Has Satan's enmity to God abated? A religious life once presented difficulties, and demanded self-denial. All is made very easy now. And why is this? The professed people of God have compromised with the powers of darkness. [Cf: Pamphlet 001 p. 6 para. 02] p. 229, Para. 3, [1882MS].

There must be a revival of the strait testimony. The path to Heaven is no smoother now than in the days of our Saviour. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed, if it cause us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of Heaven as a little child? Are we willing to part with self-righteousness? Are we willing to give up our chosen worldly associates? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Will we put forth efforts and make sacrifices proportionate to the worth of the object to be attained? [Cf: Pamphlet 001 p. 6 para. 03] p. 229, Para. 4, [1882MS].

Every association we form, however limited, exerts some influence upon us. The extent to which we yield to that influence will be determined by the degree of intimacy, the constancy of the intercourse, and our love and veneration for the one with whom we associate. Thus by acquaintance and association with Christ, we may become like him, the one faultless example. [Cf: Pamphlet 001 p. 6 para. 04] p. 230, Para. 1, [1882MS].

Communion with Christ--how unspeakably precious! Such communion it is our privilege to enjoy, if we will seek it, if we will make any sacrifice to secure it. When the early disciples heard the words of Christ, they felt their need of him. They sought, they found, they followed him. They were with him in the house, at the table, in the closet, in the field. They were with him as pupils with a teacher, daily receiving from his lips lessons of holy truth. They looked to him as servants to their master, to learn their duty. They served him cheerfully, gladly. They followed him, as soldiers follow their commander, fighting the good fight of faith. "And they that are with him are called, and chosen, and faithful." [Cf: Pamphlet 001 p. 7 para. 01] p. 230, Para. 2, [1882MS].

"He that saith he abideth in Him, ought himself so to walk, even as He walked. And if any man have not the spirit of Christ, he is none of his." This conformity to Jesus will not be unobserved by the world. It is a subject of notice and comment. The Christian may not be conscious of the great change; for the more closely he resembles Christ in character, the more humble will be his opinion of himself; but it will be seen and felt by all around him. Those who have had the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. They feel that the lowest place in his service is too honorable for them. [Cf: Pamphlet 001 p. 7 para. 02] p. 230, Para. 3, [1882MS].

Moses did not know that his face shone with a brightness painful and terrifying to those who had not, like himself, communed with God. Paul had a very humble opinion of his own advancement in the Christian life. He says, "Not as though I had already attained, either were already perfect." He speaks of himself as the "chief of sinners." Yet Paul had been highly honored of the Lord. He had been taken, in holy vision, to the third heaven, and had there received revelations of divine glory which he could not be permitted to make known. [Cf: Pamphlet 001 p. 7 para. 03] p. 230, Para. 4, [1882MS].

John the Baptist was pronounced by our Saviour the greatest of prophets. Yet what a contrast between the language of this man of God and that of many who profess to be ministers of the cross. When asked if he was the Christ, John declares himself unworthy even to unloose his Master's sandals. When his disciples came with the complaint that the attention of the people was turned to the new Teacher, John reminded them that he himself had claimed to be only the forerunner of the Promised One. To Christ, as the bridegroom, belongs the first place in the affections of his people. "The friend of the bridegroom, that standeth and heareth him, rejoiceth because of the bridegroom's voice. This my joy, therefore, is fulfilled. He must increase, but I must decrease. He that cometh from above is above all." "He that hath received His testimony, hath set to his seal that God is true." [Cf:

Pamphlet 001 p. 8 para. 01] p. 231, Para. 1, [1882MS].

It is such workers that are needed in the cause of God today. The self-sufficient, the envious and jealous, the critical and fault-finding, can well be spared from his sacred work. They should not be tolerated in the ministry, even though they may, apparently, have accomplished some good. God is not straitened for men or means. He calls for workers who are true and faithful, pure and holy; for those who have felt their need of the atoning blood of Christ and the sanctifying grace of his Spirit. [Cf: Pamphlet 001 p. 8 para. 02] p. 231, Para. 2, [1882MS].

My brethren, God is grieved with your envying and jealousies, your bitterness and dissension. In all these things you are yielding obedience to Satan, and not to Christ. When we see men firm in principle, fearless in duty, zealous in the cause of God, yet humble and lowly, gentle and tender, patient toward all, ready to forgive, manifesting love for souls for whom Christ died, we do not need to inquire, Are they Christians? They give unmistakable evidence that they have been with Jesus and learned of him. When men reveal the opposite traits, when they are proud, vain, frivolous, worldly-minded, avaricious, unkind, censorious, we need not be told with whom they are associating, who is their most intimate friend. They may not believe in witchcraft, but notwithstanding this, they are holding communion with an evil spirit. [Cf: Pamphlet 001 p. 8 para. 03] p. 231, Para. 3, [1882MS].

To this class I would say, "Glory not, and be not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom from above is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [Cf: Pamphlet 001 p. 9 para. 01] p. 232, Para. 1, [1882MS].

When the Pharisees and Sadducees flocked to the baptism of John, that fearless preacher of righteousness addressed them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruit meet for repentance." These men were actuated by unworthy motives in coming to John. They were men of poisonous principles and corrupt practices. Yet they had no sense of their true condition. Filled with pride and ambition, they would not hesitate at any means to exalt themselves and strengthen their influence with the people. They came to receive baptism at the hand of John that they might better carry out these designs. [Cf: Pamphlet 001 p. 9 para. 02] p. 232, Para. 2, [1882MS].

John read their motives, and met them with the searching inquiry, "Who hath warned you to flee from the wrath to come?" Had they heard the voice of God speaking to their hearts, they would have given evidence of the fact, by bringing forth fruit meet for repentance. No such fruit was seen. They had heard the warning as merely the voice of man. They were charmed with the power and boldness with which John spoke; but the Spirit of God did not send conviction to their hearts, and as the sure result bring forth fruit unto eternal life. They gave no evidence of a change of heart. Without the transforming power of the Holy Spirit,

John would have them understand that no outward ceremony could benefit them. [Cf: Pamphlet 001 p. 9 para. 03] p. 232, Para. 3, [1882MS].

The reproof of the prophet is applicable to many in our day. They cannot gainsay the clear and convincing arguments that sustain the truth, but they accept it more as the result of human reasoning than of divine revelation. They have no true sense of their condition as sinners, they manifest no real brokenness of heart; but like the Pharisees, they feel that it is a great condescension for them to accept the truth. [Cf: Pamphlet 001 p. 10 para. 01] p. 233, Para. 1, [1882MS].

None are farther from the kingdom of Heaven than self-righteous formalists, filled with pride at their own attainments, while they are wholly destitute of the spirit of Christ; while envy, jealousy, or love of praise and popularity controls them. They belong to the same class that John addressed as a generation of vipers, children of the wicked one. Such persons are among us, unseen, unsuspected. They serve the cause of Satan more effectively than the vilest profligate; for the latter does not disguise his true character; he appears what he is. [Cf: Pamphlet 001 p. 10 para. 02] p. 233, Para. 2, [1882MS].

God requires fruit meet for repentance. Without such fruit, our profession of faith is of no value. The Lord is able to raise up true believers among those who have never heard his name. "Think not to say within yourselves, we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." [Cf: Pamphlet 001 p. 10 para. 03] p. 233, Para. 3, [1882MS].

God is not dependent upon men who are unconverted in heart and life. He will never favor any man who practices iniquity. And now the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." [Cf: Pamphlet 001 p. 10 para. 04] p. 233, Para. 4, [1882MS].

Those who laud and flatter the minister, while they neglect the works of righteousness, give unmistakable evidence that they are converted to the minister and not to God. We inquire, "Who hath warned you to flee from the wrath to come?" Was it the voice of the Holy Spirit or merely the voice of man which you heard in the message sent from God? The fruit borne will testify to the character of the tree. [Cf: Pamphlet 001 p. 11 para. 01] p. 233, Para. 5, [1882MS].

No outward forms can make us clean; no ordinance, administered by the saintliest of men, can take the place of the baptism of the Holy Ghost. The Spirit of God must do its work upon the heart. All who have not experienced its regenerating power are chaff among the wheat. Our Lord has his fan in his hand, and he will thoroughly purge his floor. In the coming day, he will discern "between him that serveth God, and him that serveth him not." [Cf: Pamphlet 001 p. 11 para. 02] p. 234, Para. 1, [1882MS].

The spirit of Christ will be revealed in all who are born of God. Strife and contention cannot arise among those who are controlled by his Spirit. "Be ye clean that bear the vessels of the Lord." The church will rarely take a higher stand than is taken by her ministers. We need a converted ministry and a converted people. Shepherds who watch for

souls as they that must give account will lead the flock on in paths of peace and holiness. Then success in this work will be in proportion to their own growth in grace and knowledge of the truth. When the teachers are sanctified, soul, body, and spirit, they can impress upon the people the importance of such sanctification. [Cf: Pamphlet 001 p. 11 para. 03] p. 234, Para. 2, [1882MS].

To talk of religious things in a casual way, to pray for spiritual blessings without real soul-hunger, and living faith, avails little. The wondering crowd that pressed close about Christ, realized no vital power from the contact. But when the poor, suffering woman, in her great need, put forth her hand and touched the hem of Jesus' garment, she felt the healing virtue. Hers was the touch of faith. Christ recognized the touch, and he determined there to give a lesson for all his followers, to the close of time. He knew that virtue had gone out of him, and turning about in the throng he said, "Who touched my clothes?" Surprised at such a question, his disciples answered, "Thou seest the multitude thronging thee, and sayest thou, who touched me?" [Cf: Pamphlet 001 p. 11 para. 04] p. 234, Para. 3, [1882MS].

Jesus fixed his eyes upon her who had done this. She was filled with fear. Great joy was hers; but had she overstepped her duty? Knowing what was done in her, she came trembling and fell at his feet, and told him all the truth. Christ did not reproach her. He gently said, "Go in peace, and be whole of thy plague." [Cf: Pamphlet 001 p. 12 para. 01] p. 234, Para. 4, [1882MS].

Here was distinguished the casual contact from the touch of faith. Prayer and preaching, without the exercise of living faith in God, will be in vain. But the touch of faith opens to us the divine treasure-house of power and wisdom; and thus, through instruments of clay, God accomplishes the wonders of his grace. [Cf: Pamphlet 001 p. 12 para. 02] p. 235, Para. 1, [1882MS].

This living faith is our great need today. We must know that Jesus is indeed ours; that his spirit is purifying and refining our hearts. If the ministers of Christ had genuine faith, with meekness and love, what a work they might accomplish! What fruit would be seen to the glory of God! [Cf: Pamphlet 001 p. 12 para. 03] p. 235, Para. 2, [1882MS].

What can I say to you, my brethren, that shall arouse you from your carnal security? I have been shown your perils. There are both believers and unbelievers in the church. Christ represents these two classes in his parable of the vine and its branches. He exhorts his followers, "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." [Cf: Pamphlet 001 p. 12 para. 04] p. 235, Para. 3, [1882MS].

There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of the truth places men in the church, but this does not prove that they have a vital connection with the living Vine. A rule is given by which the true disciple may be distinguished from those who claim to follow Christ, but have not faith in him. The one class are fruit-bearing; the other, fruitless. The one are often subjected to the pruning-knife of God,

that they may bring forth more fruit; the other, as withered branches, are ere long to be severed from the living Vine. [Cf: Pamphlet 001 p. 12 para. 05] p. 235, Para. 4, [1882MS].

I am deeply solicitous that our people should preserve the living testimony among them; and that the church should be kept pure from the unbelieving element. Can we conceive of a closer, more intimate relation to Christ than is set forth in the words, "I am the vine, ye are the branches"? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him. [Cf: Pamphlet 001 p. 13 para. 01] p. 235, Para. 5, [1882MS].

This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor, identified with the prosperity of Christ's kingdom and the honor of his cause, we constantly receiving grace from him, and Christ accepting gratitude from us. [Cf: Pamphlet 001 p. 13 para. 02] p. 236, Para. 1, [1882MS].

When this intimacy of connection and communication is formed, our sins are laid upon Christ, his righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in him. We have access to God through him; we are accepted in the beloved. Whoever by word or deed injures a believer, thereby wounds Jesus. Whoever gives a cup of cold water to a disciple because he is a child of God, will be regarded by Christ as giving to himself. [Cf: Pamphlet 001 p. 13 para. 03] p. 236, Para. 2, [1882MS].

It was when Christ was about to take leave of his disciples, that he gave them the beautiful emblem of his relation to believers. He had been presenting before them the close union with himself by which they could maintain spiritual life when his visible presence was withdrawn. To impress it upon their minds, he gave them the vine as its most striking and appropriate symbol. [Cf: Pamphlet 001 p. 13 para. 04] p. 236, Para. 3, [1882MS].

The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality; I am the true vine. As a nation you prize the vine; as sinners you should prize me above all things earthly. The branch cannot live separated from the vine; no more can you live unless you are abiding in me." [Cf: Pamphlet 001 p. 14 para. 01] p. 236, Para. 4, [1882MS].

All Christ's followers have as deep an interest in this lesson as had the disciples who listened to his words. In the apostasy, man alienated himself from God. The separation is wide and fearful; but Christ has made provision again to connect us with himself. The power of evil is so identified with human nature that no man can overcome, except by union with Christ. Through this union we receive moral and spiritual

power. If we have the spirit of Christ, we shall bring forth the fruits of righteousness, fruit that will honor and bless men, and glorify God. [Cf: Pamphlet 001 p. 14 para. 02] p. 237, Para. 1, [1882MS].

The Father is the vine-dresser. He skillfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now, will share his glory hereafter. He "will not be ashamed to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in his glory identifying him with humanity. To those who have united themselves to him, he declares, "Though a mother may forget her child, yet will not I forget thee. I have graven thee upon the palms of my hands. Thou art continually before me." [Cf: Pamphlet 001 p. 14 para. 03] p. 237, Para. 2, [1882MS].

Oh, what amazing privileges are proffered us! Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are wide-spread. Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union. [Cf: Pamphlet 001 p. 14 para. 04] p. 237, Para. 3, [1882MS].

A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first and last, and best in everything. But this union costs us something. It is a union of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness--sin in all its forms--must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these cherished idols. [Cf: Pamphlet 001 p. 15 para. 01] p. 237, Para. 4, [1882MS].

After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory. [Cf: Pamphlet 001 p. 15 para. 02] p. 238, Para. 1, [1882MS].

Believers become one in Christ; but one branch cannot be sustained by another. The nourishment must be obtained through the vital connection with the vine. We must feel our utter dependence on Christ. We must live by faith on the Son of God. That is the meaning of the injunction, "Abide in me." The life we live in the flesh is not to the will of men, not to please our Lord's enemies, but to serve and honor Him who loved us, and gave himself for us. A mere assent to this union, while the affections are not detached from the world, its pleasures and its dissipations, only emboldens the heart in disobedience. [Cf: Pamphlet 001 p. 15 para. 03] p. 238, Para. 2, [1882MS].

As a people we are sadly destitute of faith and love. Our efforts are altogether too feeble for the time of peril in which we live. The pride and self-indulgence, the impiety and iniquity, by which we are surrounded, have an influence upon us. Few realize the importance of shunning, so far as possible, all associations unfriendly to religious life. In choosing their surroundings, few make their spiritual prosperity the first consideration. [Cf: Pamphlet 001 p. 16 para. 01] p. 238, Para. 3, [1882MS].

Parents flock with their families to the cities, because they fancy it easier to obtain a livelihood there than in the country. The children, having nothing to do when not in school, obtain a street education. From evil associates, they acquire habits of vice and dissipation. The parents see all this, but it will require a sacrifice to correct their error, and they stay where they are, until Satan gains full control of their children. Better sacrifice any and every worldly consideration than to imperil the precious souls committed to your care. They will be assailed by temptations, and should be taught to meet them, but it is your duty to cut off every influence, to break up every habit, to sunder every tie, that keeps you from the most free, open, and hearty committal of yourselves and your family to God. [Cf: Pamphlet 001 p. 16 para. 02] p. 238, Para. 4, [1882MS].

Instead of the crowded city, seek some retired situation where your children will be, so far as possible, shielded from temptation, and there train and educate them for usefulness. The prophet Ezekiel thus enumerates the causes that led to Sodom's sin and destruction: "Pride, fullness of bread, and abundance of idleness was in her and in her daughters; neither did she strengthen the hands of the poor and needy." All who would escape the doom of Sodom, must shun the course that brought God's judgments upon that wicked city. [Cf: Pamphlet 001 p. 16 para. 03] p. 239, Para. 1, [1882MS].

My brethren, you are disregarding the most sacred claims of God, by your neglect to consecrate yourselves and your children to him. Many of you are reposing in false security, absorbed in selfish interests, and attracted by earthly treasures. You fear no evil. Danger seems a great way off. You will be deceived, deluded, to your eternal ruin, unless you arouse, and with penitence, and deep humiliation, return unto the Lord. [Cf: Pamphlet 001 p. 17 para. 01] p. 239, Para. 2, [1882MS].

Again and again has the voice from Heaven addressed you. Will you obey this voice? Will you heed the counsel of the True Witness, to seek the gold tried in the fire, the white raiment, and the eye-salve? The gold is faith and love, the white raiment is the righteousness of Christ, the eye-salve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it. [Cf: Pamphlet 001 p. 17 para. 02] p. 239, Para. 3, [1882MS].

The deadly lethargy of the world is paralyzing your senses. Sin no longer appears repulsive, because you are blinded by Satan. The judgments of God are soon to be poured out upon the earth. "Escape for thy life," is the warning from the angels of God. Other voices are heard saying, "Do not become excited; there is no cause for special alarm." Those who are at ease in Zion cry peace and safety, while

Heaven declares that swift destruction is about to come upon the transgressor. The young, the frivolous, the pleasure-loving, consider these warnings as idle tales, and turn from them with a jest. Parents are inclined to think their children about right in the matter, and all sleep on at ease. Thus it was at the destruction of the old world, and when Sodom and Gomorrah were consumed by fire. On the night prior to their destruction, the cities of the plain rioted in pleasure. Lot was derided for his fears and warnings. But it was these scoffers that perished in the flames. That very night the door of mercy was forever closed to the wicked, careless inhabitants of Sodom. [Cf: Pamphlet 001 p. 17 para. 03] p. 239, Para. 4, [1882MS].

It is God who holds in his hands the destiny of souls. He will not always be mocked; he will not always be trifled with. Already his judgments are in the land. Fierce and awful tempests leave destruction and death in their wake. The devouring fire lays low the desolate forest and the crowded city. Storm and shipwreck await those who journey upon the deep. Accident and calamity threaten all who travel upon the land. Hurricanes, earthquakes, sword and famine, follow in quick succession. Yet the hearts of men are hardened. They recognize not the warning voice of God. They will not flee to the only refuge from the gathering storm. [Cf: Pamphlet 001 p. 18 para. 01] p. 240, Para. 1, [1882MS].

Many who have been placed upon the walls of Zion, to watch with eagle eye for the approach of danger, and lift the voice of warning, are themselves asleep. The very ones who should be most active and vigilant in this hour of peril are neglecting their duty, and bringing upon themselves the blood of souls. [Cf: Pamphlet 001 p. 18 para. 02] p. 240, Para. 2, [1882MS].

Let no one put aside this warning, and say, "It does not mean me. I will not be disturbed by this excitable message." It is the evil servant who says in his heart, "My Lord delayeth his coming." Professedly a servant of Christ, he does not, in words, deny that the Lord is soon to come; but his actions show that he puts off that day to a distant period. He guiltily presumes on the supposed delay; he becomes careless, and his works testify his unbelief. He adopts the maxims and conforms to the practices of the world. [Cf: Pamphlet 001 p. 18 para. 03] p. 240, Para. 3, [1882MS].

My brethren, beware of the evil heart of unbelief. The word of God is plain and close in its restrictions; it interferes with your selfish indulgence; therefore you do not obey it. The testimonies of his Spirit call your attention to the Scriptures, point out your defects of character, and rebuke your sins; therefore you do not heed them. And to justify your carnal, ease-loving course, you begin to doubt whether the testimonies are from God. If you would obey their teachings, you would be assured of their divine origin. Remember, your unbelief does not effect their truthfulness. If they are from God, they will stand. Those who seek to lessen the faith of God's people in these testimonies, which have been in the church for the last thirty-six years, are fighting against God. It is not the instrument whom you slight and insult, but God, who has spoken to you in these warnings and reproofs. [Cf: Pamphlet 001 p. 18 para. 04] p. 241, Para. 1, [1882MS].

As soon as the evil servant begins to lose the spirit and power of the

message, he manifests his unbelief. He smites his fellow-servants. He is ready to pass censure on those who are better than himself. "The poison of asps is under his tongue." His course is downward. Ere long he may be found "eating and drinking with the drunken"--uniting with worldlings in their gatherings for pleasure, and, to all intents and purposes, one with them. Such is the condition of very many among us today. I have been shown this. I know the truth of what I say. [Cf: Pamphlet 001 p. 19 para. 01] p. 241, Para. 2, [1882MS].

In the instruction given by our Saviour to his disciples are words of admonition especially applicable to us: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Watch, pray, work--this is the true life of faith. "Pray always;" that is, be ever in the spirit of prayer, and then you will be in readiness to your Lord's coming. [Cf: Pamphlet 001 p. 19 para. 02] p. 241, Para. 3, [1882MS].

Some who should stand as faithful watchmen are permitting themselves to be led by their children rather than by the Lord. Easy and pliable, they are influenced by the unbelief and skepticism of these youth, who are thus doing the work of Satan, hindering their parents instead of aiding them. I have been shown this snare, and I warn you, in the name of Christ, to disentangle your feet. Keep the spiritual vision unclouded. Take your stand upon the watch-tower. Look often along the highway to see if danger threatens the fort, and be ready to give instant warning. [Cf: Pamphlet 001 p. 19 para. 03] p. 241, Para. 4, [1882MS].

The watchmen are responsible for the condition of the people. While you open the door to pride, envy, doubt, and other sins, there will be strife, hatred, and every evil work. Jesus, the meek and lowly One, asks an entrance as your guest, but you are afraid to bid him enter. He has spoken to us in both the old and the New Testament; he is speaking to us still by his Spirit and his providence. His instructions are designed to make men true to God, and true to themselves. [Cf: Pamphlet 001 p. 20 para. 01] p. 242, Para. 1, [1882MS].

Jesus took upon himself man's nature, that he might leave a pattern for humanity, complete, perfect. He proposes to make us like himself, true in every purpose, feeling, and thought--true in heart, soul, and life. This is Christianity. Our fallen nature must be purified, ennobled, consecrated by obedience to the truth. Christian faith will never harmonize with worldly principles; Christian integrity is opposed to all deception and pretense. The man who cherishes the most of Christ's love in the soul, who reflects the Saviour's image most perfectly, is in the sight of God the truest, most noble, most honorable man upon the earth. Ellen G. White. [Cf: Pamphlet 001 p. 20 para. 02] p. 242, Para. 2, [1882MS].

Special Testimony. Our College. There is danger that our College will be turned away from its original design. God's purpose has been made known, that our people should have an opportunity to study the sciences, and at the same time to learn the requirements of his word. Biblical lectures should be given; the study of the Scriptures should have the first place in our system of education. [Cf: Pamphlet 117 p. 3 para. 01] p. 242, Para. 3, [1882MS].

Students are sent from a great distance to attend the College at Battle Creek for the very purpose of receiving instructions from the lectures on Bible subjects. But for one or two years past there has been an effort to mold our school after other colleges. When this is done, we can give no encouragement to parents to send their children to Battle Creek College. The moral and religious influences should not be put in the background. In times past, God has worked with the efforts of the teachers, and many souls have seen the truth and embraced it, and have gone to their homes to live henceforth for God, as the result of their connection with the College. As they saw that Bible study was made a part of their education, they were led to regard it as a matter of greater interest and importance. [Cf: Pamphlet 117 p. 3 para. 02] p. 242, Para. 4, [1882MS].

Too little attention has been given to the education of young men for the ministry. This was the primary object to be secured in the establishment of the College. In no case should this be ignored or regarded as a matter of secondary importance. For several years, however, but few have gone forth from that institution prepared to teach the truth to others. Some who came at great expense, with the ministry in view, have been encouraged by the teachers to take a thorough course of study which would occupy a number of years, and in order to obtain means to carry out these plans, have entered the canvassing field, and given up all thought of preaching. This is entirely wrong. We have not many years to work, and teachers and principal should be imbued with the Spirit of God, and work in harmony with His revealed will, instead of carrying out their own plans. We are losing much every year because we do not heed what God has said upon these points. [Cf: Pamphlet 117 p. 3 para. 03] p. 243, Para. 1, [1882MS].

Our College is designed of God to meet the advancing wants for this time of peril and demoralization. The study of books only, cannot give students the discipline they need. A broader foundation must be laid. The College was not brought into existence to bear the stamp of any one man's mind. Teachers and principal should work together as brethren. They should consult together, and also counsel with ministers and responsible men, and above all else, seek wisdom from above, that all their decisions in reference to the school may be such as will be approved of God. [Cf: Pamphlet 117 p. 4 para. 01] p. 243, Para. 2, [1882MS].

To give students a knowledge of books merely, is not the purpose of the institution. Such education can be obtained at any college in the land. I was shown that it is Satan's purpose to prevent the attainment of the very object for which the College was established. Hindered by his devices, its managers reason after the manner of the world, and copy its plans, and imitate its customs. But in thus doing, they will not meet the mind of the Spirit of God. [Cf: Pamphlet 117 p. 4 para. 02] p. 243, Para. 3, [1882MS].

