



4aSG - Spiritual Gifts. Volume 4A (1864)

Contents.

Chapter.	Page.
XXII. The Sanctuary.....	5
XXIII. Strange Fire.....	11
XXIV. The Quails.....	15
XXV. Miriam.....	19
XXVI. Caleb and Joshua.....	21
XXVII. Korah, Dathan, and Abiram.....	27
XXVIII. Aaron's Rod.....	35
XXIX. Moses Sinned.....	38
XXX. Fiery Serpents.....	40
XXXI. Balaam.....	43
XXXII. Death of Moses.....	52
XXXIII. Joshua.....	58
XXXIV. Samuel and Saul.....	65
XXXV. David.....	85
XXXVI. Solomon.....	96
XXXVII. The Ark of God.....	101
XXXVIII. The Messiah.....	115
XXXIX. Health.....	120
XL. Experience.....	151
XLI. Delusions of Progression.....	154

iv

Testimony For The Church, Nos. 1-10.

I. Lack of Consecration.....	1
Prayer and Faith.....	7
II. The Two Ways.....	13
III. Be Zealous and Repent.....	26
V. Answer to Prayer.....	32
God Tests His People.....	34
Houses of Worship.....	37
Parables.....	38
Surety, Oath-taking, etc.....	41
VI. Slackness Reproved.....	45
Duty to Children.....	48
Systematic Benevolence.....	51
Seventh-day Adventists.....	54
The Poor.....	55
Speculations.....	56

VII. Great Distress Coming, and God's	
People not Prepared for it	58
Perilous Times	62
Our Duty to the Poor.....	63
Power of Example.....	65
Consecration	78
Philosophy and Vain Deceit	80
VIII. Family Religion	93
The Power of Satan.....	100
The Two Crowns.....	106
The Future.....	112
IX. Dangers and Duty of Ministers.....	114
Parents and Children.....	127
X. Dangers of the Young.....	132
Walk in the Light	148
The East	151

<5>

Chapter XXII. The Sanctuary.

The tabernacle was made according to the commandment of God. The Lord raised up men, and qualified them with more than natural abilities to perform the most ingenious work. Neither those workmen nor Moses were left to plan the form, and workmanship of the building. God himself devised the plan, and gave it to Moses, with particular directions as to its size and form, and the materials to be used, and specified every article of furniture which was to be in it. He presented before Moses a miniature model of the heavenly sanctuary, and commanded him to make all things according to the pattern showed him in the mount. Moses wrote all the directions in a book, and read them to the most influential of the people. [<4aSG 5.1>](#)

Then the Lord required the people to bring a freewill offering to make him a sanctuary that he might dwell among them. "And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold, and every man that offered, offered an offering of gold unto the Lord." [<4aSG 5.2>](#)

Great and expensive preparations were necessary. [<6>](#) Precious and costly materials must be collected. But the Lord accepted only the free-will offerings. Devotion to the work of God, and sacrifice from the heart, were first required in preparing a place for God. And while the building of the sanctuary was going on, and the people were bringing their offerings unto Moses, and he presenting them to the workmen, all the wise men who wrought in the work examined the gifts, and decided that the people had brought enough, and even more than they could use. And Moses proclaimed throughout the camp, saying, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." [<4aSG 5.3>](#)

The repeated murmurings of the Israelites, and the visitations of God's wrath because of their transgressions, are recorded in sacred history for the benefit of God's people who should afterward live upon the earth; but more especially to prove a warning to those who should live near the close of time. Also their acts of devotion, their energy, and liberality, in bringing their free-will offerings to Moses, are recorded for the benefit of the people of God. Their example in preparing material for the tabernacle so cheerfully, is an example for all who truly love the worship of God. Those who prize the blessing of God's sacred presence, when preparing a building that he may meet with them, should manifest greater interest and zeal in the sacred work in proportion as they value their heavenly blessings higher than their earthly comforts. They should realize that they are preparing a house for God. [<4aSG 6.1>](#)

Many will expend much to erect comfortable and tasty buildings for themselves; but when they would prepare a place that they may receive the presence of the high and exalted One, they manifest a wonderful indifference, and have no particular interest as to the convenience, arrangement and workmanship. Their offerings are not given cheerfully from the heart; but are bestowed grudgingly, and they are continually studying in what manner the sacred building can be [<7>](#)

made to cost the least, and answer the purpose as a house of worship. Some manifest more interest in building their barns, wherein to keep their cattle, than they do in building a place for the worship of God. Such value sacred privileges just in that proportion which their works show. And their prosperity and spiritual strength will be just according to their works. God will not cause his blessing to rest upon those who have so little estimate of the value of divine things. Unwilling and stinted offerings are not accepted of God. Those who manifest that earnestness to bring to the Lord acceptable offerings, of the very best they have, willingly, as the children of Israel brought their presents to Moses, will be blessed in that proportion that they have estimated the value of divine things. <4aSG 6.2>

It is of some consequence that a building prepared expressly for God to meet with his people, should be arranged with care, made comfortable, neat and convenient; for it is to be dedicated to God, and presented to him, and he is to be entreated to abide in that house, and make it sacred by his holy presence. Enough should be willingly given to the Lord, to liberally accomplish the work, and then the workmen be able to say, Bring no more offerings. A house built for God never should be left in debt, for God would be dishonored. He is acquainted with every heart, and he will reward every one who freely gives back to him, when he requires, that which he has given them. If they withhold that which belongs to God, he will afflict them in their families, and cause decrease in their possessions, just according to their disposition to rob him. <4aSG 7.1>

After the building of the tabernacle was completed, Moses examined all the work, and compared it with the pattern, and directions he had received of God, and he saw that every part of it agreed with the pattern, and he blessed the people. God gave a pattern of the ark to Moses with special directions how to make it. The ark was made to contain the tables of <8> stone, on which God engraved, with his own finger, the ten commandments. It was in form like a chest, and was overlaid and inlaid with pure gold. It was ornamented with crowns of gold round about the top. The cover of this sacred chest was the mercy-seat made of solid gold. On each end of the mercy-seat was fixed a cherub of pure solid gold. Their faces were turned toward each other, and were looking reverentially downward toward the mercy-seat, which represents all the heavenly angels looking with interest and reverence to the law of God deposited in the ark in the heavenly sanctuary. These cherubs had wings. One wing of each angel was stretched forth on high, while the other wing of each angel covered their forms. The ark of the earthly sanctuary was the pattern of the true ark in Heaven. There, beside the heavenly ark, stand living angels, at either end of the ark, with each, one wing overshadowing the mercy-seat, and stretching forth on high, while the other wings are folded over their forms in token of reverence and humility. <4aSG 7.2>

In the earthly ark Moses was required to place the tables of stone. These were called the tables of the testimony, and the ark was called the ark of the testimony, because they contained God's testimony in the ten commandments. The tabernacle was composed of two apartments, separated by a curtain, or vail. <4aSG 8.1>

All the furniture of the tabernacle was made of solid gold, or plated with gold. The curtains of the tabernacle were of a variety of colors, most beautifully arranged, and in these curtains were wrought, with threads of gold and silver, cherubims, which were to represent the angelic host, who are connected with the work of the heavenly sanctuary, and who are ministering angels to the saints upon the earth. <4aSG 8.2>

Within the second vail was placed the ark of the testimony, and the beautiful and rich curtain was drawn before the sacred ark. This curtain did not reach to the top of the building. The glory of God, which was above the mercy-seat, could be seen from <9> both apartments, but in a much less degree from the first apartment. Directly before the ark, but separated by the curtain, was the golden altar of incense. The fire upon this altar was kindled by the Lord himself, and was sacredly cherished by feeding it with holy incense, which filled the sanctuary with its fragrant cloud, day and night. Its fragrance extended for miles around the tabernacle. When the priest offered the incense before the Lord, he looked to the mercy-seat. Although he could not see it, he knew it was there, and as the incense arose like a cloud, the glory of the Lord descended upon the mercy-seat, and filled the most holy place, and was visible in the holy place, and the glory often so filled both apartments that the priest was unable to officiate, and was obliged to stand at the door of the tabernacle. The priest in the holy place, directing his prayer by faith to the mercy-seat, which he could not see, represents the people of God directing their prayers to Christ before the mercy-seat in the heavenly sanctuary. They cannot behold their Mediator with the natural eye, but with the eye of faith they see Christ before the mercy-seat, and direct their prayers to him, and with assurance claim the benefits of his mediation. <4aSG 8.3>

These sacred apartments had no windows to give light. The candlestick was made of purest gold, and was kept burning night and day, and gave light to both apartments. The light of the lamps upon the candlestick reflected upon the boards plated with gold, at the sides of the building, and upon the sacred furniture, and upon the curtains of beautiful colors with cherubims wrought with threads of gold and silver, which appearance was glorious beyond description. No language can describe the beauty and loveliness, and sacred glory, which these apartments presented. The gold in the sanctuary reflected the colors of the curtains, which appeared like the different colors of the rainbow. <4aSG 9.1>

Only once a year could the high priest enter into the most holy place, after the most careful and <10> solemn preparation. No mortal eye but that of the high priest could look upon the sacred grandeur of that apartment, because it was the especial dwelling-place of God's visible glory. The high priest always entered it with trembling, while the people waited his return with solemn silence. Their earnest desires were to God for his blessing. Before the mercy-seat God conversed with the high priest. If he remained an unusual time in the most holy, the people were often terrified, fearing that because of their sins, or some sin of the priest, the glory of the Lord had slain him. But when the sound of the tinkling of the bells upon his garments was heard, they were greatly relieved. He then came forth and blessed the people. <4aSG 9.2>

After the work of the tabernacle was finished, "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys. But if the cloud was not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." The tabernacle was constructed so as to be taken to pieces, and borne with them in all their journeyings. <4aSG 10.1>

The Lord directed the Israelites in all their travels through the wilderness. When it was for the good of the people, and the glory of God, that they should pitch their tents in a certain place, and there abide, God signified his will to them by the pillar of cloud resting low directly over the tabernacle. And there it remained until God would have them journey again. Then the cloud of glory was lifted up high above the tabernacle, and then they journeyed again. In all their journeyings they observed perfect order. Every tribe bore a standard, with the sign of their father's house <11> upon it, and every tribe was commanded to pitch by their own standard. And when they traveled, the different tribes marched in order, every tribe under their own standard. When they rested from their journeyings, the tabernacle was erected, and then the different tribes pitched their tents in order, in just such a position as God commanded, around the tabernacle, at a distance from it. <4aSG 10.2>

When the people journeyed, the ark of the covenant was borne before them. "And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel." <4aSG 11.1>

Chapter XXIII. Strange Fire.

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace." <4aSG 11.2>

The sons of Aaron did not take the sacred fire from the altar, which the Lord himself had kindled, and which he commanded the priests to use when they offered incense before him. They took common fire and put in their censers, and put incense thereon. This was a transgression of God's express command, and <12> his judgment speedily followed. Aaron's sons, who officiated in holy things, would not have thus transgressed if they had not indulged freely in the use of wine, and were partially intoxicated. They gratified the appetite, which debased their faculties, and disqualified them for their sacred office. Their intellects were beclouded, so that they did not have a realizing sense of the difference between the sacredness of the fire which God let fall from Heaven, and was kept burning continually upon the altar, and the common fire, which he had said they should not use. If they had had the full and clear use of their reasoning faculties they would have recoiled with horror at the presumptuous transgression of God's positive commands. They had been especially favored of God in being of the number of the elders who witnessed the glory of God in the mount. They understood that the most careful self-examination and sanctification was required on their part before presenting themselves in the sanctuary, where God's presence was manifested. <4aSG 11.3>

"And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die; for the anointing oil of the Lord is upon you. And they did according to the word of Moses."

The father of the men slain, and their brothers, were forbidden to manifest any signs of grief for the ones who had been justly punished of God. When Moses reminded Aaron of the words of the Lord, that he would be sanctified in them that come nigh to him, Aaron was silent. He knew that God was just, and he murmured not. His heart was grieved at the dreadful death of his sons, while in their disobedience. Yet, according to God's command, he made no expression of his sorrow, lest he should share the same fate of his sons, and the congregation also be infected with the spirit <13> of unreconciliation, and God's wrath come upon them. <4aSG 12.1>

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. It shall be a statute forever throughout your generations. And that ye may put difference between holy and unholy, and between unclean and clean." <4aSG 13.1>

When the Israelites committed sin, and God punished them for their transgression, and the people mourned for the fate of the one punished, instead of sorrowing because God had been dishonored, the sympathizers were accounted equally guilty as the transgressor. <4aSG 13.2>

The Lord teaches us, in the directions given to Aaron, reconciliation to his just punishments, even if his wrath comes very nigh. He would have his people acknowledge the justness of his corrections, that others may fear. In these last days many are liable to be self-deceived, and they are unable to see their own wrongs. If God, through his servants, reprove and rebuke the erring, there are those who stand ready to sympathize with those who deserve reproof. They will seek to lighten the burden which God compelled his servants to lay upon them. These sympathizers think they are performing a virtuous act by sympathizing with the one at fault, whose course may have greatly injured the cause of God. Such are deceived. They are only arraying themselves against God's servants, who have done his will, and against God himself, and are equally guilty with the transgressor. There are many erring souls who might have been saved if they had not been deceived by receiving false sympathy. <4aSG 13.3>

The case of Aaron's sons has been placed upon record for the benefit of God's people, and should teach those especially who are preparing for the second coming of Christ, that the indulgence of a depraved appetite destroys the fine feelings of the soul, and so affects the reasoning faculties which God has <14> given to man, that spiritual and holy things lose their sacredness. Disobedience looks pleasing, instead of exceeding sinful. Satan rejoices to see men, formed in the image of his Maker, yield themselves as slaves to a depraved appetite, for he can then successfully control the faculties of the mind, and lead those who are intemperate to act in a manner to debase themselves and dishonor God, by losing the high sense of his sacred requirements. It was the indulgence of the appetite which caused the sons of Aaron to use common instead of sacred fire for their offerings. <4aSG 13.4>

The sons of Aaron departing from God's commands represents those who transgress the fourth commandment of Jehovah, which is very plain--"Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," &c. Nearly all the professed followers of Christ do not keep the day God has sanctified and required them to keep sacred, to rest upon it because he has rested upon it himself. They labor upon God's holy time, and honor the first day of the week by resting upon it, which is a common working day, a day upon which God did not rest, and upon which he has placed no sacred honor. <4aSG 14.1>

A departure from the fourth commandment will not now be visited immediately with temporal death. Yet God does not regard the violation of his commandments any more lightly than he did the transgression of Aaron's sons. Death is the final punishment of all who reject light, and continue in transgression. When God says, Keep holy the seventh day, he does not mean the sixth, nor the first, but the very day he has specified. If men substitute a common day for the sacred, and say that will do just as well, they insult the Maker of the heavens and of the earth, who made the Sabbath to commemorate his resting upon the seventh day, after creating the world in six days. It is dangerous business in the service of God to deviate from his institutions. Those who have to do with God, who is infinite, who explicitly directs in <15> regard to his own worship, should follow the exact course he has prescribed, and not feel at liberty to deviate in the smallest respect, because they think it will answer just as well. God will teach all his creatures that he means just what he says. <4aSG 14.2>

Chapter XXIV. The Quails.

God continued to feed the Hebrew host with the bread rained from Heaven; but they were not satisfied. Their depraved appetites craved meat, which God in his wisdom had withheld, in a great measure, from them. "And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks,

and the onions, and the garlic. But now our soul is dried away. There is nothing at all besides this manna before our eyes." They became weary of the food prepared for them by angels, and sent them from Heaven. They knew it was just the food God wished them to have, and that it was healthful for them and their children. Notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes. Satan, the author of disease and misery, will approach God's people where he can have the greatest success. He has controlled the appetite in a great measure from the time of his successful experiment with Eve, in leading her to eat the forbidden fruit. He came with his temptations first to the mixed multitude, the believing Egyptians, and stirred them up to seditious murmurings. They would not be content with the healthful food which God had provided for them. Their depraved appetites craved a greater variety, especially flesh meats. <4aSG 15.1>

<16>

This murmuring soon infected nearly the whole body of the people. At first, God did not gratify their lustful appetites, but caused his judgments to come upon them, and consumed the most guilty by lightning from Heaven. Yet this, instead of humbling, only seemed to increase their murmurings. When Moses heard the people weeping in the door of their tents, and complaining throughout their families, he was displeased. He presented before the Lord the difficulties of his situation, and the unsubmitive spirit of the Israelites, and the position in which God had placed him to the people, that of a nursing father, who should make the sufferings of the people his own. He inquired of the Lord how he could bear this great burden of continually witnessing the disobedience of Israel, and hearing their murmurings against his commands, and against God himself. He declared before the Lord that he had rather die than see Israel, by their perverseness, drawing down judgments upon themselves, while the enemies of God were rejoicing in their destruction. In his distress he said, I am not able to bear all this responsibility alone, because it is too heavy for me.

<4aSG 16.1>

The Lord directed Moses to gather before him seventy of the elders, whom he knew to be the elders of the people. They were not to be those only in advanced years, but men of dignity, sound judgment, and experience, who were qualified to be judges, or officers. "And bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh; for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt; therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole <17> month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt? And Moses said, The people among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? Or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not." <4aSG 16.2>

Moses himself showed a manifest distrust of the power of God, for which the Lord rebuked him. By this question of the Lord to Moses, he was made to understand that nothing was impossible with the great Ruler of the universe. He reproved Moses for his forgetfulness of his miracles. He who could divide the Red Sea, and bind the waters that they were like a wall on either side of Israel, as they passed through on dry land, and could rain them bread from Heaven, and bring them water out of the flinty rock, could provide meat to supply the host of Israel. <4aSG 17.1>

"And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that when the spirit rested upon them they prophesied, and did not cease." This prophetic gift rested upon the judges and elders to establish the confidence of the people in them, and to be a sign that God had chosen them to unite their authority with Moses, and assist him in the work of subduing the murmurings of the people during their sojourn in the wilderness, and thus ease the task upon Moses. <4aSG 17.2>

"And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the <18> camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and, as it were, two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails. He that gathered least gathered ten homers, and they spread them all abroad for themselves round about the camp. And while the flesh was yet between their teeth, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." <4aSG 17.3>

In this instance the Lord gave the people that which was not for their best good, because they would have it. They would not submit to receive from the Lord those things which would prove for their good. They gave themselves up to

seditions murmurings against Moses, and against the Lord, because they did not receive those things which would prove an injury to them. Their depraved appetites controlled them, and God gave them flesh meats, as they desired, and he let them suffer the results of gratifying their lustful appetites. Burning fevers cut down very large numbers of the people. Those who had been most guilty in their murmurings were slain as soon as they tasted the meat for which they had lusted. If they had submitted to have the Lord select their food for them, and had been thankful, and satisfied for food which they could eat freely of without injury, they would not have lost the favor of God, and then been punished for their rebellious murmurings, by great numbers of them being slain. <4aSG 18.1> <19>

Chapter XXV. Miriam.

After Moses had told the Lord that he was unable to bear the burden of the people alone, and God had directed him to choose seventy of the elders, and he had put the same spirit upon them which was upon Moses, Aaron and Miriam were jealous because they had not been consulted in the matter. They had not felt reconciled to the act of Moses in so readily receiving the counsel of Jethro, his father-in-law. They feared that he had more influence over Moses than they had. And now, seventy elders had been chosen without their being consulted, and as they had never themselves felt the responsibility and burdens which Moses had borne for the people, they did not see any real necessity for the help of the seventy elders. "And they said, Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it." <4aSG 19.1>

Aaron and Miriam thought that as they had been chosen to aid Moses in the work, that they bore the burden of the work as well as Moses. And as the Lord had spoken by them, as well as by Moses, why should he complain of such heavy burdens as to need seventy of the judges and elders appointed to the work of aiding him. Moses felt his weakness. He felt the great work committed to him, as no other man had ever felt. Aaron had shown his weakness by yielding to the people, and making a molten calf in the absence of Moses. God had ever been Moses' counselor. <4aSG 19.2>

As Miriam became jealous of Moses, she was disposed to find fault with the events of his life which God had especially over-ruled. She complained of Moses because he married an Ethiopian woman, instead of taking a wife from among the Hebrews. The wife of Moses was not black, but her complexion was some darker than the Hebrews. She was of a timid disposition, <20> tender-hearted, and was greatly affected to witness suffering. This was the reason that Moses consented to have her return to Midian, while he was in Egypt, that she might not witness the terrific plagues which the Lord was to bring upon Egypt. After she met her husband in the wilderness, she saw that his burdens and anxieties were liable to wear away his strength, and in her distress she acquainted her father with the matter. Jethro had marked that the care of all the people was upon Moses, and therefore he counseled him to look after the religious interest of the Hebrew host, while worthy men, free from covetousness, should be selected to look after the secular concerns of the people. <4aSG 19.3>

After Miriam became jealous, she imagined that Aaron and herself had been neglected, and that Moses' wife was the cause--that she had influenced the mind of her husband--that he did not consult them in important matters as much as formerly. <4aSG 20.1>

The Lord heard the words of murmuring against Moses, and he was displeased, for Moses was very meek, above all the men which were upon the face of the earth. "And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. And he said, Hear now my words. If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. Wherefore, then, were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them, and he departed. And the cloud departed from off the tabernacle, and behold Miriam became leprous, white as snow, and <21> Aaron looked upon Miriam, and behold she was leprous. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." "And Miriam was shut out from the camp seven days; and the people journeyed not till Miriam was brought in again." <4aSG 20.2>

The cloud was removed from the tabernacle because the wrath of God rested upon Miriam, and it did not return until she was removed out of the camp. God had chosen Moses, and put his Spirit upon him, and by the complaints of Miriam against God's chosen servant, she not only behaved irreverently to Moses, but toward God himself, who had

chosen him. Aaron was drawn into the jealous spirit of his sister Miriam. He might have prevented the evil if he had not sympathized with her, and had presented before her the sinfulness of her conduct. But instead of this, he listened to her words of complaint. The murmurings of Miriam and Aaron are left upon record as a rebuke to all who will yield to jealousy, and complain of those upon whom God lays the burden of his work. <4aSG 21.1>

Chapter XXVI. Caleb and Joshua.

The Lord commanded Moses to send men to search the land of Canaan, which he would give unto the children of Israel. A ruler of each tribe was to be selected for this purpose. They went, and after forty days returned from their search, and came before Moses and Aaron, and all the congregation of Israel, and showed them the fruit of the land. All agreed that it was a good land, and they exhibited the rich fruit <22> which they had brought as evidence. One cluster of the grapes was so large that two men carried it between them on a staff. They also brought of the figs, and the pomegranates, which grew there in abundance. After they had spoken of the fertility of the land, all but two spoke very discouragingly of their being able to possess it. They said that the people were very strong that dwelt in the land, and the cities were surrounded with great and high walls, and, more than all this, they saw the children of the giant Anak there. They then described how the people were situated around Canaan, and the impossibility of their ever being able to possess it. <4aSG 21.2>

As the people listened to this report they gave vent to their disappointment with bitter reproaches and wailing. They did not wait, and reflect, and reason, that God, who had brought them out thus far, would certainly give them the land. But they yielded to discouragement at once. They limited the power of the Holy One, and trusted not in God, who had hitherto led them. They reproached Moses, and murmuringly said to one another, This, then, is the end of all our hopes. This is the land that we have been traveling from Egypt to obtain. Caleb and Joshua sought to obtain a hearing. But the people were so excited they could not command themselves to listen to these two men. After they were calmed a little, Caleb ventured to speak. He said to the people, "Let us go up at once, and possess it, for we are well able to overcome it." But the men that went up with him said, "We be not able to go up against the people, for they are stronger than we." And they continued to repeat their evil report, and declared that all the men were of great stature. "And there we saw the giants, the sons of Anak, which come of the giants. And we were in our own sight as grasshoppers, and so we were in their sight. And all the congregation lifted up their voice, and cried, and the people wept that night. And all the children of Israel murmured against Moses and against Aaron. And the whole congregation said unto <23> them, Would God that we had died in the land of Egypt! or would God that we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel." <4aSG 22.1>

The Israelites not only gave vent to their complaints against Moses, but accused God himself of dealing deceitfully with them, by promising them a land which they were unable to possess. Their rebellious spirit here arose so high that, forgetful of the strong arm of Omnipotence, which had brought them out of the land of Egypt, and had thus far conducted them by a series of miracles, they resolved to choose a commander to lead them back to Egypt, where they had been slaves, and had suffered so many hardships. They actually appointed them a captain, thus discarding Moses, their patient, suffering leader, and they murmured bitterly against God. <4aSG 23.1>

Moses and Aaron fell upon their faces before the Lord in the presence of all the assembly of the congregation, to implore the mercy of God in favor of a rebellious people. But their distress and grief was too great for utterance. They remained upon their faces in utter silence. Caleb and Joshua rent their clothes, as an expression of the greatest sorrow. "And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not." <4aSG 23.2>

"Their defense is departed from them." That is, <24> the Canaanites had filled up the measure of their iniquity, and the divine protection was withdrawn from them, and they felt perfectly secure and were unprepared for battle, and by the covenant of God the land is insured to us. Instead of these words having the designed effect upon the people, they increased their determined rebellion. They became in a rage, and cried out with a loud and angry cry, that Caleb and Joshua should be stoned, which would have been done had not the Lord interposed, by a most signal display of his

terrible glory in the tabernacle of the congregation, before all the children of Israel. <4aSG 23.3>

Moses went into the tabernacle to converse with God. "And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land, for they have heard that thou, Lord, art among this people, that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. Now, if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness." <4aSG 24.1>

Moses again refuses to have Israel destroyed, and himself made a mightier nation than was Israel. This favored servant of God manifests his love for Israel, and shows his zeal for the glory of his Maker, and the honor of his people. As thou hast forgiven this people from Egypt even until now, thou hast been long-suffering and merciful hitherto toward this ungrateful people, however unworthy they may be, thy mercy is the <25> same. He pleads, Wilt thou not, therefore, spare them this once, and add this one more instance of divine patience to the many thou hast already given? <4aSG 24.2>

"And the Lord said, I have pardoned according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it." <4aSG 25.1>

The Lord bade the Hebrews to return, and go into the wilderness by the way of the Red Sea. They were very near the good land, but by their wicked rebellion they forfeited the protection of God. Had they received the report of Caleb and Joshua, and gone immediately up, God would have given them the land of Canaan. But they were unbelieving, and showed such an insolent spirit against God, that they brought upon themselves the denunciation, that they should never enter the promised land. It was in pity and mercy that God sent them back by the Red Sea, for the Amalekites and Canaanites, while they were delaying and murmuring, heard of the spies, and prepared themselves to make war with the children of Israel. <4aSG 25.2>

"And the Lord spake unto Moses and unto Aaron, saying. How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me." The Lord told Moses and Aaron to say to the people that he would do to them as they had spoken. They had said, "Would God we had died in the land of Egypt! or would God we had died in this wilderness." Now God will take them at their word. He tells his servants to say to them, that they should fall in the wilderness, from twenty <26> years old and upward, because of their rebellion and murmurings against the Lord. Only Caleb and Joshua should go unto the land of Canaan. "But your little ones which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." <4aSG 25.3>

The Lord declared that the children of the Hebrews should wander in the wilderness forty years, reckoning from the time they left Egypt, because of the rebellion of their parents, until their parents should all die. Thus should they bear and suffer the consequence of their iniquity forty years, according to the number of days they were searching the land, a day for a year. "And ye shall know my breach of promise." They should fully realize that it was the punishment for their idolatry, and rebellious murmurings, which had obliged the Lord to change his purpose concerning them. Caleb and Joshua were promised a reward in preference to all the host of Israel, because they had forfeited all claim to God's favor and protection. <4aSG 26.1>

The Lord sent fire from his presence and consumed the men who had brought the evil report, which made all the congregation murmur against Moses and against the Lord. But Caleb and Joshua lived before the Lord, and before the people which evidenced to them that their report was correct. <4aSG 26.2>

When the people learned from Moses the purpose of God concerning them, they mourned greatly. Early the next morning they gathered themselves before Moses, all equipped for war, and said, "We be here, and will go unto the place the Lord hath promised, for we have sinned." The Lord had said that they should not possess the land, but should die in the wilderness, and if they should go up to battle they would not prosper. Moses said, "Go not up, for the Lord is not among you; that ye be not smitten before your enemies; for the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye are turned away from the Lord, <27> therefore the Lord will not be with you." But they ventured to go out against their enemies, without their appointed leader, and without the ark of the covenant of the Lord, and they were met by their enemies, and smitten, and driven before them. Here the Israelites

repented too late, and when God had said they should not go up to possess the land, they were as forward to go, as they had been backward before. <4aSG 26.3>

Notwithstanding the recent murmurings of the Israelites, and the declaration from God that they should die in the wilderness, they did not walk carefully and humbly before him. <4aSG 27.1>

The Lord had made the case of Miriam a special example of warning to the Israelites. They had seen exhibited upon her the wrath of God because of her jealousy and complaints against his chosen servant Moses. The Lord then told them that Moses was greater than a prophet, and that he had revealed himself to Moses in a more direct manner than to a prophet. Said the Lord, "With him will I speak mouth to mouth." He then inquires of them, "Wherefore then were ye not afraid to speak against my servant Moses?" And Miriam became leprous. The instructions given in this instance to Aaron and Miriam were not intended alone for their benefit, but for the good of all the congregation of Israel. <4aSG 27.2>

Chapter XXVII. Korah, Dathan, and Abiram.