A more comprehensive education is needed,--an education which will demand from teachers and principal, such thought and effort as mere instruction in the sciences does not require. The character must receive proper discipline for its fullest and noblest development. The students should receive at College, such training as will enable them

to maintain a respectable, honest, virtuous standing in society, against the demoralizing influences which are corrupting the youth. [Cf: Pamphlet 117 p. 4 para. 03] p. 244, Para. 1, [1882MS].

It would be well could there be connected with our College, land for cultivation, and also work-shops, under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to unite physical with mental taxation. The leisure hours of the students are often occupied with frivolous pleasures, which weaken physical, mental, and moral powers. Under the debasing power of sensual indulgence, or the untimely excitement of courtship and marriage, many students fail to reach that height of mental development which they might otherwise have attained. [Cf: Pamphlet 117 p. 5 para. 01] p. 244, Para. 2, [1882MS].

The young should every day be impressed with a sense of their obligation to God. His law is continually violated, even by the children of religious parents. Some of these very youth frequent haunts of dissipation, and the powers of mind and body suffer in consequence. This class lead others to follow their pernicious ways. Thus, while principal and teachers are giving instruction in the sciences, Satan, with hellish cunning, is exerting every energy to gain control of the minds of the pupils, and lead them down to ruin. [Cf: Pamphlet 117 p. 5 para. 02] p. 244, Para. 3, [1882MS].

Generally speaking, the youth have but little moral strength. This is the result of neglected education in childhood. A knowledge of the character of God, and our obligations to him, should not be regarded as a matter of minor consequence. The religion of the Bible is the only safeguard for the young. Morality and religion should receive special attention in our educational institutions. [Cf: Pamphlet 117 p. 5 para. 03] p. 244, Para. 4, [1882MS].

The Bible as a Text Book. No other study will so ennoble every thought, feeling, and aspiration, as the study of the Scriptures. This sacred word is the will of God revealed to men. Here we may learn what God expects of the beings formed in his image. Here we learn how to improve the present life, and how to secure the future life. No other book can satisfy the questionings of the mind, and the craving of the heart. By obtaining a knowledge of God's word, and giving heed thereto, men may rise from the lowest depths of ignorance and degradation, to become the sons of God, the associates of sinless angels. [Cf: Pamphlet 117 p. 6 para. 01] p. 245, Para. 1, [1882MS].

A clear conception of what God is, and what he requires us to be, will give us humble views of self. He who studies aright the sacred word, will learn that human intellect is not omnipotent; that, without the help which none but God can give, human strength and wisdom are but weakness and ignorance. [Cf: Pamphlet 117 p. 6 para. 02] p. 245, Para. 2, [1882MS].

As an educating power, the Bible is without a rival. Nothing will so impart vigor to all the faculties as requiring students to grasp the stupendous truths of revelation. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with common-place matters only, to the exclusion of grand and lofty themes, it will become dwarfed and enfeebled. If never required to grapple with

difficult problems, or put to the stretch to comprehend important truths, it will, after a time, almost lose the power of growth. [Cf: Pamphlet 117 p. 6 para. 03] p. 245, Para. 3, [1882MS].

The Bible is the most comprehensive and the most instructive history which men possess. It came fresh from the fountain of eternal truth, and a Divine hand has preserved its purity through all the ages. Its bright rays shine into the far distant, past, where human research seeks vainly to penetrate. In God's word alone we find an authentic account of creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens. Here only, can we find a history of our race, unsullied by human prejudice or human pride. [Cf: Pamphlet 117 p. 6 para. 04] p. 245, Para. 4, [1882MS].

In the word of God, the mind finds subject for the deepest thought, the loftiest aspiration. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we behold the Majesty of Heaven, as he humbled himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of such themes as these, cannot fail to soften, purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and vigor. [Cf: Pamphlet 117 p. 7 para. 01] p. 245, Para. 5, [1882MS].

If morality and religion are to live in a school, it must be through a knowledge of God's word. Some may urge that if religious teaching is to be made prominent, our school will become unpopular; that those who are not of our faith will not patronize the College. Very well, then, let them go to other colleges, where they will find a system of education that suits their taste. Our school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God's word, and in the practical duties of every-day life. [Cf: Pamphlet 117 p. 7 para. 02] p. 246, Para. 1, [1882MS].

This is the education so much needed at the present time. If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools, nor according to the desires of principal and teachers, but upon the plan which God has specified. [Cf: Pamphlet 117 p. 7 para. 03] p. 246, Para. 2, [1882MS].

In the name of my Master, I entreat all who stand in responsible positions in that school, to be men of God. When the Lord requires us to be distinct and peculiar, how can we crave popularity, or seek to imitate the customs and practices of the world? God has declared his purpose to have one college in the land where the Bible shall have its proper place in the education of the youth. Will we do our part to carry out that purpose? [Cf: Pamphlet 117 p. 7 para. 04] p. 246, Para. 3, [1882MS].

It may seem that the teaching of God's word has but little effect on the minds and hearts of many students; but, if the teacher's work has been wrought in God, some lessons of divine truth will linger in the memory of the most careless. The Holy Spirit will water the seed sown, and often it will spring up after many days, and bear fruit to the

glory of God. [Cf: Pamphlet 117 p. 8 para. 01] p. 246, Para. 4, [1882MS].

Satan is constantly seeking to divert the attention of the people from the Bible. The words of God to men, which should receive our first attention, are neglected for the utterances of human wisdom. How can He, who is infinite in power and wisdom, bear thus with the presumption and effrontery of men! [Cf: Pamphlet 117 p. 8 para. 02] p. 247, Para. 1, [1882MS].

Through the medium of the press, knowledge of every kind is placed within the reach of all; and yet, how large a share of every community are depraved in morals, and superficial in mental attainments. If the people would but become Bible readers, Bible students, we would see a different state of things. [Cf: Pamphlet 117 p. 8 para. 03] p. 247, Para. 2, [1882MS].

In an age like ours, in which iniquity abounds, and God's character and his law are alike regarded with contempt, special care must be taken to teach the youth to study, to reverence and obey the divine will as revealed to man. The fear of the Lord is fading from the minds of our youth, because of their neglect of Bible study. [Cf: Pamphlet 117 p. 8 para. 04] p. 247, Para. 3, [1882MS].

Principal and teachers should have a living connection with God, and should stand, firmly and fearlessly, as witnesses for him. Never from cowardice or worldly policy, let the word of God be placed in the background. Students will be profited intellectually, as well as morally and spiritually, by its study. [Cf: Pamphlet 117 p. 8 para. 05] p. 247, Para. 4, [1882MS].

Object of the College. Our College stands today in a position that God does not approve. I have been shown the dangers that threaten this important institution. If its responsible men seek to reach the world's standard, if they copy the plans and methods of other colleges, the frown of God will be upon our school. [Cf: Pamphlet 117 p. 9 para. 01] p. 247, Para. 5, [1882MS].

The time has come for me to speak decidedly. The purpose of God in the establishment of our College has been plainly stated. There is an urgent demand for laborers in the gospel field. Young men who design to enter the ministry cannot spend a number of years in obtaining an education. Teachers should have been able to comprehend the situation and adapt their instruction to the wants of this class. Special advantages should have been given them for a brief yet comprehensive study of the branches most needed to fit them for their work. But I have been shown that this has not been accomplished. [Cf: Pamphlet 117 p. 9 para. 02] p. 247, Para. 6, [1882MS].

Bro. Bell could have done a much better work than he has done for those who were to be ministers. God is not pleased with his course in this matter. He has not adapted himself to the situation. Men who have left their fields of labor at a considerable sacrifice to learn what they could in a short time, have not always received that help and encouragement which they should have had. Men who have reached mature years, even the meridian of life, and who have families of their own, have been subjected to unnecessary embarrassment. Bro. Bell is himself

extremely sensitive, but he does not realize that others can feel the sting of ridicule, sarcasm, or censure, as keenly as he. In this he has wounded his brethren and displeased God. Bro. Bell is naturally severe, critical, and exacting; and he should continually guard himself upon these points, with all his students both old and young. [Cf: Pamphlet 117 p. 9 para. 03] p. 248, Para. 1, [1882MS].

Bro. Bell has in time past given undue prominence to the study of Grammar, making it the all-important subject, and not giving students proper encouragement and opportunity to pursue other studies equally important. For this he has been reproved; but, notwithstanding his efforts to correct this error, his usefulness has been greatly injured. While thoroughness is commendable, he has carried the matter to great extremes, and thereby given occasion for dissatisfaction. [Cf: Pamphlet 117 p. 9 para. 04] p. 248, Para. 2, [1882MS].

The same error has been committed in the tract and missionary work. The time and means given to perfecting and teaching so exact and complicated a system has been an injury to the cause of God. The tract and missionary work is a good work, and it was needful that the right way of working should be set before the people; but time, study, and taxing effort should not be given to this one branch to the neglect of other branches equally important. Matters have been carried to extremes. There has been too much mechanical working, and too little vital godliness; too much dependence upon human wisdom, and too little earnest seeking for divine aid. [Cf: Pamphlet 117 p. 10 para. 01] p. 248, Para. 3, [1882MS].

The Sabbath-school at Battle Creek runs like a well-regulated machine, but there is too little of the real heartwork which alone can make the school a success. More of God's presence and less of merely human effort would be a great improvement. If a portion of the thought and time given to the mechanical workings, were devoted to the spiritual interests of teachers and pupils, a better effect would be produced. More piety and devotion, and more of the simplicity of godliness are essential. The same change is needful in the College--less of self, and more of the Spirit of God. [Cf: Pamphlet 117 p. 10 para. 02] p. 248, Para. 4, [1882MS].

Bro. Ramsey thinks he sees where Bro. Bell fails, but he himself makes more serious mistakes. He does not carry the burdens which Bro. Bell has carried. He does not labor as Bro. Bell has labored. He does not watch unto prayer. He is overbearing, dictatorial, self-important. Nothing but the grace of God can give him a correct view of himself, and enable him to labor in humility. He has made some improvement; but, unless the spirit of Christ is continually abiding in him, he will fall into serious errors. His self-importance will repulse and disgust his students. In a young man this spirit is exceedingly unbecoming, as well as highly displeasing to God. Christ invites the self-important to learn of him meekness and lowliness of heart. [Cf: Pamphlet 117 p. 10 para. 03] p. 249, Para. 1, [1882MS].

Teachers in the College. There is a work to be done for every teacher in our College. Not one is free from selfishness. If the moral and religious character of the teachers were what it should be, a better influence would be exerted upon the students. The teachers do not seek individually to perform their own work, with an eye single to the glory

of God. Instead of looking to Jesus, and copying his life and character, they look to self, and aim too much to meet a human standard. I wish I could impress upon every teacher a full sense of his responsibility for the influence which he exerts upon the young. Satan is untiring in his efforts to secure the service of our youth. With great care he is laying his snare for the inexperienced feet. The people of God should jealously guard against his devices. [Cf: Pamphlet 117 p. 11 para. 01] p. 249, Para. 2, [1882MS].

God is the embodiment of benevolence, mercy, and love. Those who are truly connected with him, cannot be at variance with one another. His Spirit ruling in the heart will create harmony, love, and unity. The opposite of this is seen among the children of Satan. It is his work to stir up envy, strife, and jealousy. In the name of my Master, I ask the professed followers of Christ, What fruit do you bear? [Cf: Pamphlet 117 p. 11 para. 02] p. 249, Para. 3, [1882MS].

In the system of instruction used in the common schools, the most essential part of education is neglected, viz., the religion of the Bible. Education not only affects to a great degree the life of the student in this world, but its influence extends to eternity. How important, then, that the teachers be persons capable of exerting a right influence. They should be men and women of religious experience, daily receiving divine light to impart to their pupils. [Cf: Pamphlet 117 p. 11 para. 03] p. 250, Para. 1, [1882MS].

But the teacher should not be expected to do the parent's work. There has been, with many parents, a fearful neglect of duty. Like Eli, they fail to exercise proper restraint; and then they send their undisciplined children to College, to receive the training which the parents should have given them at home. The teachers have a task which but few appreciate. If they succeed in reforming these wayward youth, they receive but little credit. If the youth choose the society of the evil-disposed, and go on from bad to worse, then the teachers are censured, and the school denounced. [Cf: Pamphlet 117 p. 12 para. 01] p. 250, Para. 2, [1882MS].

In many cases, the censure justly belongs to the parents. They had the first and most favorable opportunity to control and train their children, when the spirit was teachable, and the mind and heart easily impressed. But through the slothfulness of the parents, the children are permitted to follow their own will, until they become hardened in an evil course. [Cf: Pamphlet 117 p. 12 para. 02] p. 250, Para. 3, [1882MS].

Let parents study less of the world, and more of Christ; let them put forth less effort to imitate the customs and fashions of the world, and devote more time and effort to molding the minds and character of their children according to the Divine Model. Then they could send forth their sons and daughters, fortified by pure morals and a noble purpose, to receive an education for positions of usefulness and trust. Teachers who are controlled by the love and fear of God, could lead such youth still onward and upward, training them to be a blessing to the world, and an honor to their Creator. [Cf: Pamphlet 117 p. 12 para. 03] p. 250, Para. 4, [1882MS].

Connected with God, every instructor will exert an influence to lead

his pupils to study God's word, and to obey his law. He will direct their minds to the contemplation of eternal interests, opening before them vast fields for thought, grand and ennobling themes, which the most vigorous intellect may put forth all its powers to grasp, and yet feel that there is an infinity beyond. [Cf: Pamphlet 117 p. 12 para. 04] p. 251, Para. 1, [1882MS].

The evils of self-esteem, and an unsanctified independence, which most impair our usefulness, and which will prove our ruin, if not overcome, spring from selfishness. "Counsel together," is the message which has been, again and again, repeated to me by the angel of God. By influencing one man's judgment, Satan may endeavor to control matters to suit himself. He may succeed in misleading the minds of two persons; but, when several consult together, there is more safety. Every plan will be more closely criticised; every advance move more carefully studied. Hence, there will be less danger of precipitate, ill-advised moves, which would bring confusion, perplexity, and defeat. In union there is strength. In division, there is weakness and defeat. [Cf: Pamphlet 117 p. 13 para. 01] p. 251, Para. 2, [1882MS].

God is leading out a people, and preparing them for translation. Are we, who are acting a part in this work, standing as sentinels for God? Are we seeking to work unitedly? Are we willing to become servants of all? Are we following our great Exemplar? [Cf: Pamphlet 117 p. 13 para. 02] p. 251, Para. 3, [1882MS].

Fellow-laborers, we are each sowing seed in the fields of life. As is the seed, so will be the harvest. If we sow distrust, envy, jealousy, self-love, bitterness of thought and feeling, we shall reap bitterness to our own souls. If we manifest kindness, love, tender thought for the feelings of others, we shall receive the same in return. [Cf: Pamphlet 117 p. 13 para. 03] p. 251, Para. 4, [1882MS].

The teacher who is severe, critical, over-bearing, heedless of others' feelings, must expect the same spirit to be manifested toward himself. He who wishes to preserve his own dignity and self-respect, must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the youngest, the most blundering scholars. What God intends to do with those apparently uninteresting youth, you do not know. He has, in the past, accepted persons no more promising or attractive, to do a great work for him. His Spirit, moving upon the heart, has aroused every faculty to vigorous action. The Lord saw in those rough, unhewn stones, precious material, that would stand the test of storm and heat and pressure. God seeth not as man sees. He judges not from appearance, but he searches the heart, and judges righteously. [Cf: Pamphlet 117 p. 13 para. 04] p. 251, Para. 5, [1882MS].

The teacher should ever conduct himself as a Christian gentleman. He should ever stand in the attitude of a friend and counselor to his pupils. If all our people--teachers, ministers, and lay members--would cultivate the spirit of Christian courtesy, they would far more readily find access to the hearts of the people; many more would be led to examine and receive the truth. When every teacher shall forget self, and feel a deep interest in the success and prosperity of his pupils, realizing that they are God's property, and that he must render an account for his influence upon their minds and character, then we shall

have a school in which angels will love to linger. Jesus will look approvingly upon the work of the teachers, and will send his grace into the hearts of the students. [Cf: Pamphlet 117 p. 14 para. 01] p. 252, Para. 1, [1882MS].

Our College at Battle Creek, is a place where the younger members of the Lord's family are to be trained according to God's plan of growth and development. They should be impressed with the idea that they are created in the image of their Maker, and that Christ is the pattern which they are to follow. Our brethren permit their minds to take too narrow and too low a range. They do not keep the divine plan ever in view, but are fixing their eyes upon worldly models. Look up, where Christ sitteth at the right hand of God, and then labor that your pupils may be conformed to that perfect character. [Cf: Pamphlet 117 p. 14 para. 02] p. 252, Para. 2, [1882MS].

If you lower the standard in order to secure popularity and an increase of numbers, and then make this increase a cause of rejoicing, you show great blindness. If numbers were evidence of success, Satan might claim the pre-eminence; for, in this world, his followers are largely in the majority. It is the degree of moral power pervading the College, that is a test of its prosperity. It is the virtue, intelligence, and piety of the people composing our churches, not their numbers, that should be a source of joy and thankfulness. [Cf: Pamphlet 117 p. 14 para. 03] p. 252, Para. 3, [1882MS].

Without the influence of divine grace, education will prove no real advantage; the learner becomes proud, vain, and bigoted. But that education which is received under the ennobling, refining influence of the Great Teacher, will elevate man in the scale of moral value with God. It will enable him to subdue pride and passion, and to walk humbly before God, as dependent upon him for every capability, every opportunity, and every privilege. [Cf: Pamphlet 117 p. 15 para. 01] p. 253, Para. 1, [1882MS].

I speak to the workers in our College: You must not only profess to be Christians, but you must exemplify the character of Christ. Let the wisdom from above pervade all your instruction. In a world of moral darkness and corruption, let it be seen that the spirit by which you are moved to action is from above, not from beneath. While you rely wholly upon your own strength and wisdom, your best efforts will accomplish little. If you are prompted by love to God, his law being your foundation, your work will be enduring. While the hay, wood, and stubble are consumed, your work will stand the test. The youth placed under your care, you must meet again, around the great white throne. If you permit your uncultivated manners, or uncontrolled tempers, to bear sway, and thus fail to influence these youth for their eternal good, you must, at that day, meet the grave consequences of your work. By a knowledge of the divine law, and obedience to its precepts, men may become the sons of God. By violation of that law, they become servants of Satan. On the one hand, they may rise to any height of moral excellence, or, on the other hand, they may descend to any depth of iniquity and degradation. The workers in our College should manifest a zeal and earnestness proportionate to the value of the prize at stake-- the souls of their students, the approval of God, eternal life, and the joys of the redeemed. [Cf: Pamphlet 117 p. 15 para. 02] p. 253, Para. 2, [1882MS].

As co-laborers with Christ, with so favorable opportunities to impart the knowledge of God, our teachers should labor as if inspired from above. The hearts of the youth are not hardened, nor their ideas and opinions stereotyped, as are those of older persons. They may be won to Christ by your holy demeanor, your devotion, your Christ-like walk. It would be much better to crowd them less in the study of the sciences, and give them more time for religious privileges. Here a grave mistake has been made. [Cf: Pamphlet 117 p. 16 para. 01] p. 253, Para. 3, [1882MS].

The object of God in bringing the College into existence, has been lost sight of. Ministers of the gospel have so far shown their want of wisdom from above, as to unite a worldly element with the College; they have joined with the enemies of God and the truth, in providing entertainments for the students. In thus misleading the youth, they have done a work for Satan. That work, with all its results, they must meet again at the bar of God. Those who pursue such a course, show that they cannot be trusted. After the evil work has been done, they may confess their error; but can they as easily gather up the influence they have exerted? Will the well-done be spoken to those who have been false to their trust? These unfaithful men have not built upon the Eternal Rock. Their foundation will prove to be sliding sand. "Know ye not that the friendship of the world is enmity with God? Whoso will be a friend of the world, is the enemy of God." [Cf: Pamphlet 117 p. 16 para. 02] p. 254, Para. 1, [1882MS].

No limit can be set to our influence. One thoughtless act may prove the ruin of many souls. The course of every worker in our College is making impressions upon the minds of the young, and these are borne away to be reproduced in others. It should be the teacher's aim to prepare every youth under his care to be a blessing to the world. This object should never be lost sight of. There are some who profess to be working for Christ, yet occasionally go over to the side of Satan and do his work. Can the Saviour pronounce these good and faithful servants? Are they as watchmen giving the trumpet a certain sound? [Cf: Pamphlet 117 p. 16 para. 03] p. 254, Para. 2, [1882MS].

Every man will at the Judgment receive according to the deeds done in the body, whether they be good or evil. Our Saviour bids us, "Watch and pray, lest ye enter into temptation." If we encounter difficulties, and in Christ's strength overcome them; if we meet enemies, and in Christ's strength put them to flight; if we accept responsibilities, and in Christ's strength discharge them faithfully, we are gaining a precious experience. We learn, as we could not otherwise have learned, that our Saviour is a present help in every time of need. [Cf: Pamphlet 117 p. 17 para. 01] p. 254, Para. 3, [1882MS].

There is a great work to be done in our College, a work which demands the co-operation of every teacher; and it is displeasing to God for one to discourage another. But nearly all seem to forget that Satan is an accuser of the brethren, and they unite with the enemy in his work. While professed Christians are contending, Satan is laying his snares for the inexperienced feet of children and youth. Those who have had a religious experience should seek to shield the young from his devices. They should never forget that they themselves were once enchanted with the pleasures of sin. We need the mercy and forbearance of God every

hour, and how unbecoming for us to be impatient with the errors of the inexperienced youth. So long as God bears with them, dare we, fellow-sinners, cast them off? [Cf: Pamphlet 117 p. 17 para. 02] p. 255, Para. 1, [1882MS].

We should ever look upon the youth as the purchase of the blood of Christ. As such they have demands upon our love, our patience, and our sympathy. If we would follow Jesus, we cannot restrict our interest and affection to ourselves and our own families; we cannot give our time and attention to temporal matters, and forget the eternal interests of those around us. I have been shown that it is the result of our own selfishness that there are not one hundred young men where now there is one engaged in earnest labor for the salvation of their fellow-men. "Love one another as I have loved you," is the command of Jesus. Look at his self-denial; behold the manner of love he has bestowed upon us; and then seek to imitate the Pattern. [Cf: Pamphlet 117 p. 17 para. 03] p. 255, Para. 2, [1882MS].

There have been many things displeasing to God in the young men and young women who have acted as teachers at our College. You have been so absorbed in yourselves, and so devoid of spirituality, that you could not lead the youth to holiness and Heaven. Many have returned to their home more decided in their impenitence because of your lack of love for God and Christ. Walking without the spirit of Jesus, you have encouraged irreligion, lightness, and unkindness, in that you have indulged these evils yourselves. The result of this course you do not realize--souls are lost, that might have been saved. [Cf: Pamphlet 117 p. 18 para. 01] p. 255, Para. 3, [1882MS].

Many have strong feelings against Bro. Bell. They accuse him of unkindness, harshness, and severity. But some of the very ones who would condemn him, are no less guilty themselves. "Let him that is without sin, cast the first stone." Bro. Bell has not always moved wisely, and he has been hard to convince where he has not taken the best course. He has not been as willing to receive counsel, and to modify his methods of instruction, and his manner of dealing with his students, as he should have been. But those who would condemn him because of his defects, could in their turn be justly condemned. Every man has his peculiar defects of character. One may be free from the weakness which he sees in his brother, yet he may at the same time have faults which are far more grievous in the sight of God. [Cf: Pamphlet 117 p. 18 para. 02] p. 255, Para. 4, [1882MS].

This unfeeling criticism of one another is wholly Satanic. I was shown Bro. Bell deserves respect for the good which he has done. Let him be dealt with tenderly. He has performed the labor which three men should have shared. Let those who are so eagerly searching for his faults, recount what they have done in comparison with him. He toiled when others were seeking rest and pleasure. He is worn; God would have him lay off some of these extra burdens for a while. He has so many things to divide his time and attention, he can do justice to none. [Cf: Pamphlet 117 p. 19 para. 01] p. 256, Para. 1, [1882MS].

Bro. Bell should not permit his combative spirit to be aroused and lead him to self-justification. He has given occasion for dissatisfaction. The Lord has presented this before him in testimony. [Cf: Pamphlet 117 p. 19 para. 02] p. 256, Para. 2, [1882MS].

Students should not be encouraged in their faultfinding. This complaining spirit will increase as it is encouraged, and students will feel at liberty to criticise the teachers who do not meet their liking, and a spirit of dissatisfaction and strife will rapidly increase. This must be frowned down, until it shall become extinct. Shall this evil be corrected? Will teachers put away their desire for the supremacy? Will they labor in humility, in love, and harmony? Time will tell. [Cf: Pamphlet 117 p. 19 para. 03] p. 256, Para. 3, [1882MS].

Important Testimony. EI Healdsburg, Cal., March 28, 1862. Dear Bro. Smith: Your letter was received in due time. While I was glad to hear from you, I was made sad, as I read its contents. I had received similar letters from Sr. Amadon, and from Bro. Lockwood. But I have had no communications from Prof. Bell or any one who sustains him. [Cf: Pamphlet 117 p. 19 para. 04] p. 256, Para. 4, [1882MS].

From your own letters I learn the course which you have pursued, in the proceedings against Bro. B. To spare my feelings, Willie has withheld from me disagreeable particulars concerning matters at Battle Creek. For the same reason, others have kept silent. Bro. Brownsberger has answered some plain, direct questions. [Cf: Pamphlet 117 p. 20 para. 01] p. 257, Para. 1, [1882MS].