The Lord knew that Korah was rebellious at heart, and was secretly at work in the congregation of Israel against Moses, although his rebellion had not yet developed itself. The Lord made an example of Miriam as a warning to all who might be tempted to rebel against Moses. Korah was not satisfied with his position. He was connected with the service of the <28> tabernacle, yet he desired to be exalted to the priesthood. God had established Moses as chief governor, and the priesthood was given to Aaron and his sons. Korah determined to compel Moses to change the order of things, whereby he should be raised to the dignity of the priesthood. To be more sure of accomplishing his purpose, he drew Dathan and Abiram, the descendants of Reuben, into his rebellion. <4aSG 27.3>

They reasoned that, being descendants from the eldest sons of Jacob, the chief authority which Moses usurped belonged to them, and, with Korah, they were resolved to obtain the office of the priesthood. These three became very zealous in an evil work. They influenced two hundred and fifty men of renown to join them, who were also determined to have a share in the priesthood and government. God had honored the Levites to do service in the tabernacle, because they took no part in making and worshiping the golden calf, and because of their faithfulness in executing the order of God upon the idolaters. <4aSG 28.1>

To the Levites was assigned the office of erecting the tabernacle, and encamping around about it, while the hosts of Israel pitched their tents at a distance from the tabernacle. And when they journeyed the Levites took down the tabernacle, and bore it, and the ark, and the candlestick, and the other sacred articles of furniture. Because God thus honored the Levites, they became ambitious for still higher office, that they might obtain greater influence with the congregation. "And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" <4aSG 28.2>

Korah, Dathan and Abiram, and two hundred and fifty princes who had joined them, first became jealous, then envious, and next rebellious. They had talked in regard to Moses' position as ruler of the people, until they imagined that it was a very enviable <29> position, which any of them could fill as well as Moses. And they gave themselves up to discontent, until they really deceived themselves, and one another, in thinking that Moses and Aaron had placed themselves in the position which they occupied to Israel. They said that Moses and Aaron exalted themselves above the congregation of the Lord, in taking upon them the priesthood and government, and that this office should not be conferred on their house alone. They said that it was sufficient for them if they were on a level with their brethren; for they were no more holy than the people, who were equally favored with God's peculiar presence and protection. <4aSG 28.3>

As Moses listened to the words of Korah, he was filled with anguish, and fell upon his face before the people. "And he spake unto Korah and unto all his company, saying, Even tomorrow the Lord will show who are his, and who is holy, and will cause him to come near unto him, even him whom he hath chosen will he cause to come near unto him. This do, take you censers, Korah, and all his company, and put fire therein, and put incense in them before the Lord tomorrow; and it shall be that the man whom the Lord doth choose, he shall be holy. Ye take too much upon you, ye sons of Levi. And Moses said unto Korah, Hear, I pray you, ye sons of Levi. Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee. And seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the Lord. And what is Aaron, that ye murmur against him?" Moses told

them that Aaron had assumed no office of himself; that God had placed him in the sacred office. <4aSG 29.1>

Dathan and Abiram said, "Is it a small thing that thou hast brought us up out of a land that floweth <30> with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards. Wilt thou put out the eyes of these men? We will not come up." <4aSG 29.2>

They accused Moses of being the cause of their not entering the promised land. They said that God had not dealt with them thus. He had not said that they should die in the wilderness. They would never believe that he had thus said; but that it was Moses who had said this, not the Lord; and that it was all arranged by Moses to never bring them to the land of Canaan. They spoke of his leading them from a land that flowed with milk and honey. They forgot in their blind rebellion their sufferings in the land of Egypt, and the desolating plagues brought upon that land. But they now accuse Moses of bringing them from a good land, to kill them in the wilderness that he might be made rich with their possessions. They inquired of Moses, in an insolent manner, if he thought that none of all the host of Israel were wise enough to understand his motives, and discover his imposture. Or if he thought they would all submit to have him lead them about like blind men as he pleased, sometimes toward Canaan, then back again toward the Red Sea and Egypt. These words they spoke before the congregation, and utterly refused to any longer acknowledge the authority of Moses and Aaron. <4aSG 30.1>

Moses was greatly moved at these unjust accusations. He appealed to God before the people whether he had ever acted arbitrarily, and implored him to be his judge. The people in general were disaffected, and influenced by the misrepresentation of Korah. "And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, tomorrow. And take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers, thou also, and Aaron, each of you his censer. And they <31> took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron." <4aSG 30.2>

Korah and his company who aspired to the priesthood in their self-confidence, even took the censers and stood in the door of the tabernacle with Moses. Korah had cherished his envy and rebellion until he was self-deceived, and he really thought that the congregation was a very righteous people, and that Moses was a tyrannical ruler, continually dwelling upon the necessity of the congregation's being holy, when there was no need of it, for they were holy. <4aSG 31.1>

These rebellious ones had flattered the people in general to believe that they were right, and that all their troubles arose from Moses their ruler, who was continually reminding them of their sins. The people thought if Korah could lead them, and encourage them, and dwell upon their righteous acts, instead of reminding them of their failures, they should have a very peaceful, prosperous journey, and he would without doubt lead them, not back and forward in the wilderness, but into the promised land. They said that it was Moses who had told them that they could not go into the land, and that the Lord had not thus said. Korah in his exalted self-confidence gathered all the congregation against Moses and Aaron, "unto the door of the tabernacle of the congregation. And the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? And the Lord spake unto Moses saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram, and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from <32> the tents of these wicked men, and touch nothing of theirs', lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side, and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord." As Moses ceased speaking, the earth opened and swallowed them up, and their tents, and all that pertained unto them. They went down alive into the pit, and the earth closed over them, and they perished from among the congregation. <4aSG 31.2>

As the children of Israel heard the cry of the perishing ones, they fled at a great distance from them. They knew that they were in a measure guilty, for they had received the accusations against Moses and Aaron, and they were afraid that they should also perish with them. The judgment of God was not yet finished. A fire came from the cloud of glory and consumed the two hundred and fifty men that offered incense. They were princes; that is, men generally of good judgment, and of influence in the congregation, men of renown. They were highly esteemed, and their judgment had

often been sought in difficult matters. But they were affected by a wrong influence, and became envious, jealous and rebellious. They perished not with Korah, Dathan, and Abiram, because they were not the first in rebellion. They were to see their end first, and have an opportunity of repenting of their crime. But they were not reconciled to the destruction of those wicked men, and the wrath of God came upon them, and destroyed them also. <4aSG 32.1>
<33>

"And the Lord spake unto Moses, saying, Speak unto Eleazar, the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder, for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar; for they offered them before the Lord, therefore they are hallowed; and they shall be a sign unto the children of Israel." After this exhibition of God's judgment, the people returned to their tents, but not humbled. They were terrified. They had been deeply influenced by the spirit of rebellion, and had been flattered by Korah and his company to believe that they were a very good people, and that they had been wronged and abused by Moses. They had their mind so thoroughly imbued with the spirit of those who had perished, it was difficult to free themselves of their blind prejudice. If they should admit that Korah and his company were all wicked, and Moses righteous, then they would be compelled to receive as the word of God, that which they were unwilling to believe, that they should certainly all die in the wilderness. They were not willing to submit to this, and tried to believe that it was all imposture, and that Moses had deceived them. The men who had perished had spoken pleasant words to them, and manifested especial interest and love for them, and they thought Moses a designing man. They decided that they could not be wrong; that after all, those men who had perished were good men, and Moses had by some means been the cause of their destruction. <4aSG 33.1>

Satan can lead deceived souls to great lengths. He can pervert their judgment, their sight, and their hearing. It was so in the case of the Israelites. "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." The people were disappointed in the matter resulting as it did in favor of Moses and Aaron. The appearance of Korah, and his company, all impiously exercising the <34> priests' office with their censers, struck the people with admiration. They did not see that these men were offering a daring affront to the divine Majesty. When they were destroyed, the people were terrified; but after a short time all came in a tumultuous manner to Moses and Aaron, and charged them with the blood of those men who had perished by the hand of God. <4aSG 33.2>

"And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation, and behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces." Notwithstanding the rebellion of Israel, and their cruel conduct to Moses, yet he manifested for them the same interest as before. He fell upon his face before the Lord, and implored him to spare the people. While Moses was praying before the Lord to pardon the sin of his people, he requested Aaron to make an atonement for their sin, while he remained before the Lord, that his prayers might ascend with the incense and be acceptable to God, that all the congregation might not perish in their rebellion. "And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them; for there is wrath gone out from the Lord. The plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people. And he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation, and the plague was stayed." <4aSG 34.1> <35>

Chapter XXVIII. Aaron's Rod.

God mercifully condescended to give the host of Israel another evidence, one calculated to correct their perverted judgment. He therefore required that each tribe should take a rod, and write upon the rod the name of the house of their fathers. "And thou shalt write Aaron's name upon the rod of Levi; for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man's rod whom I shall choose shall blossom. And I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass that on the morrow Moses went into the tabernacle of witness, and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and

yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel, and they looked, and took every man his rod. And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels. And thou shalt quite take away their murmurings from me, that they die not." God here wrought a miracle which was sufficient to silence the complaints of the Israelites, and which was to be a standing testimony on whom God had settled the priesthood. All the remarkable changes in the rod occurred in one night, to convince them that God had positively distinguished between Aaron and the rest of the children of Israel. After this miracle of divine power, the authority of the priesthood was no longer called in question. This wonderful rod was preserved to be frequently shown to the people to remind <36> them of the past, to prevent them from murmuring, and again calling in question to whom the priesthood rightfully belonged. After the children of Israel were fully convinced of their wrong, in unjustly accusing Moses and Aaron, as they had done, they saw their past rebellion in its true light, and they were terrified. They spake unto Moses, saying, "Behold we die, we perish; we all perish." They are at length compelled to believe the unwelcome truth, that their fate is to die in the wilderness. After they believed that it was indeed the Lord who had said they should not enter the promised land, but should die, they then acknowledged that Moses and Aaron were right, and that they had sinned against the Lord, in rebelling against their authority. They also confessed that Korah, and those who perished with him, were sinners against the Lord, and that they had justly suffered his wrath. <4aSG 35.1>

The facts relative to Korah and his company, who rebelled against Moses and Aaron, and against Jehovah, are recorded for a warning to God's people, especially those who live upon the earth near the close of time. Satan has led persons to imitate the example of Korah, Dathan and Abiram, in raising insurrection among the people of God. Those who permit themselves to rise in opposition to the plain testimony, become self-deceived, and have really thought that those upon whom God laid the burden of his work were exalted above the people of God, and that their counsels and reproofs were uncalled for. They have risen in opposition to the plain testimony which God would have them bear in rebuking the wrongs among God's people. The testimonies borne against hurtful indulgences, as tea, coffee, snuff and tobacco, have irritated a certain class, because it would destroy their idols. Many for a while were undecided whether to make an entire sacrifice of all these hurtful things, or reject the plain testimonies borne, and yield to the clamors of appetite. They occupied an unsettled position. There was a conflict between their convictions of truth and their self-indulgences. Their state of indecision made <37> them weak, and with many, appetite prevailed. Their sense of sacred things was perverted by the use of these slow poisons; and they at length fully decided, let the consequence be what it might, they would not deny self. This fearful decision at once raised a wall of separation between them and those who were cleansing themselves, as God has commanded, from all filthiness of the flesh, and of the spirit, and were perfecting holiness in the fear of the Lord. The straight testimonies borne were in their way, and caused them great uneasiness, and they found relief in warring against them, and striving to make themselves and others believe that they were untrue. They said the people were all right, but it was the reproving testimonies which made the trouble. And when the rebellious unfurl their banner, all the disaffected rally around the standard, and all the spiritually defective, the lame, the halt, and the blind, unite their influence to scatter and sow discord. <4aSG 36.1>

Every advance of God's servants at the head of the work has been watched with suspicion by those who have had a spirit of insurrection, and all their actions have been misrepresented by the fault-finding, until honest souls have been drawn into the snare for want of correct knowledge. Those who lead them astray are so affected themselves by blind prejudice, and by rejecting the testimonies God has sent them, that they cannot see or hear aright. It is as difficult to undeceive some of these, who have permitted themselves to be led into rebellion, as it was to convince the rebellious Israelites that they were wrong, and Moses and Aaron were right. Even after God, in a miraculous manner, caused the earth to swallow up Korah, Dathan, and Abiram, the leaders in the rebellion, the people still would have it that Moses and Aaron were wrong, and that they had killed the people of the Lord. The Hebrews were not cured of their rebellion until fourteen thousand and seven hundred of the people had been slain who had joined the rebellious. And then, <38> after all this, God in mercy condescended to perform a remarkable miracle upon the rod of Aaron, to settle their minds forever in regard to the priesthood. <4aSG 37.1>

Chapter XXIX. Moses Sinned.

Again the congregation of Israel was brought into the wilderness, to the very place where God proved them soon after their leaving Egypt. The Lord brought them water out of the rock, which had continued to flow until just before they came again to the rock, when the Lord caused that living stream to cease, to prove his people again to see if they would

endure the trial of their faith, or again murmur against him. When the Hebrews were thirsty, and could find no water they became impatient and did not remember the power of God which had, nearly forty years before, brought them water out of the rock. Instead of trusting in God, they complained of Moses and Aaron, and said to them, "Would God we had died when our brethren died before the Lord." That is, they wished that they had been of that number who had been destroyed by the plague in the rebellion of Korah, Dathan, and Abiram. <4aSG 38.1>

They angrily inquired, "Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces, and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take <39> the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels, must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice, and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." <4aSG 38.2>

Here Moses sinned. He became wearied with the continual murmurings of the people against him, and at the commandment of the Lord took the rod, and, instead of speaking to the rock, as God commanded him, he smote it with the rod twice, after saying, "Must we fetch you water out of this rock." He here spoke unadvisedly with his lips. He did not say, God will now show you another evidence of his power, and bring you water out of this rock. He did not ascribe the power and glory to God for causing water to again flow from the flinty rock, and therefore did not magnify him before the people. For this failure on the part of Moses, God would not permit him to lead the people to the promised land. <4aSG 39.1>

The sins of good men, whose general deportment has been worthy of imitation, are peculiarly offensive to God. They cause Satan to triumph, and to taunt the angels of God with the failings of God's chosen instruments, and give the unrighteous occasion to lift themselves up against God. The Lord had himself led Moses in a special manner, and had revealed to him his glory, as to no other upon the earth. He was naturally impatient, but had taken hold firmly <40> of the grace of God, and so humbly implored wisdom from Heaven, that he was strengthened from God, and had overcome his impatience so that he was called of God the meekest man upon the face of the whole earth. <4aSG 39.2>

Aaron died at mount Hor, for the Lord had said he should not enter the promised land, because with Moses he had sinned, at the time of bringing water from the rock at Meribah. Moses and the sons of Aaron buried him in the mount, that the people might not be tempted to make too great ceremony over his body, and be guilty of the sin of idolatry. <4aSG 40.1>

The Canaanites made war with Israel, and took some of them prisoners, and the host of the Israelites besought the Lord to go with them to battle against the Canaanites, and deliver them into their hands, and they would utterly destroy their cities, and would be faithful in following God. He heard their prayer, and went out with their armies to battle, and the Israelites overcame their enemies, and utterly destroyed them and their cities. <4aSG 40.2>

Chapter XXX. Fiery Serpents.

As the people journeyed from Hor by the way of the Red Sea, to compass the land of Edom, they were much discouraged, and complained of the hardships of the way." And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water? and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people? and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee. Pray unto <41> the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole. And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived." <4aSG 40.3>

The murmurings of the children of Israel were unreasonable, and the unreasonable always go to extremes. They

uttered falsehoods in saying that they had no bread nor water. They had both given them by a miracle of God's mercy. To punish them for their ingratitude, and complaining against God, the Lord permitted fiery serpents to bite them. They were called fiery, because their bite produced painful inflammation, and speedy death. The Israelites, up to this time, had been preserved from these serpents in the wilderness, by a continual miracle; for the wilderness through which they traveled was infested with poisonous serpents. <4aSG 41.1>

Moses told the people, that God had hitherto preserved them, that they had not been harmed by the serpents, which was a token of his care for them. He told them it was because of their needless murmurings, complaining of the hardships in their journey, that God had permitted them to be bitten of serpents. This was to show them that God had preserved them from many and great evils, which if he had permitted to come upon them, they would have suffered that which they could call hardships. But God had prepared the way before them. There was no sickness among them. Their feet had not swollen in all their journeys, neither had their clothes waxed old. God had given them angels' food, and purest water out of the flinty rock. And with all these tokens of his love, if they complained, he would send his judgments upon them for their ingratitude, and make them to realize his past merciful care for them, of which they had been unmindful. <4aSG 41.2>

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The Israelites were terrified, and humbled because of the serpents, and confessed their sin in murmuring. Moses was directed to erect the brazen serpent upon a pole, and if those who were bitten looked upon that they should be healed. Here the Israelites were required to do something. They must look upon the brazen serpent if they would live. Many had died by the bite of the serpents. When Moses raised the serpent upon the pole, some had no faith that merely looking at that would heal them, and they died. Mothers, fathers, brothers and sisters, were all anxiously engaged in helping their suffering, dying relatives and friends, to fix their languid eyes upon the serpent. If they could only once look while fainting and dying, they revived and were healed of all the effects of their poisonous wounds. There was no virtue in the serpent of brass to cause such a change immediately in those who looked upon it. The healing virtue received by their looking upon the serpent was derived from God alone. He chose in his wisdom this manner to display his power. It was the faith of the people in the provision made which was acceptable to God. By this simple means the people were made sensible that God had permitted these serpents to afflict them, because of their murmurings, and lack of faith in him. If they would obey God they had no reason to fear, for he would be their friend, and preserve them from dangers to which they were continually exposed in the wilderness. <4aSG 42.1>

The brazen serpent, lifted upon a pole, illustrates the Son of God, who was to die upon the cross. The people who are suffering from the effects of sin can find hope and salvation alone in the provision God has made. As the Israelites saved their lives by looking upon the brazen serpent, so sinners can look to Christ and live. Unlike the brazen serpent, he has virtue in himself and power to heal the suffering, repenting, believing sinner. Christ says of himself, "And as Moses lifted up the serpent in the wilderness, even so <43> must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." <4aSG 42.2>

Chapter XXXI. Balaam.

The Israelites moved forward, and pitched in the plains of Moab, on this side of Jordan, by Jericho. Balak, the king of the Moabites, saw that the Israelites were a powerful people, and as they learned that they had destroyed the Amorites, and had taken possession of their land, they were exceedingly terrified. All Moab was in trouble. "And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. He sent messengers, therefore, unto Balaam, the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt. Behold, they cover the face of the earth, and they abide over against me. Come now, therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure, I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." <4aSG 43.1>

Balaam had been a prophet of God, and a good man. But he apostatized, and gave himself up to covetousness, so that he loved the wages of unrighteousness. At the time Balak sent messengers for him, he was double-minded, pursuing a course to gain and retain the favor and honor of the enemies of the Lord, for the sake of rewards he received from them. At the same time he was professing to be a prophet of God. Idolatrous nations believed that curses might be uttered which would affect individuals, and even whole nations. As the messengers related their message to <44> Balaam, he very well knew what answer to give them. But he asked them to tarry that night, and he would bring them word as the

Lord should speak unto him. The presents in the hands of the men excited his covetous disposition. God came to Balaam in the night, through one of his angels, and inquired for him, What men are these with thee? And Balaam said unto God, Balak, the "son of Zippor, king of Moab, hath sent unto me saying, Behold, there is a people come out of Egypt, which covereth the face of the earth. Come, now, curse me them, peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them. Thou shalt not curse the people: for they are blessed. The angel tells Balaam that the children of Israel are conducted under the banner of the God of Heaven, and no curse from man could retard their progress. In the morning he arose, and reluctantly told the men to return to Balak, for the Lord would not suffer him to go with them. Then Balak sent other princes, more of them in number, and more honorable, or occupying a more exalted position than the former messengers; and this time Balak's call was more urgent. "Let nothing, I pray thee, hinder thee coming unto me, for I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me. Come, therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." <4aSG 43.2>

His fear of God's power holds the ascendancy over his covetous disposition. Yet his course of conduct shows that his love of honor and gain was striving hard for the mastery, and he did not subdue it. He would have gratified his covetousness, if he had dared to do it. After God had said that he should not go, he was anxious to be granted the privilege of going. He urged them to remain that night, that he might make inquiry again of God. An angel was sent to Balaam <45> to say unto him, "If the men come to call thee, rise up and go with them; yet the word which I shall say unto thee, that shalt thou do." The Lord suffered Balaam to follow his own inclinations, and try, if he chose so to do, to please both God and man. <4aSG 44.1>

The messengers of Balak did not call upon him in the morning to have him go with them. They were annoyed with his delay, and expected a second refusal. Balaam could have excused himself, and easily avoided going. But he thought that because the Lord the second time did not forbid his going, he would go and overtake the ambassadors of Balak. The anger of the Lord was kindled against Balaam because he went, and he sent his angel to stand in the way, and to slay him for his presumptuous folly. The beast saw the angel of the Lord, and turned aside. Balaam was beside himself with rage. The speaking of the beast was unnoticed by him as anything remarkable, for he was blinded by passion. As the angel revealed himself to Balaam he was terrified, and left his beast and bowed in humility before the angel. He related to Balaam the word of the Lord, and said, "I went out to withstand thee, because thy way is perverse before me." It was important to Israel to overcome the Moabites, in order to overcome the inhabitants of Canaan. After the angel had impressively warned Balaam against gratifying the Moabites, he gave him permission to pursue his journey. God would glorify his name, even through the presumptuous Balaam, before the enemies of Israel. This could not be done in a more effectual manner than by showing them that a man of Balaam's covetous disposition dared not, for any promises of promotion or rewards, pronounce a curse against Israel. <4aSG 45.1>

Balak met Balaam, and inquired of why he thus delayed to come when he sent for him, and told him that he had power to promote him to honor. Balaam answered, Lo, I am come unto thee. He then told him he had no power to say anything. The word that God should give him that could he speak, and could go <46> no further. Balaam ordered the sacrifices according to the religious rites. God sent his angel to meet with Balaam, to give him words of utterance, as he had done on occasions when Balaam was wholly devoted to the service of God. "And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak, the king of Moab, hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse whom God hath not cursed? Or how shall I defy whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him. Lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" <4aSG 45.2>

Balaam spoke in a solemn, prophetic style. How shall I defy, or devote to destruction, those whom God hath promised to prosper? He declared in prophetic words that Israel should remain a distinct people; that they should not be united with, swallowed up by, or lost in, any other nation; that they would become far more numerous than they then were; and he related their prosperity and strength. He saw that the end of the righteous was truly desirable, and prophetically expressed his desire that his life might end like theirs. <4aSG 46.1>

Balak was disappointed and angry. He exclaims, "What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether." Balak thinks it is the grand appearance of the Israelites in their tents, which Balaam views from a high mount, that keeps him from cursing them. He thinks if he takes him to another place, where Israel will not appear to such advantage, he can obtain a curse from Balaam. Again, at Zophim, at the top of

Pisgah, Balaam offered burnt-offerings, and then went <47> by himself to commune with the angel of God. And the angel told Balaam what to say. When he returned, Balak inquired anxiously, "What hath the Lord spoken?" "And he took up his parable, and said, Rise up, Balak, and hear. Harken unto me, thou son of Zippor. God is not a man, that he should lie; neither the son of man, that he should repent. Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless, and he hath blessed, and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt. He hath as it were the strength of a unicorn. Surely, there is no enchantment against Jacob, neither is there any divination against Israel. According to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion. He shall not lie down until he eat of the prey, and drink the blood of the slain." <4aSG 46.2>

Balak still flattered himself with the vain hope that God was subject to variation, like man. Balaam informs him that God will never be induced to break his word, or alter his purpose concerning Israel, and that it is in vain for him to hope to obtain a curse for his people, or to expect him to reverse the blessing he has promised to them. And no enchantment or curse uttered by a diviner could have the least influence upon that nation that has the protection of Omnipotence. <4aSG 47.1>

Balaam had wished to appear to be favorable to Balak, and had permitted him to be deceived, and think that he used superstitious ceremonies and enchantments when he besought the Lord. But as he followed out the command given him of God, he grew bolder in proportion as he obeyed the divine impulse, and he laid aside his pretended conjuration, and, looking toward the encampment of the Israelites, he beholds them all encamped in perfect order, under their <48> respective standards, at a distance from the tabernacle. Balaam was permitted to behold the glorious manifestation of God's presence, overshadowing, protecting and guiding the tabernacle. He was filled with admiration at the sublime scene. He opened his parable with all the dignity of a true prophet of God. His prophetic words are these: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt. He hath as it were the strength of a unicorn. He shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion Who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee. And Balak's anger was kindled against Balaam, and he smote his hands together. And Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times." <4aSG 47.2>

The Moabites understood the import of the prophetic words of Balaam--that the Israelites after conquering the Canaanites, should settle in their land, and all attempts to subdue them would be of no more avail than for a feeble beast to arouse the lion out of his den. Balaam told Balak that he would inform him what the Israelites should do to his people at a later period. The Lord unfolded the future before Balaam, and permitted events which would occur, to pass before his sight, that the Moabites should understand that Israel should finally triumph. As Balaam prophetically rehearsed the future to Balak and his princes, he was struck with amazement at the future display of God's power. <4aSG 48.1>