I am not surprised that such a state of things should exist in Battle Creek, but I am pained to find you, my much-esteemed brother, involved in this matter, on the wrong side, with those whom I know God is not leading. Some of these persons are honest, but they are deceived. They have received their impressions from another source than the Spirit of God. [Cf: Pamphlet 117 p. 20 para. 02] p. 257, Para. 2, [1882MS].

I have been careful not to express my opinion to individuals concerning important matters; for unjust advantage is often taken of what I say, even in the most confidential manner. Persons set themselves to work to draw out remarks from me on various points, and then they distort and misrepresent, and make my words express ideas and opinions altogether different from what I hold. But this they must meet at the bar of God. [Cf: Pamphlet 117 p. 20 para. 03] p. 257, Para. 3, [1882MS].

On the occurrence of your present difficulties, I determined to keep silent, I thought it might be best to let matters develop, that those who had been so ready to censure my husband might see that the spirit of murmuring existed in their own hearts, and was still active, now that the man of whom they had complained was silently sleeping in the grave. [Cf: Pamphlet 117 p. 20 para. 04] p. 257, Para. 4, [1882MS].

I knew that a crisis must come. God has given this people plain and pointed testimonies to prevent this state of things. Had they obeyed the voice of the Holy Spirit in warning, counsel, and entreaty, they would now enjoy unity and peace. But these testimonies have not been heeded by those who professed to believe them, and as a result there has been a wide departure from God, and the withdrawal of his blessing. [Cf: Pamphlet 117 p. 20 para. 05] p. 257, Para. 5, [1882MS].

To effect the salvation of men, God employs various agencies. He speaks to them by his word, and by his ministers, and he sends by the

Holy Spirit messages of warning, reproof, and instruction. These means are designed to enlighten the understanding of the people, to reveal to them their duty and their sins, and blessings which they may receive; to awaken in them a sense of spiritual want, that they may go to Christ and find in him the grace they need. But many choose to follow their own way, instead of God's way. They are not reconciled to God, neither can be, until self is crucified, and Christ lives in the heart by faith. [Cf: Pamphlet 117 p. 21 para. 01] p. 257, Para. 6, [1882MS].

Every individual, by his own act, either puts Christ from him by refusing to cherish his spirit and follow his example, or he enters into a personal union with Christ by self-renunciation, faith, and obedience. We must, each for himself, choose Christ, because he has first chosen us. This union with Christ is to be formed by those who are naturally at enmity with him. It is a relation of utter dependence, to be entered into by a proud heart. This is close work, and many who profess to be followers of Christ know nothing of it. They nominally accept the Saviour, but not as the sole ruler of their hearts. [Cf: Pamphlet 117 p. 21 para. 02] p. 258, Para. 1, [1882MS].

Some feel their need of the atonement, and with the recognition of this need, and the desire for a change of heart, a struggle begins. To renounce their own will, perhaps their chosen objects of affection or pursuit, requires an effort, at which many hesitate, and falter and turn back. Yet this battle must be fought by every heart that is truly converted. We must war against temptations without and within. We must gain the victory over self, crucify the affections and lusts; and then begins the union of the soul with Christ. As the dry and apparently lifeless branch is grafted into the living tree, so may we become living branches of the True Vine. And the fruit which was borne by Christ, will be borne by all his followers. After this union is formed, it can be preserved only by continual, earnest painstaking effort. Christ exercises his power to preserve and guard this sacred tie, and the dependent, helpless sinner must act his part with untiring energy, or Satan by his cruel, cunning power will separate him from Christ. [Cf: Pamphlet 117 p. 21 para. 03] p. 258, Para. 2, [1882MS].

Every Christian must stand on guard continually, watching every avenue of the soul where Satan might find access. He must pray for divine help, and at the same time resolutely resist every inclination to sin. By courage, by faith, by persevering toil, he can conquer. But let him remember that to gain the victory Christ must abide in him, and he in Christ. [Cf: Pamphlet 117 p. 22 para. 01] p. 258, Para. 3, [1882MS].

A union of believers with Christ, will as a natural result lead to a union with one another, which bond of union is the most enduring upon earth. We are one in Christ, as Christ is one with the Father. Christians are branches, and only branches, in the Living Vine. One branch is not to borrow its sustenance from another. Our life must come from the parent vine. It is only by personal union with Christ, by communion with him daily, hourly, that we can bear the fruits of the Holy Spirit. [Cf: Pamphlet 117 p. 22 para. 02] p. 259, Para. 1, [1882MS].

There has come into the church at Battle Creek a spirit that has no part in Christ. It is not a zeal for the truth, not a love for the will of God as revealed in his word. It is a self-righteous spirit. It leads

you to exalt self above Jesus, and to regard your own opinions and ideas as more important than union with Christ and union with one another. You are sadly lacking in brotherly love. You are a backslidden church. To know the truth, to claim union with Christ, and yet not to bring forth fruit, not to live in the exercise of constant faith--this hardens the heart in disobedience and self-confidence. Our growth in grace, our joy, our usefulness, all depend on our union with Christ, and the degree of faith we exercise in him. Here is the source of our power in the world. [Cf: Pamphlet 117 p. 22 para. 03] p. 259, Para. 2, [1882MS].

Many of you are seeking honor of one another. But what is the honor or the approval of man, to one who regards himself as a son of God, a joint-heir with Christ? What are the pleasures of this world, to him who is daily a sharer in the love of Christ which passes knowledge? What are the contempt and opposition of man, to him whom God accepts through Jesus Christ? Selfishness can no more live in the heart that is exercising faith in Christ, than light and darkness can exist together. Spiritual coldness, sloth, pride and cowardice, alike shrink from the presence of faith. Can those who are as closely united with Christ as the branch to the vine, talk of and to every one but Jesus? [Cf: Pamphlet 117 p. 22 para. 04] p. 259, Para. 3, [1882MS].

Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. Not if you are exalting and glorifying self. If there is any good in you, it is wholly attributable to the mercy of a compassionate Saviour. Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, will not form a bond of union between your soul and Christ. Your connection with the church, the manner in which your brethren regard you, will be of no avail, unless you believe in Christ. It is not enough to believe about him; you must believe in him. You must rely wholly upon his saving grace. [Cf: Pamphlet 117 p. 23 para. 01] p. 259, Para. 4, [1882MS].

Many of you at Battle Creek are living without prayer, without thoughts of Christ, and without exalting him before those around you. You have no words to exalt Christ; you do no deeds that honor him. Many of you are as truly strangers to Christ as though you had never heard his name. You have not the peace of Christ; for you have no true ground for peace. You have no communion with God, because you are not united to Christ. Said our Saviour, "No man cometh to the Father but by me. You are not useful in the cause of Christ. "Except ye abide in me," says Jesus, "Ye can do nothing"--nothing in God's sight, nothing that Christ will accept at your hands. Without Christ, you can have nothing but a delusive hope; for he himself declares, "If a man abide not in me, he is cast forth as a branch, and men gather them and cast them into the fire and they are burned." [Cf: Pamphlet 117 p. 23 para. 02] p. 260, Para. 1, [1882MS].

Advancement in Christian experience is characterized by increasing humility, as the result of increasing knowledge. Every one who is united to Christ, will depart from all iniquity. I tell you, in the fear of God, I have been shown that many of you will fail of everlasting life, because you are building your hopes of Heaven on a false foundation. God is leaving you to yourselves, "to humble thee, to prove thee, and to know what is in thine heart." You have neglected the

Scriptures. You despise and reject the testimonies, because they reprove your darling sins, and disturb your self-complacency. When Christ is cherished in the heart, his likeness will be revealed in the life. Humility will reign where pride was once predominant: Submission, meekness, patience, will soften down the rugged features of a naturally perverse, impetuous disposition. Love to Jesus will be manifested in love to his people. It is not fitful, not spasmodic, but calm, and deep, and strong. The life of the Christian will be divested of all pretense, free from all affectation, artifice and falsehood. It is earnest, true, sublime. Christ speaks in every word. He is seen in every deed. The life is radiant with the light of an indwelling Saviour. In converse with God, and in happy contemplation of heavenly things, the soul is preparing for Heaven, and laboring to gather other souls into the fold of Christ. Our Saviour is able and willing to do for us more than we can ask or even think. [Cf: Pamphlet 117 p. 24 para. 01] p. 260, Para. 2, [1882MS].

The church at Battle Creek need a self-abasing, unpretending spirit. I have been shown that many are cherishing an unholy desire for the supremacy. Many love to be flattered, and are jealously watching for slights or neglect. There is a hard, unforgiving spirit. There is envy, strife, emulation. [Cf: Pamphlet 117 p. 24 para. 02] p. 261, Para. 1, [1882MS].

Nothing is more essential to communion with God than the most profound humility. "I dwell," says the High and Holy One, "with him that is contrite and of a humble spirit." While you are so eagerly striving to be first, remember that you will be last in the favor of God, if you fail to cherish a meek and lowly spirit. Pride of heart will cause many to fail where they might have made a success. "Before honor is humility, and the humble in spirit is greater than the proud in spirit." "When Ephraim spake tremblingly, he exalted himself in Israel; but when he offended in Baal, he died." "Many are called, but few chosen." Many hear the invitation of mercy, are tested and proved; but few are sealed with the seal of the living God. Few will humble themselves as a little child, that they may enter the kingdom of Heaven. [Cf: Pamphlet 117 p. 25 para. 01] p. 261, Para. 2, [1882MS].

Few receive the grace of Christ with self-abasement, with a deep and permanent sense of their unworthiness. They cannot bear the manifestations of the power of God, for this would encourage in them self-esteem, pride, and envy. This is why the Lord can do so little for us now. God would have you individually seek for the perfection of love and humility in your own hearts. Bestow your chief care upon yourselves, cultivate those excellencies of character which will fit you for the society of the pure and the holy. [Cf: Pamphlet 117 p. 25 para. 02] p. 261, Para. 3, [1882MS].

You all need the converting power of God. You need to seek him for yourselves. For your soul's sake, neglect this work no longer. All your trouble grows out of your separation from God. Your disunion and dissension are the fruit of an unchristian character. [Cf: Pamphlet 117 p. 25 para. 03] p. 261, Para. 4, [1882MS].

I had thought to remain silent, and let you go on until you should see and abhor the sinfulness of your course; but backsliding from God produces hardness of heart and blindness of mind, and there is less and

less perception of their true condition, until the grace of God is finally withdrawn, as from the Jewish nation. [Cf: Pamphlet 117 p. 25 para. 04] p. 262, Para. 1, [1882MS].

I wish my position to be clearly understood. I have no sympathy with the course that has been pursued toward Bro. Bell. Some members of the church had a wrong spirit when Bro. Bell first came to Battle Creek. He did not take favorably with them. He was, they said, too thorough, too exacting, too critical. The feeling of opposition to him, rose to such a height that the Lord vindicated his servant, and reproved the spirit that was manifested against him. Since then, Bro. Bell's course has from time to time been shown me in vision. For some things he has been reproved, in other things I have been shown that he was unjustly censured, and I have reproved those whose lax ideas of discipline led to their complaints. In the last vision given me, I was shown that in some respects Bro. Bell's course in the school-room was not right. The influence was not such as God could approve. This matter was plainly presented before him and before the teachers and others connected with the school. I have not refrained from reproofing wrongs in him when the Spirit of God has bidden me to speak. I have been shown that every deviation from the right, every act of hardness, or severity, has been a great injury to himself. It has alienated the affections of his students, and given his accusers occasion to justify their course. [Cf: Pamphlet 117 p. 26 para. 01] p. 262, Para. 2, [1882MS].

The enemy has encouraged feelings of hatred in the hearts of many. The errors committed by Bro. Bell have been reported from one person to another, constantly growing in magnitude, as busy, gossiping tongues added fuel to the fire. Parents who have never felt the care which they should feel for the souls of their children, and who have never given them proper restraint and instruction, are the very ones who manifest the most bitter opposition when their children are restrained, reproved, or corrected at school. Some of these children are a disgrace to the church, and a disgrace to the name of Adventists. [Cf: Pamphlet 117 p. 26 para. 02] p. 262, Para. 3, [1882MS].

The parents despised reproof themselves, and despised the reproof given to their children, and were not careful to conceal this from them. The sin of the parents began with their mismanagement at home. The souls of some of these children will be lost, because they did not receive instruction from God's word, and did not become Christians at home. Instead of sympathizing with their children in a perverse course, the parents should have reproved them, and sustained the faithful teacher. These parents were not united to Christ themselves, and this is the reason of their terrible neglect of duty. That which they have sown, they will also reap. They are sure of a harvest. [Cf: Pamphlet 117 p. 26 para. 03] p. 263, Para. 1, [1882MS].

In the School, Bro. Bell has not only been burdened by the wrong course of the children, but by the injudicious management of the parents, which produced and nurtured hatred of restraint. Overwork, unceasing care, with no help at home, but rather a constant irritation, have caused him at times to lose self-control, and to act injudiciously. Some have taken advantage of this, and faults of minor consequence have been made to appear like grave sins. [Cf: Pamphlet 117 p. 27 para. 01] p. 263, Para. 2, [1882MS].

The class of professed Sabbath-keepers who try to form a union between Christ and Belial, who take hold of the truth with one hand and of the world with the other, have surrounded their children and clouded the church with an atmosphere entirely foreign to religion and the Spirit of Christ. They dared not openly oppose the claims of truth. They dared not take a bold stand, and say they did not believe the testimonies; but, while nominally believing both, they have obeyed neither. By their course of action they have denied both. They desire the Lord to fulfill to them his promises; but they refuse to comply with the conditions on which these promises are based. They will not relinquish every rival for Christ. Under the preaching of the word, there is a partial suppression of worldliness, but no radical change of the affections. Worldly desires, the lust of the flesh, the lust of the eyes, and the pride of life, ultimately gain the victory. This class are all professed Christians. Their names are on the church books. They live for a time a seemingly religious life, and then yield their hearts, too often finally, to the predominating influence of the world. [Cf: Pamphlet 117 p. 27 para. 02] p. 263, Para. 3, [1882MS].

Whatever may be Bro. Bell's faults, your course is unjustifiable and unchristian. You have gone back over his history for years, and have searched out everything that was unfavorable, every shadow of evil, and have made him an offender for a word. You have brought all the powers you could command to sustain yourselves in your course as accusers. Remember, God will deal in the same manner with every one of you. "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Those who have taken part in this disgraceful proceeding will meet their work again. What influence do you think your course will have upon the students, who have ever been impatient of restraint? How will these things affect their character and their life history? [Cf: Pamphlet 117 p. 28 para. 01] p. 264, Para. 1, [1882MS].

What say the testimonies concerning these things? Even one wrong trait of character, one sinful desire cherished, will eventually neutralize all the power of the gospel. The prevalence of a sinful desire shows the delusion of the soul. Every indulgence of that desire strengthens the soul's aversion to God. The pains of duty and the pleasures of sin are the cords with which Satan binds men in his snares. Those who would rather die than perform a wrong act are the only ones who will be found faithful. [Cf: Pamphlet 117 p. 28 para. 02] p. 264, Para. 2, [1882MS].

A child may receive sound religious instruction; but if parents, teachers, or guardians permit his character to be biased by a wrong habit, that habit, if not overcome, will become a predominant power, and the child is lost. [Cf: Pamphlet 117 p. 28 para. 03] p. 264, Para. 3, [1882MS].

The testimony borne to you by the Spirit of God is, Parley not with the enemy. Kill the thorns, or they will kill you. Break up the fallow ground of the heart. Let the work go deep and thorough. Let the plowshare of truth tear out the weeds and briars. [Cf: Pamphlet 117 p. 28 para. 04] p. 264, Para. 4, [1882MS].

Said Christ to the angry, accusing Pharisees, "He that is without sin among you, let him cast the first stone." Were those sinless who were so ready to accuse and condemn Bro. Bell? Were their characters and

lives to be searched as closely and publicly as they have searched Bro. Bell's, some of them would appear far worse than they have tried to represent him. I hope I may not be compelled to make public the past course of students, teachers, ministers and church members, to publish the mistakes and sins of the past and present life of those who sat in judgment upon his case. I wish you all to understand, I here wash my hands of your cruel work. [Cf: Pamphlet 117 p. 29 para. 01] p. 264, Para. 5, [1882MS].

I am sorry that Eld. Smith, who has been considered so mild, so kind, and so tender that he shrank from reproofs in the office, or performing his duty in the church and in his own family, is for some unexplainable reason found on the side of the accuser. I can but think that this is due to some influence which has blinded his eyes and confused his senses. I cannot say to Bro. Smith, God speed you in this work, for it is wrong. He must meet its results hereafter. His position of trust and his long experience, render him more accountable for this state of things than any other one in the church. Had he been right, he could have prevented the disgrace and the sin. [Cf: Pamphlet 117 p. 29 para. 02] p. 265, Para. 1, [1882MS].

Bro. Smith, the stand which you have taken in this case proves you responsible for all your past neglect of duty in the church and in the office. You have shown that you can be firm, decided, and severe, even when it is uncalled for. [Cf: Pamphlet 117 p. 29 para. 03] p. 265, Para. 2, [1882MS].

I dare not longer remain silent. I speak to you and to the church at Battle Creek. You have made a great mistake. You have treated with injustice one to whom you and your children owe a debt of gratitude, which you do not realize. You are responsible for the influence you have exerted upon the College. Peace has come, because the students have had their own way. In another crisis, they will be as determined and persevering as they have been on this occasion; and, if they find as able an advocate as they have found in Bro. Smith, they may again accomplish their purpose. God has been speaking to teachers and students and church members, but you have cast his words behind you. You have thought best to take your own course, irrespective of consequences. [Cf: Pamphlet 117 p. 29 para. 04] p. 265, Para. 3, [1882MS].

God has given us, as a people, warnings, reproofs, and cautions, on the right hand and on the left, to lead us away from worldly customs and worldly policy. He requires us to be peculiar in faith and in character, to meet a standard far in advance of worldlings. Prof. McLearn came among you, unacquainted with the Lord's dealings with us. Having newly come to the faith, he had almost everything to learn. Yet you have unhesitatingly placed your children under his guardianship, to be molded by his views and opinions. You have coincided with his judgment. You have sanctioned in him a spirit and course of action that have naught of Christ. [Cf: Pamphlet 117 p. 30 para. 01] p. 265, Para. 4, [1882MS].

You have encouraged in the students a spirit of criticism, which God's Spirit has sought to repress. You have led them to betray confidence. There are not a few young persons among us who are indebted for most valuable traits of character to the knowledge and principles received

from Bro. Bell. To his training, many owe much of their usefulness, not only in the Sabbath-school, but in various other branches of our work. Yet your influence encouraged ingratitude, and has led students to despise the things that they should cherish. [Cf: Pamphlet 117 p. 30 para. 02] p. 266, Para. 1, [1882MS].

Those who have sought to cast a stain upon Bro. Bell's character, and to make him contemptible, must answer for this in the day of God. You have done a work which is registered in the books of Heaven. [Cf: Pamphlet 117 p. 30 para. 03] p. 266, Para. 2, [1882MS].

Bro. Bell has had trials, of which many know little. A man's energy and success, as well as his happiness, depends, to a great degree, upon the character of his home. If a right influence is found there, he can bravely encounter trials and discouragements without. His home is his haven of rest. But if there is discord at home, the tired nerves find no relief. The mind is subject to a constant tension, to preserve calmness and self-control. A man without the blessings of a happy home, is deprived of an influence that would stimulate and strengthen him. [Cf: Pamphlet 117 p. 30 para. 04] p. 266, Para. 3, [1882MS].

Those who have not the peculiar trials to which another is subjected, may flatter themselves that they are better than he. But place them in the furnace of trial, and they might not endure it nearly as well as the one they censure and misjudge. How little we can know of the heart-anguish of another. How few understand another's circumstances. Hence the difficulty of giving wise counsel. What may appear to us to be appropriate, may, in reality, be quite the reverse. [Cf: Pamphlet 117 p. 31 para. 01] p. 266, Para. 4, [1882MS].

The Lord has shown me the value of Bro. Bell's labors. The Lord has commended his thoroughness as a teacher, both in the College and in the Sabbath-school. When it was suggested that Bro. Bell travel and labor in the Sabbath-school interest in different States, I said at once that I did not see how he could be spared from the College. [Cf: Pamphlet 117 p. 31 para. 02] p. 267, Para. 1, [1882MS].

I was acquainted with the character of the teachers. I knew that the religious standard of some was far too low. The right influence would not be maintained, if Bro. Bell were released. [Cf: Pamphlet 117 p. 31 para. 03] p. 267, Para. 2, [1882MS].

Bro. Bell's labors in the College and the Sabbath-school, have exerted an influence upon our people from the Atlantic to the Pacific. He has tried to train his pupils to a habit of thoroughness. He has taught them that an education cannot be acquired without close application. He has taught self-reliance, and inculcated sound principles. He was represented to me as a candle, from which many others have been lighted. [Cf: Pamphlet 117 p. 31 para. 04] p. 267, Para. 3, [1882MS].

Bro. Bell has been an earnest seeker after knowledge. He has sought to impress upon the students that they are responsible for their time, their talents, their opportunities. You will not be able to supply the place of Bro. Bell to the school. True, he was not faultless. It is impossible for a man to have so much care, and carry so heavy responsibilities, without becoming hurried, weary, and nervous. Those who refuse to accept burdens which will tax their strength to the

utmost, know nothing of the pressure brought to bear upon those who must bear these burdens. [Cf: Pamphlet 117 p. 31 para. 05] p. 267, Para. 4, [1882MS].

There are some in the College who have looked only for what has been unfortunate and disagreeable in their acquaintance with Bro. Bell. These persons have not that noble, Christ-like spirit, that thinketh no evil. They have made the most of every inconsiderate word or act, and have recalled these at a time when envy, prejudice, and jealousy, were active in unchristian hearts. [Cf: Pamphlet 117 p. 32 para. 01] p. 267, Para. 5, [1882MS].

A writer has said that "envy's memory is nothing but a row of hooks to hang up grudges on." There are many in the world who consider it an evidence of superiority to recount the things and persons that they "cannot bear," rather than the things and persons that they are attracted to. Not so did the great apostle. He exhorts his brethren, "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are good report, if there be any virtue, and if there be any praise, think on these things." [Cf: Pamphlet 117 p. 32 para. 02] p. 267, Para. 6, [1882MS].

Envy is not merely a perverseness of temper, but a distemper, which disorders all the faculties. It began with Satan. He desired to be first in Heaven, and, because he could not have all the power and glory he sought, he rebelled against the government of God. He envied our first parents, and tempted them to sin, and thus ruined them and all the human race. [Cf: Pamphlet 117 p. 32 para. 03] p. 268, Para. 1, [1882MS].

The envious man shuts his eyes to the good qualities and noble deeds of others. He is always ready to disparage and misrepresent that which is excellent. Men often confess and forsake other faults; but there is little to be hoped for from the envious man. Since to envy a person is to admit that he is a superior, pride will not permit any concession. If an attempt be made to convince the envious person of his sin, he becomes even more bitter against the object of his passion, and too often he remains incurable. [Cf: Pamphlet 117 p. 32 para. 04] p. 268, Para. 2, [1882MS].

The envious man diffuses poison wherever he goes, alienating friends, and stirring up hatred and rebellion against God and man. He seeks to be thought best and greatest, not by putting forth heroic, self-denying efforts to reach the goal of excellence himself, but by standing where he is, and diminishing the merit due to the efforts of others. [Cf: Pamphlet 117 p. 33 para. 01] p. 268, Para. 3, [1882MS].

Envy has been cherished in the hearts of some in the church as well as in the College. God is displeased at your course. I entreat you, for Christ's sake, never treat another as you have treated Bro. Bell. A noble nature does not exult in causing others pain, or delight in discovering their deficiencies. A disciple of Christ will turn away with loathing from the feast of scandal. Some who have been active on this occasion, are repeating the course pursued toward one of the Lord's servants in affliction, one who had sacrificed health and strength in their service. The Lord vindicated the cause of the

oppressed, and turned the light of his countenance upon his suffering servant. I then saw that God would prove these persons again, as he has now done, to reveal what was in their hearts. [Cf: Pamphlet 117 p. 33 para. 02] p. 268, Para. 4, [1882MS].

When David had sinned, God granted him his choice, to receive his punishment from God, or at the hand of man. The repentant king chose to fall into the hand of God. The tender mercies of the wicked are cruel. Erring, sinful man, who can himself be kept in the right path only by the power of God, is yet hard-hearted, unforgiving toward his erring brother. My brethren at Battle Creek, what account will you render at the bar of God? Great light has come to you, in reproofs, warnings, and entreaties. How have you spurned its Heaven-sent rays! [Cf: Pamphlet 117 p. 33 para. 03] p. 269, Para. 1, [1882MS].

The tongue that delights in mischief, the babbling tongue that says, Report, and I will report it, is declared by the apostle James to be set on fire of hell. It scatters fire-brands on every side. What cares the vender of gossip that he defames the innocent? He will not stay his evil work, though he destroy hope and courage in those who are already sinking under their burdens. He cares only to indulge his scandal-loving propensity. Even professed Christians close their eyes to all that is pure, honest, noble, and lovely, and treasure up whatever is objectionable and disagreeable, and publish it to the world. [Cf: Pamphlet 117 p. 34 para. 01] p. 269, Para. 2, [1882MS].