After Balaam had returned to his place, and the <49> controlling influence of God's Spirit had left him, his covetousness, which had not been overcome, but merely held in check, prevailed. He could think of nothing but the reward, and promotion to honor, which he might have received of Balak, until he was willing to resort to any means to obtain that which he desired. Balaam knew that the prosperity of Israel depended upon their observance of the law of God, and that there was no way to bring a curse upon them but by seducing them to transgression. He decided to secure to himself Balak's reward, and the promotion he desired, by advising the Moabites what course to pursue to bring the curse upon Israel. He counseled Balak to proclaim an idolatrous feast in honor of their idol gods, and he would persuade the Israelites to attend, that they might be delighted with the music, and then the most beautiful Midianitish women should entice the Israelites to transgress the law of God, and corrupt themselves, and also influence them to offer sacrifice to idols. This Satanic counsel succeeded too well. Many of the Israelites were persuaded by Balaam, because they regarded him as a prophet of God, to join him, and mix with that idolatrous people, and engage with him in idolatry and fornication. <4aSG 48.2>

"And Israel joined himself unto Baal-peor. And the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord, against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor." Moses commanded the judges of the people to execute the punishment of God against those who had transgressed, and hang the heads of the transgressors up before the Lord, to cause Israel to fear to follow their example. The Lord commanded Moses to vex the Midianites, and smite them, because they had vexed Israel with

their wives, wherewith they had beguiled them to transgress the commandments of God. <4aSG 49.1>
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The Lord commanded Moses to avenge the children of Israel of the Midianites, and then he should be gathered to his people. Moses commanded the men of war to prepare for battle against the Midianites. And they warred against them as the Lord commanded, and slew all the males, but they took the women and children captives. Balaam was slain with the Midianites. "And Moses, and Eleazar, the priest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle. And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord." <4aSG 50.1>

Moses commanded the men of war to destroy the women and male children. Balaam had sold the children of Israel for a reward, and he perished with the people whose favor he had obtained at the sacrifice of twenty-four thousand of the Israelites. The Lord is regarded as cruel by many in requiring his people to make war with other nations. They say that it is contrary to his benevolent character. But he who made the world, and formed man to dwell upon the earth, has unlimited control over all the works of his hands, and it is his right to do as he pleases, and what he pleases with the work of his hands. Man has no right to say to his Maker, Why doest thou thus? There is no injustice in his character. He is the Ruler of the world, and a large portion of his subjects have rebelled against his authority, and have trampled upon his law. He has bestowed upon them liberal blessings, and surrounded them with everything needful, yet they have bowed to images of wood and stone, silver and gold, which their own hands have made. They teach their children that these are the gods that give them life and health, and make their lands fruitful, and give them riches and honor. They scorn the God of Israel. They <51> despise his people, because their works are righteous "The fool hath said in his heart, there is no God. They are corrupt. They have done abominable works." God has borne with them until they filled up the measure of their iniquity, and then he has brought upon them swift destruction. He has used his people as instruments of his wrath, to punish wicked nations, who have vexed them, and seduced them into idolatry. <4aSG 50.2>

A family picture was presented before me. A part of the children seem anxious to learn and obey the requirements of the father, while the others trample upon his authority, and seem to exult in showing contempt of his family government. They share the benefits of their father's house, and are constantly receiving of his bounty. They are wholly dependent upon him for all they receive, yet are not grateful, but conduct themselves proudly, as though all the favors they received of their indulgent parent were supplied by themselves. The father notices all the disrespectful acts of his disobedient, ungrateful children, yet he bears with them. <4aSG 51.1>

At length, these rebellious children go still further, and seek to influence and lead to rebellion those members of their father's family who have hitherto been faithful. Then all the dignity and authority of the father is called into action, and he expels from his house the rebellious children, who have not only abused his love and blessings themselves, but tried to subvert the remaining few who had submitted to the wise and judicious laws of their father's household. <4aSG 51.2>

For the sake of the few who are loyal, whose happiness was exposed to the seditious influence of the rebellious members of his household, he separates from his family his undutiful children, while at the same time he labors to bring closer to himself the remaining faithful and loyal ones. All would honor the wise and just course of such a parent, in punishing most severely his undutiful, rebellious children. <4aSG 51.3>

God has dealt thus with his children. But man, in his blindness, will overlook the abominations of the <52> ungodly, and pass by unnoticed the continual ingratitude and rebellion, and heaven-daring sins of those who trample upon God's law and defy his authority. They do not stop here, but exult in subverting his people, and influencing them by their wives to transgress, and show open contempt for the wise requirements of Jehovah. <4aSG 51.4>

Some can see only the destruction of God's enemies, which looks to them unmerciful and severe. They do not look upon the other side. But let everlasting thanks be given, that impulsive, changeable man, with all his boasted benevolence, is not the disposer and controller of events. "The tender mercies of the wicked are cruel." <4aSG 52.1>

Chapter XXXII. Death of Moses.

Moses was soon to die, and he was commanded of God, before his death, to gather the children of Israel together, and relate to them all the journeyings of the Hebrew host since their departure from Egypt, and all the great transgressions of their fathers, which brought his judgments upon them, and compelled him to say that they should not enter the promised land. Their fathers had died in the wilderness, according to the word of the Lord. Their children had grown

up, and to them the promise was to be fulfilled of possessing the land of Canaan. Many of these were small children when the law was given, and they had no remembrance of the grandeur of the event. Others were born in the wilderness, and lest they should not realize the necessity of their obeying the ten commandments, and all the laws and judgments given to Moses, he was instructed of God to recapitulate the ten commandments, and all the circumstances connected with the giving of the law. <4aSG 52.2>

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Moses had written in a book all the laws and judgments given him of God, and had faithfully recorded all his instructions given them by the way, and all the miracles which he had performed for them, and all the murmurings of the children of Israel. Moses had also recorded his being overcome in consequence of their murmurings. <4aSG 53.1>

All the people were assembled before him, and he read the events of their past history out of the book which he had written. He read, also, the promises of God to them if they would be obedient, and the curses which would come upon them if they were disobedient. <4aSG 53.2>

He related to the people his great sorrow because of his fault at Meribah. "And I besought the Lord at that time, saying, O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand; for what God is there in Heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me. And the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." <4aSG 53.3>

Moses told them that for their rebellion the Lord had several times purposed to destroy them. But he had <54> interceded for them so earnestly that God had graciously spared them. He reminded them of the miracles which the Lord did unto Pharaoh and all the land of Egypt. He said to them, "But your eyes have seen all the great acts of the Lord which he did. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it." <4aSG 53.4>

Moses especially warned the children of Israel against being seduced into idolatry. He earnestly charged them to obey the commandments of God. If they would prove obedient, and love the Lord, and serve him with their undivided affections, he would give them rain in due season, and cause their vegetation to flourish, and increase their cattle. They should also enjoy especial and exalted privileges, and should triumph over their enemies. He related to them the advantages of the land of Canaan over that of Egypt. In certain seasons of the year, the cultivated lands in Egypt had to be watered from the river, by machinery, which was worked by the foot. This was a laborious process. <4aSG 54.1>

Moses said to them, "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs. But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven. A land which the Lord thy God careth for. The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." <4aSG 54.2>

Many of the Egyptians paid that devotion to the river which belonged alone to God. They acknowledged it as their god, because they were dependent on its waters to quench their thirst, and to use upon their lands to cause vegetation to flourish; and it liberally supplied their tables with fish. <4aSG 54.3>

During the plagues on Egypt Pharaoh was punctual in his superstitious devotion to the river, and visited it every morning, and as he stood upon its banks he <55> offered praise and thanksgiving to the water, recounting the great good it accomplished, and telling the water of its great power; that without it they could not exist; for their lands were watered by it, and it supplied meat for their tables. The first plague which visited Egypt was to come upon the waters, one of the exalted gods of Pharaoh. Moses smote the waters before Pharaoh and his great men, and they saw the waters which they were adoring turned to blood. It was a putrid mass for seven days, and all the fish that were in it died. The people could not use the water for any purpose. <4aSG 54.4>

Moses instructed the children of Israel in an earnest, impressive manner. He knew that it was his last opportunity to address them. He then finished writing in a book all the laws, judgments and statutes which God had given him; also, the various regulations respecting sacrificial offerings. He placed the book in the hands of men in the sacred office, and requested that for safe keeping it should be put in the side of the ark, for God's care was continually upon that sacred chest. This book of Moses was to be preserved, that the judges of Israel might refer to it if any case should come up to

make it necessary. An erring people often understand God's requirements to suit their own case, therefore the book of Moses was preserved in a most sacred place, for future reference. <4aSG 55.1>

Moses closed his last instructions to the people by a most powerful, prophetic address. It was pathetic and eloquent. By inspiration of God he blessed separately the tribes of Israel. In his closing words, he dwelt largely upon the majesty of God, and the excellency of Israel, which would ever continue if they would obey God, and take hold of his strength. He said to them, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms. And he shall thrust out the enemy from before thee, and shall say, Destroy them. Israel, then, shall dwell <56> in safety alone. The fountain of Jacob shall be upon a land of corn and wine; also, his heavens shall drop down dew. Happy art thou, O Israel. Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the word of thy excellency? And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." <4aSG 55.2>

Joshua was selected of God to be Moses' successor in leading the Hebrew host to the promised land. He was most solemnly consecrated to the future important work of leading, as a faithful shepherd, the people of Israel. "And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him. And the children of Israel hearkened unto him, and did as the Lord commanded Moses." And he gave Joshua charge before all the congregation of Israel, "Be strong and of a good courage; for thou shalt bring the children of Israel unto the land which I swear unto them, and I will be with thee." He spoke to Joshua in God's stead. He also had the elders and officers of the tribes gathered before him, and he solemnly charged them to deal justly and righteously in their religious offices, and to faithfully obey all the instructions he had given them from God. He called heaven and earth to record against them, that if they should depart from God, and transgress his commandments, he was clear, for he had faithfully instructed and warned them. <4aSG 56.1>

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho, and the Lord shewed him all the land to Gilead, unto Dan. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses, the servant of <57> the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley, in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated." <4aSG 56.2>

Moses ascended to Pisgah, the highest prominence of the mountain which he could attain, and there his clear and undimmed eyes viewed the land, the promised home of Israel. God opened before his sight the whole land of Canaan. He there in the mount fully realized the rich blessings Israel would enjoy if they would faithfully obey the commandments of God. <4aSG 57.1>

It was not the will of God that any one should go up with Moses to the top of Pisgah. There he stood, upon a high prominence upon Pisgah's top, in the presence of God and heavenly angels. After he had viewed Canaan to his satisfaction, he lay down, like a tired warrior, to rest. Sleep came upon him, but it was the sleep of death. Angels took his body and buried it in the valley. The Israelites could never find the place where he was buried. His secret burial was to prevent the people from sinning against the Lord by committing idolatry over his body. Moses had accomplished much for Israel. In all his instructions to them could be seen justice, intelligence and purity. <4aSG 57.2>

The life of Moses was marked with supreme love to God. His piety, humility and forbearance gave him influence with the host of Israel. His zeal and faith in God were greater than those of any other man upon the earth. He had often addressed his people in words of stirring eloquence. No one knew better than he how to move the affections of the people. He conducted all matters connected with the religious interests of the people with great wisdom. <4aSG 57.3>

Satan exulted that he had succeeded in causing Moses to sin against God. For this transgression, Moses came under the dominion of death. If he had continued faithful, and his life had not been marred with <58> that one transgression, in failing to give to God the glory of bringing water from the rock, he would have entered the promised land, and would have been translated to Heaven without seeing death. Michael, or Christ, with the angels that buried Moses, came down from Heaven, after he had remained in the grave a short time, and resurrected him, and took him to Heaven. <4aSG 57.4>

As Christ and the angels approached the grave, Satan and his angels appeared at the grave, and were guarding the body of Moses, lest it should be removed. As Christ and his angels drew nigh, Satan resisted their approach, but was compelled, by the glory and power of Christ and his angels to fall back. Satan claimed the body of Moses, because of his one transgression; but Christ meekly referred him to his Father, saying, "The Lord rebuke thee." Christ told Satan that he knew that Moses had humbly repented of this one wrong, and no stain rested upon his character, and his name in the heavenly book of records stood untarnished. Then Christ resurrected the body of Moses, which Satan had

claimed. <4aSG 58.1>

At the transfiguration of Christ, Moses was sent with Elijah, who had been translated, to talk with Christ in regard to his sufferings, and be the bearers of God's glory to his dear Son. Moses had been greatly honored of God. He had been privileged to talk with God face to face, as a man speaketh with his friend. And God had revealed to him his excellent glory, as he had never done to any other. <4aSG 58.2>

Chapter XXXIII. Joshua.

After the death of Moses, Joshua was to be the leader of Israel, to conduct them to the promised land. He had been prime minister to Moses during the greater part of the time the Israelites had wandered in the <59> wilderness. He had seen the wonderful works of God wrought by Moses, and well understood the disposition of the people. He was one of the twelve spies who were sent out to search the promised land, and one of the two who gave a faithful account of its richness, and who encouraged the people to go up and possess it in the strength of God. He was well qualified for this important office. The Lord promised Joshua to be with him as he had been with Moses, and he would make Canaan fall an easy conquest to him, provided he would be faithful to observe all his commandments. He was anxious how he should execute his commission in leading the people to the land of Canaan. But this encouragement removed his fears. <4aSG 58.3>

Joshua commanded the children of Israel to prepare for a three-days' journey, and that all the men of war should go out to battle. "And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee; only the Lord thy God be with thee, as he was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death; only be strong and of a good courage." <4aSG 59.1>

The passage of the Israelites over Jordan was to be miraculous. "And Joshua said unto the people, Sanctify yourselves, for tomorrow the Lord will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." <4aSG 59.2>

The priests were to go before the people and bear the ark containing the law of God. And as their feet were dipped in the brim of Jordan, and waters were cut off from above, and the priests passed on, bearing <60> the ark, which was a symbol of the Divine presence, and the Hebrew host followed. When the priests were half way over Jordan, they were commanded to stand in the bed of the river until all the host of Israel had passed over. Here the then existing generation of the Israelites were convinced that the waters of Jordan were subject to the same power that their fathers had seen displayed at the Red Sea, forty years before. Many of these passed through the Red Sea when they were children. Now they pass over Jordan, men of war, fully equipped for battle. After all the host of Israel had passed over Jordan, Joshua commanded the priests to come up out of the river. As soon as the priests, bearing the ark of the covenant, came up out of the river, and stood on dry land, Jordan rolled on as before, and overflowed all his banks. This wonderful miracle performed for the Israelites greatly increased their faith. That this wonderful miracle might never be forgotten, the Lord directed Joshua to command that men of note, one of each tribe, take up stones from the bed of the river, the place where the priests' feet stood while the Hebrew host was passing over, and to bear them upon their shoulders, and erect a monument in Gilgal, to keep in remembrance the fact that Israel passed over Jordan on dry land. After the priests had come up from Jordan, God removed his mighty hand, and the waters rushed like a mighty cataract down their own channel. <4aSG 59.3>

When all the kings of the Amorites, and the kings of the Canaanites heard that the Lord had stayed the waters of Jordan before the children of Israel, their hearts melted with fear. The Israelites had slain two of the kings of Moab, and their miraculous passage over the swollen and impetuous Jordan filled them with the greatest terror. Joshua then circumcised all the people which had been born in the wilderness. After this ceremony, they kept the passover in the plains of Jericho. "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you." <4aSG 60.1>

<61>

Heathen nations had reproached the Lord, and his people, because the Hebrews had not possessed the land of Canaan, which they expected to inherit soon after leaving Egypt. Their enemies had triumphed, because they had so long wandered in the wilderness, and they proudly lifted themselves up against God, declaring that he was not able to lead

them into the land of Canaan. They had now passed over Jordan on dry land, and their enemies could no longer reproach them. <4aSG 61.1>

The manna had continued up to this time. But now, as they were about to possess Canaan, and eat of the fruit of the land, the Israelites had no more need of it, and it ceased. <4aSG 61.2>

As Joshua withdrew from the armies of Israel, to meditate and pray for God's special presence to attend him, he saw a man of lofty stature, clad in warlike garments, with his sword drawn in his hand. Joshua did not recognize him as one of the armies of Israel, and yet he had no appearance of being an enemy. In his zeal he accosted him, and said, "Art thou for us, or for our adversaries. And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." <4aSG 61.3>

This was no common angel. It was the Lord Jesus Christ, he who had conducted the Hebrews through the wilderness, enshrouded in the pillar of fire by night, and a pillar of cloud by day. The place was made sacred by his presence, therefore Joshua was commanded to put off his shoes. <4aSG 61.4>

The burning bush seen by Moses was also a token of the divine presence, and as he drew nigh to behold the wonderful sight, the same voice which here speaks to Joshua, said to Moses, "Draw not nigh hither. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." <4aSG 61.5>

<62>

The glory of God hallowed the sanctuary, and for this reason the priests never entered the place sanctified by God's presence with shoes upon their feet. Particles of dust might cleave to their shoes, which would desecrate the sanctuary. Therefore, the priests were required to leave their shoes in the court, before entering the sanctuary. In the court, beside the door of the tabernacle, stood the brazen laver, wherein the priests washed their hands and their feet before entering the tabernacle, that all impurity might be removed, "that they die not." All who officiated in the sanctuary were required of God to make special preparations before entering where God's glory was revealed. <4aSG 62.1>

In order to convey to the mind of Joshua that he was no less than Christ, the Exalted One, he says, "Put off thy shoe from off thy foot." The Lord then instructed Joshua what course to pursue in order to take Jericho. All the men of war should be commanded to compass the city once each day for six days, and on the seventh day they should go around Jericho seven times. <4aSG 62.2>

"And Joshua, the son of Nun, called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord. And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets, and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the Lord compassed the city, going about it once; and <63> they came into the camp, and lodged in the camp." <4aSG 62.3>

The Hebrew host marched in perfect order. First went a select body of armed men, clad in their warlike dress, but not now to exercise their skill in arms, but only to believe, and obey the directions given them. Next followed seven priests with trumpets. Then came the ark of God, glittering with gold, a halo of glory hovering over it, borne by priests in their rich and peculiar dress, denoting their sacred office. The vast army of Israel followed in perfect order, each tribe under its respective standard. Thus they compassed the city with the ark of God. No sound was heard but the tread of that mighty host, and the solemn voice of the trumpets, echoed by the hills, and resounding through the city of Jericho. With wonder and alarm the watchmen of that doomed city marked every move, and reported to those in authority. They cannot tell what all this display means. Some ridiculed the idea of that city being taken in this manner, while others are awed as they behold the splendor of the ark, and the solemn and dignified appearance of the priests, and the host of Israel following, with Joshua at their head. They remember that the Red Sea, forty years before, parted before them, and that a passage had just been prepared for them through the river Jordan. They are too much terrified to sport. They are strict to keep the gates of the city closely shut, and mighty warriors to guard each gate. For six days the armies of Israel perform their circuit around the city. On the seventh day they compassed Jericho seven times. The people were commanded, as usual, to be silent. The trumpets' voice alone was to be heard. The people were to observe, and when the trumpeters should make a longer blast than usual, then all were to shout with a loud voice, for God had given them the city. "And it came to pass on the seventh day, that they rose early, about the dawning of the day, and compassed the city after the same manner seven times; only on that day they compassed the city seven times. And it came to pass at the seventh time, <64> when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath

given you the city. So the people shouted when the priests blew with the trumpets. And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." <4aSG 63.1>

God intended to show the Israelites that the conquest of Canaan was not to be ascribed to them. The Captain of the Lord's host overcame Jericho. He and his angels were engaged in the conquest. Christ commanded the armies of Heaven to throw down the walls of Jericho, and prepare an entrance for Joshua and the armies of Israel. God, in this wonderful miracle, not only strengthened the faith of his people in his power to subdue their enemies, but rebuked their former unbelief. <4aSG 64.1>

Jericho had defied the armies of Israel, and the God of Heaven. And as they beheld the host of Israel marching around their city once each day, they were alarmed; but they looked at their strong defenses, their firm and high walls, and felt sure, that they could resist any attack. But when of a sudden their firm walls tottered and fell, with a stunning crash, like peals of loudest thunder, they were paralyzed with terror, and could offer no resistance. <4aSG 64.2>

No stain rested upon the holy character of Joshua. He was a wise leader. His life was wholly devoted to God. Before he died he assembled the Hebrew host, and, following the example of Moses, he recapitulated their travels in the wilderness, and also the merciful dealings of God with them. He then eloquently addressed them. He related to them that the king of Moab warred against them, and called Balaam to curse them; but God "would not hearken unto Balaam, therefore he blessed you still". He then said to them, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other <65> side of the flood, or the gods of the Amorites, in whose land ye dwell. But as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed." <4aSG 64.3>

The people renewed their covenant with Joshua. They said unto him, "The Lord our God will we serve, and his voice will we obey." Joshua wrote the words of their covenant in the book containing the laws and statutes given to Moses. Joshua was loved and respected by all Israel, and his death was much lamented by them. <4aSG 65.1>

Chapter XXXIV. Samuel and Saul.

The children of Israel were a highly-favored people. God had brought them from Egyptian bondage and acknowledge them as his own peculiar treasure. Moses said, "What nation is there so great, who hath God so nigh them, as the Lord our God is in all things that we call upon him for?" <4aSG 65.2>

Samuel had judged Israel from his youth. He had been a righteous and impartial judge, faithful in all his work. He was becoming old, and the people saw that his sons did not follow his footsteps. Although they were not vile, like the children of Eli, yet they were dishonest and double-minded. While they aided their father in his laborious work, their love of reward led them to favor the cause of the unrighteous. <4aSG 65.3>

The Hebrews demanded a king of Samuel, like the <66> nations around them. By preferring a despotic monarch to the wise and mild government of God himself, by the jurisdiction of his prophets, they showed a great want of faith in God, and confidence in his providence to raise them up rulers to lead and govern them. The children of Israel being peculiarly the people of God, their form of government was essentially different from all the nations around them. God had given them statutes and laws, and had chosen their rulers for them, and these leaders the people were to obey in the Lord. In all cases of difficulty and great perplexity, God, was to be inquired of. Their demand for a king was a rebellious departure from God, their special leader. He knew that a king would not be best for his chosen people. They would render to an earthly monarch that honor that was due to God alone. And if they had a king, whose heart was lifted up and not right with God, he would lead them away from him, and cause them to rebel against him. The Lord knew that no one could occupy the position of king, and receive the honors usually given to a king, without becoming exalted, and their ways seem right in their own eyes, while at the same time they were sinning against God. At the word of a king innocent persons would be made to suffer, while the most unworthy would be exalted, unless he continually trusted in God, and received wisdom from him. <4aSG 65.4>

If the Hebrews had continued to obey God after they left Egypt, and had kept his righteous law, he would have gone before them and prospered them, and made them always a terror to the heathen nations around them. But they so often followed their own rebellious hearts, and departed from God, and went into idolatry, that he suffered them to be

overcome by other nations, to humble and punish them. When in their affliction they cried unto God, he always heard them, and raised them up a ruler to deliver them from their enemies. They were so blinded they did not acknowledge that it was their sins which had caused God to depart from them, and leave them weak and a prey to their <67> enemies, but they reasoned that it was because they had no one invested with kingly authority to command the armies of Israel. They had not kept in grateful remembrance the many instances God had given them of his care and great love, but often distrusted his goodness and mercy. <4aSG 66.1>

God had raised up Samuel to judge Israel. He was honored by all the people. God was to be acknowledged as their great Head, yet he designated their rulers, and imbued them with his Spirit, and communicated his will to them through his angels, that they might instruct the people. God also gave special evidences to the people, by his mighty works performed through the agency of his chosen rulers, that they might have confidence that he had invested them with authority which could not be lightly set aside. <4aSG 67.1>

God was angry with his people because they demanded a king. He gave them a king in his wrath. Yet he bade Samuel to tell the people faithfully the manner of the kings of the nations around them; that they would not be as a judge of difficulties of church and State, to instruct them in the ways of the Lord, like their rulers: that their king would be exalted, and would require kingly honors, and would exact a heavy tax or tribute; that they would be oppressed; and that God would not manifest to them his mighty power, as in Egypt, to deliver them, but when they should cry unto him in their distress he would not hear them. <4aSG 67.2>

But the people would not receive the advice of Samuel and continued to demand a king. "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." Here God granted to rebellious Israel that which would prove a heavy curse to them, because they would not submit to have the Lord rule for them. They thought that it would be more honorable in the sight of other nations to have it said, The Hebrews have a king. The Lord directed Samuel to <68> anoint Saul as king of Israel. His appearance was noble, such as would suit the pride of the children of Israel. But God gave them an exhibition of his displeasure. It was not a season of the year when they were visited with heavy rains, accompanied with thunder. "So Samuel called unto the Lord, and the Lord sent thunder and rain that day. And all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king." Samuel sought to encourage the people, that although they had sinned, yet if they from that time followed the Lord, he would not forsake them, for his great name's sake. "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way. Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you. But if ye shall still do wickedly ye shall be consumed, both ye and your king." <4aSG 67.3>

When the Philistines, with their large army, prepared to make war with Israel, then the people were afraid. They had not that confidence that God would appear for them as before they had wickedly demanded a king. They knew that they were but a handful, compared with the armies of the Philistines, and to go out to battle with them seemed to be certain death. They did not feel as secure as they thought they should in possession of their king. In their perplexity they dared not call upon God, whom they had slighted. The Lord said to Samuel, They have not rejected you, but me, by desiring a king. <4aSG 68.1>

Now, these men who had been valiant, and a terror to their numerous enemies, were afraid to go out against the Philistines to battle. They had their king, but did not dare to trust in him, and they felt that they had chosen him before the Strength of Israel. When they were brought into this perplexing condition, their hearts fainted. The people scattered, in their <69> distress, and hid themselves in caves, and in thickets, and in high places, and in pits, as though escaping from captivity. Those who ventured to go with Saul followed him trembling. He was in great perplexity, as he saw that the people were scattered from him. He anxiously awaited the promised coming of Samuel; but the time expired, and he came not. God had designedly, detained Samuel, that his people might be proved, and might realize their sin, and how small was their strength, and weak their judgment and wisdom without God. <4aSG 68.2>

In their calamity they repented that they had chosen a king. They had possessed greater courage and confidence while they had God-fearing rulers to instruct and lead them, for they obtained counsel direct from God, and it was like being led by God himself. Now, they realized that they were commanded by an erring king, who could not save them in their distress. Saul had not a high and exalted sense of the excellence and terrible majesty of God. He had not a sacred regard for his appointed ordinances. With an impetuous spirit because Samuel did not appear at the appointed time, he rushed before God presumptuously, and undertook the sacred work of sacrifice. While equipped for war, he built the altar and officiated for himself and the people. This work was sacredly given to those appointed for the purpose. This act was a crime in Saul, and such an example would lead the people to have a low estimate of the religious ceremonies and

ordinances sanctified and appointed of God, prefiguring the sinless offering of his dear Son. God would have his people have a holy regard and sacred reverence for the sacrificial work of the priests, which pointed to the sacrifice of his Son. <4aSG 69.1>