You have yourselves thrown open the doors for Satan to come in. You have given him an honored place at you investigation, or inquisition meetings. But you have shown no respect for the excellencies of a character established by years of faithfulness. Jealous, revengeful tongues have colored acts and motives, to suit their own ideas. They have made black appear white, and white black. When remonstrated with for their statements, some have said, "It is true." Admitting that the fact stated is true, does that justify your course? No, no. If God should take all the accusations that might in truth be brought against you, and should braid them into a scourge to punish you, your wounds would be more and deeper than those which you have inflicted on Bro. Bell. Even facts may be so stated as to convey a false impression. You have no right to gather up every report against him, and use them to ruin his reputation and destroy his usefulness. Should the Lord manifest toward you the same spirit which you have manifested toward your brother, you would be destroyed without mercy. Have you no compunctions of conscience? I fear not. The time has not yet come for this Satanic spell to lose its power. [Cf: Pamphlet 117 p. 34 para. 02] p. 269, Para. 3, [1882MS].

Your course has caused Bro. Bell the keenest suffering; and many are exulting in their cruel work. In this they are in harmony with the great adversary of souls. Satan triumphs whenever he can, by a malicious, cruel act, wound a servant of God. If you would have patience with your neighbor's faults, cast your eyes upon your own. Do you desire others to treat your errors and mistakes as you have treated those of Bro. Bell? Oh, that you would judge yourselves as severely and critically as you judge him! [Cf: Pamphlet 117 p. 35 para. 01] p. 270, Para. 1, [1882MS].

In the letter that I wrote to Bro. Bell at Battle Creek, I would say

nothing to vindicate him; but I learn that he has left you, and I now speak freely to the church. Those who would pass judgment upon another's motives, or make public what has been spoken to them in confidence, show the evil that exists in their own hearts. In drawing out testimonies from students, and leading them to betray Bro. Bell's confidence, you have shown what you would do to Christ. You have wronged and insulted your Saviour in the person of his servant. [Cf: Pamphlet 117 p. 35 para. 02] p. 270, Para. 2, [1882MS].

When we listen to a reproach against our brother, we take up that reproach. To the question, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" the psalmist answered, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." [Cf: Pamphlet 117 p. 35 para. 03] p. 270, Para. 3, [1882MS].

What a world of gossip would be prevented, if every man would remember that those who tell him the faults of others, will as freely publish his faults at a favorable opportunity. We should endeavor to think well of all men, especially our brethren, until compelled to think otherwise. We should not hastily credit evil reports. These are often the result of envy or misunderstanding, or they may proceed from exaggeration or a partial disclosure of facts. Jealousy and suspicion, once allowed a place, will sow themselves broadcast, like thistle-down. Should a brother go astray, then is the time to show your real interest in him. Go to him kindly, pray with and for him, remembering the infinite price which Christ has paid for his redemption. In this way you may save a soul from death, and hide a multitude of sins. [Cf: Pamphlet 117 p. 35 para. 04] p. 270, Para. 4, [1882MS].

A glance, a word, even an intonation of the voice, may be vital with falsehood, sinking like a barbed arrow into some heart, inflicting an incurable wound. Thus a doubt, a reproach, may be cast upon one by whom God would accomplish a good work, and his influence is blighted, his usefulness destroyed. Among some species of animals, if one of their number is wounded, and falls, he is at once set upon and torn in pieces by his fellows. The same cruel spirit is indulged by men and women who bear the name of Christians. They manifest a Pharisaical zeal to stone others less guilty than themselves. There are some who point to other's faults and failures to divert attention from their own, or to gain credit for great zeal for God and the church. [Cf: Pamphlet 117 p. 36 para. 01] p. 271, Para. 1, [1882MS].

I would admonish Bro. Wales to be less earnest and forward in searching out the faults of others. "Let him that is without sin, cast the first stone." I counsel you and your son Willie, to take a more humble position. Examine your own hearts and lives, and then ask yourselves if you would be willing to have others set upon your track as you have hunted the steps of Bro. Bell. Look well to your own path. "Let him that thinketh he standeth, take heed lest he fall." You have earnest work to do for your own souls. If this remains undone, you will be left outside the gates of the city of God. [Cf: Pamphlet 117 p. 36 para. 02] p. 271, Para. 2, [1882MS].

Prof. Miller has cherished bitter envy and hatred against Bro. Bell. My brother, if there is any one laboring in that College who is

deficient in spiritual attainments, it is yourself. Christ has nothing to do with the course you have pursued. Others have united with you, and have been influenced by you. May the Lord pity them and you. If Prof. Bell were all that you represent him to be--which I know he is not--your course would still be unjustifiable. [Cf: Pamphlet 117 p. 36 para. 03] p. 271, Para. 3, [1882MS].

A few weeks since, I was in a dream brought into one of your meetings for investigation. I heard the testimonies borne by students against Prof. Bell. Those very students had received great benefit from his thorough, faithful instruction. Once they could hardly say enough in his praise. Then it was popular to esteem him. But now the current was setting the other way. These persons have developed their true character. I saw an angel with a ponderous book open, in which he wrote every testimony given. Opposite each testimony were traced the sins, defects, and errors of the one who bore it. Then there was recorded the great benefit which these individuals had received from Bro. Bell's labors. [Cf: Pamphlet 117 p. 37 para. 01] p. 271, Para. 4, [1882MS].

I do not wish these statements ever to come before Bro. Bell. I would not utter a word of praise to come to any man. I fear that poor human nature could not bear it. [Cf: Pamphlet 117 p. 37 para. 02] p. 272, Para. 1, [1882MS].

I entreat Bro. Miller to find no fault with others until he is himself thoroughly converted; and then he will have no disposition to find fault. He will then feel his own weakness; but he is now so filled with self-confidence that he has no sense of his true state before God. He is not a Christian; for to be a Christian is to be Christlike. [Cf: Pamphlet 117 p. 37 para. 03] p. 272, Para. 2, [1882MS].

Prof. Ramsey has been self-sufficient, severe, dictatorial, critical. For these errors he has been reproved. He has not been in union with Christ. [Cf: Pamphlet 117 p. 37 para. 04] p. 272, Para. 3, [1882MS].

What have these two men done in comparison with Bro. Bell? I have known his cares, his constant labors, his deep interest. When he has left the school-room, he has carried the burden with him. In some branches of the work, he has done more than any other man among us, to disseminate light and knowledge. He has received but a small remuneration; for, in the present state of society and of our people, such labor is not appreciated. I promised my husband, before his death, that I would write out what I had seen concerning the value of Bro. Bell's labors, and the inadequate compensation he received. But feebleness, and constant, pressing calls to labor, have hindered me. [Cf: Pamphlet 117 p. 37 para. 05] p. 272, Para. 4, [1882MS].

We, as a people, are reaping the fruit of Bro. Bell's hard labor. There is not a man among us who has devoted more time and thought to his work than has Prof. Bell. He has felt that he had no one to sustain him, and has felt grateful for any encouragement. [Cf: Pamphlet 117 p. 38 para. 01] p. 272, Para. 5, [1882MS].

You have pushed aside this known and tried laborer, and have readily accepted a stranger. You have hunted down the man to whom you were so greatly indebted, and have given your confidence to one whose plans and principles are new and untried. Then there appears in the *Review* a

notice of the celebration of Longfellow's birthday. You deify a man of whose heart you know nothing, of whose relation to God you know nothing. This is similar to the course pursued by Aaron, when he made the golden calf in the absence of Moses, and offered sacrifice before it, while the people proclaimed, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Have the church at Battle Creek put out their eyes, that they cannot see the tendency of these things? If I did not know how God regards your course, I would not write thus. The time spent in paying honor to a mere man, might better have been employed in fasting and praying before God. [Cf: Pamphlet 117 p. 38 para. 02] p. 272, Para. 6, [1882MS].

One of the great objects to be secured in the establishment of the College was the separation of our youth from the spirit and influence of the world, from its customs, its follies, and its idolatry. The College was to build a barrier against the immorality of the present age, which makes the world as corrupt as in the days of Noah. The young are bewitched with the mania for courtship and marriage. Love-sick sentimentalism prevails. Great vigilance and tact are needed to guard the youth from these wrong influences. Many parents are blind to the tendencies of their children. Some parents have stated to me, with great satisfaction, that their sons or daughters had no desire for the attentions of the opposite sex, when in fact these children were at the same time secretly giving or receiving such attentions, and the parents were so much absorbed in worldliness and gossip that they knew nothing about the matter. [Cf: Pamphlet 117 p. 38 para. 03] p. 273, Para. 1, [1882MS].

The primary object of our College was to afford young men an opportunity to study for the ministry, and to prepare young persons of both sexes to become workers in the various branches of the cause. These students needed a knowledge of the common branches of education, and above all else, of the word of God. Here our school has been deficient. There has not been a man devoted to God, to give himself to this branch of the work. Young men moved upon by the Spirit of God to give themselves to the ministry, have come to the College for this purpose, and have been disappointed. Adequate preparation for this class has not been made, and some of the teachers, knowing this, have advised the youth to take other studies, and fit themselves for other pursuits. If these youth were not firm in their purpose, they were induced to give up all idea of studying for the ministry. [Cf: Pamphlet 117 p. 39 para. 01] p. 273, Para. 2, [1882MS].

Such is the result of the influence exerted by unsanctified teachers, who labor merely for wages, who are not imbued with the Spirit of God, and have no union with Christ. No one has been more active in this work than Bro. Miller. The Bible should be one of the principal subjects of study. This book, which tells us how to spend the present life, that we may secure the future, immortal life, is of more value to students than any other. We have but a brief period in which to become acquainted with its truths. But the one who had made God's word a study, and who could more than any other teacher have helped the young to gain a knowledge of the Scriptures, has been pushed out of the school. [Cf: Pamphlet 117 p. 39 para. 02] p. 274, Para. 1, [1882MS].

Professors and teachers have not understood the design of the College. We have put in means and thought and labor to make it what God would

have it. The will and judgment of a man who is almost wholly ignorant of the way in which God has led us as a people, should not have a controlling influence in that College. The Lord has repeatedly shown that we should not pattern after the popular schools. Ministers of other denominations spend years in obtaining an education. Our young men must obtain theirs in a short time. Where there is now one minister, there should be twenty, whom our College had prepared with God's help, to enter the gospel field. [Cf: Pamphlet 117 p. 39 para. 03] p. 274, Para. 2, [1882MS].

Many of our younger ministers, and some of more mature experience, are neglecting the word of God, and also despising the testimonies of his Spirit. They do not know what the testimonies contain, and do not wish to know. They do not wish to discover and correct their defects of character. Many parents do not themselves seek instruction from the testimonies, and of course they cannot impart it to their children. They show their contempt for the light which God has given, by going directly contrary to his instructions. Those at the heart of the work have set the example. [Cf: Pamphlet 117 p. 40 para. 01] p. 274, Para. 3, [1882MS].

I feel it my duty to warn Bro. Gage to be careful how he condemns another. He is a man in years, but in many respects he is a boy. In stability of character, in devotion, in sound judgment, in spiritual understanding, he has not grown up to the stature of a man in Christ Jesus. Bro. Gage has great self-confidence, he feels competent for any position. But he has grave defects of character. Should Bro. Gage's life and character be taken up, point by point, as you have examined Bro. Bell's, how would he appear? Have you thought of this, Bro. Gage? "He that is without sin among you, let him cast the first stone." [Cf: Pamphlet 117 p. 40 para. 02] p. 275, Para. 1, [1882MS].

I might call the names of many others, but I forbear. Of one thing be assured, you have done a work that has made angels weep,--a work of which you will one day be ashamed. In writing as I have done, I do not desire to call out letters from any. I have fulfilled a solemn duty. [Cf: Pamphlet 117 p. 40 para. 03] p. 275, Para. 2, [1882MS].

You have published your contentions to the world. Do you think you stand, as a people, in a more favorable light in Battle Creek? Christ prayed that his disciples might be one, as he was one with the Father, that the world might know that God had sent him. What testimony have you borne, during the past few months? The Lord is looking into every heart. He weighs our motives. He will try every soul. Who will bear the test? [Cf: Pamphlet 117 p. 41 para. 01] p. 275, Para. 3, [1882MS].

The Testimonies Rejected. Healdsburg, Cal., June 20, 1882. Dear Brethren and Sisters in Battle Creek: I understand that the testimony[* Reference is here made to the preceding article.] which I sent to Eld. Smith, with the request that it be read to the church, was withheld from you for several weeks after it was received by him. Before sending that testimony my mind was so impressed by the Spirit of God that I had no rest day or night until I wrote to you. It was not a work that I would have chosen for myself. Before my husband's death I decided that it was not my duty to bear testimony to any one in reproof of wrong, or in vindication of right, because advantage was taken of my words to deal harshly with the erring, and to unwisely exalt others whose course

I had not in any degree sustained. Many explained the testimonies to suit themselves. The truth of God is not in harmony with the traditions of men, nor does it conform to their opinions. Like its divine Author it is unchangeable, the same yesterday, today, and forever. Those who separate from God will call darkness light, and error truth. But darkness will never prove itself to be light, nor will error become truth. [Cf: Pamphlet 117 p. 41 para. 02] p. 275, Para. 4, [1882MS].

The minds of many have been so darkened and confused by worldly customs, worldly practices, and worldly influences, that all power to discriminate between light and darkness, truth and error, seems destroyed. I had little hope that my words would be understood, but when the Lord moved upon me so decidedly I could not resist his Spirit. Knowing that you were involving yourselves in the snares of Satan, I felt that the danger was too great for me to keep silent. Hence I wrote to you as I did; but Eld. Smith felt at liberty to withhold the testimony from the church for weeks. If God was leading him and those who united with him and counseled him in this act, he was not leading me; the burden which moved me to write was a false burden, imposed by another spirit. [Cf: Pamphlet 117 p. 42 para. 01] p. 276, Para. 1, [1882MS].

Further than this, Eld. Smith questioned the propriety of bringing the testimony before the church at all. Thus he takes the responsibility of standing between God's word of reproof and the people. I committed the matter to Eld. Smith as an officer of the church. But in consideration of my past position in this work, in consideration of the connection God has been pleased to give me with his cause from its very rise, was it the prerogative of Eld. Smith, or of those whom he took into his counsel, to even question this matter? Shall he sit in judgment upon my work, or on my letters of warning to the church? This man, who has so long avoided disagreeable responsibilities; who has let matters drift whichever way they were disposed to go, rather than brace himself for duty, and with moral courage reprove and rebuke wrong; who has shunned so many duties belonging to him in his position of trust,--has now ventured to act in a new character, and to assume responsibilities which God hath not given him. He has placed himself and his influence in direct opposition to my work, so that I cannot reach the people to impress upon them the testimonies which God has given me. And there are others equally blinded, who will follow in this path. [Cf: Pamphlet 117 p. 42 para. 02] p. 276, Para. 2, [1882MS].

For years the Lord has been presenting the situation of the church before you. Again and again reproofs and warnings have been given. Oct. 23, 1879, the Lord gave me a most impressive testimony in regard to the church in Battle Creek, especially in reference to Eld. Smith. Now he is found firm, persistent, stubborn, on the wrong side. He is not led by the Spirit of God in his decisions. The Lord has laid no such burden upon him. Human influences have molded his judgment. No greater evidence of this can be given than the course he has taken in regard to my testimony to the church. During the last month I was with you in Battle Creek, I carried a heavy burden for the church, while those who should have felt to the very depths of their soul, were comparatively easy and unconcerned. I knew not what to do, or what to say. I had no confidence in the course which many were pursuing; for they were doing the very things which the Lord had warned them not to do. [Cf: Pamphlet 117 p. 43 para. 01] p. 277, Para. 1, [1882MS].

That God who knows their spiritual condition declares, They have cherished evil, and separated from me. They have gone astray every one of them. Not one is guiltless. They have forsaken me, the Fountain of living waters; and have hewed out to them broken cisterns, that can hold no water. Many have corrupted their ways before me. Envy, hatred of one another, jealousy, evil surmising, emulation, strife, bitterness, is the fruit that they bear. And they will not heed the testimony that I send them. They will not see their perverse ways, and be converted that I should heal them. [Cf: Pamphlet 117 p. 43 para. 02] p. 277, Para. 2, [1882MS].

Many are looking with self-complacency upon the long years during which they have advocated the truth. They now feel that they are entitled to a reward for their past trials and obedience. But this genuine experience in the things of God in the past, makes them more guilty before him for not preserving their integrity and going forward to perfection. The faithfulness for the past year will never atone for the neglect of the present year. A man's truthfulness yesterday will not atone for his falsehood today. [Cf: Pamphlet 117 p. 43 para. 03] p. 277, Para. 3, [1882MS].

Many excused their disregard of the testimonies by saying, "Sr. White is influenced by her husband; the testimonies are molded by his spirit and judgment." Others were seeking to gain something from me which they could construe to justify their course, or to give them influence. It was then I decided that nothing more should go from my pen until the converting power of God was seen in the church. But the Lord placed the burden upon my soul. I labored for you earnestly. How much this cost both my husband and myself, eternity will tell. Have I not a knowledge of the state of the church, when the Lord has presented their case before me again and again for years? Repeated warnings have been given, yet there has been no decided change. Why did I lie upon my face night after night, pleading with God in your behalf, if I did not know that you were going, step by step, away from the light. [Cf: Pamphlet 117 p. 44 para. 01] p. 277, Para. 4, [1882MS].

I saw that the frown of God was upon his people for their assimilation to the world. I saw that the children of Bro. Smith have been a snare to him. Their ideas and opinions, their feelings and statements, had an influence upon his mind, and blinded his judgment. These youth are strongly inclined to infidelity. The mother's want of faith and trust in God has been given as an inheritance to her children. Her devotion to them is greater than her devotion to God. The father has neglected his duty. The result of their wrong course is revealed in their children. [Cf: Pamphlet 117 p. 44 para. 02] p. 278, Para. 1, [1882MS].

As I spoke to the church, I tried to impress upon parents their solemn obligation to their children, because I knew the state of these youth, and what tendencies had made them what they are. But the word was not received. I know what burdens I bore in the last of my labors among you. I would never have thus tasked my strength to the utmost, had I not seen your peril. I longed to arouse you to humble your hearts before God, to return to him with penitence and faith. [Cf: Pamphlet 117 p. 44 para. 03] p. 278, Para. 2, [1882MS].

Yet now when I send you a testimony of warning and reproof, many of

you declare it to be merely the opinion of Sr. White. You have insulted the Spirit of God. You know, Eld. Smith, how the Lord has manifested himself through the spirit of prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written at midnight, letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above, or from beneath? [Cf: Pamphlet 117 p. 45 para. 01] p. 278, Para. 3, [1882MS].

Suppose--as some would make it appear, incorrectly however--that I was influenced to write as I did by letters received from persons in Battle Creek. How was it with the apostle Paul? The news he received through the household of Chloe concerning the condition of the church at Corinth was what caused him to write his first epistle to that church. Private letters had come to him stating the facts as they existed, and in his answer he laid down general principles which if heeded would correct the existing evils. With great tenderness and wisdom he exhorts them to all speak the same things, that there be no divisions among them. [Cf: Pamphlet 117 p. 45 para. 02] p. 279, Para. 1, [1882MS].

Paul was an inspired apostle, yet the Lord did not reveal to him at all times just the condition of his people. Those who were interested in the prosperity of the church, and saw evils creeping in, presented the matter before him, and from the light which he had previously received he was prepared to judge of the true character of these developments. Because the Lord had not given him a new revelation for that special time, those who were really seeking light, did not cast his message aside as only a common letter. No, indeed. The Lord had shown him the difficulties and dangers which would arise in the churches, that when they should develop, he might know just how to treat them. [Cf: Pamphlet 117 p. 45 para. 03] p. 279, Para. 2, [1882MS].

He was set for the defense of the church. He was to watch for souls as one that must render account to God, and should he not take notice of the reports concerning their state of anarchy and division? Most assuredly; and the reproof he sent them was written just as much under the inspiration of the Spirit of God as were any of his epistles. But when these reproofs came, some would not be corrected. They took the position that God had not spoken to them through Paul, that he had merely given them his opinion as a man, and they regarded their own judgment as good as that of Paul. [Cf: Pamphlet 117 p. 46 para. 01] p. 279, Para. 3, [1882MS].

So it is with many among our people who have drifted away from the old landmarks, and who have followed their own understanding. What a great relief it would be to such could they quiet their conscience with the belief that my work is not of God. But your unbelief will not change the facts in the case. You are defective in character, in moral and religious experience. Close your eyes to the fact if you will; but this does not make you one particle more perfect. The only remedy is to wash in the blood of the Lamb. [Cf: Pamphlet 117 p. 46 para. 02] p. 279, Para. 4, [1882MS].

In rejecting this testimony, Eld. Smith, you have virtually rejected all the testimonies. You must know this is the case. This testimony bears the same evidence of its character that all others have borne for the last thirty-six years. But it condemns certain wrongs which you have committed, and which God condemns. The reason why you cannot see it, is because you have been cherishing feelings wholly opposed to the Spirit of God. Your actions stand registered in the books of Heaven. [Cf: Pamphlet 117 p. 46 para. 03] p. 280, Para. 1, [1882MS].

Eld. Smith, I was more grieved than I can express to find you again working on the side of the enemy. You will find quite a number who will strengthen you in your position; the leaven is working. You pronounce my work human, not actuated by the Spirit of God. On this point you have had great light; for this you are responsible. If God has ever wrought by me--unworthy and weak as I am at all times--he has wrought by me and through me for the last few months. In this long letter I spoke of many facts which I distinctly stated that I had been shown. I wrote to you, saying that I had seen what course you would pursue, to what lengths you would go, unless you heeded the light which God sent you in reproofs, in counsel, and warnings. Will you do despite to the Spirit of grace? [Cf: Pamphlet 117 p. 47 para. 01] p. 280, Para. 2, [1882MS].

I was most astonished to read a letter from Sr. Amadon--a collection of partial disclosures, and dark hints of terrible things that could not be revealed. Then she remarks: "Sr. White, be careful how you slay." As though God's messenger was doing a work independent of the Spirit of God! Thus Ahab thought when he met Elijah, and said, "Art thou he that troubleth Israel?" Elijah throws back the imputation firmly and decidedly: "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of God, and thou hast followed Baalim." Those who bear the warnings of God, are often regarded as the offending party, whereas, the whole blame rests with those who have alienated themselves from the Lord by transgression. Elijah does not offer one excuse for his work. He does not prophesy smooth things, neither does he try to conceal the real cause of the judgments of God. [Cf: Pamphlet 117 p. 47 para. 02] p. 280, Para. 3, [1882MS].

If you seek to turn aside the counsel of God to suit yourselves; if you lessen the confidence of God's people in the testimonies he has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram. You have their history. You know how stubborn they were in their own opinions. They decided that their judgment was better than that of Moses, and that Moses was doing great injury to Israel. Those who united with them were so set in their opinions, that, notwithstanding the judgments of God in a marked manner destroyed the leaders and the princes, the next morning the survivors came to Moses and said, "Ye have killed the people of the Lord." We see what fearful deception will come upon the human mind. How hard it is to convince souls that have become imbued with a spirit which is not of God. As Christ's ambassador, I would say to you, Be careful what positions you take. This is God's work, and you must render to him an account for the manner in which you treat his message. [Cf: Pamphlet 117 p. 47 para. 03] p. 281, Para. 1, [1882MS].

While standing over the dying bed of my husband, I knew that had the church heeded the testimony given them, he would have been spared. Had others borne their part of the burdens, he might have lived. I then pleaded, with agony of soul, that those present might no longer grieve the Spirit of God by their hardness of heart. A few days later, I myself stood face to face with death. Then I had most clear revealings from God in regard to myself, and in regard to the church. In great weakness I bore to you my testimony, not knowing but it would be my last opportunity. Have you forgotten that solemn occasion? I can never forget it, for I seemed to be brought before the judgment seat of Christ. Your state of backsliding, your hardness of heart, your lack of harmony of love and spirituality, your departure from the simplicity and purity which God would have you preserve--I knew it all; I felt it all. Fault-finding, censuring, envy, strife for the highest place, was among you. I had seen it, and to what it would lead. I feared that effort would cost me my life, but the interest I felt for you led me to speak. God spoke to you that day. Did it make any lasting impression? [Cf: Pamphlet 117 p. 48 para. 01] p. 281, Para. 2, [1882MS].

When I went to Colorado, I was so burdened for you, that, in my weakness. I wrote many pages to be read at your camp-meeting. Weak and trembling, I arose at three o'clock in the morning, to write to you. God was speaking through clay. But the document was entirely forgotten; the camp-meeting passed, and it was not read until the General Conference. You might say that it was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision--the precious rays of light shining from the throne. [Cf: Pamphlet 117 p. 49 para. 01] p. 282, Para. 1, [1882MS].

After I came to Oakland, I was weighed down with a sense of the condition of things at Battle Creek, and I, weak, powerless to help you. I knew that the leaven of unbelief was at work. Those who disregarded the plain injunctions of God's word, were disregarding the testimonies which urged them to give heed to that word. While visiting Healdsburg, last winter, I was much in prayer, and burdened with anxiety and grief. But the Lord swept back the darkness at one time while I was in prayer, and a great light filled the room. An angel of God was by my side, and I seemed to be in Battle Creek. I was in your councils; I heard words uttered, I saw and heard things that, if God willed, I wish could be forever blotted from my memory. My soul was so wounded, I knew not what to do or what to say. Some things I cannot mention. I was bidden to let no one know in regard to this, for much was yet to be developed. [Cf: Pamphlet 117 p. 49 para. 02] p. 282, Para. 2, [1882MS].

I was told to gather up the light that had been given me, and let its rays shine forth to God's people. I have been doing this in articles in the papers. I arose at three o'clock nearly every morning, for months, and gathered the different items written after the last two testimonies were given me in Battle Creek. I wrote out these matters, and hurried them on to you; but I had neglected to take proper care of myself, and the result was that I sank under the burden; my writings were not all finished to reach you at the General Conference. [Cf: Pamphlet 117 p.

49 para. 03] p. 282, Para. 3, [1882MS].