As soon as Saul had finished his presumptuous work, Samuel appears and beholding the evidences of his sin, he cries out in grief to Saul, "What hast thou done?" Saul explains the matter to Samuel, justifying himself, setting before Samuel his perplexity and <70> distress, and his delay as an excuse. Samuel reproves Saul, and tells him that he has done foolishly, in not keeping the commandments of the Lord, which if he had obeyed, the Lord would have established his kingdom 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 hast not kept that which the Lord commanded thee." <4aSG 69.2>

Because of the sin of Saul in his presumptuous offering, the Lord would not give to him the honor of commanding the armies of Israel in battle with the Philistines. The Lord would have his name alone magnified lest the armies of Israel should exalt themselves as though it were on account of their righteousness, valor or wisdom, that their enemies were overcome. He moved upon the heart of Jonathan, a righteous man, and his armor-bearer, to go over to the garrison of the Philistines. Jonathan believed that God was able to work for them, and save by many or by few. He did not rush up presumptuously. He asked counsel of God, then with a fearless heart, trusting in him alone, he moved forward. Through these two men the Lord accomplished his work of subduing the Philistines. He sent angels to protect Jonathan and his armor-bearer and shield them from the instruments of death in the hands of their enemies. <4aSG 70.1>

Angels of God fought by the side of Jonathan, and the Philistines fell all around him. Great fear seized the host of the Philistines in the field and in the garrison. And the spoilers that had been divided into separate companies, and sent in different directions, ready for their work of slaughter, were terribly afraid. The earth trembled beneath them, as though a great multitude with horsemen and chariots were upon the ground prepared for battle. Jonathan and his armor-bearer, and even the Philistine host knew that the Lord was working for the deliverance of the Hebrews. The Philistines became perplexed. There <71> appeared to them to be men of Israel among them, fighting against them; and they fought against one another, and slaughtered their own armies. <4aSG 70.2>

The battle had progressed quite a length of time before Saul and his men were aware that deliverance was being wrought for Israel. The watchmen of Saul perceived great confusion among the Philistines, and saw their numbers decreasing and yet no one was missed from the armies of Israel. After numbering the men of war Jonathan and his armor-bearer were reported missing. Saul and the people were perplexed. He had the ark of God brought, and while the priest was inquiring of God, the noise among the Philistines increased. It sounded like two great armies in close battle. When Saul and the people of Israel perceived that God was fighting for them, those who had fled and hid in their terror, and those who had joined the Philistines through fear, united with Saul and Jonathan, and pursued the Philistines. The Lord wrought for Israel, and delivered them for his own name's glory, lest the heathen army should triumph over his people, and exalt themselves proudly against God. <4aSG 71.1>

Again Saul erred in his rash vow that no man should eat until the evening. There was a great lack of wisdom in Saul's zeal in making such a vow. It was a great day's labor for the people, and they suffered much through faintness, and when the time of the vow expired, the people were so faint that they transgressed the commandment of the Lord, and ate meat with the blood, which had been forbidden of God. Saul was determined to slay his son Jonathan, because in his faintness he had tasted of a little honey, being ignorant of his father's vow. <4aSG 71.2>

Here was seen Saul's blind zeal, and failure to judge righteously and wisely in difficult matters. He should have reasoned thus: God has been pleased to work in a special manner through Jonathan, thus choosing him among the children of Israel to deliver them; and it would be a crime to destroy his life, <72> which God has miraculously preserved. He knew that if he spared his life he must acknowledge that he had committed an error in making such a vow. This would humble his pride before the people. Saul should have respected the ones whom God had honored by choosing them to deliver Israel. In putting Jonathan to death, he would slay one whom God loved, while those whose hearts were not right with God he would preserve alive. God would not suffer Jonathan to die, but led the people to oppose Saul's judgment, although he were a ruling monarch, that he might be convinced that he sinned in making so rash a vow. "And the people said unto Saul, 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. So the people rescued Jonathan, that he died not." <4aSG 71.3>

Saul was an impulsive man, and the people of Israel were soon made to feel their sin in demanding a king. The Lord directed Samuel to go unto Saul with a special command from him. Before he related to him the words of the Lord, he said to him. "The Lord sent me to anoint thee to be king over his people, over Israel; now therefore hearken thou unto the voice of the words of the Lord." <4aSG 72.1>

Samuel had lost confidence in Saul's religious character, because he had been so regardless of following the word of

the Lord. He had sinned in his presumptuous offering, and greatly erred in his rash vow. Therefore Samuel gave him a special charge to heed the words of the Lord. "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." <4aSG 72.2>

Many years before, God had appointed Amalek to utter destruction. They had lifted up their hands against God, and his throne, and had taken oath by their gods that Israel should be utterly consumed, and <73> the God of Israel brought down so that he would not be able to deliver them out of their hands. <4aSG 72.3>

Amalek had made derision of the fears of his people, and made sport of God's wonderful works for the deliverance of Israel performed by the hand of Moses before the Egyptians. They had boasted that their wise men and magicians could perform all those wonders. And if the children of Israel had been their captives, in their power as they were in Pharaoh's, that the God of Israel himself would not have been able to deliver them out of their hands. They despised Israel, and vowed to plague them until there should not be one left. <4aSG 73.1>

God marked their boastful words against him, and appointed them to be utterly destroyed by the very people they had despised, that all nations might mark the end of that most proud and powerful people. <4aSG 73.2>

God proved Saul by intrusting him with the important commission to execute his threatened wrath upon Amalek. But he disobeyed God, and spared the wicked, blasphemous king Agag, whom God had appointed unto death, and spared the best of the cattle. He destroyed utterly all the refuse that would not profit them. Saul thought it would add to his greatness to spare Agag, a noble monarch splendidly attired. And to return from battle with him captive, with great spoil of oxen, sheep, and much cattle, would get to himself much renown, and cause the nations to fear him, and tremble before him. And the people united with him in this. They excused their sin among themselves in not destroying the cattle, because they could reserve them to sacrifice to God, and spare their own cattle to themselves. <4aSG 73.3>

Samuel visits Saul with a curse from the Lord for his disobedience, for thus exalting himself before the Lord, to choose his own course, and follow his own reasoning, instead of strictly following the Lord. Saul goes forth to meet Samuel, like an innocent man, greeting him with these words, "Blessed be thou of the Lord. I have performed the commandment of <74> the Lord. And Samuel said. What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said. 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." <4aSG 73.4>

Samuel relates to Saul what God had said unto him the night before, which night Samuel spent in sorrowful prayer, because of Saul's sins. "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 reminds Saul of the commands of God which he had wickedly transgressed, and inquires, "Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord." <4aSG 74.1>

"And Saul said unto Samuel, 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 destroyed 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." <4aSG 74.2>

Saul here uttered a falsehood. The people had obeyed his directions. But in order to shield himself, he was willing the people should bear the sin of his disobedience. <4aSG 74.3>

"And Samuel said, 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. And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of the Lord, and thy words, because I feared the people, and obeyed their voice." <4aSG 74.4>

<75>

God did not wish his people to possess anything which belonged to the Amalekites, for his curse rested upon them and their possessions. He designed that they should have an end, and that his people should not preserve anything for themselves which he had cursed. He also wished the nations to see the end of that people who had defied him, and to mark that they were destroyed by the very people they had despised. They were not to destroy them to add to their own possessions, or to get glory to themselves, but to fulfill the word of the Lord spoken in regard to Amalek. <4aSG 75.1>

The Lord had said unto Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindermost of thee, even all that were feeble behind thee, when thou wast faint and weary. And he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an

inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven. Thou shalt not forget it." <4aSG 75.2>

And yet Saul had ventured to disobey God, and reserve that which he had cursed, and appointed unto death, to offer before God as a sacrifice for sin. <4aSG 75.3>

Samuel presented before Saul his wicked course, and then inquired, "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord?" It would have been better had he obeyed God, than to make such provisions for sacrifices and offerings for their sins of disobedience. <4aSG 75.4>

God did not have as great delight in their shedding the blood of beasts as in obedience to his commandments. The offerings were divinely appointed to remind sinful man that sin brought death, and that the blood of the innocent beast could atone for the <76> guilt of the transgressor, by virtue of the great sacrifice yet to be offered. God required of his people obedience rather than sacrifice. All the riches of the earth were his. The cattle upon a thousand hills belonged to him. He did not require the spoil of a corrupt people, upon whom his curse rested, even to their utter extinction, to be presented to him to prefigure the holy Saviour, as a lamb without blemish. <4aSG 75.5>

Samuel informed Saul that his rebellion was as the sin of witchcraft. That is, when one commenced to travel in the path of rebellion, he yields himself to be controlled by an influence that is in opposition to the will of God. Satan controls the rebellious mind. Those who are thus controlled lose a calm trust in God, and have less and less disposition to yield loving obedience to his will. Satan becomes more and more familiar with them, until they seem to have no power to cease to rebel. In this respect, rebellion is as the sin of witchcraft. <4aSG 76.1>

Saul's stubbornness in persisting before Samuel that he had obeyed God, was as iniquity and idolatry. His love to carry out his own will was more desirable to him than to obtain the favor of God, or the approbation of a clear conscience. And when his sin was opened clearly before him, and his wrong definitely pointed out, his pride of opinion, his excessive self-love, led him to justify himself in his wrong course, in defiance of the reproof of Samuel, and the word of the Lord by the mouth of his prophet. Such obstinacy in a known transgression, separated him forever from God. <4aSG 76.2>

He knew that he had gone contrary to God's express command, yet when reproved by God through Samuel, he would not humbly acknowledge his sin, but in a determined manner uttered a falsehood in self-justification. If he had humbly repented, and received the reproof, the Lord would have had mercy, and forgiven Saul of his great sin. But the Lord left Saul for his stubbornly refusing to be corrected, and uttering falsehoods to Samuel, his messenger. Samuel told Saul <77> that, as he had rejected the word of the Lord, God had rejected him from being king. <4aSG 76.3>

This last startling denunciation from Samuel gave Saul a sense of his true condition, and, through fear, he acknowledged that he had sinned, and had transgressed the commandment of the Lord, which he had before firmly denied. He entreated Samuel to pardon his sin, and to worship with him before the Lord. Samuel refused, and told Saul that God had rent the kingdom from him, and, lest he should be deceived, he told him that the Strength of Israel would not lie, and be as changeable as he was. <4aSG 77.1>

Again, Saul earnestly entreated that Samuel would honor him with his presence once more before the elders of Israel and all the people. Samuel yielded to his request, and called for the cruel king Agag, and he came to him very politely. "And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal." <4aSG 77.2>

And the Lord no more communicated with Saul, or instructed him through Samuel. He had chosen to follow his own will, and had rejected the word of the Lord. God left him to be guided by his own judgment, which he had chosen to follow rather than to obey God. Saul had no true repentance. He had been exalted because he was made king. He manifested greater anxiety to be honored by Samuel before the people than to obtain forgiveness and the favor of God. <4aSG 77.3>

Samuel came no more to Saul with directions from God. The Lord could not employ him to carry out his purposes. But he sent Samuel to the house of Jesse, to anoint David, whom he had selected to be ruler in the place of Saul, whom he had rejected. <4aSG 77.4>

As the sons of Jesse passed before Samuel, he would have selected Eliab, who was of high stature, and dignified appearance, but the angel of God stood by him to guide him in the important decision, and instructed him that he should not judge from appearance. Eliab did not fear the Lord. His heart was not right with <78> God. He would make a proud, exacting ruler. None were found among the sons of Jesse but David, the youngest, whose humble occupation was that of tending sheep. He had filled the humble office of shepherd with such faithfulness and courage that God selected him to be captain of his people. In course of time, he was to change his shepherd's crook for the sceptre. <4aSG 77.5>

David was not of lofty stature, but his countenance was beautiful, expressive of humility, honesty, and true courage. The angel of God signified to Samuel that David was the one for him to anoint, for he was God's chosen. From that

time the Lord gave David a prudent and understanding heart. <4aSG 78.1>

When Saul saw that Samuel came no more to instruct him, he knew that the Lord had rejected him for his wicked course, and his character seemed ever after to be marked with extremes. His servants, whom he directed in regard to things connected with the kingdom, at times dared not approach him, for he seemed like an insane man, violent and abusive. He often seemed filled with remorse. He was melancholy, and often afraid where there was no danger. This unqualified him for ruler. He was always full of anxiety, and when in his gloomy moods he wished not to be disturbed, and at times would suffer none to approach him. He would speak prophetically of his being dethroned, and another occupying his position as ruler, and that his posterity would never be exalted to the throne, and receive kingly honors, but that they would all perish because of his sins. He would repeat prophetically sayings against himself with distracted energy, even in the presence of his lords and of the people. <4aSG 78.2>

Those who witnessed these strange exhibitions in Saul recommended to him music, as calculated to have a soothing influence upon his mind when thus distracted. In the providence of God, David was brought to his notice as a skillful musician. He was also recommended for being a valiant man of war, prudent and faithful in all matters, because he was especially guided <79> by the Lord. Saul felt at times humbled, and was even anxious that one should take charge of the government of the kingdom who should know from the Lord how to move in accordance with his will. While in a favorable state of mind he sent messengers for David. He soon loved him, and gave him the position of armor-bearer, making him his attendant. He thought if David was favored of God, he would be a safeguard to him, and perhaps save his life when he should be exposed to his enemies. David's skillful playing upon the harp soothed the troubled spirit of Saul. As he listened to the enchanting strains of music, it had an influence to dispel the gloom which settled upon him, and to bring his excited mind into a more rational, happy state. <4aSG 78.3>

Especially was the heart of Jonathan knit with David's, and there was a most sacred bond of union established between them, which remained unbroken till the death of Saul and Jonathan. This was the Lord's doings, that Jonathan might be the means of preserving the life of David, when Saul would try to kill him. God's providence connected David with Saul, that by his wise behaviour he might obtain the confidence of the people, and by a long course of hardships and vicissitudes be led to put his entire trust in God, while he was preparing him to become ruler of his people. <4aSG 79.1>

When the Philistines renewed war with Israel, David was permitted to go to his father's house to resume the occupation of shepherd which he loved. The Philistines dare not venture their large armies against Israel, as they had heretofore done, fearing they would be overcome and fall before Israel. They are ignorant of the weakness of Israel. They know not that Saul and his people have great anxiety, and dare not commence the battle with them, fearing that Israel will be overcome. But the Philistines propose their own manner of warfare, in selecting a man of great size and strength, whose height is about twelve feet, and they send this champion forth to provoke a <80> combat with Israel, requesting them to send out a man to fight with him. He was terrible in appearance, and spoke proudly, and defied the armies of Israel and their God. <4aSG 79.2>

For forty days this proud boaster filled Israel with terror, and made Saul greatly afraid, for no one dared to venture to combat with the mighty giant. Israel, on account of their transgressions had not that sacred trust in God which would lead them to battle in his name. But God would not suffer an idolatrous nation to lift their heads proudly against the Ruler of the universe. He saved Israel, not by the hand of Saul, but by the hand of David, whom he had raised up to rule his people. <4aSG 80.1>

Saul knows not what to do. He imagines Israel as Philistine slaves. He can see no way of escape. In his trouble he offers great reward to any one who will slay the proud boaster. But all feel their weakness. They have a king whom God does not instruct, who dare not engage in any perilous enterprise, for he expects no special interposition from God to save his life. As Israel had been partaker with him in transgression, he had no hope that God would work specially for them, and deliver them out of the hands of the Philistines. The armies of Israel seemed paralyzed with terror. They could not trust in their king, whom they had demanded of God. Saul's mind was changeable. He would for a short time direct the armies, and then fear and discouragement would seize him, and he would countermand his orders. <4aSG 80.2>

As David is performing an humble errand from his father to his brethren, he hears the proud boaster defying Israel, and his spirit is stirred within him. He is jealous for the armies of the living God whom the blasphemous boaster has defied. He expresses his indignation, that a heathen, who has no fear of God, and no power from him, should be left to thus hold all Israel in fear, and triumph over them. <4aSG 80.3>

David's eldest brother, Eliab, whom God would not choose to be king, was jealous of David, because he <81> was honored before him. He despised David, and looked upon him as inferior to himself. He accused him before others of stealing away unknown to his father to see the battle. He taunts him with the small business in which he is engaged, in tending a few sheep in the wilderness. David repels the unjust charge, and says, "What have I now done? Is there not a cause?" David is not careful to explain to his brother that he had come to the help of Israel; that God had sent him to

slay Goliath. God had chosen him to be ruler of Israel, and as the armies of the living God were in such peril, he had been directed by an angel to save Israel. <4aSG 80.4>

David is brought before Saul, and tells him that Israel need not fear, "Thy servant will go and fight with this Philistine." Saul objects because of his youth. David refers to the perils he had experienced in the wilderness, to save the sheep under his care. He humbly ascribes his deliverance to God. "The Lord delivered me out of the paw of the lion, and the paw of the bear, he will deliver me out of the hand of this Philistine." Saul gives David permission to go. He places upon David his own kingly armor. But David laid it off, and merely chose him five smooth stones from the brook, a sling and staff. As the proud defier of Israel saw the young man of beautiful countenance approaching him with this equipment, he inquired, "Am I a dog, that thou comest to me with staves?" He cursed David by his gods, and boastingly invited him to come to him, that he might give his flesh to the fowls of the air, and to the beasts of the field. "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield." But I come to thee not in display of armor, nor with powerful weapons, but "in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." David makes no boast of superior skill. His boast is in the Lord. "This day will the Lord deliver thee into mine hand, that all the earth may know that there is a God in Israel. And all this <82> assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth." <4aSG 81.1>

David cut off the head of the proud boaster with his own powerful sword, of which he had boasted. And when the Philistines saw that their champion was dead, they were confused, and fled in every direction, Israel pursuing them. <4aSG 82.1>

When Saul and David were returning from the slaughter of the Philistines, the women of the cities came out with demonstrations of joy and singing to meet them. One company sang, "Saul hath slain his thousands." Another company responded to the first, "And David his ten thousands." <4aSG 82.2>

This made Saul very angry. Instead of manifesting humble gratitude to God that Israel had been saved out of the hand of their enemies by the hand of David, a cruel spirit of jealousy comes upon him, and, as in times past, he yields himself to its control. "And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom?" His fears were aroused, that this was indeed the man who would take his place as ruler. Yet because the people all esteemed and loved David, Saul was afraid to openly harm him. <4aSG 82.3>

Through the influence of the people, David was promoted to take charge of the business connected with warfare. He was leader in all their important enterprises. As Saul saw that David had won the love and confidence of the people, he hated him, for he thought that he was preferred before him. He watched an <83> opportunity to slay him, and when the evil spirit was upon him, and David played before him as usual, to soothe his troubled mind, he tried to kill him by throwing with force a sharp-pointed instrument at his heart. Angels of God preserved the life of David. They made him to understand what was the purpose of Saul, and as the instrument was hurled at him, he sprang one side, and received no harm, while the instrument was driven deep in the wall where David had been sitting. <4aSG 82.4>

The people of Israel were now made to feel their peculiar position. They had daily evidence that God had left Saul to his own guilty course, and they were commanded by a ruler who dared to commit murder, and slay a righteous person whom the Lord had chosen to save them. And by the cruel acts of Saul they were having living evidences to what extremes of guilt and crime a king might go who rebelled against God, and was governed by his own passions. <4aSG 83.1>

David had obeyed Saul as a servant, and his conduct was humble. His life was irreproachable. His faithfulness in doing the will of God was a constant rebuke to Saul's extravagant, rebellious course. Saul determined to leave no means untried, that David might be slain. As long as Saul lived, this was the great object of his life, notwithstanding he was compelled to ascribe to the providence of God the escape of David from his hands. Yet his heart was destitute of the love of God, and he was a self-idolater. To his pride and ambition, true honor, justice, and humanity were sacrificed. He hunted David as a wild beast. David often had Saul in his power, and was urged by the men whom he commanded to slay him. Although David knew that he was chosen of God as ruler in Israel, yet he would not lift his hand against Saul, whom God had anointed. He chose to find an asylum among the Philistines. He made even his enemies to be at peace with him by his prudent, humble course, with whom he remained until the death of Saul. <4aSG 83.2>

When the Philistines again make war with Israel, Saul is afraid. He has had no rest in any season of <84> peril, and the people are divided. Some go with Saul in all his wickedness. Others cannot trust to his judgment, and wish a righteous ruler. Saul's last acts have been so cruel, presumptuous and daring, that his conscience is as a scourge,

continually upbraiding him. Yet he does not repent of his wickedness, but pursues his relentless course with despairing desperation, and at the prospect of a battle he is distracted and melancholy. He presumes, with his load of guilt upon him, to inquire of God, but God answers him not. He has barbarously massacred the priests of the Lord, because they suffered David to escape. He destroyed the city where the priests lived, and put a multitude of righteous persons to death, to satisfy his envious rage. Yet in his peril he dares to approach God, to inquire whether he shall make war with the Philistines. <4aSG 83.3>

But as God has left him, he seeks a woman with a familiar spirit, who is in communion with Satan. He has forsaken God, and at length seeks one who has made a covenant with death and an agreement with hell, for knowledge. The witch of Endor had made agreement with Satan to follow his directions in all things, and he would perform wonders and miracles for her, and would reveal to her the most secret things, if she would yield herself unreservedly to be controlled by his Satanic Majesty. This she had done. <4aSG 84.1>

When Saul inquired for Samuel, the Lord did not cause Samuel to appear to Saul. He saw nothing. Satan was not allowed to disturb the rest of Samuel in the grave, and bring him up in reality to the witch of Endor. God does not give Satan power to resurrect the dead. But Satan's angels assume the form of dead friends, and speak and act like them, that through professed dead friends, he can the better carry on his work of deception. Satan knew Samuel well, and he knew how to represent him before the witch of Endor, and to utter correctly the fate of Saul and his sons. <4aSG 84.2>

Satan will come in a very plausible manner to such as he can deceive; and will insinuate himself into their favor, and lead them almost imperceptibly from <85> God. He wins them under his control cautiously at first, until their perceptibilities become blunted. Then he will make bolder suggestions, until he can lead them to commit almost any degree of crime. When he has led them into his snare fully, he is then willing that they should see where they are, and he exults in their confusion, as in the case of Saul. He had suffered Satan to lead him a willing captive, and now Satan spreads before Saul a correct description of his fate. By giving Saul a correct statement of his end, through the woman of Endor, Satan opens a way for Israel to be instructed by his Satanic cunning, that they may, in their rebellion against God, learn of him, and by thus doing, sever the last link which would hold them to God. <4aSG 84.3>

Saul knew that in this last act, of consulting the witch of Endor, he cut the last shred which held him to God. He knew that if he had not before willfully separated himself from God, this act sealed that separation, and made it final. He had made an agreement with death and a covenant with hell. The cup of his iniquity was full. <4aSG 85.1>

Chapter XXXV. David.

God selected David, a humble shepherd, to rule his people. He was strict in all the ceremonies connected with the Jewish religion, and he distinguished himself by his boldness and unwavering trust in God. He was remarkable for his fidelity and reverence. His firmness, humility, love of justice, and decision of character, qualified him to carry out the high purposes of God, to instruct Israel in their devotions, and to rule them as a generous and wise monarch. <4aSG 85.2>

His religious character was sincere and fervent. <86> It was while David was thus true to God, and possessing these exalted traits of character, that God calls him a man after his own heart. When exalted to the throne, his general course was in striking contrast with the kings of other nations. He abhorred idolatry, and zealously kept the people of Israel from being seduced into idolatry by the surrounding nations. He was greatly beloved and honored by his people. <4aSG 85.3>

He often conquered, and triumphed. He increased in wealth and greatness. But his prosperity had an influence to lead him from God. His temptations were many and strong. He finally fell into the common practice of other kings around him, of having a plurality of wives, and his life was imbittered by the evil results of polygamy. His first wrong was in taking more than one wife, thus departing from God's wise arrangement. This departure from right, prepared the way for greater errors. The kingly idolatrous nations considered it an addition to their honor and dignity to have many wives, and David regarded it an honor to his throne to possess several wives. But he was made to see the wretched evil of such a course by the unhappy discord, rivalry and jealousy among his numerous wives and children. <4aSG 86.1>

His crime in the case of Uriah and Bath-sheba was heinous in the sight of God. A just and impartial God did not sanction or excuse these sins in David, but sends a reproof, and heavy denunciation by Nathan, his prophet, which portrays in living colors his grievous offense. David had been blinded to his wonderful departure from God. He had excused his own sinful course to himself, until his ways seemed passable in his own eyes. One wrong step had prepared the way for another, until his sins called for the rebuke from Jehovah through Nathan. David awakens as from a dream. He feels the sense of his sin. He does not seek to excuse his course, or palliate his sin, as did Saul; but with remorse and

sincere grief, he bows his head before the prophet of God, and acknowledges his guilt. Nathan tells David that <87> because of his repentance, and humble confession, God will forgive his sin, and avert a part of the threatened calamity, and spare his life. Yet he should be punished, because he had given great occasion to the enemies of the Lord to blaspheme. This occasion has been improved by the enemies of God, from David's day until the present time. Skeptics have assailed christianity, and ridiculed the Bible, because David gave them occasion. They bring up to Christians the case of David, his sin in the case of Uriah and Bathsheba, his polygamy, and then assert that David is called a man after God's own heart, and if the Bible record is correct, God justified David in his crimes. <4aSG 86.2>

I was shown that it was when David was pure, and walking in the counsel of God, that God called him a man after his own heart. When David departed from God, and stained his virtuous character by his crimes, he was no longer a man after God's own heart. God did not in the least degree justify him in his sins, but sent Nathan his prophet, with dreadful denunciations to David because he had transgressed the commandment of the Lord. God shows his displeasure at David's having a plurality of wives by visiting him with judgments, and permitting evils to rise up against him from his own house. The terrible calamity God permitted to come upon David, who for his integrity was once called a man after God's own heart, is evidence to after generations that God would not justify any one in transgressing his commandments, but that he will surely punish the guilty, however righteous, and favored of God they might once have been while they followed the Lord in purity of heart. When the righteous turn from their righteousness and do evil, their past righteousness will not save them from the wrath of a just and holy God. <4aSG 87.1>

Leading men of Bible history have sinned grievously. Their sins are not concealed, but faithfully recorded in the history of God's church, with the punishment from God, which followed the offenses. These instances are left on record for the benefit of <88> after generations, and should inspire faith in the word of God, as a faithful history. Men who wish to doubt God, doubt christianity, and the word of God, will not judge candidly, and impartially, but with prejudiced minds will scan the life and character, to detect all the defects in the life of those who have been the most eminent leaders of Israel. A faithful delineation of character, God has caused to be given in inspired history, of the best and greatest men in their day. These men were mortal, subject to a tempting Devil. Their weakness and sins are not covered, but are faithfully recorded, with the reproof and punishment which followed. "These things were written for our admonition upon whom the ends of the world are come." <4aSG 87.2>

God has not allowed much said in his word to extol the virtues of the best men that have lived upon the earth. All their victories, and great and good works, were ascribed to God. He alone was to receive the glory, he alone to be exalted. He was all and in all. Man was only an agent, a feeble instrument in his hands. The power and excellence was all of God. God saw in man a continual disposition to depart from, and to forget him, and worship the creature, instead of the Creator. Therefore God would not suffer much in the praise of man to be left upon the pages of sacred history. <4aSG 88.1>