Again, while in prayer, the Lord revealed himself. I was once more in Battle Creek. I was in many houses. I heard your words around your tables, and was sick at heart, burdened, and disgusted. The particulars, I have no liberty now to relate. I hope never to be called to mention them. I had also several most striking dreams. [Cf: Pamphlet 117 p. 50 para. 01] p. 283, Para. 1, [1882MS].

After I wrote you the long letter which has been belittled by Eld. Smith as merely an expression of my own opinion, while at the southern California camp-meeting, the Lord partially removed the restriction, and I write what I do. I dare not say more now, lest I go beyond what the Spirit of the Lord has permitted me. [Cf: Pamphlet 117 p. 50 para. 02] p. 283, Para. 2, [1882MS].

When Prof. Brownsberger came, I put to him a few pointed questions, more to learn how he regarded the condition of things, than to obtain information. I felt that the crisis had come. Had Eld. Smith, and those united with him, been standing in the light, they would have recognized the voice of warning and reproof; but he calls it a human work, and casts it aside. The work he is doing he will wish undone ere long. He is weaving a net around himself that he cannot easily break. This is not *my opinion*. What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors, and show you your course as it is? What power to work in the church? You have, by your own course, closed every avenue whereby the Lord would reach you. Will he raise one from the dead to speak to you? [Cf: Pamphlet 117 p. 50 para. 03] p. 283, Para. 3, [1882MS].

If you refuse to believe until every shadow of uncertainty, and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge, will never yield to faith. Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks for God. We must resist and conquer inclination, and obey the voice of conscience, without parleying or compromise, lest its promptings cease, and will and impulse control. The word of the Lord comes to us all who have not resisted his Spirit by determining not to hear and obey. This voice is heard in warnings, in counsels, in reproof. It is the Lord's message of light to his people. If we wait for louder calls, or better opportunities, the light may be withdrawn, and we left in darkness. [Cf: Pamphlet 117 p. 51 para. 01] p. 283, Para. 4, [1882MS].

By once neglecting to comply with the call of God's Spirit and his word, when obedience involves a cross, many have lost much--how much, they will never know till the books are opened at the final day. The pleadings of the Spirit, neglected today because pleasure or inclination leads in an opposite direction, may be powerless to convince, or even impress, tomorrow. To improve the opportunities of the present, with prompt and willing hearts, is the only way to grow in grace and the knowledge of the truth. We should ever cherish a sense that, individually, we are standing before the Lord of hosts; no word, no act, no thought, even, should be indulged, to offend the eye of the Eternal One. We shall then have no fear of man or of earthly power,

because a Monarch, whose empire is the universe, who holds in his hands our individual destinies for time and eternity, is taking cognizance of all our works. If we would feel that in every place we are the servants of the Most High, we must be more circumspect; our whole life would possess to us a meaning and a sacredness which earthly honors can never give. [Cf: Pamphlet 117 p. 51 para. 02] p. 284, Para. 1, [1882MS].

The thoughts of the heart, the words of the lips, and every act of the life, will make our character more worthy, if the presence of God is continually felt. Let the language of the heart be, "Lo, God is here." Then the life will be pure, the character unspotted, the soul continually uplifted to the Lord. You have not pursued this course at Battle Creek. I have been shown that painful and contagious disease is upon you, which will produce spiritual death unless it is arrested. This is terrible, right at the heart of the work, where health and vitality are so essential for the health of the body. [Cf: Pamphlet 117 p. 52 para. 01] p. 284, Para. 2, [1882MS].

Many are ruined by their desire for a life of ease and pleasure. Self-denial is disagreeable to them, They are constantly seeking to escape trials, that are inseparable from a course of fidelity to God. They set their hearts upon having the good things of this life. This is human success, but is it not won at the expense of future, eternal interests? The great business of life is to show ourselves to be true servants of God, loving righteousness, and hating iniquity. We should accept gratefully such measures of present happiness and present success as are found in the path of duty. Our greatest strength is realized when we feel and acknowledge our weakness. The greatest loss which any one of you in Battle Creek can suffer, is the loss of earnestness and persevering zeal to do right, the loss of strength to resist temptation, the loss of faith in the principles of truth and duty. [Cf: Pamphlet 117 p. 52 para. 02] p. 284, Para. 3, [1882MS].

Let no man flatter himself that he is a successful man unless he preserves the integrity of his conscience, giving himself wholly to the truth and to God. We should move steadily forward, never losing heart or hope in the good work, whatever trials beset our path, whatever moral darkness may encompass us. Patience, faith, and love for duty, are the lessons we must learn. Subduing self, and looking to Jesus, is an every-day work. The Lord will never forsake the soul that trusts in him, and seeks his aid. The crown of life is placed only upon the brow of the overcomer. There is, for every one, earnest, solemn work for God, while life lasts. As Satan's power increases, and his devices are multiplied, skill, aptness, and sharp generalship, should be exercised by those in charge of the flock of God. Not only have we each a work to do for our own souls, but we have also a duty to arouse others to gain eternal life. [Cf: Pamphlet 117 p. 52 para. 03] p. 285, Para. 1, [1882MS].

It pains me to say to you in Battle Creek, your sinful neglect to walk in the light, has enshrouded you in darkness. You may now be honest in not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perceptions so that darkness is now to you light, and light is darkness. God has bidden you to go forward to perfection. Christianity is a religion of progress. Light from God is full and ample, waiting our demand upon it. Whatever blessings the Lord may give, he has an

infinite supply beyond, an inexhaustible store from which we may draw. Skepticism may treat the sacred claims of the gospel with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet it will triumph finally. [Cf: Pamphlet 117 p. 53 para. 01] p. 285, Para. 2, [1882MS].

The word is, Go forward; discharge your individual duty, and leave all consequences in the hands of God. If we move forward where Jesus leads the way, we shall see his triumph, we shall share his joy. We must share the conflicts, if we wear the crown of victory. Like Jesus, we must be made perfect through suffering. Had Christ's life been one of ease, then might we safely yield to sloth. Since his life was marked with continual self-denial, suffering, and self-sacrifice, we will make no complaint if we are partakers with him. We can walk safely in the darkest path, if we have the Light of the world for our guide. [Cf: Pamphlet 117 p. 53 para. 02] p. 286, Para. 1, [1882MS].

As I read the testimonies sent to you at Battle Creek in reference to Bro. Bell, and then compare them with the course which you have steadily pursued, I can but exclaim, How could you do just what the voice of God forbade your doing? The Lord is testing and proving you. He has warned and counseled, admonished and entreated. All these solemn admonitions will either make the church better, or decidedly worse. The oftener the Lord speaks, to correct or counsel, and you disregard his voice, the more disposed will you be to reject it again and again, till God says, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord, they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." [Cf: Pamphlet 117 p. 54 para. 01] p. 286, Para. 2, [1882MS].

Are you not halting between two opinions? Are you not neglecting to heed the light which God has given you? Take heed lest there be in any of you an evil heart of unbelief in departing from the living God. You know not the time of your visitation. The great sin of the Jews was that of neglecting and rejecting present opportunities. As Jesus views the state of his professed followers today, he sees base ingratitude, hollow formalism, hypocritical insincerity, Pharisaical pride and apostasy. [Cf: Pamphlet 117 p. 54 para. 02] p. 286, Para. 3, [1882MS].

The tears which Christ shed on the crest of Olivet were for the impenitence and ingratitude of every individual to the close of time. He sees his love despised. The soul's temple courts have been converted into places of unholy traffic. Selfishness, mammon, malice, envy, pride, passion, are all cherished in the human heart. His warnings are rejected and ridiculed, his ambassadors are treated with indifference, their words seem as idle tales. Jesus has spoken by mercies, but these mercies have been unacknowledged; he has spoken by solemn warnings, but these warnings have been rejected. [Cf: Pamphlet 117 p. 54 para. 03] p. 287, Para. 1, [1882MS].

I entreat you who have long professed the faith and who still pay outward homage to Christ, do not deceive your own souls. It is the whole heart that Jesus prizes. The loyalty of the soul is alone of value in the sight of God. "If thou, even thou, hadst known in this thy day, the things which belong to thy peace." " *Thou, even thou*"--Christ is at this moment addressing you personally, stooping from his throne, yearning with pitying tenderness over those who feel not their danger, who have no pity for themselves. [Cf: Pamphlet 117 p. 55 para. 01] p. 287, Para. 2, [1882MS].

Many have a name to live, while they have become spiritually dead. These will one day say, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity." Woe will be pronounced against thee, if thou loiter and linger until the Sun of Righteousness shall set; the blackness of eternal night will be thy portion. Oh that the cold, formal, worldly heart may be melted! Christ shed not only tears for us, but his own blood. Will not these manifestations of his love arouse us to deep humiliation before God? It is humility and self-abasement that we need, to be approved of God. [Cf: Pamphlet 117 p. 55 para. 02] p. 287, Para. 3, [1882MS].

The man whom God is leading will be dissatisfied with himself because the light from the perfect Man shines upon him. But those who lose sight of the Pattern, and place an undue estimate upon themselves, will see faults to criticise in others, they will be sharp, suspicious, condemnatory, they will be tearing others down to build themselves up. [Cf: Pamphlet 117 p. 55 para. 03] p. 287, Para. 4, [1882MS].

When the Lord last presented your case before me, and made known to me that you had not regarded the light which had been given you, I was bidden to speak to you plainly in his name, for his anger was kindled against you. These words were spoken to me, "Your work is appointed you of God. Many will not hear you, for they refused to hear the Great Teacher; many will not be corrected, for their ways are right in their own eyes. Yet bear to them the reproofs and warnings I shall give you, whether they will hear, or forbear." [Cf: Pamphlet 117 p. 56 para. 01] p. 288, Para. 1, [1882MS].

I bear to you the testimony of the Lord. All will hear his voice who are willing to be corrected; but those who have been deceived by the enemy are not willing now to come to the light, lest their deeds shall be reprov'd. Many of you cannot discern the work and presence of God. You know not that it is he. The Lord is still gracious, willing to pardon all who turn to him with penitence and faith. Said the Lord,-- Many know not at what they stumble. They heed not the voice of God, but follow the sight of their own eyes, and the understanding of their own hearts. Unbelief and skepticism have taken the place of faith. They have forsaken me. [Cf: Pamphlet 117 p. 56 para. 02] p. 288, Para. 2, [1882MS].

I was shown that fathers and mothers have departed from their simplicity, and neglected the holy calling of the gospel. The Lord has admonished them not to corrupt themselves by adopting the customs and maxims of the world. Christ would have given them the unsearchable

riches of his grace freely and abundantly, but they prove themselves unworthy. [Cf: Pamphlet 117 p. 56 para. 03] p. 288, Para. 3, [1882MS].

Many are lifting up the soul unto vanity. No sooner does a person imagine that he possesses any talent which might be of use in the cause of God than he overestimates the gift, and is inclined to think too highly of himself, as though he were a pillar of the church. The work which he might do with acceptance, he leaves for some one else with less ability than he considers himself to possess. He thinks and talks of a higher station. He must let his light shine before men; but instead of grace, meekness, lowliness of mind, kindness, gentleness, and love shining in his life, self, important self, appears everywhere. [Cf: Pamphlet 117 p. 56 para. 04] p. 288, Para. 4, [1882MS].

The spirit of Christ should so control our character and conduct, that our influence may ever bless, encourage, and edify. Our thoughts, our words, our acts, should testify that we are born of God, and that the peace of Christ rules in our hearts. In this way we throw around us the gracious radiance of which the Saviour speaks when he enjoins upon us to let our light shine forth to men. Thus we are leaving a bright track heavenward. In this way, all who are connected with Christ may become more effectual preachers of righteousness than by the most able pulpit effort without this heavenly unction. Those light-bearers shed forth the purest radiance that are the least conscious of their own brightness, as those flowers diffuse the sweetest fragrance that make the least display. [Cf: Pamphlet 117 p. 57 para. 01] p. 289, Para. 1, [1882MS].

Our people are making very dangerous mistakes. We cannot praise and flatter any man without doing him a great wrong; those who do this will meet with serious disappointment. They trust too fully to finite man, and not enough to God who never errs. The eager desire to urge men into public notice is an evidence of backsliding from God, and friendship with the world. It is the spirit which characterizes the present day. It shows that men have not the mind of Jesus; spiritual blindness and poverty of soul have come upon them. Often persons of inferior minds look away from Jesus to a merely human standard, by which they are not made conscious of their own littleness, and hence have an undue estimate of their own capabilities and endowments. There is among us as a people an idolatry of human instrumentalities and mere human talent, and these even of a superficial character. We must die to self, and cherish humble, childlike faith. God's people have departed from their simplicity. They have not made God their strength, and they are weak and faint, spiritually. [Cf: Pamphlet 117 p. 57 para. 02] p. 289, Para. 2, [1882MS].

I have been shown that the spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. You are having fellowship with the unfruitful works of darkness. Your concord with unbelievers has provoked the Lord's displeasure. You know not the things that belong to your peace, and they are fast being hid from your eyes. Your neglect to follow the light will place you in a more unfavorable position than the Jews upon whom Christ pronounced a woe. [Cf: Pamphlet 117 p. 58 para. 01] p. 289, Para. 3, [1882MS].

In the testimonies sent to Battle Creek, I have given you the light

God has given to me. In no case have I given my own judgment or opinion. I have enough to write of what has been shown me, without falling back on my own opinions. You are doing as the children of Israel did again and again. Instead of repenting before God, you reject his words, and attribute all the warnings and reproof to the messenger whom the Lord sends. [Cf: Pamphlet 117 p. 58 para. 02] p. 290, Para. 1, [1882MS].

I have been shown that unbelief in the testimonies has been steadily increasing as the people backslide from God. It is all through our ranks, all over the field. But few know what our churches are to experience. I saw that at present we are under divine forbearance; but no one can say how long this will continue. No one knows how great the mercy that has been exercised toward us. But few are heartily devoted to God. There are only a few who, like the stars in a tempestuous night, shine here and there among the clouds. [Cf: Pamphlet 117 p. 58 para. 03] p. 290, Para. 2, [1882MS].

Many who complacently listen to the truths from God's word are dead spiritually, while they profess to live. For years they have come and gone in our congregations, but they seem only less and less sensible of the value of revealed truth. They do not hunger and thirst after righteousness. They have no relish for spiritual or divine things. They assent to the truth, but are not sanctified through it. Neither the word of God nor the testimonies of his Spirit have any lasting impression upon them. Just according to the light, the privileges, and opportunities which they have slighted, will be their condemnation. Many who preach the truth to others, are themselves cherishing iniquity. The entreaties of the Spirit of God, like divine melody, the promises of his word so rich and abundant, its threatenings against idolatry and disobedience,--all are powerless to melt the world-hardened heart. [Cf: Pamphlet 117 p. 58 para. 04] p. 290, Para. 3, [1882MS].

Many of our people are lukewarm. They occupy the position of Meroz, neither for nor against, neither cold nor hot. They hear the words of Christ, but do them not. If they remain in this state, he will reject them with abhorrence. Many in Battle Creek who have had great light, great opportunities, and every spiritual advantage, praise Christ and the world with the same breath. They bow themselves before God and mammon. They make merry with the children of the world, and yet claim to be blessed with the children of God. They wish to have Christ as their Saviour, but will not bear the cross and wear his yoke. May the Lord have mercy upon you; for if you go on in this way, nothing but evil can be prophesied concerning you. [Cf: Pamphlet 117 p. 59 para. 01] p. 290, Para. 4, [1882MS].

The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late. God commanded Elijah to anoint the cruel and deceitful Hazael king over Syria, that he might be a scourge to idolatrous Israel. Who knows whether God will not give you up to the deceptions you love? Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers to take their places, and with the voice of the

false prophet cry, Peace, peace, when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. It may be that ere long all prophesyings among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers. [Cf: Pamphlet 117 p. 59 para. 02] p. 291, Para. 1, [1882MS].

When God shall work his strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto the peace. Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away his fierce anger from them. [Cf: Pamphlet 117 p. 60 para. 01] p. 291, Para. 2, [1882MS].

I am filled with pain and anguish as I see parents conforming to the world, and allowing their children to meet the worldly standard at such a time as this. I am filled with horror as the condition of families professing present truth is opened before me. The profligacy of youth and even children is almost incredible. Parents do not know that secret vice is destroying and defacing the image of God in their children. The sins which characterized the Sodomites exist among them. The parents are responsible for they have not educated their children to love and obey God. They have not restrained them, nor diligently taught them the way of the Lord. They have allowed them to go out and to come in when they chose, and to associate with worldlings. These worldly influences which counteract parental teaching and authority are to be found largely in so-called good society. By their dress, looks, amusements, they surround themselves with an atmosphere which is opposed to Christ. [Cf: Pamphlet 117 p. 60 para. 02] p. 291, Para. 3, [1882MS].

Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age; but stand in moral independence, making no compromise with its corrupt and idolatrous practices. [Cf: Pamphlet 117 p. 60 para. 03] p. 292, Para. 1, [1882MS].

It will require courage and independence to rise above the religious standard of the Christian world. They do not follow the Saviour's example of self-denial; they make no sacrifice; they are constantly seeking to evade the cross which Christ declares to be the token of discipleship. [Cf: Pamphlet 117 p. 61 para. 01] p. 292, Para. 2, [1882MS].

What can I say to arouse our people? I tell you not a few ministers who stand before the people to explain the Scriptures are defiled. Their hearts are corrupt, their hands unclean. Yet many are crying, Peace, peace; and the workers of iniquity are not alarmed. The Lord's hand is not shortened that he cannot save, nor his ear heavy that he cannot hear; but it is our sins that have separated us from God. The church is corrupt because of her members who defile their bodies, and pollute their souls. [Cf: Pamphlet 117 p. 61 para. 02] p. 292, Para. 3, [1882MS].

If all of those who come together for meetings of edification and prayer, could be regarded as true worshipers, then might we hope, though much would still remain to be done for us. But it is in vain to

deceive ourselves. Things are far from being what the appearance would indicate. From a distant view much may appear beautiful, which, upon close examination, will be found full of deformities. The prevailing spirit of our time is that of infidelity and apostasy--a spirit of pretended illumination because of a knowledge of the truth, but in reality of the blindest presumption. There is a spirit of opposition to the plain word of God, and to the testimony of his Spirit. There is a spirit of idolatrous exaltation of mere human reason above the revealed wisdom of God. [Cf: Pamphlet 117 p. 61 para. 03] p. 292, Para. 4, [1882MS].

There are men among us in responsible positions who hold that the opinions of a few conceited philosophers, so-called, are more to be trusted than the truth of the Bible, or the testimonies of the Holy Spirit. Such a faith as that of Paul, Peter, or John, is considered old-fashioned, and insufferable at the present day. It is pronounced absurd, mystical, and unworthy of an intelligent mind. [Cf: Pamphlet 117 p. 61 para. 04] p. 293, Para. 1, [1882MS].

God has shown me that these men are Hazael's to prove a scourge to our people. They are wise above what is written. This unbelief of the very truths of God's word because human judgment cannot comprehend the mysteries of his work, is found in every district, in all ranks of society. It is taught in most of our schools, and comes into the lessons of the nurseries. Thousands who profess to be Christians, give heed to lying spirits. Everywhere the spirit of darkness in the garb of religion will confront you. [Cf: Pamphlet 117 p. 62 para. 01] p. 293, Para. 2, [1882MS].

If all that appears to be divine life were such in reality; if all who profess to present the truth to the world were preaching for the truth, and not against it, and if they were men of God, guided by his Spirit,--then might we see something cheering amid the prevailing moral darkness. But the spirit of anti-christ is prevailing to such an extent as never before. Well may we exclaim, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." I know that many think far too favorably of the present time. These ease-loving souls will be engulfed in the general ruin. Yet we do not despair. We have been inclined to think that where there are no faithful ministers, there can be no true Christians; but this is not the case. God has promised that where the shepherds are not true he will take charge of the flock himself. God has never made the flock wholly dependent upon human instrumentalities. But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and he will thoroughly purge his floor. [Cf: Pamphlet 117 p. 62 para. 02] p. 293, Para. 3, [1882MS].

The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to "science falsely so-called," will not be the leaders then. Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. Those

who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and he cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which you have had shining in a concentrated blaze in Battle Creek. But, it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day-time we look toward heaven, but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine lustre. [Cf: Pamphlet 117 p. 63 para. 01] p. 294, Para. 1, [1882MS].

The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. [Cf: Pamphlet 117 p. 63 para. 02] p. 294, Para. 2, [1882MS].

When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful, will declare themselves openly for Christ and his truth. The most weak and hesitating in the church, will be as David--willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful, but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear "fair as the moon, clear as the sun, and terrible as an army with banners." [Cf: Pamphlet 117 p. 64 para. 01] p. 295, Para. 1, [1882MS].

The seeds of truth that are being sown by missionary efforts, will then spring up, and blossom, and bear fruit. Souls will receive the truth who will endure tribulation, and praise God that they may suffer for Jesus. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." When the overflowing scourge shall pass through the earth, when the fan is purging Jehovah's floor, God will be the help of his people. The trophies of Satan may be exalted on high, but the faith of the pure and holy will not be daunted. [Cf: Pamphlet 117 p. 64 para. 02] p. 295, Para. 2, [1882MS].

Elijah took Elisha from the plough, and threw upon him his mantle of consecration. The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes, and trusted fully in the Lord, he would have honored them with bearing his standard in triumph to the victory. But they separated from God,

yielded to the influence of the world, and the Lord rejected them. [Cf: Pamphlet 117 p. 64 para. 03] p. 295, Para. 3, [1882MS].

Many have exalted science, and lost sight of the God of science. This was not the case with the church in the purest times. [Cf: Pamphlet 117 p. 65 para. 01] p. 295, Para. 4, [1882MS].

God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of his Spirit, than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that he is not dependent on learned, self-important mortals. [Cf: Pamphlet 117 p. 65 para. 02] p. 295, Para. 5, [1882MS].

There are few really consecrated men among us; few who have fought and conquered in the battle with self. Real conversion is a decided change of feelings and motives; it is a virtual taking leave of worldly connections, a hastening from their spiritual atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences. The separation causes pain and bitterness to both parties. It is the variance which Christ declares that he came to bring. But the converted will feel a continual longing desire that their friends shall forsake all for Christ, knowing that unless they do, there will be a final and eternal separation. The true Christian cannot while with unbelieving friends, be light, and trifling. The value of the souls for whom Christ died, is too great. [Cf: Pamphlet 117 p. 65 para. 03] p. 296, Para. 1, [1882MS].

"He that forsaketh not all that he hath," says Jesus, "cannot be my disciple." Whatever shall divert the affections from God, must be given up. Mammon is the idol of many. Its golden chain binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility, is the idol of others. These are Satan's snares, set for unwary feet. But these slavish bands must be broken; the flesh must be crucified with the affections and lusts. We cannot be half the Lord's and half the world's. We are not God's people unless we are such entirely. Every weight, every besetting sin, must be laid aside. God's watchmen will not cry, "Peace, peace," when God has not spoken peace. The voice of the faithful watchmen will be heard: "Go ye out from hence, touch not the unclean. Go ye out of the midst of her. Be ye clean that bear the vessels of the Lord." [Cf: Pamphlet 117 p. 65 para. 04] p. 296, Para. 2, [1882MS].

The church cannot measure herself by the world, nor by the opinion of men, nor by what she once was. Her faith and her position in the world as they now are, must be compared with what they would have been if her course had been continually onward and upward. The church will be weighed in the balances of the sanctuary. If her moral character and spiritual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting. The light has been shining clear and definite upon her pathway, and the light of 1882 calls her to an account. If her talents are unimproved, if her fruit is not perfect before God, if her light has become darkness, she is indeed found wanting. The knowledge of our state as God views it, seems to be hidden from us. We see, but perceive not; we hear, but do not understand; and we rest as unconcerned as if the pillar of cloud by

day, and the pillar of fire by night, rested upon our sanctuary. We profess to know God, and to believe the truth; but in works deny him. Our deeds are directly adverse to the principles of truth and righteousness, by which we profess to be governed. [Cf: Pamphlet 117 p. 66 para. 01] p. 296, Para. 3, [1882MS].

Workers in our College. The very foundation of all true prosperity for our College, is a close union with God, on the part of teachers and students. The fear of the Lord is the beginning of wisdom. His precepts should be acknowledged as the rule of life. In the Bible, the will of God, is revealed to his children. Wherever it is read, in the family circle, the school, or the church, all should give quiet and devout attention, as if God were really present, and speaking to them. [Cf: Pamphlet 117 p. 66 para. 02] p. 297, Para. 1, [1882MS].

A high religious standard has not always been maintained in our school. A majority of both teachers and students, are constantly seeking to keep their religion out of sight. Especially has this been the case since worldlings have patronized the College. Christ requires from all his followers, open, manly confessions of their faith. Each must take his position, and be what God designed he should be, a spectacle to the world, to angels, and to men. Every Christian is to be a light, not hid under a bushel or under a bed, but put on a candlestick, that it may give light to all that are in the house. [Cf: Pamphlet 117 p. 67 para. 01] p. 297, Para. 2, [1882MS].

The teachers in our College should not conform to worldly customs, or adopt worldly principles. The attributes which God prizes most, are charity and purity. These attributes should be cherished by every Christian. "Every one that loveth is born of God, and knoweth God." "If we love one another, God dwelleth in us, and his love is perfected in us." "We shall see him as he is; and every man that hath this hope in him, purifieth himself, even as He is pure." [Cf: Pamphlet 117 p. 67 para. 02] p. 297, Para. 3, [1882MS].

God has been moving upon the hearts of young men to devote themselves to the ministry. They have come to our College in the hope of finding advantages there which they could obtain nowhere else. But the solemn convictions of the Spirit of God have been lightly regarded by teachers who know but little of the worth of souls, and feel but little burden for their salvation, and they have endeavored to turn the youth from the path into which God had been seeking to lead them. [Cf: Pamphlet 117 p. 67 para. 03] p. 298, Para. 1, [1882MS].

The compensation of well-qualified teachers, is much higher than that of our ministers; and the teacher does not labor nearly so hard, or subject himself to so great inconvenience, as the minister who gives himself wholly to the work. These things have been presented before the youth, and they have been encouraged to distrust God, and disbelieve his promises. Many have chosen the easier course, and have prepared themselves to teach the sciences, or to engage in some other employment, instead of preaching the truth. [Cf: Pamphlet 117 p. 67 para. 04] p. 298, Para. 2, [1882MS].

Thus God's work has been hindered by unconsecrated teachers, who profess to believe the truth, but who have not the love of it in their hearts. The educated young man is taught to look upon his abilities as

too precious to be devoted to the service of Christ. But has God no claims upon him? Who gave the power to obtain this mental discipline, and these accomplishments? Are they held on terms altogether independent of Jehovah? [Cf: Pamphlet 117 p. 68 para. 01] p. 298, Para. 3, [1882MS].

Many a youth who is ignorant of the world, ignorant of his own weakness, ignorant of the future, feels no need of a Divine hand to point out his course. He considers himself fully competent to guide his own bark amid the breakers. Let such youth remember that wherever they may go, they are not beyond the domain of God. They are not free to choose what they will without consulting the will of their Creator. [Cf: Pamphlet 117 p. 68 para. 02] p. 298, Para. 4, [1882MS].

Talent is ever best developed and best appreciated where it is most needed. But this truth is overlooked by many eager aspirants for distinction. Though superficial in religious experience and mental attainments, their short-sighted ambition covets a higher sphere of action than that in which Providence has placed them. The Lord does not call them as he did Joseph and Daniel, to withstand the temptations of worldly honor and high station. But they force themselves into positions of danger, and desert the only post of duty for which they are fitted. [Cf: Pamphlet 117 p. 68 para. 03] p. 298, Para. 5, [1882MS].

The Macedonian cry is coming to us from all directions. Send us laborers, is the urgent appeal from East and West. All around us are fields, "white already to harvest." "And he that reapeth receiveth wages, and gathereth fruit unto life eternal," Is it not folly to turn from these fields, to engage in a business that can yield only pecuniary gain? Christ wants not selfish workers, who are seeking only for the highest wages. He calls for those who are willing to become poor for his sake, as he became poor for them. What were the inducements presented before Christ in this world? Insults, mockery, poverty, shame, rejection, betrayal, and crucifixion. Shall the under-shepherds seek for an easier lot than that of their Master? [Cf: Pamphlet 117 p. 68 para. 04] p. 299, Para. 1, [1882MS].

The word of God is a great simplifier of life's complicated pursuits. To every earnest seeker, it imparts a divine wisdom. We should never forget that we have been redeemed by suffering. It is the precious blood of Christ that makes atonement for us. By toil and sacrifice and peril, by losses of worldly goods, and in agony of soul, the gospel has been borne to the world. God calls young men in the vigor and strength of their youth, to share with him self-denial, sacrifice, and suffering. If they accept the call, he will make them his instruments to save souls for whom he died. But he would have them count the cost, and enter upon their work with a full knowledge of the conditions upon which they serve a crucified Redeemer. [Cf: Pamphlet 117 p. 69 para. 01] p. 299, Para. 2, [1882MS].

I can hardly restrain my indignation when I think how God's purpose in the establishment of our College, has been disregarded. Those who have a form of godliness, are denying, by their unconsecrated lives, the power of the truth to make men wise unto salvation. Look at the history of the apostles, who suffered poverty, disgrace, abuse, and even death, for the truth's sake. They rejoiced that they were accounted worthy to

suffer for Christ. [Cf: Pamphlet 117 p. 69 para. 02] p. 299, Para. 3, [1882MS].

If great results can be attained by great efforts and great suffering, who of us that are subjects of divine grace can refuse the sacrifice? The gospel of Christ includes in its requirements every soul that has heard the message of glad tidings. What shall we render unto God for all his benefits to us? His matchless mercy can never be repaid. We can, only by willing obedience and grateful service, testify our loyalty, and crown with honor our Redeemer. [Cf: Pamphlet 117 p. 69 para. 03] p. 299, Para. 4, [1882MS].

I have no higher wish than to see our youth imbued with that spirit of pure religion which will lead them to take up the cross and follow Jesus. Go forth, young disciples of Christ, controlled by principle, clad in the robes of purity and righteousness. Your Saviour will guide you into the position best suited to your talents, and where you can be most useful. In the path of duty you may be sure of receiving grace sufficient for your day. [Cf: Pamphlet 117 p. 70 para. 01] p. 300, Para. 1, [1882MS].

The preaching of the gospel is God's chosen agency for the salvation of souls. But our first work should be to bring our own hearts into harmony with God, and then we are prepared to labor for others. In former days there was great searching of heart among our earnest workers. They counseled together, and united in humble, fervent prayer for divine guidance. There has been a decline in the true missionary spirit among ministers and teachers. Yet Christ's coming is nearer than when we believed. Every passing day leaves us one less to proclaim the message of warning to the world. Would that there were today more earnest intercession with God, greater humility, greater purity, and greater faith! [Cf: Pamphlet 117 p. 70 para. 02] p. 300, Para. 2, [1882MS].

The curse which fell upon the fig-tree because it bore no fruit, now threatens to fall upon the church at Battle Creek. God has planted important institutions among you, yet you have not been the more circumspect, lest your influence shall be on the wrong side. W. C. Gage, C. W. Stone, J. H. Kellogg, and others who occupy responsible positions, have not stood up in their integrity to resist the spirit and influence of the world. They have been cautioned and reprov'd, but they have at times been far more ready to yield to a worldly influence than to the Spirit of God. [Cf: Pamphlet 117 p. 70 para. 03] p. 300, Para. 3, [1882MS].

All are in constant danger. I warn the church to beware of those who preach to others the word of life, but do not themselves cherish the spirit of humility and self-denial which it inculcates. Such men cannot be depended on in a crisis. They disregard the voice of God as readily as did Saul, and like him many stand ready to justify their course. When rebuked by the Lord through his prophet, Saul stoutly asserted that he had obeyed the voice of God; but the bleating sheep and lowing oxen testified that he had not. In the same manner do many today assert their loyalty to God, but their concerts and other pleasure gatherings, their worldly associations, their glorifying of self, and eager desire for popularity, all testify that they have not obeyed his voice. "As for my people, children are their oppressors, and women rule over

them." [Cf: Pamphlet 117 p. 71 para. 01] p. 300, Para. 4, [1882MS].

That is a high standard which the gospel sets before us. The consistent Christian is not only a new but a noble creature in Christ Jesus. He is an unfailing light to show others the way to Heaven and to God. He who is drawing his life from Christ, will have no desire for the frivolous, unsatisfying enjoyments of the world. [Cf: Pamphlet 117 p. 71 para. 02] p. 301, Para. 1, [1882MS].

Among the youth will be found great diversity of character and education. Some have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Other have been household pets, allowed by over-fond parents to follow their own inclinations. Every defect has been excused, until their character is deformed. To deal successfully with these different minds, the teacher needs to exercise great tact and delicacy in management, as well as firmness in government. [Cf: Pamphlet 117 p. 71 para. 03] p. 301, Para. 2, [1882MS].

Dislike and even contempt for proper regulations will often be manifested. Some will exercise all their ingenuity in evading penalties, while others will display a reckless indifference to the consequences of transgression. All this will call for more patience and greater exertion on the part of those who are entrusted with their education. [Cf: Pamphlet 117 p. 71 para. 04] p. 301, Para. 3, [1882MS].

One of the greatest difficulties with which teachers have had to contend, is the failure on the part of parents to co-operate in administering the discipline of the College. If the parents would stand pledged to sustain the authority of the teacher, much insubordination, vice, and profligacy would be prevented. Parents should require their children to respect and obey rightful authority. They should labor with unremitting care and diligence to instruct, guide, and restrain their children, until right habits are firmly established. With such training the youth would be in subjection to the institutions of society, and the general restraints of moral obligation. [Cf: Pamphlet 117 p. 72 para. 01] p. 301, Para. 4, [1882MS].

Both by precept and example, the youth should be taught simplicity of dress and manners, industry, sobriety, and economy. Many students are extravagant in expending the means furnished them by their parents. They try to show themselves superior to their associates by a lavish use of money for display and self-indulgence. In some institutions of learning, this matter has been regarded of so great consequence that the dress of the student is prescribed and his use of money limited by law. But indulgent parents and indulged students will find some way to evade the law. We would resort to no such means. We ask Christian parents to take all these matters under careful, prayerful consideration, to seek counsel from the word of God, and then endeavor to act in accordance with its teachings. [Cf: Pamphlet 117 p. 72 para. 02] p. 302, Para. 1, [1882MS].

If facilities for manual labor were provided in connection with our school, and students were required to devote a portion of their time to some active employment, it would prove a safeguard against many of the evil influences that prevail in institutions of learning. Manly, useful

occupations, substituted for frivolous and corrupting diversions, would give legitimate scope for the exuberance of youthful life, and would promote sobriety and stability of character. All possible effort should be made to encourage a desire for moral and physical, as well as mental improvement. If girls were taught how to cook, especially how to bake good bread, their education would be of far greater value. A knowledge of useful labor would prevent, to a great extent, that sickly sentimentalism which has been and is still ruining thousands. The exercise of the muscles as well as the brain will encourage taste for the homely duties of practical life. [Cf: Pamphlet 117 p. 72 para. 03] p. 302, Para. 2, [1882MS].

The present age is one of show and surface work in education. Bro. Bell possesses naturally a love for system and thoroughness, and these have become habit by lifelong training and discipline. He has been approved of God for this. His labors are of real worth because he will not allow students to be superficial. But in his very first efforts to establish a school in Battle Creek he encountered many obstacles. Had he been less resolute and persevering, he would have given up the struggle. Some of the parents neglected to sustain the school, and their children did not respect the teacher because he wore poor clothing. They allowed his appearance to prejudice them against him. This spirit of disrespect was rebuked of the Lord, and Bro. Bell was encouraged in his work. But the complaints and unwise reports carried home by the children, strengthened the prejudice of the parents. While Bro. Bell was seeking to inculcate true principles and establish right habits, over-indulged children were complaining of their taxing studies. These very ones, I was shown, were suffering because the mind was not sufficiently occupied with proper subjects. Their thoughts were upon demoralizing matters, and both mind and body were enfeebled through the habit of self-abuse. It was this vile practice, not over-study, that caused the frequent illness of these children, and prevented them from making the advancement which the parents desired. [Cf: Pamphlet 117 p. 73 para. 01] p. 302, Para. 3, [1882MS].

The Lord approved of the general course of Bro. Bell, as he was laying the foundation for the school which is now in operation. But the man has labored too hard, without a firm, blessed, strengthening home influence to lighten his burdens. Under the strain of over-work, he has made some mistakes, not half so grievous, however, as those of persons who have cherished bitterness against him. In his connection with the youth, he has had to meet that spirit of rebellion and defiance which the apostle declares to be one of the signs of the last days. [Cf: Pamphlet 117 p. 73 para. 02] p. 303, Para. 1, [1882MS].

Some of the teachers in the College have failed to realize the responsibility of their position. They have not themselves been learners in the school of Christ, and hence they have not been prepared to instruct others. Some things have occurred that have strengthened the irreligious element in the school. Strong feelings of disunion have existed among the teachers. There has been considerable dissatisfaction with Bro. Bell's manner of dealing with students. He has not always pursued such a course as would exert the best influence. To some, he has seemed harsh and unsympathetic. He could not tolerate the listless indifference which students at times manifested. That which interested him, he thought should interest his class. The stinging remarks which he would make at times, left most disagreeable impressions upon

sensitive minds that did not know him well. [Cf: Pamphlet 117 p. 74 para. 01] p. 303, Para. 2, [1882MS].

Among the students will be found some of idle, vicious habits. These will need reproof and discipline; but if they cannot be reformed, let them not be driven farther toward the pit by impatience and harshness. Teachers should ever remember that the youth under their charge are the purchase of the blood of Christ, and younger members of the Lord's family. Christ made an infinite sacrifice to redeem them. And teachers should feel that they are to stand as missionaries, to win these students to Jesus. If they are naturally combative, let them carefully guard against the indulgence of this trait. Those who have passed the critical period of youth, should never forget the temptations and trials of early life, and how much they wanted sympathy, kindness, and love. [Cf: Pamphlet 117 p. 74 para. 02] p. 304, Para. 1, [1882MS].

He who devotes himself to arduous public labor in the cause of humanity, often finds little time to devote to his own family, and, in one sense, is left almost without a family and without fireside, social influences. It has been thus with Bro. Bell. His mind has been constantly taxed. He had little opportunity to win the affections of his children, or to give them needed restraint and guidance. They were nervous and willful. A firm, discreet, loving mother, could have controlled these unsubmissive children, and Bro. Bell might have had a far happier home. [Cf: Pamphlet 117 p. 75 para. 01] p. 304, Para. 2, [1882MS].

Few can know how heavy the burdens Bro. Bell has borne in consequence of these things, which I have merely touched upon. He has frequently gone to the school-room so weighed down with perplexing, unhappy thoughts, that it has seemed almost impossible for him to give attention to present duties. [Cf: Pamphlet 117 p. 75 para. 02] p. 304, Para. 3, [1882MS].

Those in the College who have found so much fault with Bro. Bell, have been more faulty than he, when they had nothing to make them so. Bro. Ramsey has many complaints to make in regard to Bro. Bell's management, but that which would be tolerated in Bro. Bell because of his former labors of love will be unbearable in a youth. Bro. Ramsey manifests a severity and sharpness in school entirely inappropriate for one of his age and position. When he shall have learned patience, humility, and self-control at home, at school, and wherever he may be, then it will appear at least less criminal in him to make charges against Bro. Bell. Bro. Ramsey has good abilities, and will make a successful teacher if he does not think more highly of himself than he ought to think. But when he feels sufficient in himself, he is a very weak man. When he relies wholly upon God, then he can employ all his powers to the best account. Bro. Miller is not a man of deep piety. He is firm, decided, persevering, but self-conceited. [Cf: Pamphlet 117 p. 75 para. 03] p. 304, Para. 4, [1882MS].

The worst thing that ever happened to Battle Creek College was the visit of Mr. Hamill, the teacher of elocution. Fascinated with this branch of knowledge, many forgot our position as a peculiar and holy people. They permitted themselves to be led away from God, and some souls will be lost in consequence. The fault was not with Mr. Hamill. He worked in accordance with his faith. But those who forgot all higher

interests in their zeal to pursue this new study, have done no credit to themselves or to the cause they represented. Some made themselves ridiculous. Though God has reproved their error in mingling with the world, others have done the same thing, and with their spiritual blindness and want of consecration, they continue to repeat the same error. [Cf: Pamphlet 117 p. 76 para. 01] p. 305, Para. 1, [1882MS].

Bro. Stone has not at all times acted in accordance with his faith. He has not heeded the testimonies of the Spirit of God, but has opened to the school a door whereby they could connect with the world. He might be a useful man if he would overcome his self-indulgent disposition. He has some excellent qualities. His talent for music might be a power for good, if held as God's gift and consecrated to his service. But it has been the means of leading him and others into friendship with the world, and has done more harm than good. The Lord has spoken to Bro. Stone in reproof and encouragement. Will he obey this voice from Heaven, or will his associates and habits prove too strong for him. He must give an account for his talents, whether they have been used to glorify God or to please himself and others who had not the fear of God before them. [Cf: Pamphlet 117 p. 76 para. 02] p. 305, Para. 2, [1882MS].

There are others in the College who need a thorough conversion. Let none seek to discern the mote that is in their brother's eye, when they have a beam in their own eye. Each should cleanse his own soul temple from its defilement. Let envy and jealousy go with the accumulated rubbish. Exalted privileges and heavenly attainments, purchased for us at an immense cost, are freely presented for our acceptance. God holds us individually accountable for the measure of light and privileges he has given us. And if we refuse to render unto God the improvement of the talents committed to our trust, we forfeit his favor. [Cf: Pamphlet 117 p. 76 para. 03] p. 305, Para. 3, [1882MS].

Many in Battle Creek have yielded to Satan's temptations until their hearts have become exceedingly hard. They are unsympathetic and critical, judging and condemning others, as though God had placed them, poor erring mortals, upon the judgment seat. There has not been in the cause of God a more hearty, earnest, thorough workman than Bro. Bell. Had his accusers felt as deep an interest in the prosperity of the cause of God, and applied their powers as has he, they would not have had time or disposition to condemn his work. They would better by far have sympathized with him. [Cf: Pamphlet 117 p. 77 para. 01] p. 306, Para. 1, [1882MS].

Let his brethren consider, without prejudice or envy, the work he has been doing for years, to promote the educational interest in Battle Creek; let them consider the other branches of labor that have fallen upon him, and then compare their own work and its results with his industry and achievements; their wages with his remuneration, and see how these will stand in review before themselves and before God. [Cf: Pamphlet 117 p. 77 para. 02] p. 306, Para. 2, [1882MS].

Prof. Mclearn would have served you well had he not been flattered by some and condemned by others. He became confused. He had traits of character that needed to be suppressed. In their enthusiasm, some have given him undue confidence and praise. You have placed the man where it will be difficult for him to recover himself, and find his true

position. He has been sacrificed by both parties in the church, because they failed to heed the admonitions of the Spirit of God. This is injustice to him. He had newly come to the faith, and was not prepared for the developments which have been made. Had the church heeded the counsels of God's Spirit; had they individually set about the work of reform, instead of vindicating themselves; had they humbled their own hearts, Brn. Bell and Mclearn with the rest, these two teachers might have harmonized. But they have been rent asunder by a church which was blinded by the adversary of souls, and upon which the rebuke of God is resting. [Cf: Pamphlet 117 p. 77 para. 03] p. 306, Para. 3, [1882MS].

Unless the church become united in sentiment, the work of future teachers in the College will be anything but easy or desirable. While upheld by one party, they will be criticised by the other. This of itself is sufficient to make the work of any teacher extremely difficult. Both teachers and students will be subject to party preferences and feelings, which are certain death to spirituality. [Cf: Pamphlet 117 p. 78 para. 01] p. 307, Para. 1, [1882MS].

How little we know of the bearing our acts will have upon the future history of ourselves and others. Many think it is of little importance what they do. It will do no harm for them to attend this concert, or unite with the world in that amusement, if they wish to do so. Thus Satan leads and controls their desires, and they do not consider that the results may be most momentous. It may be the link in the chain of events which binds a soul in the snare of Satan, and determines his eternal ruin. [Cf: Pamphlet 117 p. 78 para. 02] p. 307, Para. 2, [1882MS].

Every act, however small, has its place in the great drama of life. Consider that the desire for a single gratification of appetite introduced sin into our world, with its terrible consequences. Unhallowed marriages of the sons of God with the daughters of men, resulted in apostasy which ended in the destruction of the world by a flood. The most trifling act of self-indulgence has resulted in great revolutions. This is the case now. Leading men are not circumspect. Like the children of Israel, they will not take heed to words of counsel, but follow their own inclination. They unite with a worldly element in attending gatherings where they will be brought into notice, and thus lead the way, and the people follow. What has been done once will be done again by themselves and many others. Every step these take makes a lasting impression, not only on their own consciences and habits but upon those of others. This consideration gives awful dignity to human life. [Cf: Pamphlet 117 p. 78 para. 03] p. 307, Para. 3, [1882MS].

My heart aches day after day and night after night for the church in Battle Creek. They are progressing, but in the back track. "The path of the just shineth more and more unto the perfect day." Their march is onward and upward. They progress from strength to strength, from grace to grace, and from glory to glory. This is the privilege of the church in Battle Creek. But oh, how different has it been! You need divine illumination. You must face square about. I know what I say. Unless you shall become Christians indeed, you will go from weakness to weakness, divisions will increase, and many souls will be led to perdition. [Cf: Pamphlet 117 p. 79 para. 01] p. 307, Para. 4, [1882MS].

All I can say to you is, Take up the light which God has given you, and follow it at any cost to yourselves. This is your only safety. You have a work to do to come into harmony, and may the Lord help you to do it even if self is crucified. Gather up the rays of light that have been slighted and rejected. Gather them up with meekness, with trembling, and with fear. The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them. [Cf: Pamphlet 117 p. 79 para. 02] p. 308, Para. 1, [1882MS].

It is never difficult to do what we love to do; but to take a course directly against our inclinations, is lifting a cross. Christ prayed that his disciples might be one, as he was one with the Father. This unity is the credentials of Christ to the world, that God sent him. When self-will is renounced in reference to matters, there will be a union of believers with Christ. This you should pray for, and work for determinedly, thus answering as far as possible the prayer of Christ for unity in his church. [Cf: Pamphlet 117 p. 79 para. 03] p. 308, Para. 2, [1882MS].

Extracts from Previous Testimonies. -- It pains me to say I have been shown that there are unruly tongues among the church members at Battle Creek. There are false tongues, that feed on mischief. There are sly, whispering tongues. There is tattling, impertinent meddling, adroit quizzing. Among the lovers of gossip, some are actuated by curiosity, others by jealousy, many by hatred against those through whom God has spoken to reprove them. All these discordant elements are at work. Some conceal their real sentiments, while others are eager to publish all they know, or even suspect, of evil against another. [Cf: Pamphlet 117 p. 80 para. 01] p. 308, Para. 3, [1882MS].

I saw that the very spirit of perjury, that would turn truth into falsehood, good into evil, and innocence into crime, is now active, doing a work which savors of hell rather than of Heaven. Satan exults over the condition of God's professed people. While they are neglecting their own souls, many eagerly watch for an opportunity to criticise and condemn one to whom God has entrusted responsibilities in his work. All have defects of character, and it is not hard to find something that jealousy can interpret to his injury. "Now," say these self-constituted judges, "we have facts. We will fasten upon him an accusation from which he cannot clear himself." They wait for a fitting opportunity, and then produce their bundle of gossip, and bring forth their tit bits, against whom? against one who has served them as no other man will ever serve them, one whose hair has grown white with premature age, whose powers are enfeebled in the battle for God and the right! [Cf: Pamphlet 117 p. 80 para. 02] p. 308, Para. 4, [1882MS].

In their efforts to carry a point, persons who have naturally a strong imagination, are in danger of deceiving themselves and deceiving others. They gather up unguarded expressions from another, not considering that words may be uttered hastily, and hence may not reflect the real sentiments of the speaker. But those unpremeditated remarks, often so trifling as to be unworthy of notice, are viewed through Satan's magnifying glass, pondered, and repeated, until mole hills become mountains. Separated from God, the surmisers of evil

become the sport of temptation. They scarcely know the strength of their feelings or the effect of their words. While condemning the errors of others, they indulge far greater errors themselves. "Consistency is a jewel." [Cf: Pamphlet 117 p. 80 para. 03] p. 309, Para. 1, [1882MS].

Is there no law of kindness to be observed? Have Christians been authorized of God to criticise and condemn one another? Is it honorable, or even honest, to win from the lips of another, under the guise of friendship, secrets which have been entrusted to him, and then turn the knowledge thus gained to his injury? Is it Christian charity to gather up every floating report, to unearth everything that will cast suspicion on the character of another, and then take delight in using it to injure him? Satan exults when he can defame or wound a follower of Christ. He is the "accuser of the brethren." Shall Christians aid him in his work? [Cf: Pamphlet 117 p. 81 para. 01] p. 309, Para. 2, [1882MS].

God's all-seeing eye notes the defects of all, and the ruling passion of each; yet he bears with our mistakes, and pities our weakness. He bids his people cherish the same spirit of tenderness and forbearance. True Christians will not exult in exposing the faults and deficiencies of others. They will turn away from vileness and deformity, to fix the mind upon that which is attractive and lovely. To the Christian every act of fault-finding, every word of censure or condemnation, is painful. [Cf: Pamphlet 117 p. 81 para. 02] p. 309, Para. 3, [1882MS].

In the last view given the Lord sent light to his people in Battle Creek, to prevent the very state of things which now exists. But when anything arises to cast the least shade of doubt on the testimonies, the whole work is cast aside as questionable. There have always been men and women who profess the truth, who have not conformed their lives to its sanctifying influence; men who are unfaithful, yet deceiving themselves, and encouraging themselves in sin. Unbelief is seen in their life, their deportment, and character, and this terrible evil acts as does a canker. [Cf: Pamphlet 117 p. 81 para. 03] p. 310, Para. 1, [1882MS].

There is a large church in Battle Creek, and not a man to act as pastor. There are elders; but these men lack the essential qualities to stand at their post of duty and hold the fort. Unless there is a different influence from what these men have exerted in the church, it will never be in a prosperous condition. These men lead the church into the world rather than from it. Men are needed who will be steadfast to principle, who will not only lift, but carry the burden, through Christ strengthening them,--men whom ambition will not mislead, or peril intimidate. [Cf: Pamphlet 117 p. 82 para. 01] p. 310, Para. 2, [1882MS].