David repented of his sin in dust and ashes. He entreated the forgiveness of God, and concealed not his repentance from the great men, and even servants of his kingdom. He composed a penitential Psalm, recounting his sin and repentance, which Psalm he knew would be sung by after generations. He wished others to be instructed by the sad history of his life. <4aSG 88.2>

The songs which David composed were sung by all Israel, especially in the presence of the assembled court, and before priests, elders and lords. He knew that the confession of his guilt would bring his sins to the notice of other generations. He presents his case, showing in whom was his trust and hope for pardon. <89> "Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Deliver me from blood guiltiness, O God, thou God of my salvation." <4aSG 88.3>

David does not manifest the spirit of an unconverted man. If he had possessed the spirit of the rulers of the nations around him, he would not have borne from Nathan the picture of his crime before him in its truly abominable colors, but would have taken the life of the faithful reprover. But notwithstanding the loftiness of his throne, and his unlimited power, his humble acknowledgment of all with which he was charged, is evidence that he still feared and trembled at the word of the Lord. <4aSG 89.1>

David was made to feel bitterly the fruits of wrongdoing. His sons acted over the sins of which he had been guilty. Amnon committed a great crime. Absalom revenged it by slaying him. Thus was David's sin brought continually to his mind, and he made to feel the full weight of the injustice done to Uriah and Bath-sheba. <4aSG 89.2>

Absalom, his own son, whom he loved above all his children, rebelled against him. By his remarkable beauty, winning manners, and pretended kindness, he cunningly stole the hearts of the people. He did not possess benevolence at heart, but was ambitious and, as his course shows, would resort to intrigue and crime to obtain the kingdom. He would have returned his father's love and kindness by taking his life. He was proclaimed king by his followers in Hebron, and led them out to pursue his father. He was defeated and slain. <4aSG 89.3>

David was brought into great distress by this rebellion. It was unlike any war that he had been connected with. His wisdom from God, his energy and war-like skill, had enabled him to successfully resist the assaults of his enemies. But this unnatural warfare, arising in his own house, and the rebel being his <90> own son, seemed to confuse and weaken his calm judgment. And knowing that this evil had been predicted by the prophet, and that he had brought it upon himself, by his transgressing the commandments of God, destroyed his skill and former unequalled courage. <4aSG 89.4>

David was humbled and greatly distressed. He fled from Jerusalem to save his life. He went not forth with confidence and kingly honor, trusting in God as in previous battles; but as he went up by the ascent of the mount of Olivet, surrounded by his people, and his mighty men, he covered his head in his humility, and walked barefoot, weeping, and his people imitating the example of deep humility manifested by their king, while fleeing before Absalom. <4aSG 90.1>

Shimei, a kinsman of Saul, who had ever been envious of David because he received the throne and kingly honors which had once been given to Saul, improved this opportunity of venting his rebellious rage upon David in his misfortune. He cursed the king, and cast stones and dirt at him, and his servants, and accused David of being a bloody and mischievous man. The followers of David begged permission to go and take his life, but David rebukes them, and tells them to "let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?" If my son "seeketh my life, how much more now may this Benjamite do it? Let him alone, and let him curse; for the Lord hath bidden him." <4aSG 90.2>

He thus acknowledges before his people and chief men, that this is the punishment God has brought upon him because of his sin, which has given the enemies of the Lord occasion to blaspheme. The enraged Benjamite might be accomplishing his part of the punishment predicted, and if he bore these things with humility, that the Lord would lessen his affliction, and turn the curse of Shimei into a blessing. David does not manifest the spirit of an unconverted man. He shows that he has had an experience in the things of God. He manifests a disposition to receive <91> correction from God, and in confidence turns to him as his only trust. God rewards David's humble trust in him, by defeating the counsel of Ahithophel, and preserving his life. <4aSG 90.3>

David was not the character Shimei represented him to be. When Saul was repeatedly placed in his power, and his followers would have killed him, David would not permit them to do so, although he was in continual fear of his own life, and was pursued like a wild beast by Saul. At one time when Saul was in his power, he cut off a piece of the skirt of his robe, that he might evidence to Saul that he would not harm him, although he might have taken his life if he was so disposed. David repented even of this, because he was the Lord's anointed. <4aSG 91.1>

When David was thirsty, and greatly desired water of the well of Bethlehem, three men, without his knowledge, broke through the host of the Philistines, and drew water out of the well of Bethlehem, and brought it to David. He considered it too sacred to drink and quench his thirst, because three men, through their love for him, had periled their lives to obtain it. He did not lightly regard life. It seemed to him that if he drank the water these brave men had put their lives in jeopardy to obtain, it would be like drinking their blood. He solemnly poured out the water as a sacred offering to God. <4aSG 91.2>

After the death of Absalom, God turned the hearts of Israel, as the heart of one man, to David, Shimei, who had cursed David in his humility, through fear of his life, was among the first of the rebellious to meet David on his return to Jerusalem. He made confession of his rebellious conduct to David. Those who witnessed his abusive course urged David not to spare his life, because he cursed the Lord's anointed. But David rebuked them. He not only spared the life of Shimei, but mercifully forgave him. Had David possessed a revengeful spirit, he could readily have gratified it, by putting the offender to death. <4aSG 91.3>

Israel prospered and increased in numbers under <92> David's rule, and, as they became strong, and had increased in wealth and greatness, they became exalted and proud. They forgot the Giver of all their mercies, and were fast losing their peculiar and holy character, which separated them from the nations around them. <4aSG 91.4>

David, in his prosperity, did not preserve that humility of character and trust in God which characterized the earlier part of his life. He looked upon the accessions to the kingdom with pride, and contrasted their then prosperous condition with their few numbers and little strength when he ascended the throne, taking glory to himself. He gratified his ambitious feelings in yielding to the temptations of the Devil to number Israel, that he might compare their former weakness to their then prosperous state under his rule. This was displeasing to God, and contrary to his express command. It would lead Israel to rely upon their strength of numbers, instead of the living God. <4aSG 92.1>

The work of numbering Israel is not fully completed before David feels convicted that he has committed a great sin against God. He sees his error, and humbles himself before God, confessing his great sin in foolishly numbering the people. But his repentance came too late. The word had already gone forth from the Lord to his faithful prophet, to carry a message to David, and offer him his choice of punishments for his transgression. David still shows that he has confidence in God. He chooses to fall into the hands of a merciful God, rather than be left to the cruel mercies of

wicked men. <4aSG 92.2>

Swift destruction followed. Seventy thousand were destroyed by pestilence. David and the elders of Israel were in the deepest humiliation, mourning before the Lord. As the angel of the Lord was on his way to destroy Jerusalem, God bids him to stay his work of death. A pitiful God loves his people still, notwithstanding their rebellion. The angel clad in warlike garments, with a drawn sword in his hand, stretched out over Jerusalem, is revealed to David, and to those who were with him. David is terribly afraid, yet he <93> cries out in his distress, and his compassion for Israel. He begs of God to save the sheep. In anguish he confesses, "I have sinned, and I have done wickedly. Let thine hand be against me, and against my father's house, and not upon the people." God speaks to David by his prophet, and bids him make atonement for his sin. David's heart was in the work, and his repentance was accepted. The threshing-floor of Araunah is offered him freely, where to build an altar unto the Lord; also cattle, and everything needful for the sacrifice. But David tells him who would make this generous offering, that the Lord will accept the sacrifice which he is willing to make, but that he would not come before the Lord with an offering which cost him nothing. He would buy it of him for full price. He offered there burnt-offerings and peace-offerings. God accepted the offering by answering David in sending fire from Heaven to consume the sacrifice. The angel of God was commanded to put his sword into his sheath, and cease his work of destruction. <4aSG 92.3>

David composed many of the Psalms in the wilderness, to which he was compelled to flee for safety. Saul even pursued him there, and David was several times preserved from falling into the hands of Saul by the special interposition of Providence. While David was thus passing through severe trials and hardships, he manifested an unwavering trust in God, and was especially imbued with his Spirit, as he composed his songs which recount his dangers and deliverances, ascribing praise and glory to God, his merciful preserver. In these Psalms is seen a spirit of fervor, devotion and holiness. He sung these songs, which express his thoughts and meditations of divine things, accompanied with skillful music upon the harp and other instruments. The Psalm contained in 2 Sam. xxii, was composed while Saul was hunting him to take his life. Nearly all the sacred songs of David were arranged in the earlier period of his life, while he was serving the Lord with integrity and purity of heart. <4aSG 93.1>

David purposed to build a house for God, in which <94> he could place the sacred ark, and to which all Israel should come to worship. The Lord informed David through his prophet that he should not build the house, but that he should have a son who should build a house for God. "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." God manifests pity and compassion for the weakness of erring man, and promises, if he transgress, to punish him, and if he repent, to forgive him. <4aSG 93.2>

The closing years of David's life were marked with faithful devotion to God. He mourned over his sins and departure from God's just precepts, which had darkened his character, and given occasion for the enemies of the Lord to blaspheme. The Lord, through his angel, instructed David, and gave him a pattern of the house which Solomon should build for him. An angel was commissioned to stand by David while he was writing out, for the benefit of Solomon, the important directions in regard to the arrangement of the house. David's heart was in the work. He manifested an earnestness and devotion in making extensive preparations for the building, and spared neither labor nor expense, but made large donations from his own treasury, thereby setting a noble example before his people, which they did not hesitate with a willing heart to follow. <4aSG 94.1>

David feels the greatest solicitude for Solomon. He fears that he may follow his example in wrong doing. He can see with the deepest sorrow the spots and blemishes he has brought upon his character, by his falling into grievous sins, and he would save his son from the evil if he could. He has learned by experience that the Lord will in no case sanction wrong doing, whether it be found in the loftiest prince, or the humblest subject, but would visit the leader of his people with as much severer punishment as his position is more responsible than the humble subject's. The <95> sins committed by the leaders of Israel would have an influence to lessen the heinousness of crime on the minds and consciences of the people, and would be brought to the notice of other nations, who fear not God, but who trample upon his authority, and they would be led to blaspheme the God of Israel. <4aSG 94.2>

David solemnly charges his son to adhere strictly to the law of God, and to keep all his statutes. He relates to Solomon the word of the Lord, spoken unto him through his prophets. "Moreover, I will establish his kingdom forever, if he be constant to do my commandments and my judgments, as at this day. Now, therefore, in the sight of all Israel, the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God, that ye may possess this good land, and leave it for an inheritance for your children after you forever. And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now, for the Lord hath chosen thee to build an

house for the sanctuary. Be strong, and do it." <4aSG 95.1>

After giving this charge to his son, in the audience of the people, and in the presence of God, he offers grateful thanks to God for disposing his own heart, and the hearts of the people, to give willingly for the great work of building. He also entreats the Lord to incline the heart of Solomon to his commandments. He says, "I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart, I have willingly offered all these things. And now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee. And give unto Solomon, <96> my son, a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision." <4aSG 95.2>

David's public labor was about to close. He knew that he should soon die, and he does not leave his business matters in confusion, to vex the soul of his son, but while he has sufficient physical and mental strength, he arranges the affairs of his kingdom, even to the minutest matters, not forgetting to warn Solomon in regard to the case of Shimei. He knew that he would cause trouble in the kingdom. He was a dangerous man of violent temper, and only kept in control through fear. Whenever he dared, he would cause rebellion, or, if he had a favorable opportunity, would not hesitate to take the life of Solomon. <4aSG 96.1>

David, in arranging his business, sets a good example to all who are advanced in years, to settle their matters while they are capable of doing so, that when they shall be drawing near to death, and their mental faculties are dimmed, they shall have nothing of a worldly nature to divert their minds from God. <4aSG 96.2>

Chapter XXXVI. Solomon.

The hearts of the people were turned toward Solomon, as they were to David, and they obey him in all things. The Lord sends his angel to instruct Solomon by a dream, in the night season. He dreams that God converses with him. "And God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast <97> given him a son to sit on his throne, as it is this day. And now, O Lord, my God, thou hast made thy servant king instead of David, my father; and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people? <4aSG 96.3>

"And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment, behold, I have done according to thy word. Lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." <4aSG 97.1>

God promises that as he has been with David, he will be with Solomon. If he will walk before the Lord in integrity of heart, and in uprightness, to do according to all that God commanded him, and if he will keep his statutes and judgments, he promises to establish his throne upon Israel forever. Solomon feels the magnitude of the work in building a house for God. He thus gives expression to his ideas: "Who is able to build him an house? seeing the heaven and heaven of heavens cannot contain him." <4aSG 97.2>

The Lord imparted unto Solomon that wisdom which he desired above earthly riches, honor, or long life. He was the wisest king that ever sat upon the throne. God gave him an understanding heart. He wrote <98> many proverbs and composed many songs. For many years his life was marked with devotion to God, uprightness, and with firm principle and strict obedience to God's commands. He directed in every important enterprise, and managed the business matters connected with the kingdom with the greatest wisdom. His faithfully carrying out the directions, in constructing the most magnificent building the world ever saw, caused his fame to spread among the nations everywhere. He was greatly blessed and honored of God. All nations acknowledged, and marveled at, his superior knowledge, wisdom, the excellence of his character, and the greatness of his power. Many came to him from all parts of the world to behold his unlimited power, and to be instructed how to conduct difficult matters. The temple built for God could not be excelled

for richness, beauty, and costly design. <4aSG 97.3>

After the temple was finished, Solomon assembled all Israel, and many nations also came to witness the dedication of the house of God. It was dedicated with great splendor. Solomon addresses the people, and seeks to tear away from the minds of all present the superstitions which have clouded the minds of heathen nations in regard to Jehovah. He tells them that God is not like the heathen gods, who are confined to temples built for them, but the God of Israel would meet them by his Spirit when the people should assemble in that house dedicated to his worship. <4aSG 98.1>

Solomon kneels before God in the presence of that immense congregation and makes supplication to God. He inquires in his prayer, "But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee. How much less this house that I have builded?" He continues, "That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place." <4aSG 98.2>

"Now, when Solomon had made an end of praying, <99> the fire came down from heaven, and consumed the burnt-offering and the sacrifices: and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever." <4aSG 98.3>

Seven days was Solomon engaged in the dedication of the house of God. And after the ceremonies were ended of dedicating the house, "The Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me. I have hallowed this house which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me as David, thy father, walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments, then I will establish the throne of thy kingdom upon Israel forever, as I promised to David, thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them, then will I cut off Israel out of the land which I have given them, and this house which I have hallowed for my name, will I cast out of my sight, and Israel shall be a proverb and a by-word among all people." <4aSG 99.1>

If Israel remained faithful and true to God, this glorious building was to stand forever, as a perpetual sign of God's especial favor to his chosen people. They were called peculiar, because they alone, among all the nations of earth, preserved the true worship of God, by keeping his commandments. <4aSG 99.2>

While Solomon remained pure, God was with him. In the dedication of the temple he exalts God's law <100> before the people. While blessing the people he repeats these words: "The Lord our God be with us, as he was with our fathers. Let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers." <4aSG 99.3>

In the uprightness of his heart, he exhorts the congregation of Israel: "Let your heart, therefore, be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day." As long as Solomon steadfastly obeyed the commandments, God was with him, as he had entreated that he might be, as he was with David. "Thou hast shown unto my father David great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart." <4aSG 100.1>

There is enough contained in these words to silence every skeptic in regard to God's sanctioning the sins of David and Solomon. God was merciful to them according as they walked before him in truth, righteousness, and uprightness of heart. Just according to their faithfulness, God dealt with them. <4aSG 100.2>

Solomon walked for many years uprightly before God. Wisdom was given him of God to judge the people with impartiality and mercy. But even this exalted, learned, and once good man, fell through yielding to temptations connected with his prosperity and honored position. He forgot God, and the solemn conditions of his success. He fell into the sinful practice of other kings, of having many wives, which was contrary to God's arrangement. God commanded Moses to warn the people against their having a plurality of wives. "Neither shall he multiply wives to himself, that his heart turn not away. Neither shall he greatly multiply to himself silver and gold." <4aSG 100.3>

Solomon's heart was turned from God when he multiplied to himself wives of idolatrous nations. God had expressly forbidden his people to intermarry with idolatrous nations, for he had chosen them as his <101> peculiar treasure. "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods. And his heart was not perfect with the Lord his God, as was the heart of David, his father." "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded. Wherefore, the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my

statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant." The Lord informed Solomon by his prophet of his purpose concerning him. That he would cause his prosperity to cease, and would raise up adversaries against him, and he should no longer reign as universal monarch upon the throne of Israel. Had Solomon died prior to his departing from God, his life would have been one of the most remarkable upon record. But he tarnished his lustre, and exhibited a striking example of the weakness of the wisest of mortals. The greatest men, and the wisest, will surely fail, unless their lives are marked with trust in God, and obedience to his commandments.

<4aSG 100.4>

Chapter XXXVII. The Ark of God.

The ark of God was a sacred chest, made to be the depository of the ten commandments, which law was the representative of God himself. This ark was considered the glory and strength of Israel. The token of Divine presence abode upon it day and night. The priests who ministered before it were sacredly consecrated to the holy office. They wore a breast-plate bordered with precious stones of different materials, <102> the same as compose the twelve foundations of the city of God. Within the border were the names of the twelve tribes of Israel, graven on precious stones set in gold. This was a very rich and beautiful work, suspended from the shoulders of the priests, covering the breast. <4aSG 101.1>

At the right and left of the breast-plate were set two larger stones, which shone with great brilliancy. When difficult matters were brought to the judges, which they could not decide, they were referred to the priests, and they inquired of God, who answered them. If in favor, and if he would grant them success, a halo of light and glory especially rested upon the precious stone at the right. If against, a vapor or cloud seemed to settle upon the precious stone at the left hand. When they inquired of God in regard to going to battle, the precious stone at the right, when circled with light, said, Go and prosper. The stone at the left, when shadowed with a cloud, said, Thou shalt not go, thou shalt not prosper. <4aSG 102.1>

When the high priest entered within the most holy once a year, and ministered before the ark in the awful presence of God, he inquired, and God often answered him with an audible voice. When the Lord did not answer by a voice, he let the sacred beams of light and glory rest upon the cherubim upon the right of the ark, in approbation or favor. If their requests were refused, a cloud rested upon the cherubim at the left. <4aSG 102.2>

Four heavenly angels always accompanied the ark of God in all its journeyings, to guard it from all danger, and to fulfill any mission required of them in connection with the ark. Jesus the Son of God, followed by heavenly angels, went before the ark as it came to Jordan, and the waters were cut off before his presence. Christ and angels stood by the ark and the priests in the bed of the river until all Israel had passed over Jordan. Christ and angels attended the circuit of the ark around Jericho, and finally cast down the massive walls of the city, and delivered Jericho into the hands of Israel. <4aSG 102.3>

<103>

When Eli was high priest, he exalted his sons to the priesthood. Eli was alone permitted to enter the most holy once a year. His sons ministered at the door of the tabernacle, and officiated in the slaying of the beasts, and at the altar of sacrifice. They continually abused this sacred office. They were selfish, covetous, gluttonous, and profligate. God reproved Eli for his criminal neglect of family discipline. Eli reproved his sons, but did not restrain them. And when they were placed in the sacred office of priesthood, Eli heard of their conduct in defrauding the children of Israel in their offerings, also their bold transgressions of the law of God, and their violent conduct, which caused Israel to sin. <4aSG 103.1>

Their crimes were known to all Israel. Eli reproved them. He presented before them the enormity of their sin. It was not like a sin against each other, which officiating priests could atone for. But if the priests themselves sin against God, and show open contempt for his authority, who should atone for them? They regarded not the counsel of their father. Eli was judge, and also high priest, in Israel, and he was responsible for the conduct of his sons. He should have at once removed them from the priesthood, and judged them as their case deserved. He knew if he should do this they must suffer death for their abominable example to Israel. Permitting them, loaded with guilt, to occupy the relation of priests to Israel, would lead the people to lightly regarded crime, and to despise the sacrificial offerings. <4aSG 103.2>

The Lord by his prophet sent a reproof to Eli. "Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation, and honorest they sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore, the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will

honor, and they that despise me shall be lightly esteemed." <4aSG 103.3>

<104>

Eli's undue affection for his sons made him a partial judge. He excused sins in them which he would have condemned in others. The Lord informed Eli by his prophet that because he had thus suffered his sons to remain in sacred office, while they were compelling Israel to sin, and because of their transgressions of his law, he would cut off both his sons in one day. As Eli had neglected his sacred duty, God would punish them, and they should both perish. <4aSG 104.1>

Here is a standing rebuke to parents, professed followers of Christ, who neglect to restrain their children, but merely entreat their children, like Eli, and who say, "Why do ye so wickedly?" but who do not decidedly restrain them. Such suffer God's cause to be dishonored, because they do not exercise that authority which belongs to them in order to restrain wickedness. <4aSG 104.2>

The Lord made known to the child Samuel the judgments he would bring upon Eli's house because of his negligence. "And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house. When I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever. <4aSG 104.3>

The transgressions of Eli's sons were so daring, so insulting to a holy God, that no sacrifice could atone for such willful transgression. These sinful priests profaned the sacrifices which typified the Son of God. And by their blasphemous conduct they were trampling upon the blood of the atonement, from which was derived the virtue of all sacrifices. <4aSG 104.4>

Samuel told Eli the words of the Lord, "and he said, It is the Lord, let him do what seemeth him good." Eli knew that God had been dishonored, and <105> he felt that he had sinned. He submitted that God was just in thus punishing his sinful neglect. The word of the Lord to Samuel was made known by Eli to all Israel. In doing this, he thought to correct in a measure his past sinful negligence. The evil pronounced upon Eli was not long delayed. <4aSG 104.5>

The Israelites made war with the Philistines, and were overcome, and four thousand of them were slain. The Hebrews were afraid. They knew if other nations should hear of their defeat, they would be encouraged to also make war with them. The elders of Israel decided that their defeat was because the ark of God was not with them. They sent to Shiloh for the ark of the covenant. They thought of their passage over Jordan, and the easy conquest of Jericho, when they bore the ark, and they decided that all that was necessary was to bring the ark to them, and they would triumph over their enemies. They did not realize that their strength was in their obedience to that law contained in the ark, which was a representative of God himself. The polluted priests, Hophni and Phinehas, were with the sacred ark, transgressing the law of God. These sinners conducted the ark to the camp of Israel. The confidence of the men of war was restored, and they felt confident of success. <4aSG 105.1>

"And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid; for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! Who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to <106> you. Quit yourselves like men, and fight. And the Philistines fought, and Israel was smitten, and they fled every man into his tent. And there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken, and the two sons of Eli, Hophni and Phinehas, were slain." <4aSG 105.2>

The Philistines thought this ark was the Israelites' god. They knew not that the living God, who created the heavens and the earth, and gave his law upon Sinai, sent prosperity and adversity according to the obedience or transgression of his law, contained in the sacred chest. <4aSG 106.1>

There was a very great slaughter in Israel, Eli was sitting by the wayside, watching with a trembling heart to receive news from the army. He was afraid that the ark of God might be taken, and polluted by the Philistine host. A messenger from the army ran to Shiloh and informed Eli that his two sons had been slain. He could bear this with a degree of calmness, for he had reason to expect it. But when the messenger added, "And the ark of God is taken," Eli wavered in anguish upon his seat, and fell backward and died. He shared the wrath of God which came upon his sons. He was guilty in a great measure of their transgressions, because he had criminally neglected to restrain them. The capture of the ark of God by the Philistines was considered the greatest calamity which could befall Israel. The wife of Phinehas, as she was about to die, named her child Ichabod, saying, "The glory is departed from Israel, for the ark of God is taken." <4aSG 106.2>

God permitted his ark to be taken by their enemies to show Israel how vain it was to trust in the ark, the symbol of his presence, while they were profaning the commandments contained in the ark. God would humble them by removing from them that sacred ark, their boasted strength and confidence. <4aSG 106.3>

The Philistines were triumphant, because they had, as they thought, the famous god of the Israelites, which had performed such wonders for them, and had made them a terror to their enemies. They took the <107> ark of God to Ashdod, and set it in a splendid temple, made in honor of their most popular god, Dagon, and placed it by the side of their god. In the morning the priests of these gods entered the temple, and they were terrified to find Dagon fallen upon his face to the ground before the ark of the Lord. They raised Dagon and placed him in his former position. They thought he might have accidentally fallen. But the next morning they found him fallen as before upon his face to the ground, and the head of Dagon and both his hands were cut off. The angels of God, who ever accompanied the ark, prostrated the senseless idol god, and afterward mutilated it, to show that God, the living God, was above all gods, and before him every heathen god was as nothing. The heathen possessed great reverence for their god, Dagon, and when they found it ruinously mutilated, and lying upon its face before the ark of God, they were sad, and considered it a very bad omen to the Philistines. It was interpreted by them that the Philistines and all their gods would yet be subdued and destroyed by the Hebrews, and the Hebrews' God would be greater and more powerful than all gods. They removed the ark of God from their idol temple, and placed it by itself. <4aSG 106.4>

The men of Ashdod began to be greatly afflicted. The Lord destroyed them, and they remembered the plagues brought upon Egypt, and their mutilated god, and they were convinced that it was because they kept the ark of God that these distressing afflictions came upon them. God would evidence to the idolatrous Philistines, and also to his people, that the ark was strength and power to those who were obedient to his law, and to the disobedient and wicked it was punishment and death. <4aSG 107.1>

When the men of Ashdod were convinced that it was the God of the Hebrews who caused their afflictions, because of his ark, they decided that the ark of the God of Israel should not abide with them. "For," say they "his hand is sore upon us and upon Dagon our god." The great men and rulers consulted together, <108> relative to what they should do with the ark of the God of Israel. They had taken it in triumph, but knew not what to do with the sacred chest; for instead of its being a power and strength to them, it was a great burden, and a heavy curse. They decided to send it to Gath. But the destroying angels carried on their work of destruction also in that place. Very many of them died, and they dared not retain the ark longer in Gath, lest the God of Israel should consume all the people by his curse. <4aSG 107.2>

They of Gath decided to send the ark to Ekron. And as the idolatrous priests bore the ark of God to Ekron, the people of Ekron were greatly alarmed and cried out, "They have brought about the ark of the God of Israel to us, to slay us and our people." The Ekronites were also afflicted, and great numbers of them died. They went to their gods for help, as the cities of Ashdod and Gath had done, but they obtained no relief. They had humbled themselves to cry to the God of Israel to whom the ark belonged for relief from their affliction. "So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place that it slay us not, and our people; for there was a deadly destruction throughout all the city. The hand of God was very heavy there. And the men that died not were smitten with the emerods, and the cry of the city went up to heaven." <4aSG 108.1>

The ark of God was kept by the Philistines seven months. They had overcome the Israelites, and had taken the ark of God, wherein they supposed their power consisted, and thought that they should ever be in safety, and have no more fear of the armies of Israel. But in the midst of their joy at their success, a wailing was heard all over the land, and the cause was at length credited to the ark of God. It was borne from place to place in terror, and destruction from God followed its course, until the Philistines were greatly perplexed to know what to do with it. Angels who accompanied it, guarded it from all harm. And the <109> Philistines did not dare to open the chest, for their god, Dagon, had met with such a fate, they feared to touch it, or to have it near them. They called for the priests and the diviners, and inquired of them what they should do with the ark of God. They advised them to send it back to the people to whom it belonged, and to send with it a costly trespass-offering, which if God would be pleased to accept, they would be healed. They should also understand that God's hand was upon them because they had taken his ark, which belonged alone to Israel. <4aSG 108.2>