Had all in Battle Creek used their investigative powers to see what evils needed to be corrected in themselves, instead of talking of others' wrongs, there would be a more healthy condition in the church today. Some will be honest when it costs nothing, but when policy will pay best, honesty is forgotten. Honesty and policy will not work together in the same mind. In time, either policy will be expelled, and truth and honesty reign supreme, or, if policy is cherished, honesty will be forgotten. They are never in agreement; they have nothing in

common. One is the prophet of Baal, the other is the true prophet of God. When the Lord makes up his jewels, the true, the frank, the honest, will be looked upon with pleasure. Angels are employed in making crowns for such ones, and upon these star-gemmed crowns will be reflected, with splendor, the light which radiates from the throne of God. [Cf: Pamphlet 117 p. 82 para. 02] p. 310, Para. 3, [1882MS].

Our ministering brethren are too often imposed upon by the relation of trials in the church, and they too frequently refer to them in their discourses. They should not encourage the members of the church to complain of one another, but should set them as spies upon their own actions. None should allow their feelings of prejudice and resentment to be aroused by the relation of the wrongs of others; all should wait patiently until they hear both sides of the question, and then believe only what stern facts compel them to believe. At all times, the safe course is not to listen to an evil report, until the Bible rule has been strictly carried out. This will apply to some who have worked artfully to draw out from the unsuspecting, matters which they had no business with, and which would do them no good to know. [Cf: Pamphlet 117 p. 83 para. 01] p. 311, Para. 1, [1882MS].

For your soul's sake, my brethren, have an eye single to the glory of God. Leave self out of your thoughts as much as possible. We are nearing the close of time. Examine your motives in the light of eternity. I know you need to be alarmed; you are departing from the old landmarks. Your science, so-called, is undermining the foundation of Christian principle. I have been shown the course you would surely pursue, should you disconnect from God. I have no evidence that you have changed for the better since the last testimony was given. Do not trust to your own wisdom. I tell you, your souls are in imminent peril. For Christ's sake, search and see why you have so little love for religious exercises. [Cf: Pamphlet 117 p. 83 para. 02] p. 311, Para. 2, [1882MS].

The Lord is testing and proving his people. You may be just as severe and critical with your own defective character as you please, but be kind, pitiful, and courteous toward others. Inquire every day, Am I sound to the core, or am I false-hearted? Entreat the Lord to save you from all deception on this point. Eternal interests are involved. While so many are panting after honor, and greedy of gain, do you, my beloved brethren, be eagerly seeking the assurance of the love of God, and crying, Who will show me how to make my calling and elections sure? [Cf: Pamphlet 117 p. 83 para. 03] p. 311, Para. 3, [1882MS].

Satan carefully studies the constitutional sins of men, and then he begins his work of alluring and ensnaring them. We are in the thickest of temptations, but there is victory for us if we fight manfully the battles of the Lord. All are in danger. But if you walk humbly and prayerfully, you will come forth from the proving process more precious than fine gold, even than the golden wedge of Ophir. If careless and prayerless, you will be as sounding brass and a tinkling cymbal. [Cf: Pamphlet 117 p. 84 para. 01] p. 311, Para. 4, [1882MS].

Some have become almost lost in the mazes of skepticism. To such I would say, Lift your mind out of that channel. Fasten it upon God. The more closely faith and holiness bind you to the Eternal One, the clearer and brighter will the justice of his dealings appear to you.

Make life, eternal life, the object of your pursuit. [Cf: Pamphlet 117 p. 84 para. 02] p. 312, Para. 1, [1882MS].

I know your danger. If you lose confidence in the testimonies, you will drift away from Bible truth. I was fearful that many would take the very position of questioning doubt they are now taking, and, in my distress for your souls; I warned you. How many will heed the warning? As you now hold the testimonies, should one be given crossing your track, correcting your errors, you would feel at perfect liberty to accept or reject any part, or the whole. And that which you will be least inclined to receive, is the very part most needed. God and Satan never work in co-partnership. The testimonies either bear the signet of God or that of Satan. A good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit. By their fruit ye shall know them. God has spoken. Who has trembled at his word? [Cf: Pamphlet 117 p. 84 para. 03] p. 312, Para. 2, [1882MS].

Special Testimony--to the Battle Creek Church. Read in the Tabernacle, Nov. 30, 1882. Oakland, Cal., Aug. 3, 1882. Dear Brethren and Sisters in Battle Creek: My soul has been sadly burdened to-night. I have been unable to sleep, as I have been many nights, because of great distress for the cause of God and the church at Battle Creek. I thought when my work was done in writing out Testimony No. 31, I should then be free; but last night I was, in my dreams, in your meetings. I heard your testimonies; I felt your spirit. Some were humbling their souls before God. With confession and humiliation, they made their way out of the darkness, while Eld. Smith, Bro. Mclearn, and Wm. Gage seemed to feel no spirit of confession; and these very men who had brought the church into difficulty, were not by their own course of action leading them out. I heard testimonies borne to have a soothing influence upon the people. [Cf: Pamphlet 155 p. 1 para. 1] p. 312, Para. 3, [1882MS].

Bro. Mclearn and Wm. Gage in their testimonies worked directly against the Spirit of God. They did not seem to understand that Heaven's light was shining in upon them to call them as a people to repentance. They treated the warnings of the Spirit of God as a matter of indifference,--as though that voice were human in place of divine. What there was to make any demonstration of on their part they could not see. If they had done wrong, why dwell upon it so much? Just go on; let it all drop, and say as little about it as possible. This is the very thing the enemy of souls wants them to do; and Bro. Mclearn, here in this peril of the church, while God is seeking to arouse them, has revealed his true spirit, and that he was not a safe man to counsel and advise the church in a crisis. God is calling them to repentance, and do Bro. Mclearn and Wm. Gage work in harmony with the Spirit of God? Are these men confessing their own sins, acknowledging their departure from God, which has brought calamity upon the church and the frown of God? Smooth words and fair speeches are uttered to mislead those who would come to the light. Instead of these men falling upon the Rock and being broken, they are using their inventive powers to make it appear that they were not deserving of reproof, that their course had been altogether different than the Spirit of the Lord had represented. Will they take the Testimonies home and act upon them? No; they have not done it, and do not intend to do it. A spirit of vindication is aroused in them rather than of humiliation and confession. [Cf: Pamphlet 155 p. 1 para. 2] p. 313, Para. 1, [1882MS].

I now state plainly, Bro. Mclearn has been exalted, praised, deified. Why? Because of his unselfish labors to bring the work and cause of God up where it is? Is it because of his sacrifice of self, his untiring efforts for the cause of God? No; but because he pleased a certain class who were blinded as to the spirit of the work and what God requires of his people, both parents and children, for this time. These teachers apprehend no special cause of alarm in the present condition of the professed people of God, in their assimilating to the world, and in their lack of love and lack of exercising forbearance toward their brethren. These consider the character of the church generally in a flourishing condition. Therefore they prophesy smooth things, and cry, Peace, peace; and those who want to have it so take up the cry, Peace, peace. They believe their report, and in the place of being alarmed, are at ease in Zion. They have not sought after idols or graven images to worship and bow down before them, but they have idolized one another. Poor, frail, erring man has been petted, praised, exalted, and, saith God, "Where is my honor?" These men are seeking to bring in a different order of things. They would, by their precept and example, lead the people in a path that God has not bid them to travel. They advocate principles and customs directly contrary to the teaching of the Spirit of God, which has been appealing to the people for the last thirty-six years. God is light, and in him is no darkness at all. His children are children of the light. In all ages the obligations and works of the children of God have been at variance with the world. Their calling, their character, their prospects, are peculiar; and it is these peculiarities that distinguish them from the world, and separate them in spirit and practice from the people of the world. The contrast is most decided. The words of inspiration specify the difference between the children of the light and the children of darkness. And as we near the close of time, the demarkation between the children of light and the children of darkness will be more and more decided, they will be more and more at variance. This difference is expressed in the words of Christ, "Born again," "created anew in Christ," "dead to the world and alive unto God." These are the walls of separation that divide the heavenly from the earthly, and describe the difference between those who belong to the world and those who are chosen out of it, who are elect, precious in the sight of God. The members of this body are builded together for a habitation of God through the Spirit. Jesus abides in them, and they abide in Jesus. There is no room for idols, no place for concord with Belial, no place for friendship with the world. [Cf: Pamphlet 155 p. 2 para. 1] p. 313, Para. 2, [1882MS].

It is not a form of godliness that will constitute a living stone in the spiritual building. It is being renewed in knowledge and true holiness, being crucified to the world and made alive in Christ. These walk in love and follow Christ as dear children. The labor of love engages the affections and inspires the prayers. When they trust alone in God, they are divinely assisted by the Spirit of Truth. They are not permitted to seek the friendship of the world, or to co-operate with wicked men. When we comply with the conditions specified in the word of God,--come out from among them and be separate, and touch not the unclean,--then we are acknowledged as sons and daughters of God. The principles of his righteous, moral government never change; therefore the same measure of guilt will receive the same measure of punishment. [Cf: Pamphlet 155 p. 3 para. 1] p. 314, Para. 1, [1882MS].

If his people have not obeyed his requirements, they stand condemned according to their delinquencies. What, then, is required of the church at Battle Creek? Humiliation, confession, and true, genuine repentance before God. The spirit manifested by many at Battle Creek is, Let us not make earnest, thorough work; such a great ado is uncalled for. I tell you, God calls for repentance and confessions from his people; and those who have taken an active part in bringing the church into her present position, will never come to the light only by humble confessions and a sincere repentance before God, and working to bring them to the light. The wall of separation which the Lord himself has established between the things of the world and the things he has chosen out of the world and sanctified unto himself, has been broken down by those who profess godliness and occupy the position of teachers of the people. They have not, in precept and practice, acknowledged this position, but rather by their practice annihilated the difference between the holy and the profane. But the separation exists, notwithstanding so many have in practice made it void, and seem determined to maintain concord between Christ and Belial. "The Lord hath set apart him that is godly for himself;" and this consecration to God and separation from the world, the Lord always loves, and will always require of his people; for it is plainly declared and positively enjoined in the Old and New Testaments. Many who think they can impress the world by agreeing with it make a terrible mistake as far as their own salvation is concerned and the salvation of unbelievers. It is not conformity to the customs and practices of the world that will enlighten them and make them feel their great need of saving grace; but it is to come out from the world and be separate, stand apart and above it, and in character represent Christ and give the impression to the world of a holy, separate life. This will give a true Christian a power of influence over them. They will see there is a better life than that which they are living. [Cf: Pamphlet 155 p. 4 para. 1] p. 314, Para. 2, [1882MS].

God calls upon these men to repent and humble their hearts, to rend their hearts and not their garments. Many are rending their garments while their hearts are unbroken. This I know is the state of many in Battle Creek. Wm. Gage is wholly unfitted to engage in the work of God. He does not see or sense his true condition. He has not an experimental knowledge of heart holiness, of communion with God. He talks glibly, poll-parrot like, but the genuine work of grace upon the heart he knows but little about. Oh, how often he catches at Satan's bait, which is presented in various forms. He has not been balanced by the Spirit of God. He has not guarded the first risings of desire to hold every emotion and passion in calm subjection to reason and conscience. He has not been careful to suppress all unsanctified imaginings, and bring into captivity every thought to obedience to Christ. Wm. Gage will prove a snare to the people of God wherever he shall take an active part; for he will lead away from right principles to carelessness and indifference in religious things. He has not the weight and burden of the work. He is superficial. He has ever been a curse to the church in Battle Creek, and ever will be unless he is a thoroughly converted man. He will mingle in the company of worldlings, full of wit and mirth, and then rise in the desk and preach a straight-forward discourse. "Walk in the light." Such men will do tenfold more harm than good; because their daily life contradicts their teachings. They are destitute of the spirit of truth, unsanctified, unholy. I warn the people of God not to take this man as their pattern. I present such as beacons to warn, and

not examples to imitate. [Cf: Pamphlet 155 p. 5 para. 1] p. 315, Para. 1, [1882MS].

I hope all such ones may see and confess and forsake their sins and be converted. Great blindness has come upon minds through the neglect to believe, and follow the light God has given in the Testimonies. Bro. Mc Learn has come, and has called forth attention and admiration which should be given only to God. This is idolatry. He has spoken smooth words. His fair speeches have flattered those who love praise; but God is not in this. [Cf: Pamphlet 155 p. 6 para. 1] p. 315, Para. 2, [1882MS].

In the testimonies given in the church by those who have been most at fault, there was not a realizing sense that they had done any special wrong to God or to man; and should the same circumstances occur again, they would, with their present feelings of darkness, do the same over again. There is no safety for the flock of God who are influenced by this class of minds. God saw your dangers, and pointed them out to you in Testimony No. 30, also in private testimony; but you failed to heed the warnings of the Spirit of God. You went on as confidently as though you were following the leadings of the Spirit of God. I entreat you to make your wrongs right, confess your sins before God and to the church, and make thorough work for eternity. Do not compromise the matter with yourself by excusing your wrongs because somebody else committed errors. The work is between God and your own souls. Do not let those who have influenced you to commit wrongs, now daub you with untempered mortar. God calls upon you to repent, to acknowledge your wrongs which have brought his frown upon the church, and to forsake them forever. He will accept no half-hearted work. I beg of you to learn a lesson from the Jewish nation. Their pride, self-righteousness, and stubborn resistance of light and truth brought them into their deplorable condition. Their history is given you, not for you to imitate, but as a beacon of warning, that you should not follow their example in sin, and impenitence, and rejection of light. Gather up the rays of light you have neglected and despised. Follow not the promptings of your own unsanctified hearts, but follow the light; heed the warnings of the Spirit of God; be admonished by the reproofs he has given; be wise for yourselves lest you be left of God as were the Jews, which you surely will be, unless you repent with earnestness and die to your self-love and self-indulgence. [Cf: Pamphlet 155 p. 6 para. 2] p. 316, Para. 1, [1882MS].

The church has backslidden from God. It is of no avail for them to say, "I accept of the Testimonies," as they have said the last years of their experience, and pay no heed to their teachings. Some even despise them in their hearts. The leading men in Battle Creek have not walked in the light God has given. The teachers of the people have erred. The Lord has witnessed their backsliding. They have not kept their garments white, nor retained the purity and simplicity of their first faith and first love in the truth. This people who profess to keep all the commandments of God, have inclined downward, bending under the influence of the world's attractions. As soon as they began to receive favor and friendship of the world, their connection with God was weakened; their strength began to diminish, faith and zeal began to expire, and dead formality to take their place. The branches have extended far and wide, yet they bear but little fruit. Where much is given, much will be required. [Cf: Pamphlet 155 p. 7 para. 1] p. 316,

Para. 2, [1882MS].

Men may be well acquainted with the doctrines of the Bible, and be able to defend them by apt arguments. Their minds and memories may be stored with texts, and they may give the impression that they are prepared to do a good and great work; but year after year their deficiencies of Christian character will be more apparent. They do not advance. They go over the same ground, making no growth in the divine life, like wood carved in the form of a tree, but having no living production of natural growth. There are no fresh shoots, no new foliage to be seen. There is the same superficial work, the same limited ideas and sentiments upon most points. They have not advanced in Christian knowledge. Will you at Battle Creek, by your flippant remarks, your superficial applications, and your explanations, seek to do away with the effect God designs the Testimonies should have in thoroughly reforming the church? Will you show that you regard them by humbling your hearts before God? "Drop the matter," some say. "Say no more about it. Why call for repentance when we did the best we knew how?" So might the sinner reason in regard to his transgressing God's law. But Paul says, "When the commandment came, sin revived and I died." Light has come, telling you your dangers, making clear your errors, and defining your wrongs. Will self die? will you fall on the Rock and be broken? or will you bind yourselves together more firmly, refusing to be humbled, refusing to repent, refusing to clear the King's highway? Will you justify yourselves in your past course of wrong, and bring upon yourselves the wrath of God? The Lord calls for most earnest action on your part. He will not accept your plausible excuses. He despises the flippant, chaffy spirit of Bro. Wm. Gage; for he makes God's people to err, he removes the sacredness of divine things, and brings them on a level with common things. Smart, sharp, and apt he is regarded by many; but I forbear to tell how the Lord regards all such ones. [Cf: Pamphlet 155 p. 8 para. 1] p. 316, Para. 3, [1882MS].

"Rend the heart and not the garment," saith God. Commence the work with your own individual selves, and then, when imbued with the Spirit of God, go to work for your poor children. Work for time; work for eternity. Leave nothing at loose ends to ravel out. In my dream, which seemed a reality, I was listening to these men, and that which the Lord had shown me they would do was enacted in the meeting. Wm. Gage would, with his cunning speeches, take off the edge of the Testimonies; and then, with a smile of satisfaction, look around as though he had done a smart thing for which he should be congratulated. [Cf: Pamphlet 155 p. 9 para. 1] p. 317, Para. 1, [1882MS].

It was the spirit of Satan expressed in looks and words to make of none effect the Testimonies of the Spirit of God. "This," said the guide with me, "is the way any message of Heaven will be treated." God and angels are at work to open before the people their wrongs which have brought the frown of God upon the people. Men professing to be teachers, step in between them and the light God has given, that it shall have no weight or effect upon the hearts of the people. God calls them to repentance, while unconsecrated, unconverted men, as bodies of darkness, call their attention from the necessity of repentance to self-justification. These cunning speeches serve the purpose of Satan. Self-inflated, self-deceived souls are deceiving others. Eld. Smith has had poor companions and supporters. He sat in silence. God pity these men who are blinded and deceived. Meetings that should have been

meetings of confession and humiliation, have been meetings of self-justification. A spirit of coldness, of irreverence, of lightness was with many. And while it is called to-day, if you hear his voice, harden not your hearts, as in the provocation in the wilderness. [Cf: Pamphlet 155 p. 9 para. 2] p. 317, Para. 2, [1882MS].

God does not make a decree that men's hearts shall become hard and unimpressible. It is the resistance of light, a refusal to hear the voice of warning and reproof which strengthens the soul in a position of resistance. He is sowing the seed of resistance, which he must reap in a harvest of hardness of heart. Men burden their own hearts in their impenitence. They have sown the seed; they reap what they have sown. The precious opportunity that might have aroused the church and brought them to a sense of their true state, is lost by the unconsecrated influence of men who will not humble their hearts before God. The ministers whom God ordains and accepts as his chosen laborers will be men of integrity. They may, some of them, be unlearned and ignorant men; but grace will reign in their hearts, inspiring them with faith and purifying the motives that govern the outward conduct. They will be living examples of the mind and spirit of Christ, known and read of all men. [Cf: Pamphlet 155 p. 9 para. 3] p. 318, Para. 1, [1882MS].

Men not connected with God, not sanctified in heart and life, have a theory of the truth, as had the Jewish chief priests and elders in Christ's day. On one occasion Christ said of the men who made the study of the Old Testament their business, "Ye know not the Scriptures nor the power of God." The world generally will receive the ministry of the word, and admit the truth if it is not proclaimed in the demonstration of the Spirit and of the power of God. The natural heart finds no opposition to such teaching. It is only the spirit and savor of Christ that is hateful to the unrenewed heart. The form of godliness is not opposed by the world. The popular ministry they will not reject. There is nothing in it that calls the sinner to a sense of his guilt, calls him to repentance. It is nothing less than the quick and powerful word of God, working in the hearts of his messengers to give the knowledge of the glory of God, that can give the victory. The truth brought before the people, which can save the soul, must not only come from God, but his Spirit must be the active agent in communication; else it will be only as the sayings and doings of men. These may have the form of Christianity as far as the letter is concerned, and when the crisis shall come that is now very near, these men will be unable to stand. When persecution and reproach come because of the truth, these men will find another platform. The opposition and persecution will not be slow to take their stand when God's people have the living testimony among them, and speak the words of truth, being imbued with power from on high. [Cf: Pamphlet 155 p. 10 para. 1] p. 318, Para. 2, [1882MS].

When the truth is preached in its simplicity and power, as it is in Jesus, it will condemn the world, and then it will be evidenced that between Christ and Belial there is no concord. Then will Christ's followers realize his words: "Because ye are not of the world, therefore the world hateth you;" "If they have persecuted me, they will also persecute you;" "If they have kept my saying, they will keep yours also." Those who live godly in Christ Jesus, shine as lights in the world. The prince and powers of darkness have not become converted. They will never suffer an assault from the faithful servants of Prince Immanuel without raising a defense. As his followers contend earnestly

for the faith once delivered to the saints (not merely in doctrine, but in the spirit and power of godliness), the spirit and power of resistance quickly arise, as in the days of the martyrs. Truth and holiness Satan hates. Profession and pretense he is in perfect harmony with. The form of godliness he assumes to deceive the children of men. This is his most successful armor. Truth and holiness were never more odious to the unregenerated heart than to-day. It was practical purity, it was the earnest life of holiness manifested in the life and conduct of Christ, that awakened the enmity of the Jews against him. Christ prayed, "O righteous Father, the world hath not known thee." Even so it is now. The world refuses to receive the truth in the love of it. The carnal mind is at enmity with God. I entreat the church at Battle Creek to heed the Testimonies of the Spirit of God. Do not say, "I believe them," and then contradict them in your daily life, refusing to walk in accordance with them. Ellen G. White. [Cf: Pamphlet 155 p. 11 para. 1] p. 319, Para. 1, [1882MS].

[The following has been written since my recovery to health.] [Cf: Pamphlet 155 p. 12 para. 1] p. 319, Para. 2, [1882MS].

I feel deeply concerning the church at Battle Creek, where are located our important institutions. This great heart of the work sends forth to every branch of the work either a healthy or a sickly and diseased influence. The true condition of the cause of God in Michigan is deplorable. But few realize the spiritual lethargy that prevails. The church at Battle Creek have not made thorough work in repenting and confessing their past sins. Many to-day hate the light which discovers their wrongs and errors. False repentance is deceiving souls to their ruin. Persons will make spasmodic efforts and appear to feel remorse for their course of action, but do not become converted and soon evidence that the heart is untouched. All the good impressions are soon effaced, and they will return to their same course of fault-finding, whisperings, backbiting, and reporting evil which they have felt troubled over. They declare to others by their own course of action that their repentance is not genuine, that their sorrow was not godly sorrow. [Cf: Pamphlet 155 p. 12 para. 2] p. 319, Para. 3, [1882MS].

The Lord has sent you Testimonies of instruction, of rebuke, and warning. Some have come to the light that they may see and know their errors, and put them away. Others are deceived and deluded in regard to their spiritual standing before God. They do not bring their character and works to the test by comparing them with the word of God and the declaration of Scripture that plainly condemns their course and marks out the only true path for them to walk in. These have not had true Bible repentance. The word of God has not been their rule of action. It has not been received with deference and reverence as it should have been. This word requires of them true sorrow for sins and thorough confession if they would have from their Redeemer peace and pardon. But there are men standing in responsible positions who teach one thing and practice another. While they have been forward to condemn their brethren, their own character is more faulty in the sight of God than the ones they would criticise and condemn. These men are blind leaders of the blind, and both leaders and those led by them will be ruined unless there is true repentance and heart-felt confession before God. These who bind souls in deception are themselves deceived. They form their judgment of duty from the general practice of professed Christians who have a form of godliness, but who deny the power

thereof. They have a superficial, hasty, erroneous conception of the nature of virtue and of piety. It is their opinion, if not guilty of out-breaking sins that human eyes can discern, they are not called upon to show the fruits of true repentance and sorrow for sin. This is in direct contradiction to the words of inspiration. [Cf: Pamphlet 155 p. 12 para. 3] p. 319, Para. 4, [1882MS].

These souls are ignorant of the natural depravity of the heart, and of the constant danger of apostasy, like ancient Israel, from the requirements of God. These men look upon themselves as needing no godly sorrow. They will not trouble their minds, and repent before God of their errors and failures, which have been the means of leading souls away from Christ. They have not connected with God, and employed their talents to his glory. They really think they will degrade their character by manifesting genuine repentance, and confessing their faults one to another. They are so far separated from God that they estimate the favor of the world as the favor of God. They flatter themselves in their self-sufficiency that with such good characters as they have, as estimated of men, they would be degrading themselves to manifest shame and sorrow for sin. A broken heart and a contrite spirit the Lord will not despise. Bible repentance is to them associated with degradation. [Cf: Pamphlet 155 p. 13 para. 1] p. 320, Para. 1, [1882MS].

The word of God presents the only true standard of what is innocent and what is virtuous, true, and excellent; and unless these respectable sinners shall meet the Bible standard, they will be weighed in the balances of the sanctuary and found wanting. We may be pleasantly satisfied with the measurement of ourselves, but be wholly wanting when weighed in the balances of God. Your work last winter was a shame, a disgrace, to any professing the name of Christians. God was in your midst, a silent witness to all your transactions. The mob spirit prevailed. The mob spirit was encouraged, although there was some remonstrance made. The ones who indited it, the ones who were leaders in this, stand condemned before God as verily as did Belshazzar when engaged in his sacrilegious feast. The same God was in your midst who revealed himself to the king as the bloodless hand that traced the characters on the wall, "Weighed in the balances and found wanting." Men may say you are all right, or men may condemn, but it is of very little consequence. The balances in which the world weighs men may pronounce the imperfect not wanting of right weight and full measure, while God's measurement and weight says, Wanting . When God weighs motives and character, it means something that should fill the soul with terror as it did the guilty king. It is no light matter to be found wanting when judged by one who never makes a mistake, one who has shown mortals compassion, sympathy, and love; to be wanting in sincerity, in true love to Christ, who died that he might give life and peace and hope to those lost and undone by sin; to be wanting in brotherly kindness and love to Christian brethren, whom he has redeemed with the price of his own blood. Can we afford this? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is Christ you have abused and maligned in the person of his saints. [Cf: Pamphlet 155 p. 14 para. 1] p. 320, Para. 2, [1882MS].