Some were not in favor of this. It was too humiliating to carry back the ark, and they urged that no one of the Philistines would dare venture his life to carry the ark of the God of Israel which had brought such death upon them. Their counselors entreated the people not to harden their hearts, as the Egyptians and Pharaoh had done, and cause still greater afflictions and plagues to come upon them. And as they were all afraid to take the ark of God, they advised them, saying, "Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them. And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go. And see if it goeth up by the way of his own coast to Beth-shemesh, then he hath done 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. And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home. And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left." <4aSG 109.1>

The Philistines knew that the cows would not be induced to leave their young calves at home, unless they should be urged so to do by some unseen power. <110> The cows went direct to Beth-shemesh, lowing for their calves, yet going directly from them. The lords of the Philistines followed after the ark, unto the border of Beth-shemesh. They dare not trust that sacred chest wholly to the cows. They feared if any evil happened to it, that greater calamities would come upon them. They knew not that angels of God accompanied the ark, and guided the cows in their course where it belonged. The people of Beth-shemesh were reaping in the field, and when they saw the ark of God upon the cart, drawn by the cows, they were greatly rejoiced. They knew that it was the work of God. The cows drew the cart, containing the ark, to a large stone, and stood still of themselves. The Levites took down the ark of the Lord, and the offering of the Philistines, and they offered the cart and the cows which had borne the sacred ark, and the offering of the Philistines, unto God as a burnt-sacrifice. The lords of the Philistines returned to Ekron and the plague was stayed. <4aSG 109.2>

The men of Beth-shemesh were curious to know what great power could be in that ark, which caused it to accomplish such marvelous things. They looked upon the ark alone as being so powerful, and were not accrediting the power to God. None but men sacredly appointed for the purpose could look upon the ark, divested of its coverings, without being slain, for it was as though looking upon God himself. And as the people gratified their curiosity, and opened the ark to gaze into its sacred recesses, which the heathen idolaters had not dared to do, the angels attending the ark slew above fifty thousand of the people. <4aSG 110.1>

And the people of Beth-shemesh were afraid of the ark, and they said, "Who is able to stand before this holy Lord God? And to whom shall he go up from us? And they sent messengers to the inhabitants of Kirjath-jearim, saying, "The Philistines have brought again the ark of the Lord. Come ye down, and fetch it up to you." The people of Kirjath-jearim brought the ark of the Lord to the house of Abinadab, and <111> sanctified his son to keep it. For twenty years the Hebrews were in the power of the Philistines, and they were greatly humbled, and repented of their sins, and Samuel interceded for them, and God was again merciful to them. And the Philistines made war with them, and the Lord again wrought in a miraculous manner for Israel, and they overcame their enemies. <4aSG 110.2>

The ark remained in the house of Abinadab until David was made king. He gathered together all the chosen men of Israel, thirty thousand, and went to bring up the ark of God. They set the ark upon a new cart, and brought it out of the house of Abinadab. Uzzah and Ahio, sons of Abinadab, drove the cart. David and all the house of Israel played before the Lord on all manner of musical instruments. "And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God." Uzzah was angry with the oxen, because they stumbled. He showed a manifest distrust of God, as though he who had brought the ark from the land of the Philistines, could not take care of it. Angels who attended the ark struck down Uzzah for presuming impatiently to put his hand upon the ark of God. <4aSG 111.1>

"And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? So David would not remove the ark of the Lord unto him into the city of David; but David carried it aside into the house of Obed-edom, the Gittite." David knew that he was a sinful man, and he was afraid that, like Uzzah, he should in some way be presumptuous, and call forth the wrath of God upon himself. "And the ark of the Lord continued in the house of Obed-edom, the Gittite, three months, and the Lord blessed Obed-edom, and all his household." <4aSG 111.2>

God would teach his people that, while his ark was a terror and death to those who transgressed his commandments contained in it, it was also a blessing and <112> strength to those who were obedient to his commandments. When David heard that the house of Obed-edom was greatly blessed, and that all that he had prospered, because of the ark of God, he was very anxious to bring it to his own city. But before David ventured to move the sacred ark, he sanctified himself to God, and also commanded that all the men highest in authority in the kingdom should keep themselves from all worldly business, and everything which would distract their minds from sacred devotion. Thus should they sanctify themselves for the purpose of conducting the sacred ark to the city of David. "So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings." <4aSG 111.3>

David laid off his kingly attire, and clothed himself with garments similar to the priests, which had never been worn before, that not the least impurity might be upon his clothing. Every six paces they erected an altar and solemnly sacrificed to God. The special blessing of the Lord rested upon king David, who thus manifested before his people his exalted reverence for the ark of God. "And David danced before the Lord with all his might; and David was girded with

a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet. And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the Lord, and she despised him in her heart." <4aSG 112.1>

The dignity and pride of king Saul's daughter was shocked that king David should lay aside his garments of royalty, and lay by his royal scepter, and be clothed with the simple linen garments worn by the priest. She thought that he was greatly dishonoring himself before the people of Israel. But God honored David in the sight of all Israel by letting his Spirit abide upon <113> him. David humbled himself, but God exalted him. He sung in an inspired manner, playing upon the harp, producing the most enchanting music. He felt in a small degree that holy joy that all the saints will experience at the voice of God when their captivity is turned, and God makes a covenant of peace with all who have kept his commandments. "And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it. And David offered burnt-offerings and peace-offerings before the Lord." <4aSG 112.2>

After Solomon had finished building the temple, he assembled the elders of Israel, and the most influential men among the people, to bring up the ark of the covenant of the Lord out of the city of David. These men consecrated themselves to God, and with great solemnity and reverence, accompanied the priests who bore the ark. "And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude." <4aSG 113.1>

Solomon followed the example of his father David. Every six paces he sacrificed. With singing, and with music, and great ceremony, "the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above." <4aSG 113.2>

A most splendid sanctuary had been made, according to the pattern showed to Moses in the mount, and afterward presented by the Lord to David. The earthly sanctuary was made like the heavenly. In addition to the cherubim on the top of the ark, Solomon made two other angels of larger size, standing at each end <114> of the ark, representing the heavenly angels always guarding the law of God. It is impossible to describe the beauty and splendor of this tabernacle. There, as in the tabernacle, the sacred ark was borne in solemn, reverential order, and set in its place beneath the wings of the two stately cherubim that stood upon the floor. <4aSG 113.3>

The sacred choir united their voices, with all kinds of musical instruments, in praise to God. And while the voices in harmony, with instruments of music, resounded through the temple, and were borne upon the air through Jerusalem, the cloud of God's glory took possession of the house, as it had formerly filled the tabernacle. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord." <4aSG 114.1>

King Solomon stood upon a brazen scaffold before the altar and blessed the people. He then knelt down, and with his hands raised upward, poured forth earnest and solemn prayer to God, while the congregation were bowed with their faces to the ground. After Solomon had ended his prayer, a miraculous fire came from heaven and consumed the sacrifice. <4aSG 114.2>

Because of the sins of Israel, the calamity which God said should come upon the temple, if his people departed from him, was fulfilled some hundreds of years after the temple was built. God promised Solomon, if he would remain faithful, and his people would obey all his commandments, that that glorious temple should stand forever in all its splendor, as an evidence of the prosperity and exalted blessings resting upon Israel for their obedience. <4aSG 114.3>

Because of Israel's transgression of the commandments of God, and their wicked acts, God suffered them to go into captivity to humble and punish them. Before the temple was destroyed, God made known to a few of his faithful servants the fate of the temple, which was the pride of Israel, and which they regarded <115> with idolatry, while they were sinning against God. He also revealed to them the captivity of Israel. These righteous men, just before the destruction of the temple, removed the sacred ark containing the tables of stone, and with mourning and sadness, secreted it in a cave where it was to be hid from the people of Israel, because of their sins, and was to be no more restored to them. That sacred ark is yet hid. It has never been disturbed since it was secreted. <4aSG 114.4>

Chapter XXXVIII. The Messiah.

Before Christ left Heaven, and came into the world to die, he was taller than any of the angels. He was majestic and

lovely. "Who, being in the form of God, thought it not robbery to be equal with God." He took upon himself man's nature. When his ministry commenced, he was but little taller than the common size of men then living upon the earth. Had he come among men with his noble, heavenly form, his outward appearance would have attracted the minds of the people to himself, and he would have been received without the exercise of faith. <4aSG 115.1>

About that period Messiah was expected. By many he was looked for to come as a mighty monarch. The Jews had boasted to the Gentiles of his coming, and had dwelt largely upon the great deliverance which he would bring them, that he would reign as king, and put down all authority. Every kingdom and nation would bow to him, and the Jewish nation would reign over them. They had the events of the first and second comings of Christ confounded together. <4aSG 115.2>

It was in the order of God that Christ should take upon himself the form and nature of fallen man, that he might be made perfect through suffering, and <116> endure himself the strength of Satan's temptations, that he might the better know how to succor those who should be tempted. The faith of men in Christ as the Messiah was not to rest in the evidences of sight, and they believe on him because of his personal attractions, but because of the excellence of character found in him, which had never been, neither could be found in another. All who loved virtue, purity, and holiness, would be drawn to Christ, and would see sufficient evidence of his being the Messiah, foretold by prophecy, that should come. Those who thus trusted in the word of God, would receive the benefits of the teachings of Christ, and finally of his atonement. <4aSG 115.3>

Christ came to call the attention of all men to his Father, teaching them repentance toward God. His work was to reconcile man to God. Although Christ did not come as he was expected, yet he came just as prophecy had marked out that he would come. Those who wished to believe, had sufficient foundation for their faith by referring to prophecy, which predicted the coming of the Just One, and described the manner of his coming. <4aSG 116.1>

The ancient Jewish church were the highly-favored people of God, brought out of Egypt and acknowledged as his own peculiar treasure. The many and exceeding great and precious promises to them as a people, were the hope and confidence of the Jewish church. Herein they trusted, and believed their salvation sure. No other people professed to be governed by the commandments of God. Our Saviour came first to his own people, but they received him not. <4aSG 116.2>

The self-righteous, proud, unbelieving Jews expected their Saviour and King would come into the world clothed with majesty and power, compelling all Gentiles to yield obedience to him. They did not expect any humiliation and suffering would be manifested in him. They would not receive the meek and lowly Jesus, and acknowledge him to be the Saviour of the world. Had he appeared in splendor, and assumed the authority of the world's great men, instead of <117> taking the form of a servant, they would have received and worshiped him. But they rejected Christ as their Saviour, and after they had set their hearts in rebellion against him, it was not so easy for them to change their course. Notwithstanding all the mighty works they saw him do, they were too proud and self-exalted to yield their rebellious feelings. Every token and manifestation of his divine character increased the hatred and jealousy of the Jews. They were not content to turn from him themselves, but they sought to hinder all they could from listening to his teachings, or witnessing his miracles. The majority rejected him. They despised his humble appearance. They denied his testimony. They loved the praise of men, and the grandeur of the world. In their estimation of these things, they thought their judgment perfect, even as the judgment of God. <4aSG 116.3>

The whole life and teachings of Christ were continual lessons of humility, benevolence, virtue, and self-denial. This was a continual reproof to the self-righteous, exacting spirit manifested by the Jews. Satan led them on until they seemed to possess a frenzy at the mere mention of the wonderful works of Christ, which were drawing the attention of the people from them. They at length made themselves believe that he was an impostor, and any means they could devise to get rid of him would be a virtue in them. They could not point to one act in his life which they could condemn, yet his very goodness made him a subject of their jealousy and hate, and in their blind rage they cried out, Crucify him! crucify him! The rejection of light leaves men captives of Satan, subject to his temptations. When he controls the mind, light will become darkness to that mind, good evil, and evil good. <4aSG 117.1>

At the first advent of Christ, Satan knew that he had come to limit his power, and set free captives which he had bound, and his skill was especially exercised to lead the Jewish nation to believe Christ an impostor. The prophecies furnished sufficient evidence to unprejudiced minds that Christ was indeed the Son of <118> God, the Saviour of the world. But the unbelieving Jews chose their own standard of virtue, and purity of life. They would not be taught by the Just One, and continued to perform their useless sacrifices and offerings, looking forward for a Messiah which had already come. <4aSG 117.2>

Our heavenly Father designed to prove and test the professed faith and obedience of his people. The sacrifices which they performed under the law were typical of the Lamb of God, and illustrated his great atonement. Yet the Jewish nation were so blinded and deceived by Satan that when Christ came, whom their sacrifices and offerings had been

prefiguring, they would not receive him. They led him as a lamb to the slaughter. <4aSG 118.1>

The same rebellion and hatred against Christ will be in the hearts of men at his second advent. If Christ's second coming should be in the same humble manner as at his first advent, reproving sin, and commending virtue and holiness, where there was then one voice raised, crying, Crucify him! crucify him! there would be thousands in this apostate age. Infidelity in regard to Christ's being the true Messiah, the Saviour of the world, will increase and spread to an alarming degree previous to his second coming. Satan has lost none of his skill and power which he has been exercising in past time. He can better deceive man now than at Christ's first advent. <4aSG 118.2>

The Son of God in this age will be as virtually despised and insulted by corrupt men who pretend to be good men, as at his first advent. Satan is now transforming himself into an angel of light, to hide the deformity of his character, and thereby he and his evil angels receive that worship from a blinded, deluded people, which belongs alone to God. Christ is trampled under foot. Virtue and holiness are despised. Evil angels whisper their low, corrupt teachings in the ears of men, and they are pleased. Their carnal minds are gratified. That which comes from Satan and hell they make themselves believe comes from the spirits of the <119> dead. Their consciences are seared as with a hot iron. When the Son of God came into the world to die, man's sacrifice, he laid aside his glory and exalted stature. His height was but a little above the general size of men. His personal appearance bore no special marks of his divine character, which would of itself inspire faith. Yet his perfect form, and dignified bearing, his countenance expressing benevolence, love and holiness, were unequalled by any then living upon the earth. <4aSG 118.3>

When the Life-giver rose from the dead a triumphant conqueror, and made himself known unto his disciples, he was of the same size as before his crucifixion. There were no special marks which would at once cause the men of Emmaus to know that he was the Son of God. They did not know him until he told them who he was. <4aSG 119.1>

But when he ascended up on high, and led a multitude of captives, escorted by the heavenly host, and was received in through the gates of the city, with angelic songs of triumph and rejoicing, I beheld with admiration and wonder, that he possessed the same exalted stature that he had before he came into the world to die for man. Said the angel, God, who wrought so great a miracle as to make Christ flesh to dwell among men, and will with his almighty power lift up fallen, degenerate, and dwarfed man, and after they are redeemed from the earth, make them "grow up as calves of the stall," could in his infinite power return to his dear Son his own exalted stature, which was his before he left Heaven, and humbled himself as a man, and submitted to the death of the cross. <4aSG 119.2>

It is no marvel with the angelic host that their loved Commander, after he had carried out the plan of salvation, and ascended up to Heaven, should take his own exalted stature, and be clothed with majesty and glory, which was his before he left Heaven. But it was a marvel with all heaven, that the Father suffered the Son of his bosom to lay aside his glory, and come down to earth, and submit to humiliation, and the agonizing death of the cross to save fallen man.

<4aSG 119.3> <120>

Chapter XXXIX. Health.

Adam and Eve in Eden were noble in stature, and perfect in symmetry and beauty. They were sinless, and in perfect health. What a contrast to the human race now! Beauty is gone. Perfect health is not known. Every where we look we see disease, deformity and imbecility. I inquired the cause of this wonderful degeneracy, and was pointed back to Eden. The beautiful Eve was beguiled by the serpent to eat of the fruit of the only tree of which God had forbidden them to eat, or even touch it lest they die. <4aSG 120.1>

Eve had everything to make her happy. She was surrounded by fruit of every variety. Yet the fruit of the forbidden tree appeared more desirable to her than the fruit of all the other trees in the garden of which she could freely eat. She was intemperate in her desires. She ate, and through her influence, her husband ate also, and a curse rested upon them both. The earth also was cursed because of their sin. And since the fall, intemperance in almost every form has existed. The appetite has controlled reason. The human family have followed in a course of disobedience, and, like Eve, have been beguiled by Satan: to disregard the prohibitions God has made, flattering themselves that the consequence would not be as fearful as had been apprehended. The human family have violated the laws of health, and have run to excess in almost everything. Disease has been steadily increasing. The cause has been followed by the effect. <4aSG 120.2>

God gave our first parents the food he designed that the race should eat. It was contrary to his plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden, was the food man's wants required. God gave man no permission to eat animal food until after the <121> flood. Every thing had been destroyed upon which man could subsist, and therefore the Lord in their necessity gave Noah permission to eat of the clean animals which he had taken with him into the ark. But animal food was not the most healthy article of food for man.

<4aSG 120.3>

The people who lived before the flood ate animal food, and gratified their lusts until their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. Then the third dreadful curse rested upon the earth. The first curse was pronounced upon the posterity of Adam and upon the earth, because of disobedience. The second curse came upon the ground after Cain slew his brother Abel. The third most dreadful curse from God, came upon the earth at the flood. <4aSG 121.1>

After the flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator, and to follow the inclinations of his own heart. And he permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood the race began to rapidly decrease in size, and in length of years. There were a class of very large animals which perished at the flood. God knew that the strength of man would decrease, and these mammoth animals could not be controlled by feeble man. <4aSG 121.2>

Sin has prevailed since the fall. While a few have remained faithful to God, the great majority have corrupted their ways before him. The destruction of Sodom and Gomorrah was on account of their great wickedness. They gave loose rein to their intemperate appetites, then to their corrupt passions, until they were so debased, and their sins were so abominable, that their cup of iniquity was full, and they were consumed with fire from heaven. <4aSG 121.3>

When the Lord brought his people from Egyptian bondage, he led them through the wilderness to prove them, and try them. He promised to be their God, <122> and to take them to himself as his peculiar treasure. He did not prohibit their eating meat, but withheld it from them in a great measure. He gave them food which he designed that they should have, which was healthy, and of which they could eat freely. He rained their bread from Heaven, and gave them purest water out of the flinty rock. He made a covenant with them, that if they would obey him in all things, he would put no disease upon them. But the Israelites were not satisfied with the food which God gave them. They murmured against Moses and against God, and wished themselves back in Egypt, where they could sit by the flesh pots. God in his anger gave them flesh to gratify their lustful appetite, and great numbers of them died in the act of eating the meat for which they had lusted. While it was yet between their teeth the curse of God came upon them. God here teaches his people that he is displeased with their permitting their appetite to control them. The Israelites at times would prefer slavery, and even death, rather than to be deprived of meat. <4aSG 121.4>

The curse did not come all at once. It was first felt at Adam's fall, and increased at the murder of Abel, and greatly increased at the flood. Since the flood, as the human family have forgotten God, and have followed in a course of disobedience, and have transgressed his commandments, the curse has rested heavier and heavier upon men and upon the beasts. The trees and all vegetation also have felt the effects of the curse. All through the inspired history are exalted blessings promised upon the people of God on conditions of obedience, and curses threatened for disobedience. <4aSG 122.1>

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall <123> bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give thee rain unto thy land in his season, and to bless all the work of thine hand. And thou shalt lend unto many nations, and thou shalt not borrow." <4aSG 122.2>

God pronounced upon his people a curse if they would not hearken unto his voice to observe to do all his commandments. "Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me." <4aSG 123.1>

God would have his people clearly understand that they will be visited according to their obedience or transgression. Wickedness and disease have increased with every successive generation. The land has labored under the curse which man has brought upon it because of continued disobedience. "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting <124> covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Many marvel that the human race have so degenerated, physically, mentally, and morally. They do not understand that it is the violation of God's

constitution and laws, and the violation of the laws of health, that has produced this sad degeneracy. The transgression of God's commandments has caused his prospering hand to be removed. <4aSG 123.2>

Intemperance in eating and in drinking, and the indulgence of base passions have benumbed the fine sensibilities, so that sacred things have been placed upon a level with common things. Nadab and Abihu drank too freely of wine, and the result was, they used common fire instead of sacred, and were destroyed for thus dishonoring God. When appetite is left to control reason, sacred things are not discerned. God expressly commanded the children of Israel not to eat swine's flesh. The heathen used this meat as an article of food. God prohibited the Hebrews the use of swine's flesh because it was hurtful. It would fill the system with humors, and in that warm climate often produced leprosy. Its influence upon the system in that climate was far more injurious than in a colder climate. But God never designed the swine to be eaten under any circumstances. Swine were useful. In a fruitful country, where there was much to decay upon the ground, which would poison the atmosphere, herds of swine were permitted to run free, and devoured the decaying substances, which was a means of preserving health. Other animals were forbidden to be eaten by the Israelites, because they were not the best articles of food. <4aSG 124.1>

If the Israelites had manifested a spirit of submission to God's wise prohibitions, he would have removed from them everything injurious to their health, and would have suffered no sickness to be among them. But he gave them what they lusted for, because they would not submit to him. <4aSG 124.2>

Appetite has been indulged to the injury of health. <125> Stimulating drinks have been used freely, which have confused the brain and brought down man to the level of the brute creation. While intoxicated, every degree of crime has been committed, and yet the perpetrators have been excused in many instances, because they knew not what they were doing. This does not lessen the guilt of the criminal. If by his own hand he puts the glass to his lips, and deliberately takes that which he knows will destroy his reasoning faculties, he becomes responsible for all the injury he does while intoxicated, at the very moment he lets his appetite control him, and he barter away his reasoning faculties for intoxicating drinks. It was his own act which brought him even below the brutes, and crimes committed when he is in a state of intoxication should be punished as severely as though the person had all the power of his reasoning faculties. <4aSG 124.3>

Nadab and Abihu, by drinking wine, beclouded their reasoning faculties, and so lost their sense of sacred things, that they thought they could as well offer common fire as sacred. God did not excuse them because the brain was confused. Fire from his presence destroyed them in their sin. Some look with horror upon men who have been overcome with liquor, and are seen reeling and staggering in the street, while at the same time they are gratifying their appetite for things differing in their nature from spirituous liquor, but which injure the health, affect the brain, and destroy their high sense of spiritual things. The liquor-drinker has an appetite for strong drink which he gratifies, while another has no appetite for intoxicating drinks to restrain, but he desires some other hurtful indulgence, and does not practice self-denial any more than the drunkard. <4aSG 125.1>

Those who do not control their appetites in eating are guilty of intemperance. In those cases where men lose all sense of their obligation to God, their families, and to community, it is a slow process. They are not changed from the kind husband and father at once. It takes time to degrade them to beasts, where they become <126> mere wrecks of humanity. With many, their first error is in making a god of their appetite, subsisting mostly on highly-seasoned animal food which produces a feverish state of the system, especially if pork is used freely. The blood becomes impure. The circulation is not equalized. Chills and fever follow. The appetite fails. They think something must be done, and perhaps send for ale, which stimulates for the time, but as soon as the influence of the ale is gone they sink as much lower, and a continual use of the ale keeps them stimulated and over-excited. They think that the ale was of so much benefit to them, they must continue its use. After a while it loses its influence, then they use a stronger beverage, until they give themselves up to every excess, and man formed in the image of his Maker degrades himself lower than the beasts. It required time to numb the sensibilities of the mind. It was done gradually, but surely. <4aSG 125.2>

Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. It affects the brain and benumbs the sensibilities, so that the mind cannot clearly discern spiritual things, especially those truths which would have a tendency to correct this filthy indulgence. Those who use tobacco in any form are not clear before God. In such a filthy practice it is impossible for them to glorify God in their bodies and spirits, which are his. And while they are using slow and sure poisons, which are ruining their health, and debasing the faculties of the mind, God cannot approbate them. He may be merciful to them while, they indulge in this pernicious habit in ignorance of the injury it is doing them, but when the matter is set before them in its true light, then they are guilty before God if they continue to indulge this gross appetite. <4aSG 126.1>

God required the children of Israel to observe habits of strict cleanliness. In any case of the least impurity they were to remain out of the camp until evening, then to wash themselves and come into the camp. There was not a tobacco-

user in that vast army. If there had been, he would have been required to choose <127> to remain out of the camp, or cease the use of the filthy weed. And after cleansing his mouth from the least of its filthy remains, he might have been permitted to mingle with the congregation of Israel. <4aSG 126.2>

The priests, who ministered in sacred things, were commanded to wash their feet and their hands before entering the tabernacle in the presence of God to importune for Israel, that they might not desecrate the sanctuary. If the priests had entered the sanctuary with their mouths polluted with tobacco, they would have shared the fate of Nadab and Abihu. And yet professed Christians bow before God in their families to pray with their mouths defiled with the filth of tobacco. They go to the house which they have dedicated to God, professing to worship him, with a stupefying quid of tobacco in their mouths, and the high-colored saliva staining their lips and chin, and their foul breath polluting the atmosphere. They leave their poisonous filth either upon the floor, or in receptacles prepared for the purpose. This is the offering they present to God. Instead of the cloud of fragrant incense filling the house as in the case of the ancient tabernacle, it is filled with the sickening, polluted odor of ejected tobacco spittle and quids, and the air breathed by the congregation is poisoned. <4aSG 127.1>

Men who have been set apart by the laying on of hands, to minister in sacred things, often stand in the desk with their mouths polluted, their lips stained, and their breath tainted with the defilements of tobacco. They speak to the people in Christ's stead. How can such service be acceptable to a holy God, who required the priests of Israel to make such special preparations before coming into his presence, lest his sacred holiness should consume them for dishonoring him, as in the case of Nadab and Abihu? These may be assured that the mighty God of Israel is still a God of cleanliness. They profess to be serving God while they are committing idolatry, by making a god of their appetite. Tobacco is their cherished idol. To it every high and sacred consideration must bow. <128> They profess to be worshipping God, while at the same time they are violating the first commandment. They have other gods before the Lord. "Be ye clean that bear the vessels of the Lord." <4aSG 127.2>

God requires purity of heart, and personal cleanliness, now, as when he gave the special directions to the children of Israel. If God was so particular to enjoin cleanliness upon those journeying in the wilderness who were in the open air nearly all the time, he requires no less of us who live in ceiled houses, where impurities are more observable, and have a more unhealthful influence. Tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body. It is all the more dangerous because its effects upon the system are so slow, and at first scarcely perceivable. Multitudes have fallen victims to its poisonous influence. They have surely murdered themselves by this slow poison. And we ask, What will be their waking in the resurrection morning? <4aSG 128.1>

Tea and coffee are stimulating. Their effects are similar to those of tobacco; but they affect in a less degree. Those who use these slow poisons, like the tobacco-user, think they cannot live without them, because they feel so very badly when they do not have these idols. Why they suffer when they discontinue the use of these stimulants, is because they have been breaking down nature in her work of preserving the entire system in harmony and in health. They will be troubled with dizziness, headache, numbness, nervousness, and irritability. They feel as though they should go all to pieces, and some have not courage to persevere in abstaining from them till abused nature recovers, but again resort to the use of the same hurtful things. They do not give nature time to recover the injury they have done her, but for present relief return to these hurtful indulgences. Nature is continually growing weaker, and less capable of recovering. But if they will be determined in their efforts to persevere and overcome, abused nature will soon again <129> rally, and perform her work wisely and well without these stimulants. The whole system under the influence of these stimulants often becomes intoxicated. And to just that degree that the nervous system is excited by false stimulants, will be the prostration which will follow after the influence of the exciting cause has abated. This prostration may in time be overcome by abstaining from the use of those things which created such a condition in the system. Those who indulge a perverted appetite, do it to the injury of health and intellect. They cannot appreciate the value of spiritual things. Their sensibilities are blunted, and sin does not appear very sinful, and truth is not regarded of greater value than earthly treasure. <4aSG 128.2>