Neither is it a light thing to be wanting when the Judge shall sit upon his throne, when the book of life is opened and he turns each page

to see the names written in the book, when your names are pronounced as wanting, when the accounts of your life are balanced. No respectable sinners will be passed by in that grand and awful reckoning. The Lord calls upon these self-flatterers to see themselves as they are, and to let his Spirit and his grace work effectually on their heart to bring it unto repentance and contrition. If they do not do this, they fail to fall upon the Rock and be broken; and as the only alternative, the Rock must fall upon them and grind them to powder. The proud heart will do almost anything rather than break. A charge of great guilt stands against you in Battle Creek. This charge from the Spirit of God makes repentance and sorrow and humble confession necessary, whatever your profession or position of responsibility. This work God requires of you before your sins and iniquities can be pardoned. Because your brethren and nominal professors may look upon you as correct and faultless, it is no reason that you are so. [Cf: Pamphlet 155 p. 15 para. 1] p. 321, Para. 1, [1882MS].

You do not fear and love God; you do not tremble at his word; your consciences are becoming hardened and unimpressible; you have not been jealous of yourselves lest you dishonor your Redeemer; you have not been fearful of conformity to the world in your manners, your tempers, and your actions. You have lost reverence for the servants whom God has sent to you with words of counsel, reproof, and warnings. Did you not fear to treat God's messengers with disrespect? What means has God instituted to correct his people and instruct them but by men chosen of God to do his work? [Cf: Pamphlet 155 p. 15 para. 2] p. 321, Para. 2, [1882MS].

Every time you have fallen under temptation in disregarding the words of his chosen servants, you have become weaker to resist wrong, and have less clearness of discernment to distinguish right and truth from error and darkness. All through Michigan are testimonies borne of your work to condemn you. You have strengthened evils which God condemns. You have encouraged by your practice conformity to the world, which God condemns, and pronounces enmity against God. However admired you may be of the unconsecrated and of worldly men, it is nothing in your favor. Even those who profess to love the truth may flatter you and exalt you; this is still nothing in your favor. You may deceive men, but God reads the heart. You have provoked the displeasure of a just and holy God because of your unchristian spirit toward those of like faith. You have shown no respect for the men whom God is using in his cause, because they could not but condemn your course of harshness and want of brotherly love. The Testimonies of the Spirit of God were unheeded; you knew not the voice that was calling you to repentance. You have shown you were not in harmony with the Spirit of God. You were so far carried away with your assumptions and imaginings that God's words to you have found no response in your hearts. God's holy will, his honor, and his fear have been of slight consideration with you. The Lord has been treated with dissimulation and disrespect. You will urge you have an unblemished character, but God's eye discerns impurities and condemns you as transgressors of his law. [Cf: Pamphlet 155 p. 16 para. 1] p. 321, Para. 3, [1882MS].

While you claim to have been keeping his commandments, you have been envious, jealous, fault-finding, uncourteous, unkind, cruel, and unforgiving. The six commandments showing the duty of man to his fellow-man have been transgressed. You have loved self and hated your

brethren, when the Lord says, "Thou shalt love thy neighbor as thyself," "Love one another as I have loved you." Do you love the Lord enough to suffer insult, reproach, contempt, abuse, and death if need be, for his sake? This is the love that Christ has given to men to practice. [Cf: Pamphlet 155 p. 16 para. 2] p. 322, Para. 1, [1882MS].

You have a work to do to meet the mind of the Spirit of God, to repent and confess your sins before God, and right your ways as far as possible for you to do. You have no time to lose. Some will go into their graves with their sins unconfessed because Wm. Gage, Bro. Mclearn, and several others have thrown themselves as bodies of darkness between God and the people, that the light he has sent them should be of no account. Does not God call for thorough repentance and humiliation, lest his form be removed from the church. [Cf: Pamphlet 155 p. 17 para. 1] p. 322, Para. 2, [1882MS].

Those who have by their irreverence and flippant speeches, removed the solemn impressions of the Spirit of God from the minds and hearts of the people, and those who have sat by in silence consenting to this wrong, have a work to do for their own souls, and to make diligent effort in seeking to work in harmony with the Spirit of God in calling the people to repentance and humiliation before God. I was shown that unless this was done there would be a falling into a similar error. Character will be attacked. Those who are ready to censure, and talk, and hint, and misstate, will do this work. Another subject will be presented for them to feed upon. They have been headed off on one point, and they will seize another person and work diligently to mangle character. [Cf: Pamphlet 155 p. 17 para. 2] p. 322, Para. 3, [1882MS].

The trouble is, religion is professed but not practiced. The Spirit of God will dwell in the hearts of his followers. The condition of the cause of God will cause the deepest suffering of mind and anguish of soul. Oh that the history of the past would influence the present! Oh that all would feel to the depths of their souls that they have it as a privilege and duty individually to be earnest believers in the truth and co-laborers with their self-denying Saviour who has loved them and given his life for them. Our course of action must elevate our faith and lead us to glorify God. The present apathy, the fearful want of genuine piety, so plainly seen among us as a people, is due to our neglect to reverence and obey God's plainly expressed will. Can this sin be wiped out by any other means than by true repentance and heartfelt confessions? The very fact that this has not been done is sufficient reason why the Lord's rebuke is still upon you. [Cf: Pamphlet 155 p. 17 para. 3] p. 323, Para. 1, [1882MS].

You are not a converted people. The love of Jesus does not dwell in your hearts, and you are just as ready to fasten upon some other one to dissect his character, to become like Jehu in zeal to ferret out everything you can of a nature to condemn him, as you have been in in the case of Bro. Bell. The spirit is there. The root of bitterness has not been dug out, but will spring into life and flourish wonderfully if it has a chance. The same suspicion, the same jealousies, the same spirit of insubordination, the same disrespect for men whom God has acknowledged as his servants, the same riding over authority that caused your present trouble, is not dead,--it is only quelled to arouse again in greater force, if a favorable occasion should offer. This spirit has never been expelled. The suspicions, the dark hints, the

venom, the bitterness that has existed against Dr. Kellogg will be put in more active operation. Thus I have seen. He has been faulty, he has erred. He has confessed it like a man and a Christian, and I hold nothing against him. But if you can find some excuse to neglect your own heart-work by dwelling upon what you term the wrongs of another, you will do it with the greatest satisfaction. [Cf: Pamphlet 155 p. 18 para. 1] p. 323, Para. 2, [1882MS].

Build over against your own house; repent of your own sins; let the grace of Christ control these tongues that are set on fire of hell, that would fan a spark into an uncontrollable flame. Repent and be converted before it shall be forever too late. You have trifled with the Spirit of God altogether too long. You have insulted the Spirit of God, and you do not know where you are. Do not find fault with any one but your own selves. Unless you overcome your disposition to accuse, to tattle, to magnify the wrongs of others, while you neglect the culture of your own soul, you will be more and more self-deceived, more blinded to the true state of your own heart, and your day of opportunity and privilege to be wise for yourselves will pass, and you will be fastened in Satan's snare for time and eternity. [Cf: Pamphlet 155 p. 18 para. 2] p. 323, Para. 3, [1882MS].

Oh, what zeal you manifest to condemn another, and justify and laud yourselves! God has had no share in molding your affections toward one, and inspiring you with bitterness and reproach for another. Self-love, self-esteem, has been gratified to your harm. Your reverence for sacred and holy things has not been increased. Your sense of duty, and the obligations you owe to God have not been clearly discerned. You have brought down sacred things on a level with common things. Now you have no sense of your wrongs. You see no need of repentance, and unless you do see and realize something of the evil of your past wrongs, you will surely be given over to blindness of mind and hardness of heart. You will walk farther away from the light into confusion and every evil work. Should your probation end to-day, the portion of many would be with the unbelievers. I speak to every member of the church in Christ's name, guard your thoughts, control your feelings. Let your speech be such that Heaven can approve. No longer be so sadly deceived as to think you are doing God's work and God's will in persecuting with your tongue, with your strong prejudices and jealousies, your brethren. Why do you delight in making your wicked speeches and indulging your wicked feelings against Dr. Kellogg? Has he not sufficient burdens to carry? Dr. Fairfield is unworthy of your confidence. He has apostatized from the faith, but you patronize him,--not because he honors God, not because he believes the truth, but because the man pleases you. God has written against his name, "Weighed in the balance and found wanting." Has not Dr. Kellogg all the burdens he can carry? Would you crush him to the earth with your suspicions prompted to Satan? Would you feel great pleasure in seeing the Sanitarium go down? Is this what you desire? Can you explain your course of action to make it harmonize with the word of God? What account will you render to God for your wicked surmising, your taking the judgment seat and judging your brother? O Christianity, precious Christianity, how much needed, and how little practiced! One victim after another is made to suffer because tortured and persecuted by those who profess to love Jesus and to be learning of him. [Cf: Pamphlet 155 p. 19 para. 1] p. 324, Para. 1, [1882MS].

How far you will be left to work as Satan's agents to oppress, to

accuse, to wound, and bruise the soul, we cannot determine. But the Lord's eye is over all. He knows every thought, every deed, every action, and he will judge you as your works have been. I never so longed for Jesus to come as at this time, that the wickedness of the wicked might come to an end. If every member of the church would try to find what good there is in one another, what a Heaven we should have on earth! Cherishing bitterness and suspicion toward one person makes us feel hard and cold and distrustful of everybody. The peace of Christ has no place in the heart that thinketh evil. The mischievous talk about Prof. Bell, Dr. Kellogg, and different ones, is purely the work that Satan instigates. Division, distrust, jealousy, evil-surmising, are sown as thistle seeds are cast to the winds. Satan puts his magnifying glass before your eyes, and everything is viewed as he wills it. Peace flees away. The false tongue should be treated with hot coals of juniper. Dr. Kellogg has made mistakes,--he has erred. His errors have injured my husband. Dr. Kellogg sees his mistakes and feels them, and has confessed them; while those who were more guilty than he is abusing his mind in placing things before him in an exaggerated light, and relating as facts things which had no foundation in truth, led him to feel an assurance that his feelings were correct. His mind was kept stirred up by reporters, tattlers, mischief-makers, and false reporters. My husband was hunted to death, and those who have acted their part faithfully for Satan saw him in his coffin removed from the strife of tongues. He died of a broken heart, and the Lord let him rest. I hold no grudge against any one. I felt to the very depths of my soul over the treatment my husband received, and I have forgiven those who have done this work. I pray the Lord to forgive them. I warn you not to do to another as you have done to him. And when you begin your attacks upon one and then another that do not agree with your ways and please your fancies, I am determined to resist your influence and stand up for the oppressed. Will you send others to their death by your persecuting tongues, your suspicions, your envies, your jealousies? Will you cultivate the worst traits of character in indulging in censuring, backbiting, and falsehood? Is this the element that you love, and will you choose this atmosphere which is the poison of hell? What think you of Jesus? You may talk of his love, you may praise and bless his name, you may adore him all you please; but cease your praise and your flatteries of finite men, and also cease your wicked fault-finding, cease to murder character. [Cf: Pamphlet 155 p. 20 para. 1] p. 324, Para. 2, [1882MS].

When you see a man loaded down with responsibilities in a position, where, if you let reason bear sway, you must know he has very much to perplex him and try his patience and test his wisdom; when you see a man fighting the battle with almost everything against him,--then will you show the Satan side of your character and add your influence to the popular cry, Crucify him, crucify him? Why not practice the law of kindness? Why not dwell upon the good traits of character? Why keep before you and in your lips words that savor of distrust, that show the very worst imagining of the heart? Why will you not practice the law of love? why not cultivate a tender, pitiful, kind spirit? why be so cold, unfeeling, heartless, satanic? why rejoice in iniquity rather than in the truth? [Cf: Pamphlet 155 p. 21 para. 1] p. 325, Para. 1, [1882MS].

Oh, let us be Christians; let us be true, pure, and holy; let sympathy and love come into our hearts. This is a work we may all have a part in; this is a work which will tell for time and for eternity. God help

us to be true to one another. Satan is always an accuser,-- one who tears down but never builds up. What if you should now change your course of action, and begin to think well and speak well of your brethren and sisters? Would it not be Christlike to manifest this fruit of the Spirit, "Thinketh no evil, is not puffed up, hopeth all things, believeth all things," (not of evil, not of false reports,) but all that is "pure, lovely, and of good report"? "Little children," says the beloved disciple, "love one another." [Cf: Pamphlet 155 p. 22 para. 1] p. 325, Para. 2, [1882MS].

The Lord is coming. We have a work to do for ourselves, a work to do for one another. Christ has bound up our souls with the infinite God. We have a higher, nobler calling than to devise and report evil one of another. You have driven one to the grave, another from your midst, for the want of brotherly love and compassion; and is not this record in the books of Heaven enough? Will you double your guilt; will you blacken your already darkened record? I call upon these men and women, whatever your profession may be, to be swift to hear counsel of God, entreaties of his Spirit,--and slow to speak. Think not evil one of another, lest ye be condemned. Whatever we do, whatever we say, wherever we are, we can never cease our responsibility to God. He has appointed our work. It is not to bite and devour one another, but it is to labor earnestly, kindly, tenderly, in all love to help one another to resist our common foe. God has given us the means, the faculties, and the opportunities, and he holds us accountable for using them well. When we work with a single eye to God's glory, we shall love the purchase of his blood, and work for them and seek to bless them in every way possible; and then shall we have praise of God, and may consider ourselves as co-laborers with him, as building for eternity. Every one, whether ministers or lay members, are God's ambassadors, executing his work. The flippant speech, the jesting and joking, are all out of place now. The Judge standeth before the door. Our accountability to God, fully accepted and faithfully met, will balance our characters. We shall outgrow the tendencies to be superficial. We shall be, through the grace given unto us, raised above everything that is mean and selfish and impure. It will make us have an interest for our brethren, for they are the purchase of the blood of Christ. It will make us realize that we have something great and good to live for. This close connection with God will make our lives earnest, cheerful, and strong under difficulties, hopeful amid discouragements that will be the lot of all. [Cf: Pamphlet 155 p. 22 para. 2] p. 326, Para. 1, [1882MS].

The lovers of pleasure more than lovers of God will not enjoy our company; for our conversation, our deportment, the Spirit of Christ we cherish, will rebuke their spirit and give no encouragement in their vain propensities. The church now most want men whose minds can comprehend and bear the thought of their responsibility to God,--men who are made strong by the consciousness that they are doing God's work, and that they will do it with fidelity. Satan's work is to make us contented with superficially doing our work and meeting our responsibilities, and he has been wonderfully successful here. [Cf: Pamphlet 155 p. 23 para. 1] p. 326, Para. 2, [1882MS].

Those who believe in Jesus will love to do his will. Those who acknowledge that Jesus is the Redeemer of the world and yet live for themselves in all their words and actions, contradict their faith, and

testify to the world that they do not believe in Jesus Christ. Sacrifice and self-denial will be met at every step in the Christian path. If we walk with Christ, we shall see his triumph and share his glory. Like our divine Master, we shall be made perfect by suffering. Those whose lives are one with Christ will not be full of mirth and worldliness and pleasure loving now. There is a work to do, earnest work to warn the world, earnest labor to wash our robes of character and make them white in the blood of the Lamb. There will be a wholesome fear which will lead to sobriety and balance the character,--a fear lest a promise being made us on certain conditions, we should seem to come short of meeting those conditions. [Cf: Pamphlet 155 p. 23 para. 2] p. 326, Para. 3, [1882MS].

This distrust of self will lead us to be circumspect in actions. Christ had travail of soul. All who are co-laborers with him will have travail of soul, will be burden-bearers. Their anxiety will not be to tear one another to pieces and exalt themselves; but their work will be to help one another, to strengthen one another in the most holy faith, while they will be diligent to make their own calling and election sure. They will also be earnest and faithful to do their work for God, that others shall not fail of everlasting life. Pride and ambition will be humbled in the dust. We are to meet those we associate with when the Judgment shall sit and the books shall be opened, and when all shall be judged according to their works. How can we meet those we have treated with neglect, those we have envied, those we have tried to tear down, the souls we have wounded and bruised, destroyed their influence and awakened a spirit of hatred against them, that caused them to be crippled and hedged up in doing the work God would have them do? God is in earnest with us. God help us to be wise unto salvation. E. G. White. [Cf: Pamphlet 155 p. 24 para. 1] p. 327, Para. 1, [1882MS].

It is impossible for any to enjoy the blessing of sanctification while they are selfish and gluttonous. Many groan under a burden of infirmities because of wrong habits of eating and drinking, which do violence to the laws of life and health. They are enfeebling their digestive organs by indulging perverted appetite. The power of the human constitution to resist the abuses put upon it is wonderful; but persistent wrong habits in excessive eating and drinking will enfeeble every function of the body. In the gratification of perverted appetite and passion, even professed Christians cripple nature in her work, and lessen physical, mental, and moral power. Let these feeble ones consider what they might have been, had they lived temperately, and promoted health instead of abusing it. [Cf: The Health Reformer 11-01-82 para. 02] p. 327, Para. 2, [1882MS].

When Paul wrote, "And the very God of peace sanctify you wholly," he did not exhort his brethren to aim at a standard which it was impossible for them to reach; he did not pray that they might have blessings which it was not the will of God to give. He knew that all who would be fitted to meet Christ in peace must possess a pure and holy character. "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 my body under, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of

God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [Cf: The Health Reformer 11-01-82 para. 03] p. 327, Para. 3, [1882MS].

Again, the apostle writes to the believers, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Specific directions were given to ancient Israel that no defective or diseased animal should be presented as an offering to God. Only the most perfect were to be selected for this purpose. The Lord, through the prophet Malachi, most severely reproveth his people for departing from these instructions. [Cf: The Health Reformer 11-01-82 para. 04] p. 328, Para. 1, [1882MS].

"A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord." [Cf: The Health Reformer 11-01-82 para. 05] p. 328, Para. 2, [1882MS].

Though addressed to ancient Israel, these words contain a lesson for the people of God to-day. When the apostle appeals to his brethren, to present their bodies "a living sacrifice, holy, acceptable unto God," he sets forth the principles of true sanctification. It is not merely a theory, an emotion, or a form of words; but a living, active principle, entering into the every-day life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies--not an offering corrupted by wrong habits, but--"a living sacrifice, holy, acceptable unto God." [Cf: The Health Reformer 11-01-82 para. 06] p. 328, Para. 3, [1882MS].

Peter's admonition to abstain from fleshly lusts is a most direct and forcible warning against the use of all such stimulants and narcotics as tea, coffee, tobacco, alcohol, and morphine. These indulgences may well be classed among the lusts that exert a pernicious influence upon moral character. [Cf: The Health Reformer 11-01-82 para. 07] p. 328, Para. 4, [1882MS].

The earlier these hurtful habits are formed, the more firmly will they hold their victim slavery to lust, and the more certainly will they lower the standard of spirituality. [Cf: The Health Reformer 11-01-82 para. 08] p. 328, Para. 5, [1882MS].

Bible teachings will make but a feeble impression upon those whose faculties are benumbed by self-gratification. Thousands will sacrifice not only health and life, but their hope of Heaven, before they will wage war against their own perverted appetites. One lady who for many years claimed to be sanctified, made the statement that if she must give up her pipe or Heaven she would say, "Farewell, Heaven; I cannot

overcome my love for my pipe." This idol had been enshrined in the soul, leaving to Jesus a subordinate place. Yet this woman claimed to be wholly the Lord's. [Cf: The Health Reformer 11-01-82 para. 09] p. 328, Para. 6, [1882MS].

Wherever they may be, those who are truly sanctified will elevate the moral standard by preserving correct physical habits, and, like Daniel, presenting to others an example of temperance and self-denial. Every depraved appetite becomes a warring lust. Everything that conflicts with natural law creates a diseased condition of the soul. The indulgence of appetite produces a dyspeptic stomach, a torpid liver, a clouded brain, and thus perverts the temper and spirit of the man. And these enfeebled powers are offered to God, who refused to accept the victims for sacrifice unless they were without a blemish! It is our duty to bring our appetites and our habits of life into conformity to natural law. If the bodies offered upon Christ's altar were examined with the close scrutiny to which the Jewish sacrifices were subjected, who would be accepted? [Cf: The Health Reformer 11-01-82 para. 10] p. 329, Para. 1, [1882MS].

With what care should Christians regulate their habits, that they may preserve the full vigor of every faculty to give the service of Christ. If we would be sanctified, in soul, body, and spirit, we must live in conformity to the divine law. The heart cannot preserve consecration to God while the appetites and passions are indulged at the expense of health and life. Those who violate the laws upon which health depends, must suffer the penalty. They have so limited their abilities in every sense that they cannot properly discharge their duties to their fellowmen, and they utterly fail to answer the claims of God. [Cf: The Health Reformer 11-01-82 para. 11] p. 329, Para. 2, [1882MS].

When Lord Palmerston, Premier of England, was petitioned by the Scotch clergy to appoint a day of fasting and prayer to avert the cholera, he replied, in effect, "Cleanse and disinfect your streets and houses, promote cleanliness and health among the poor, and see that they are plentifully supplied with good food and raiment, and employ right sanitary measures generally, and you will have no occasion to fast and pray. Nor will the Lord hear your prayers, while these, his preventives, remain unheeded." [Cf: The Health Reformer 11-01-82 para. 12] p. 329, Para. 3, [1882MS].

Says Paul, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." He presents for our encouragement the freedom enjoyed by the truly sanctified: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." He charges the Galatians, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." He names some of the forms of fleshly lusts,--"idolatry, drunkenness, and such like." "And after mentioning the fruits of the Spirit, among which is temperance, he adds, "And they that are Christ's have crucified the flesh, with the affections and lusts." [Cf: The Health Reformer 11-01-82 para. 13] p. 329, Para. 4, [1882MS].

James says that the wisdom which is from above is "first pure." If he had seen his brethren using tobacco, would he not have denounced the practice as "earthly, sensual, and devilish?" In this age of Christian light, how often the lips that take the precious name of Christ, are

defiled by tobacco-spittle, and the breath is polluted with the stench. Surely, the soul that can enjoy such uncleanness must also be defiled. As I have seen men who claimed to enjoy the blessing of entire sanctification, while they were slaves to tobacco, polluting everything around them, I have thought, How would Heaven appear with tobacco-users in it? God's word has plainly declared that "there shall in no wise enter into it anything that defileth." How, then, can those who indulge this filthy habit hope to find admittance there? [Cf: The Health Reformer 11-01-82 para. 14] p. 330, Para. 1, [1882MS].

Men professing godliness offer their bodies upon Satan's altar, and burn the incense of tobacco to his Satanic majesty. Does this statement seem severe? Certainly, the offering is presented to some deity. As God is pure and holy, and will accept nothing defiling in its character, he must refuse this expensive, filthy, and unholy sacrifice; therefore we conclude that Satan is the one who claims the honor. [Cf: The Health Reformer 11-01-82 para. 15] p. 330, Para. 2, [1882MS].

Jesus died to rescue man from the grasp of Satan. He came to set us free by the blood of his atoning sacrifice. The man who has become the property of Jesus Christ, and whose body is the temple of the Holy Ghost, will not be enslaved by the pernicious habit of tobacco-using. His powers belong to Christ, who has bought him with the price of blood. His property is the Lord's. How, then, can he be guiltless in expending every day the Lord's intrusted capital to gratify an appetite which has no foundation in nature? [Cf: The Health Reformer 11-01-82 para. 16] p. 330, Para. 3, [1882MS].

An enormous sum is yearly squandered for this indulgence, while souls are perishing for the word of life. Professed Christians rob God in tithes and offerings, while they offer on the altar of destroying lust, in the use of tobacco, more than they give to relieve the poor or to supply the wants of God's cause. Those who are truly sanctified, will overcome every hurtful lust. Then all these channels of needless expense will be turned to the Lord's treasury, and Christians will take the lead in self-denial, in self-sacrifice, and in temperance. Then they will be the light of the world. [Cf: The Health Reformer 11-01-82 para. 17] p. 330, Para. 4, [1882MS].

Tea and coffee as well as tobacco, have an injurious effect upon the system. Tea is intoxicating. Though less in degree, its effect is the same in character as that of spirituous liquors. Coffee has a greater tendency to becloud the intellect and benumb the energies. It is not so powerful as tobacco, but is similar in its effects. The arguments brought against tobacco may also be urged against the use of tea and coffee. [Cf: The Health Reformer 11-01-82 para. 18] p. 330, Para. 5, [1882MS].

When those who are in the habit of using tea, coffee, tobacco, opium, or spirituous liquors, are deprived of the accustomed indulgence, they find it impossible to engage with interest and zeal in the worship of God. Divine grace seems powerless to enlighten or spiritualize their prayers or their testimonies. These professed Christians should consider the source of their enjoyment. Is it from above, or from beneath? [Cf: The Health Reformer 11-01-82 para. 19] p. 330, Para. 6, [1882MS].

To a user of stimulants, everything seems insipid without the darling indulgence. This deadens the natural sensibilities of both body and mind, and renders him less susceptible of the influence of the Holy Spirit. In the absence of the usual stimulant, he has a hungering of body and soul, not for righteousness, not for holiness, not for God's presence, but for his cherished idol. In the indulgence of hurtful lusts, professed Christians are daily enfeebling their powers, making it impossible to glorify God. [Cf: The Health Reformer 11-01-82 para. 20] p. 331, Para. 1, [1882MS].

Appetites and Passions. "Abstain from fleshly lusts, which war against the soul," is the language of the apostle Peter. Many regard this text as a warning against licentiousness only; but it has a broader meaning. It forbids every injurious gratification of appetite or passion. Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature. Any habit which does not promote health, degrades the higher and nobler faculties. Wrong habits of eating and drinking lead to errors in thought and action. Indulgence of appetite strengthens the animal propensities, giving them the ascendancy over the mental and spiritual powers. [Cf: The Health Reformer 11-01-82 para. 21] p. 331, Para. 2, [1882MS].