There is a class who profess to believe the truth, who do not use tobacco, snuff, tea, or coffee, yet they are guilty of gratifying the appetite in a different manner. They crave highly-seasoned meats, with rich gravies, and their appetite has become so perverted that they cannot be satisfied with even meat, unless prepared in a manner most injurious. The stomach is fevered, the digestive organs are taxed, and yet the stomach labors hard to dispose of the load forced upon it. After the stomach has performed its task it becomes exhausted, which causes faintness. Here many are deceived, and think that it is the want of food which produces such feelings, and without giving the stomach time to rest, they take more food, which for the time removes the faintness. And the more the appetite is indulged, the more will be its clamors for gratification. This faintness is generally the result of meat-eating, and eating frequently, and too much. The stomach becomes weary by being kept constantly at work, disposing of food not the most healthful. Having no time for

rest, the digestive organs become enfeebled, hence the sense of "goneness," and desire for frequent eating. The remedy such require is to eat less frequently and less liberally, and be satisfied with plain, simple food, eating twice, or at most, three times a day. The stomach must have its regular periods for labor and rest, hence <130> eating irregularly between meals is a most pernicious violation of the laws of health. With regular habits, and proper food, the stomach will gradually recover. <4aSG 129.1>

Because it is the fashion, in harmony with morbid appetite, rich cake, pies, and puddings, and every hurtful thing, are crowded into the stomach. The table must be loaded down with a variety, or the depraved appetite cannot be satisfied. In the morning, these slaves to appetite often have impure breath, and a furred tongue. They do not enjoy health, and wonder why they suffer with pains, headaches, and various ills. Many eat three times a day, and again just before going to bed. In a short time the digestive organs are worn out, for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result. A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed. <4aSG 130.1>

Many are so devoted to intemperance that they will not change their course of indulging in gluttony under any considerations. They would sooner sacrifice health, and die prematurely, than to restrain their intemperate appetite. And there are many who are ignorant of the relation their eating and drinking has to health. Could such be enlightened, they might have moral courage to deny the appetite, and eat more sparingly, and of that food alone which was healthful, and by their own course of action save themselves a great amount of suffering. <4aSG 130.2>

Persons who have indulged their appetite to eat freely of meat, highly-seasoned gravies, and various kinds of rich cakes and preserves, cannot immediately relish a plain, wholesome, and nutritious diet. Their taste is so perverted they have no appetite for a wholesome diet of fruits, plain bread and vegetables. They need not expect to relish at first food so different from that which they have been indulging themselves to eat. <131> If they cannot at first enjoy plain food, they should fast until they can. That fast will prove to them of greater benefit than medicine, for the abused stomach will find that rest which it has long needed, and real hunger can be satisfied with a plain diet. It will take time for the taste to recover from the abuses which it has received, and to gain its natural tone. But perseverance in a self-denying course of eating and drinking will soon make plain, wholesome food palatable, and it will soon be eaten with greater satisfaction than the epicure enjoys over his rich dainties. <4aSG 130.3>

The stomach is not fevered with meat, and overtaxed, but is in a healthy condition, and can readily perform its task. There should be no delay in reform. Efforts should be made to preserve carefully the remaining strength of the vital forces, by lifting off every over-tasking burden. The stomach may never fully recover health, but a proper course of diet will save further debility, and many will recover more or less, unless they have gone very far in gluttonous self-murder. <4aSG 131.1>

Those who permit themselves to become slaves to a gluttonous appetite, often go still further, and debase themselves by indulging their corrupt passions, which have become excited by intemperance in eating and in drinking. They give loose rein to their debasing passions, until health and intellect greatly suffer. The reasoning faculties are, in a great measure, destroyed by evil habits. <4aSG 131.2>

The present corrupt state of the world was presented before me. The sight was terrible. I have wondered that the inhabitants of the earth were not destroyed, like the people of Sodom and Gomorrah. I have seen reason enough for the present state of degeneracy and mortality in the world. Blind passion controls reason, and every high consideration with many is sacrificed to lust. <4aSG 131.3>

The first great evil was intemperance in eating and drinking. Men and women have made themselves slaves to appetite. They are intemperate in labor. A <132> great amount of hard labor is performed to obtain food for their tables which greatly injure the already overtaxed system. Women spend a great share of their time over a heated cook-stove, preparing food, highly seasoned with spices to gratify the taste. As a consequence, the children are neglected, and do not receive moral and religious instruction. The over-worked mother neglects to cultivate a sweetness of temper, which is the sunshine of the dwelling. Eternal considerations become secondary. All the time has to be employed in preparing these things for the appetite which ruin health, sour the temper, and becloud the reasoning faculties. <4aSG 131.4>

A reform in eating would be a saving of expense and labor. The wants of a family can be easily supplied that is satisfied with plain, wholesome diet. Rich food breaks down the healthy organs of body and mind. And how many labor so very hard to accomplish this. <4aSG 132.1>

Children who eat improperly are often feeble, pale and dwarfed, and are nervous, excitable and irritable. Everything noble is sacrificed to the appetite, and the animal passions predominate. The lives of many children from five to ten and fifteen years of age seem marked with depravity. They possess knowledge of almost every vice. The parents are, in a great degree, at fault in this matter, and to them will be accredited the sins of their children which their improper course has indirectly led them to commit. They tempt their children to indulge their appetite by placing upon their tables flesh

meats and other food prepared with spices, which have a tendency to excite the animal passions. By their example they learn their children intemperance in eating. They have been indulged to eat almost any hour of the day, which keeps the digestive organs constantly taxed. Mothers have had but little time to instruct their children. Their precious time was devoted to cooking various kinds of unwholesome food to place upon their tables. <4aSG 132.2>

Many parents have permitted their children to be <133> ruined while they were trying to regulate their lives to fashion. If visitors are to come, they wish to have them sit down to as good a table as they would find among any of their circle of acquaintances. Much time and expense are devoted to this object. For the sake of appearance, rich food is prepared to suit the appetite, and even professed Christians make so much parade that they call around them a class whose principal object in visiting them is for the dainties they get to eat. Christians should reform in this respect. While they should courteously entertain their visitors, they should not be such slaves to fashion and appetite. <4aSG 132.3>

I was shown that more deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves. <4aSG 133.1>

Indulging in eating too frequently, and in too large quantities, over-taxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur. A physician is sent for, who prescribes some drug which gives present relief, but which does not cure the disease. It may change the form of disease, but the real evil is increased ten fold. Nature was doing her best to rid the system of an accumulation of impurities, and could she have been left to herself, aided by the common blessings of Heaven, such as pure air and pure water, a speedy and safe cure would have been effected. <4aSG 133.2>

The sufferers in such cases can do for themselves that which others cannot do as well for them. They should commence to relieve nature of the load they have forced upon her. They should remove the cause. Fast a short time, and give the stomach chance for rest. Reduce the feverish state of the system by a careful and understanding application of water. These <134> efforts will help nature in her struggles to free the system of impurities. But generally the persons who suffer pain become impatient. They are not willing to use self-denial, and suffer a little from hunger. Neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system. But they are determined to obtain relief at once, and take powerful drugs, prescribed by physicians. Nature was doing her work well, and would have triumphed, but while accomplishing her task, a foreign substance of a poisonous nature was introduced. What a mistake! Abused nature has now two evils to war against instead of one. She leaves the work in which she was engaged, and resolutely takes hold to expel the intruder newly introduced into the system. Nature feels this double draft upon her resources, and she becomes enfeebled. <4aSG 133.3>

Drugs never cure disease. They only change the form and location. Nature alone is the effectual restorer, and how much better could she perform her task if left to herself. But this privilege is seldom allowed her. If crippled nature bears up under the load, and finally accomplishes in a great measure her double task, and the patient lives, the credit is given to the physician. But if nature fails in her effort to expel the poison from the system, and the patient dies, it is called a wonderful dispensation of Providence. If the patient had taken a course to relieve overburdened nature in season, and understandingly used pure soft water, this dispensation of drug mortality might have been wholly averted. The use of water can accomplish but little, if the patient does not feel the necessity of also strictly attending to his diet. <4aSG 134.1>

Many are living in violation of the laws of health, and are ignorant of the relation their habits of eating, drinking, and working sustain to their health. They will not arouse to their true condition until nature protests against the abuses she is suffering, by aches and pains in the system. If, even then, the sufferers would only commence the work right, and would <135> resort to the simple means they have neglected--the use of water and proper diet, nature would have just the help she requires, and which she ought to have had long before. If this course is pursued, the patient will generally recover, without being debilitated. <4aSG 134.2>

When drugs are introduced into the system, for a time they may seem to have a beneficial effect. A change may take place, but the disease is not cured. It will manifest itself in some other form. In nature's efforts to expel the drug from the system, intense suffering is sometimes caused the patient. And the disease, which the drug was given to cure, may disappear, but only to re-appear in a new form, such as skin diseases, ulcers, painful diseased joints, and sometimes in a more dangerous and deadly form. The liver, heart and brain are frequently affected by drugs, and often all these organs are burdened with disease, and the unfortunate subjects, if they live, are invalids for life, wearily dragging out a miserable existence. Oh, how much that poisonous drug cost! If it did not cost the life, it cost quite too much. Nature has been crippled in all her efforts. The whole machinery is out of order, and at a future period in life, when these fine works which have been injured, are to be relied upon to act a more important part in union with all the fine works of nature's machinery, they cannot readily and strongly perform their labor, and the whole system feels the lack. These

organs, which should be in a healthy condition, are enfeebled, the blood becomes impure. Nature keeps struggling, and the patient suffers with different ailments, until there is a sudden breaking down in her efforts, and death follows. There are more who die from the use of drugs, than all who could have died of disease had nature been left to do her own work. <4aSG 135.1>

Very many lives have been sacrificed by physicians' administering drugs for unknown diseases. They have no real knowledge of the exact disease which afflicts the patient. But physicians are expected to know in a moment what to do, and unless they act at <136> once, as though they understood the disease perfectly, they are considered by impatient friends, and by the sick, as incompetent physicians. Therefore to gratify erroneous opinions of the sick and their friends, medicine must be administered, experiments and tests tried to cure the patient of the disease of which they have no real knowledge. Nature is loaded with poisonous drugs which she cannot expel from the system. The physicians themselves are often convinced that they have used powerful medicines for a disease which did not exist, and death was the consequence. <4aSG 135.2>

Physicians are censurable, but they are not the only ones at fault. The sick themselves, if they would be patient, diet and suffer a little, and give nature time to rally, would recover much sooner without the use of any medicine. Nature alone possesses curative powers. Medicines have no power to cure, but will most generally hinder nature in her efforts. She after all must do the work of restoring. The sick are in a hurry to get well, and the friends of the sick are impatient. They will have medicine, and if they do not feel that powerful influence upon their systems, their erroneous views lead them to think they should feel, they impatiently change for another physician. The change often increases the evil. They go through a course of medicine equally as dangerous as the first, and more fatal, because the two treatments do not agree, and the system is poisoned beyond remedy. <4aSG 136.1>

But many have never experienced the beneficial effects of water, and are afraid to use one of Heaven's greatest blessings. Water has been refused persons suffering with burning fevers, through fear that it would injure them. If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared. But thousands have died with raging fevers consuming them, until the fuel which fed the fever was burnt up, the vitals consumed, and have died in the greatest agony, without <137> being permitted to have water to allay their burning thirst. Water, which is allowed a senseless building, to put out the raging elements, is not allowed human beings to put out the fire which is consuming the vitals. <4aSG 136.2>

Multitudes remain in inexcusable ignorance in regard to the laws of their being. They are wondering why our race is so feeble, and why so many die prematurely. Is there not a cause? Physicians who profess to understand the human organism, prescribe for their patients, and even for their own dear children, and their companions, slow poisons to break up disease, or to cure slight indisposition. Surely, they cannot realize the evil of these things as they were presented before me, or they could not do thus. The effects of the poison may not be immediately perceived, but it is doing its work surely in the system, undermining the constitution, and crippling nature in her efforts. They are seeking to correct an evil, but produce a far greater one, which is often incurable. Those who are thus dealt with are constantly sick, and constantly dosing. And yet, if you listen to their conversation, you will often hear them praising the drugs they have been using, and recommending their use to others, because they have been benefited by their use. It would seem that to such as can reason from cause to effect, the sallow countenance, the continual complaints of ailments and general prostration of those who claim to be benefited, would be sufficient proofs of the health-destroying influence of drugs. And yet many are so blinded they do not see that all the drugs they have taken have not cured them, but made them worse. The drug invalid numbers one in the world, but is generally peevish, irritable, always sick, lingering out a miserable existence, and seems to live only to call into constant exercise the patience of others. Poisonous drugs have not killed them outright, for nature is loth to give up her hold on life. She is unwilling to cease her struggles. Yet these drug-takers are never well. They are always taking cold, which causes extreme <138> suffering, because of the poison all through their system. <4aSG 137.1>

A branch was presented before me bearing large flat seeds. Upon it was written, *Nux vomica, strychnine*. Beneath was written, *No antidote*. I was shown persons under the influence of this poison. It produced heat, and seemed to act particularly on the spinal column, but affected the whole system. When this is taken in the smallest quantities, it has its influence, which nothing can counteract. If taken immoderately, convulsions, paralysis, insanity, and death, are often the results. Many use this deadly evil in small quantities. But if they realized its influence, not one grain of it would be introduced into the system. <4aSG 138.1>

When first taken, its influence may seem to be beneficial. It excites the nerves connected with the spinal column, but when the excitement passes away, it is followed by a sense of prostration and of chilliness the whole length of the spinal column, especially upon the head and back of the neck. The patients generally cannot endure the least draught of

air. They are inclined to close every crevice, and for want of the free, invigorating air of heaven, the blood becomes impure, the vital organs are weakened, and general debility is the result. By unduly exciting the sensitive nerves connected with the spinal column, by this poisonous drug, they lose their tone and vitality, and weakness of the back and limbs follows. The sight and hearing are often affected, and in many cases the patient becomes helpless. <4aSG 138.2>

I was shown that the innocent, modest-looking, white poppy yields a dangerous drug. Opium is a slow poison, when taken in small quantities. In large doses it produces lethargy and death. Its effects upon the nervous system are ruinous. When patients use this drug until it becomes habit, it is almost impossible to discontinue it, because they feel so prostrated and nervous without it. They are in a worse condition when deprived of it than the rum-drinker without his rum, or the tobacco-user deprived of his tobacco. <139> The opium slave is in a pitiful condition. Unless his nervous system is continually intoxicated with the poisonous drug, he is miserable. It benumbs the sensibilities, stupefies the brain, and unfits the mind for the service of God. True Christians cannot persist in the use of this slow poison, when they know its influence upon them. <4aSG 138.3>

Those who use opium cannot render to God any more acceptable service than can the drunkard, or the tobacco-user. Those who break off the use of this nerve and brain-destroying practice will have to possess fortitude, and suffer, as will the drunkard, and the tobacco slave, when deprived of their body and mind-destroying indulgences. God is displeased that his followers should become slaves to habits which ruin body and mind. Nux vomica, or strychnine, and opium have killed their millions, and have left thousands upon the earth to linger out a wretched, suffering existence, a burden to themselves, and those around them. <4aSG 139.1>

Mercury, calomel, and quinine have brought their amount of wretchedness, which the day of God alone will fully reveal. Preparations of mercury and calomel taken into the system ever retain their poisonous strength as long as there is a particle of it left in the system. These poisonous preparations have destroyed their millions, and left sufferers upon the earth to linger out a miserable existence. All are better off without these dangerous mixtures. Miserable sufferers, with disease in almost every form, mis-shapen by suffering, with dreadful ulcers, and pains in the bones, loss of teeth, loss of memory, and impaired sight, are to be seen almost every where. They are victims of poisonous preparations, which have been, in many cases, administered to cure some slight indisposition, which after a day or two of fasting would have disappeared without medicine. But poisonous mixtures, administered by physicians, have proved their ruin. <4aSG 139.2>

The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, as they say, do wonderful cures, kill <140> hundreds where they benefit one. Those who are sick are not patient. They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicines they take only make their recovery more hopeless. Yet they keep dosing, and continue to grow weaker, until they die. Some will have medicine at all events. Then let them take these hurtful mixtures and the various deadly poisons upon their own responsibility. God's servants should not administer medicines which they know will leave behind injurious effects upon the system, even if they do relieve present suffering. <4aSG 139.3>

Every poisonous preparation in the vegetable and mineral kingdoms, taken into the system, will leave its wretched influence, affecting the liver and lungs, and deranging the system generally. Nor does the evil end here. Diseased, feeble infants are brought into the world to share this misery, transmitted to them from their parents. <4aSG 140.1>

I have been shown that a great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores of the skin, and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the <141> system, which effort produces fevers, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there. <4aSG 140.2>

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons, and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvia that is poisoning the air. By inhaling the impure air, the

blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances. <4aSG 141.1>

Families have been afflicted with fevers, some have died, and the remaining portion of the family circle have almost murmured against their Maker because of their distressing bereavements, when the sole cause of all their sickness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases, and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substances. <4aSG 141.2>

God commanded that the children of Israel should in no case allow impurities of their persons, or of their clothing. Those who had any personal uncleanness were shut out of the camp until evening, and then were required to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon the premises within a great distance of the encampment, <142> lest the Lord should pass by and see their uncleanness. <4aSG 141.3>

Many do not realize the necessity of light, and pure air in their houses in order to have health. Some build houses, and furnish them expensively, more to gratify pride, and to receive visitors, than for the comfort, convenience and health of their families. The best rooms are kept dark. The light and air are shut out, lest the light of heaven may injure the rich furniture, fade the carpets, or tarnish the picture frames. When visitors are permitted to be seated in these precious rooms, they are in danger of taking cold, because of the cellar-like atmosphere pervading them. Parlor chambers and bedrooms are kept closed in the same manner and for the same reasons. And whoever occupies these beds which have not been freely exposed to the light and air, do so at the expense of health, and often even of life itself. <4aSG 142.1>

Rooms that are not exposed to light and air become damp. Beds and bedding gather dampness, and the atmosphere in these rooms is poisonous, because it has not been purified by light and air. Various diseases have been brought on by sleeping in these fashionable health-destroying apartments. Every family who prizes health above the empty applause of fashionable visitors, will have a circulation of air, and an abundance of light through every apartment of their houses for several hours each day. But many will follow fashion so closely, they become slaves to it, and would suffer sickness, and even death, rather than be out of the fashion. They will reap that which they have sown. They will live fashionably, and suffer with diseases as the result, be doctored with fashionable poisons, and die fashionable deaths. <4aSG 142.2>

Sleeping rooms especially should be well ventilated, and the atmosphere made healthy by light and air. Blinds should be left open several hours each day, the curtains put aside, and the room thoroughly aired. Nothing should remain, even for a short time, which would destroy the purity of the atmosphere. <4aSG 142.3>
<143>

Many families suffer with sore throat, and lung diseases, and liver complaints, brought upon them by their own course of action. Their sleeping rooms are small, unfit to sleep in for one night, but they occupy the small unhealthy apartments for weeks and months, and years. They keep their windows and doors closed, fearing they should take cold if there was a crevice open to let in the air. They breathe the same air over and over, until it becomes impregnated with the poisonous impurities, and waste matter, thrown off from their bodies, through the lungs, and the pores of the skin. Such can test the matter, and be convinced of the unhealthy air in their close rooms, by entering them after they have remained awhile in the open air. Then they can have some idea of the impurities they have conveyed to their blood, through the inhalations of the lungs. Those who thus abuse their health, must suffer with disease. All should regard light and air as among Heaven's most precious blessings. They should not shut out these blessings as though they were enemies. <4aSG 143.1>

Sleeping apartments should be large, and so arranged as to have a circulation of air through them, day and night. Those who have excluded the air from their sleeping rooms, should commence to change their course immediately. They should let in air by degrees, and increase the circulation until they can bear it day and night, winter and summer, with no danger of taking cold. The lungs, in order to be healthy, must have pure air. <4aSG 143.2>

Those who have not had a free circulation of air in their rooms through the night, generally awake feeling exhausted, feverish, and know not the cause. It was air, vital air, that the whole system required, but which it could not obtain. Upon rising in the morning, most persons would be benefited by taking a sponge-bath, or, if more agreeable, a hand-bath, with merely a wash-bowl of water. This will remove impurities from the skin. Then the clothing should be removed piece by piece from the bed, and exposed to <144> the air. The windows should be opened, and the blinds fastened back, and the air left to circulate freely for several hours, if not all day, through the sleeping apartments. In this manner the bed and clothing will become thoroughly aired, and the impurities will be removed from the room. <4aSG 143.3>

Shade trees and shrubbery too close and dense around a house are unhealthy; for they prevent a free circulation of air, and prevent the rays of the sun from shining sufficiently through. In consequence of this, a dampness gathers in the

house. Especially in wet seasons the sleeping rooms become damp, and those who sleep in the beds are troubled with rheumatism, neuralgia, and lung complaints, which generally end in consumption. Numerous shade trees cast off many leaves, which, if not immediately removed, decay, and poison the atmosphere. A yard beautified with scattering trees, and some shrubbery, at a proper distance from the house, has a happy, cheerful influence upon the family, and, if well taken care of, will prove no injury to health. Dwellings, if possible, should be built upon high and dry ground. If a house be built where water settles around it, remaining for a time, and then drying away, a poisonous miasma arises, and fever and ague, sore throat, lung diseases, and fevers, will be the result. <4aSG 144.1>

Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to <145> preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health. <4aSG 144.2>

Those who will gratify their appetite, and then suffer because of their intemperance, and take drugs to relieve them, may be assured that God will not interpose to save health and life which is so recklessly periled. The cause has produced the effect. Many, as their last resort, follow the directions in the word of God, and request the prayers of the elders of the church for their restoration to health. God does not see fit to answer prayers offered in behalf of such, for he knows that if they should be restored to health, they would again sacrifice it upon the altar of unhealthy appetite. <4aSG 145.1>

There is a class of invalids who have no real located disease. But as they believe they are dangerously diseased, they are in reality invalids. The mind is diseased, and many die who might recover of disease, which exists alone in the imagination. If such could have their minds diverted from themselves, from noticing every poor feeling, they would soon improve. Inactivity will cause disease. And to this the indulgence of unhealthy appetite, and drug-taking, and those who had no real located disease will become invalids in very deed. They make themselves so. If such would engage in cheerful, healthy labor, they would rise above poor feelings. Even if they should become very weary at times it would not hurt them. As they would accustom themselves to healthy, active labor, the mind would be occupied, and not find time to dwell upon every ache and pain. <4aSG 145.2>

If invalids would dispense with medicines of every description, and improve their habits of eating, and exercise as much as possible in the open air, their names would soon be dropped from the invalid list. The power of the will is a mighty soother of the nerves, and can resist much disease, simply by not yielding to ailments, and settling down into a state of inactivity. Those who have but little force, and <146> natural energy, need to constantly guard themselves, lest their minds become diseased, and they give up to supposed disease, when none really exists. It is slow murder for persons to confine themselves days, weeks and months in doors, with but little out-door exercise. <4aSG 145.3>

Others are too active in body and mind. The mind of such must rest as well as the body, and without it, will be overworked, and the constitution must break down. Satan exults to see the human family plunging themselves deeper, and deeper, into suffering and misery. He knows that persons who have wrong habits, and unsound bodies, cannot serve God so earnestly, perseveringly and purely as though sound. A diseased body affects the brain. With the mind we serve the Lord. The head is the capitol of the body. If the finger is pricked, the nerves, like the telegraphic wires, bear the intelligence immediately to the brain. Satan triumphs in the ruinous work he causes by leading the human family to indulge in habits which destroy themselves, and one another; for by this means he is robbing God of the service due him. <4aSG 146.1>

In order to preserve health, temperance in all things is necessary. Temperance in labor, temperance in eating and drinking. Because of intemperance a great amount of misery has been brought upon the human family. The eating of pork has produced scrofula, leprosy and cancerous humors. Pork-eating is still causing the most intense suffering to the human race. Depraved appetites crave those things which are the most injurious to health. The curse, which has rested heavily upon the earth, and has been felt by the whole race of mankind, has also been felt by the animals. The beasts have degenerated in size, and length of years. They have been made to suffer more than they otherwise would by the wrong habits of man. <4aSG 146.2>

There are but a few animals that are free from disease. They have been made to suffer greatly for the want of light, pure air, and wholesome food. When they are fattened, they are often confined in close <147> stables, and are not permitted to exercise, and to have free circulation of air. Many poor animals are left to breathe the poison of filth which is left in barns and stables. Their lungs will not long remain healthy while inhaling such impurities. Disease is conveyed to the liver, and the entire system of the animal is diseased. They are killed, and prepared for the market, and

people eat freely of this poisonous animal food. Much disease is caused in this manner. But people cannot be made to believe that it is the meat they have eaten, which has poisoned their blood, and caused their sufferings. <4aSG 146.3>

Many die of disease caused wholly by meat-eating, yet the world does not seem to be the wiser. Animals are frequently killed that have been driven quite a distance for the slaughter. Their blood has become heated. They are full of flesh, and have been deprived of healthy exercise, and when they have to travel far, they become surfeited, and exhausted, and in that condition are killed for market. Their blood is highly inflamed, and those who eat of their meat, eat poison. Some are not immediately affected, while others are attacked with severe pain, and die from fever, cholera, or some unknown disease. Very many animals are sold for the city market known to be diseased by those who have sold them, and those who buy them are not always ignorant of the matter. Especially in larger cities this is practiced to a great extent, and meat-eaters know not that they are eating diseased animals. <4aSG 147.1>

Some animals that are brought to the slaughter seem to realize by instinct what is to take place, and they become furious, and literally mad. They are killed while in that state, and their flesh prepared for market. Their meat is poison, and has produced, in those who have eaten it, cramp, convulsions, apoplexy, and sudden death. Yet the cause of all this suffering is not attributed to the meat. Some animals are inhumanly treated while being brought to the slaughter. They are literally tortured, and after they <148> have endured many hours of extreme suffering, are butchered. Swine have been prepared for market even while the plague was upon them, and their poisonous flesh has spread contagious diseases, and great mortality has followed. <4aSG 147.2>

The body, which God calls his temple, should be preserved in as healthy a condition as possible. Many act as though they had a right to treat their own bodies as they please. They do not realize that God has claims upon them. They are required to glorify him in their bodies and spirits, which are his. While they give themselves up to the gratification of unhealthy appetites, and thus bring disease upon themselves, they cannot render to God acceptable service. None should remain in ignorance of God's claims. All his promises are on conditions of obedience. All should work for themselves. They should do that which God requires them to do, and not leave God to do for them that which he has left for them to do. It is a sacred duty which God has enjoined upon reasonable beings, formed in his image, to keep that image in as perfect a state as possible. Those who bring disease upon themselves, by self-gratification, have not healthy bodies and minds. They cannot weigh the evidences of truth, and comprehend the requirements of God. Our Saviour will not reach his arm low enough to raise such from their degraded state, while they persist in pursuing a course to sink themselves still lower. <4aSG 148.1>

All are required to do what they can to preserve healthy bodies, and sound minds. If they will gratify a gross appetite, and by so doing blunt their sensibilities, and becloud their perceptive faculties so that they cannot appreciate the exalted character of God, or delight in the study of his Word, they may be assured that God will not accept their unworthy offering any sooner than that of Cain. God requires them to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. After man has done all in his power to insure health, by the denying <149> of appetite and gross passions, that he may possess a healthy mind, and a sanctified imagination, that he may render to God an offering in righteousness, then he is saved alone by a miracle of God's mercy, as was the ark upon the stormy billows. Noah had done all that God required of him in making the ark secure, then God performed that which man could not do, and preserved the ark by his miraculous power. <4aSG 148.2>

Our Redeemer, laying aside his glory and majesty, to take human nature, and to die man's sacrifice, was a miracle of God. It was God's wise arrangement to save fallen man. God requires his people to be laborers together with him. He requires them to abstain from fleshly lusts, which war against the soul, and present their bodies a living sacrifice, holy and acceptable to God, which is the only service he will accept from reasonable mortals. Jesus has stooped very low in order to reach man in his low estate. And God requires of man to make earnest efforts, and deny self, that he may preserve his vigor of mind, and elevate himself, and imitate the example of him in whom was no guile. Then will he be benefited with the atonement of Christ. As the Lord bade faithful Noah before the flood, Come thou, and all thy house, into the ark, he will, previous to the time of trouble, say to his faithful saints, who have been preparing for translation, "Come, my people, enter thou into thy chambers, and shut thy doors about thee. Hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth, also, shall disclose her blood, and shall no more cover her slain." <4aSG 149.1>

Christ took not on him the nature of angels, but the nature of man, that he might acquaint himself with the temptations with which he was beset, and help man in his fallen state, and by his own humiliation and death elevate men to become heirs with him to his Father's kingdom. Christ endured the strongest temptations of Satan, that he might experience in himself <150> the severest conflict which the children of men would have with the fallen foe, and that he might sustain those who should come to him for strength in their temptations. <4aSG 149.2>

Satan caused the fall of the first Adam, and he boasted to the angels that he should succeed with the second Adam,

Jesus Christ, by approaching him through the appetite. Before Christ entered upon his ministry, Satan commenced his series of temptations. He knew that he could lead astray through the appetite sooner than in any other way. Eve fell in consequence of appetite when she had every kind of fruit good to satisfy her wants. Christ suffered a long fast of forty days, and endured the keenest hunger. Satan came to him with his series of temptations while thus weak and suffering, tempting him to do a miracle for his own sake, to appease his hunger, and by so doing give him evidence that he was the Son of God. "And when the tempter came to him, he said, if thou be the Son of God, command that these stones be made bread." Christ answered him with Scripture. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Christ refers to his Father's law. The words of God spoken from Sinai are the conditions of life. These words obeyed will give man again free access to the tree of life, that our first parents forfeited all right to by disobedience. Their transgression made it needful for Christ to come to reconcile fallen man to God by his own death. <4aSG 150.1>

The scene of Christ's temptation was to be a lesson for all his followers. When the enemies of Christ, by the instigation of Satan, request them to show some miracle, they should answer them as meekly as the Son of God answered Satan, "It is written, Thou shalt not tempt the Lord thy God." If they will not be convinced by inspired testimony, a manifestation of God's power would not benefit them. God's wondrous works are not manifested to gratify the curiosity of any. Christ, the Son of God, refused to give Satan any proof <151> of his power. He made no effort to remove Satan's "if," by showing a miracle. The disciples of Christ will be brought into similar positions. Unbelievers will require them to do some miracle, if they believe God's special power is in the church, and that they are the chosen people of God. Unbelievers, who are afflicted with infirmities, will require them to work a miracle upon them, if God is with them. Christ's followers should imitate the example of their Lord. Jesus, with his divine power, did not do any mighty works for Satan's diversion. Neither can the servants of Christ. They should refer the unbelieving to the written, inspired testimony for evidence of their being the loyal people of God, and heirs of salvation. <4aSG 150.2>

Chapter XL. Experience.

In the winter of 1864, my Willie was suddenly and violently brought down with lung fever. We had just buried our oldest son with this disease, and were very anxious in regard to Willie, fearing that he, too, might die. We decided that we would not send for a physician, but do the best we could with him ourselves by the use of water, and entreat the Lord in behalf of the child. We called in a few who had faith to unite their prayers with ours. We had a sweet assurance of God's presence and blessing. <4aSG 151.1>

The next day Willie was very sick. He was wandering. He did not seem to see or hear me when I spoke to him. His heart had no regular beat, but was in a constant agitated flutter. We continued to look to God in his behalf, and to use water freely upon his head, and a compress constantly upon his lungs, and soon he seemed rational as ever. He suffered severe pain in his right side, and could not lie upon it for a moment. This pain we subdued with <152> cold water compresses, varying the temperature of the water according to the degree of the fever. We were very careful to keep his hands and feet warm. <4aSG 151.2>

We expected the crisis would come the seventh day. We had but little rest during his sickness, and were obliged to give him up into others' care the fourth and fifth nights. My husband and myself the fifth day felt very anxious. The child raised fresh blood, and coughed considerably. My husband spent much time in prayer. We left our child in careful hands that night. Before retiring my husband prayed long and earnestly. Suddenly his burden of prayer left him, and it seemed as though a voice spoke to him, and said, Go lie down, I will take care of the child. I had retired sick, and could not sleep for anxiety for several hours. I felt pressed for breath. Although sleeping in a large chamber, I arose and opened the door into a large hall, and was at once relieved, and soon slept. I dreamed that an experienced physician was standing by my child, watching every breath, with one hand over his heart, and with the other feeling his pulse. He turned to us and said, "The crisis has passed. He has seen his worst night. He will now come up speedily, for he has not the injurious influence of drugs to recover from. Nature has nobly done her work to rid the system of impurities." I related to him my worn-out condition, my pressure for breath, and the relief obtained by opening the door. Said he, "That which gave you relief, will also relieve your child. He needs air. You have kept him too warm. The heated air coming from a stove is injurious, and were it not for the air coming in at the crevices of the windows, would be poisonous, and destroy life. Stove heat destroys the vitality of the air, and weakens the lungs. The child's lungs have been weakened by the room being kept too warm. Sick persons are debilitated by disease, and need all the invigorating air that they can bear to strengthen the vital organs to resist disease. And yet in most cases air and light are excluded

from the sick room at the <153> very time when most needed, as though dangerous enemies." <4aSG 152.1>

This dream and my husband's experience was a consolation to us both. We found in the morning that our boy had passed a restless night. He seemed to be in a high fever until noon. Then the fever left him, and he appeared quite well, except weak. He had eaten but one small cracker through his five-days' sickness. He came up rapidly, and has had better health than he has had for several years before. This experience is valuable to us. <4aSG 153.1>

I have thought for years that I was dependent upon a meat diet for strength. I have eaten three meals a day until within a few months. It has been very difficult for me to go from one meal to another without suffering from faintness at the stomach, and dizziness of the head. Eating would remove these feelings. I seldom allowed myself to eat anything between my regular meals, and have made it a practice to often retire without supper. But I have suffered greatly for want of food from breakfast to dinner, and have frequently fainted. Eating meat removed for the time these faint feelings. I therefore decided that meat was indispensable in my case. <4aSG 153.2>

But since the Lord presented before me, in June, 1863, the subject of meat-eating in relation to health, I have left the use of meat. For a while it was rather difficult to bring my appetite to bread, for which, formerly, I have had but little relish. But by persevering, I have been able to do this. I have lived for nearly one year without meat. For about six months most of the bread upon our table has been unleavened cakes, made of unbolted wheat-meal and water, and a very little salt. We use fruits and vegetables liberally. I have lived for eight months upon two meals a day. I have applied myself to writing the most of the time for above a year. For eight months have been confined closely to writing. My brain has been constantly taxed, and I have had but little exercise. Yet my health has never been better than for the past six <154> months. My former faint and dizzy feelings have left me. I have been troubled every spring with loss of appetite. The last spring I had no trouble in this respect. Our plain food, eaten twice a day, is enjoyed with a keen relish. We have no meat, cake, or any rich food upon our table. We use no lard, but in its place, milk, cream, and some butter. We have our food prepared with but little salt, and have dispensed with spices of all kinds. We breakfast at seven, and take our dinner at one. It is seldom I have a faint feeling. My appetite is satisfied. My food is eaten with a greater relish than ever before. <4aSG 153.3>

I have, since a child, been afflicted with dropsy and heart disease, occasioned by my misfortune when about nine years old. For several years, in the spring, I have had a shock of paralysis which has nearly cost me my life. But, in answer to prayer, I have recovered from its effects. The last spring I had no symptoms of this much-dreaded affliction. I have no trouble with dropsy or heart disease. I have within eight months lost twenty-five pounds of flesh. I am better without it. I have more strength that I have realized for years. <4aSG 154.1>

Chapter XLI. Delusions of Progression.

True knowledge has decreased with every successive generation. God is infinite, and the first people upon the earth received their instructions from that infinite God who created the world. Those who received their knowledge direct from infinite wisdom were not deficient in knowledge. <4aSG 154.2>

God instructed Noah how to make that immense ark, for the saving of himself and his family. He also instructed Moses how to make the tabernacle, and the embroidery, and skillful work which was to adorn <155> the sanctuary. The women wrought, with great ingenuity the embroidery of silver and gold. Skillful men were not wanting to accomplish the work of making the ark, the tabernacle, and the vessels of solid gold. <4aSG 154.3>

God gave David a pattern of the temple which Solomon built. None but the most skillful men of design and art were allowed to have anything to do with the work. Every stone for the temple was prepared to exactly fill its place, before being brought to the temple. And the temple came together without the sound of an axe or a hammer. There is no such building to be found in the world for beauty, richness and splendor. <4aSG 155.1>

There are many inventions and improvements, and labor-saving machines now that the ancients did not have. They did not need them. The land has felt the curse, more and more heavily. Before the flood, the first leaf which fell, and was discovered decaying upon the ground, caused those who feared God great sorrow. They mourned over it as we mourn over the loss of a dead friend. In the decaying leaf they could see an evidence of the curse, and of the decay of nature. <4aSG 155.2>

The greater the length of time the earth has lain under the curse, the more difficult has it been for man to cultivate it, and make it productive. As the soil has become more barren, and double labor has had to be expended upon it, God has raised up men with inventive faculties to construct implements to lighten labor on the land groaning under the curse. But God has not been in all man's inventions. Satan has controlled the minds of men to a great extent, and has hurried

men to new inventions which has led them to forget God. <4aSG 155.3>

In strength of intellect, men who now live can bear no comparison to the ancients. There has been more ancient arts lost than the present generation now possess. For skill and art those living in this degenerate age will not compare with the knowledge <156> possessed by strong men who lived near one thousand years. <4aSG 155.4>

Men before the flood lived many hundred of years, and when one hundred years old were considered but youths. Those long-lived men had sound minds in sound bodies. Their mental and physical strength was so great that the present feeble generation can bear no comparison to them. Those ancients had nearly one thousand years in which to acquire knowledge. They came upon the stage of action from the ages of sixty to one hundred years, about the time those who now live the longest have acted their part in their little short life time, and have passed off the stage. Those who are deceived, and flattered on in the delusion that the present is an age of real progress, and that the human race has been in ages past progressing in true knowledge, are under the influence of the father of lies, whose work has ever been to turn the truth of God into a lie. <4aSG 156.1>

4bSG - Spiritual Gifts. Volume 4B (1864)

Testimony for the Church,

Numbers One to Ten.

Remarks.

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During the last nine years, from 1855 to 1864, I have written ten small pamphlets, entitled, Testimony for the Church, which have been published and circulated among Seventh-day Adventists. The first edition of most of these pamphlets being exhausted, and there being an increasing demand for them, it has been thought best to re-print them, as given in the following pages, omitting local and personal matters, and giving those portions only which are of practical and general interest and importance. Most of Testimony No. 4 may be found in the second volume of Spiritual Gifts, hence, it is omitted in this volume.

E. G. W. <1>

Testimony for the Church.

Number One. - Lack of Consecration.

November 20, 1855, while in prayer, the Spirit of the Lord suddenly and powerfully came upon me, and I was taken off in vision. I saw that the Spirit of the Lord has been dying away from the church. The servants of the Lord have trusted too much to the strength of argument, and have not had that firm reliance upon God that they should have. I saw that the mere argument of the truth will not move souls to take a stand with the remnant, for the truth is unpopular. The servants of God must have the truth in the soul. Said the angel "They must get it warm from glory, carry it in their bosoms, and pour it out in the warmth and earnestness of the soul to those that hear." A few that are conscientious are ready to decide from the weight of evidence, but it is impossible to move many with a mere theory. There must be a power to attend the truth; a living testimony to move them. <4bSG 1.1>

I saw that the enemy was busy to destroy souls. Exaltation has come into the ranks, and there must be more humility. There is too much of an independence of spirit indulged in among the messengers. It must be laid aside, and there must be a drawing together of the servants of God. There had been too much a spirit like this, "Am I my brother's keeper?" Said the angel, "Yea, *thou art* thy brother's keeper. Ye must have a watchful care for thy brother; be interested for his welfare, and cherish a kind, loving spirit toward him. Press together; press together." God designed man should be open-hearted, and honest, without affectation, humble, meek, with simplicity. This is the principle of Heaven. God ordered it so. <2> But poor, frail man has sought out something different --to follow his own way, and carefully attend to his own self-interest. <4bSG 2.2>

I asked the angel why simplicity had been shut out from the church, and pride and exaltation come in. I saw that this is the reason why we have almost been delivered into the hand of the enemy. Said the angel, "Look ye, and ye shall see that this feeling prevails, Am I my brother's keeper?" Again said the angel, "Thou art thy brother's keeper." Thy profession, thy faith, requires thee to deny thyself and sacrifice to God, or thou wilt be unworthy of eternal life, for it was purchased for thee dearly, even by the agony, the sufferings, and blood of the beloved Son of God." <4bSG 2.1>

I saw that many in different places, East and West, were adding farm to farm, and land to land, and house to house, and they make the cause of God their excuse, saying they do this that they may help the cause. They shackle themselves so that they can be of but little benefit to the cause; some buy a piece of land and labor with all their might to pay for it. Their time is so occupied that they can spend but little time to pray, and serve God, and gain strength from him to overcome their besetments. They are in debt, and when the cause needs their help they cannot assist, for they must get free from debt first. And as soon as they are free from debt they are farther from helping the cause than before, for they involve themselves again in adding to their property, and flatter themselves that this course is right, that they will use the avails in the cause, when they are actually laying up treasure here. They love the truth in word, but not in work. They love the cause just as much as their works show. They love the world more, and the cause of God less; and their attraction to earth grows stronger, and the attraction to Heaven weaker. Their heart is with their treasure. They set the example to those around them that they are intending to stay here, that this world is their home. Said the angel, "Thou art thy brother's keeper." <4bSG 2.2>

<3>

I saw that many have indulged in needless expense merely to gratify the feelings, the taste, and the eye, when the cause has needed the very means, and when some of the servants of God were poorly clothed, and crippled in their labor for lack of means. Said the angel, "Their time to do will soon be past. Their works show that self is their idol, and to it they sacrifice. Self must first be gratified; their feeling is, "Am I my brother's keeper?" Warning after warning many have received, but heeded not. Self is the main object, and to it every thing must bow. <4bSG 3.1>

I saw that the spirit of sacrifice was almost gone from the church. Self-denial has almost failed; self and self-interest come first, and then if they can as well as not they will do what they think they can for the cause. Such a sacrifice I saw was lame and not accepted of God. All should be interested to do their utmost to advance the cause. I saw that those who have no possessions here, but have strength of body, were accountable to God for their strength. They should be diligent in business and fervent in spirit; they should not leave those that have possessions to do all the sacrificing. I saw that they could sacrifice, and that it was their duty to do so as well as those that have property. But often those individuals that have no possessions do not realize that they can deny themselves in many ways; can lay out less upon their bodies and to gratify their appetite, and find much to spare the cause and lay up in Heaven a treasure. <4bSG 3.2>

I saw it was even so, "From even unto even shall ye celebrate your Sabbath." Said the angel, "Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find *what* even is, and *when* it is." I asked the angel if the frown of God had been upon his people for commencing the Sabbath as they have. I was directed back to the first rise of the Sabbath. I followed the people of God up to this time, and did not see that God was displeased, or frowned upon them. I inquired why it had been <4> thus, that at this late day we must change the time of commencing the Sabbath. Said the angel, "Ye shall understand, but not yet, not yet." Said the angel, "If light comes, and that light is set aside, or rejected, then comes condemnation and the frown of God; but before the light comes there is no sin, for there is no light for them to reject." I saw that it was in the minds of some that the Lord had shown that the Sabbath commenced at six o'clock, when I had only seen that it commenced at "even," and it was inferred that even was at six. I saw the servants of God must draw together, press together. <4bSG 3.3>

I was then shown the case of Stephenson and Hall of Wisconsin; that they were convicted while we were at Wisconsin in June, 1854, that the visions were of God; but they examined them and compared them with the Age to Come, and because the visions did not agree with their views of the Age to Come, they sacrificed the visions for the Age to Come. And while on their journey East, last spring, they were both wrong and designing. They have stumbled over the Age to Come, and they are ready to take any course to injure the Review, and its friends must be awake and do what they can to save the children of God from deception. They are uniting with a lying and corrupt people. They have had evidence of this; and while they were professing sympathy and union with my husband, they (especially Stephenson) were biting like an adder behind his back. And while their words were smooth with him, they were inflaming Wisconsin against the Review and its conductors; especially was Stephenson active in this matter; and their object has been to have the Review publish the Age to Come, or destroy its influence. And while my husband was open-hearted and unsuspecting, seeking ways to remove their jealousy, and frankly opening to them the affairs of the Office, and trying to help and assist them, they were watching for evil, and observing every thing with a jealous eye. Said the angel as I beheld them, "Think ye, feeble man, that ye can stay the work of God? <5> Feeble man, one touch of his finger can lay thee prostrate. He will suffer thee but a little while." <4bSG 4.1>

I was pointed back to the rise of the Advent doctrine, and even before that time, and saw that there had not been a parallel to the deception, misrepresentation and falsehood that has been practised by the Messenger party, or such an association of corrupt hearts under a cloak of religion. Some honest hearts have been influenced by them, concluding that they had at least some cause for their statements,--thinking them incapable of uttering such glaring falsehoods. I saw that such will have evidence of the truth of these matters. The church of God should move straight along, as though there was not such a people in the world. <4bSG 5.1>

I saw that decided efforts should be made to show those who are unchristian in their lives, their wrongs, and if they do not correct their lives, they should be separated from the precious and holy, that God may have a clean and pure people that he can delight in. Dishonor him not by linking the clean with the unclean. <4bSG 5.2>

I was shown some coming from the East to the West. I saw that it should not be the object of those who leave the East for the West, to get rich, but to win souls to the truth. Said the angel, "Let thy works show it is not for honor, or to lay up a treasure on earth, that ye have moved West, but to hold up and exalt the standard of truth." I saw that those who move West should be like men waiting for their Lord. "Be a living example," said the angel, "to those in the West." Let your works show that you are God's peculiar people, and that you have a peculiar work, the last message of mercy to the world. Let your works show to those around you that this world is not your home." I saw that those who have entangled themselves should go free, and break the snare of the enemy. Lay not up treasure upon earth, but show by your lives that you are laying up treasure in heaven. If God has called thee West, he has a work for thee to do, an exalted work. Let your faith and experience help those who <6> have not a living experience. Let not the attraction be to this poor, dark speck of a world, but let it be upward to God, glory, and Heaven. Let not the care and perplexity of farms here engross thy mind, but ye can safely be wrapt up in contemplating Abraham's farm. We are heirs to that immortal inheritance. Wean thy affections from earth, and dwell upon heavenly things. <4bSG 5.3>

I saw that great responsibility rests upon parents. They must not be led by their children, but must lead them. I was referred to Abraham. He commanded his household after him, and it was remembered of God. He was faithful in his house. I was then referred to the case of Eli. He restrained not his children, and they were wicked and vile in Israel. They led Israel astray by their wickedness. And when God made known their sins to Samuel, and the heavy curse that was to follow, because Eli restrained them not, God said their sins should not be purged with sacrifice nor offerings forever. When Samuel told Eli what the Lord had shown him, Eli submitted to it and said, "It is the Lord, let him do what seemeth him good." The curse of God soon followed. Those wicked priests were slain, and thirty thousand of Israel were also slain, and the ark of God was taken by their enemies. And when Eli heard that the ark of God was taken, he fell backward and died. All this evil resulted from Eli's not restraining his sons. I saw if God was so particular as to notice such things anciently, he is no less particular in these last days. <4bSG 6.1>

Parents must govern their children, correct their passions, and subdue them, or God, will surely destroy the children in the day of his fierce anger, and the parents who have not governed their children will not be blameless. Especially should the servants of God govern their own families, and have them in good subjection. I saw they were not prepared to judge or decide in matters of the church, unless they could rule well their own house. They must have order at home first, and then their judgment and influence will tell in the church. <4bSG 6.2>

<7>

I saw that the reason why visions have not been more frequent of late, is, they have not been appreciated by the church. The church have nearly lost their spirituality and faith, and the reproofs and warnings have had but little effect upon them. Many of those who have professed faith in them, have not heeded them. <4bSG 7.1>

Some have taken an injudicious course; they have talked their faith to unbelievers, and when the proof was asked, they have read a vision instead of going to the Bible for proof. I saw this course was inconsistent, and it prejudiced the unbelievers against the truth, for the visions could have no weight with them. They had never seen them, and knew nothing of the spirit of them, and they should not be referred to, in their case. <4bSG 7.2>

Prayer and Faith.

When at Battle Creek, Mich., May 5, 1855, I saw that there was a great lack of faith in the servants of God, as well as the church. They were too easily discouraged; were too ready to doubt God; too willing to believe they had a hard lot, and that God had forsaken them. I saw that this was cruel. God had so loved them as to give his dearly beloved Son to die for them, and all Heaven was interested in their salvation; yet it was hard, after all that has been done for them, to believe and trust so kind and good a Father. He has said he was more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. I saw that the servants of God and the church were too easily discouraged. When they asked their Father in Heaven for things they thought they needed, and because it did not

immediately come, their faith wavered, their courage fled, and a murmuring feeling took possession of them. This I saw displeased God. <4bSG 7.3>

Every saint that comes to God with a true heart, in faith, and sends their honest petitions to him, will have their prayers answered. Their faith must not <8> let go of the promises of God if they do not see or feel the immediate answer of their prayers. Be not afraid to trust God. Rely upon his sure promise, "Ask and ye shall receive." God is too wise to err, and too good to withhold any good thing from his saints that walk uprightly. Man is erring, and although his petitions are sent up from an honest heart, he does not always ask for the things that are good for himself, or that will glorify God. When this is so, our wise and good Father hears our prayers, and will answer; sometimes immediately, but gives us the things that are for our best good and his own glory. <4bSG 7.4>

If the children of God could see his plan, they would know that he gives them that which is for their best good. Although they may not receive just the things they expected, or asked for, yet their prayers were answered. Nothing hurtful was given, but the blessing they most needed, in the place of something they had asked for, that would not have been good for them, but to their hurt. <4bSG 8.1>

I saw if we did not feel immediate answers to our prayers, we should hold fast our faith, let no distrust come in; for that will separate us from God. If our faith wavers, we shall receive nothing from him. Our confidence in God should be strong, and when we need it the most, the blessing will drop upon us like a shower of rain. <4bSG 8.2>

When the servants of God have prayed for his Spirit and blessing, it sometimes comes immediately, but it is not always then bestowed. At such times faint not. Let thy faith hold fast the promise, that it will come. Let thy trust be fully in God, and often that blessing will come when you need it the most, and unexpectedly you will receive help from God, when you are speaking the truth to unbelievers, and with clearness you can speak the word, and with power. <4bSG 8.3>

It was represented to me like children asking a blessing of their earthly parents that love them. They ask something that the parent knows will hurt them; the parent gives them the things that will be good and <9> healthy for them, in the place of that which the child desired. I saw that every prayer that was sent up in faith from an honest heart will be heard of God and answered, and the one that sent up the petition will have the blessing when he needs it the most, and it will often exceed his expectations. Not a prayer of the true saint is lost if sent up from an honest heart in faith. <4bSG 8.4>

When at Oswego, N. Y., June, 1855, I was shown that God's people have been weighed down with clogs, that there had been Achans in the camp. The work of God has progressed but little, and many of God's servants have been discouraged because the truth in N. Y. has taken no more effect, and that there have been no more added to the church. The Messenger party has arisen, and we shall suffer some from their lying tongues, and misrepresentations, yet we should bear it all patiently; for they will not injure God's cause now they have left us, as much as they would have injured it by their influence had they remained with us. God's frown has been brought upon the church on account of individuals with corrupt hearts being in it. <4bSG 9.1>

They have wanted to be foremost when God, or their brethren, did not place them there. Selfishness and exaltation has marked their course. A place has opened for all such now, where they can go and find pasture with those of their kind. And we should praise God that in mercy he has rid the church of them. God has given many of them up to their own ways, to be filled with their own doings. An excitement and sympathy now leads them, which will deceive some; but every honest one will be enlightened as to the true state of this company, and they will remain with God's peculiar people, and not be affected by the influence of those who have been given up by God to their own ways, to be filled with their own doings. I saw that God had given these people opportunity to reform, had enlightened them as to their love of self and other sins; but they would not heed it. They would not be <10> reformed, and he mercifully relieved the church of them. <4bSG 9.2>

I saw that the people of God must put on the armor and arouse. Christ is coming, and the great work of the last message of mercy is of too much importance for us to leave it, and come down to answer such falsehoods, and misrepresentations, and slander, as the Messenger party has fed upon, and has scattered abroad. Truth, present truth, we must dwell upon it. We are doing a great work, and cannot come down. Satan is in all this, to divert our minds from the present truth, and the coming of Christ. Said the angel, "Jesus knows it all. In a little from this their day is coming. All will be judged according to the deeds done in the body. The lying tongue will be stopped. The sinners in Zion will be afraid, and fearfulness will surprise the hypocrites." <4bSG 10.1>

I saw that we should not put off the coming of the Lord. Said the angel, "Prepare, prepare, for what is coming upon the earth. Let your works correspond with your faith." I saw that the mind must be staid upon God, and our influence should tell for God and his truth. (We cannot honor God when we are careless and indifferent. We cannot glorify him when we are desponding). We must be in earnest and secure our soul's salvation, and try to save others. All importance should be attached to this, and everything besides should come in secondarily. <4bSG 10.2>

I saw the beauty of Heaven. I heard the angels sing their rapturous songs; I heard them sing praise, honor, and glory,

to Jesus. I could then realize something of the wondrous love of the Son of God. He left all the glory, all the honor he had in Heaven, and was so interested for our salvation that he patiently and meekly bore every indignity and slight that man could heap upon him. He was wounded, smitten, and bruised; he was stretched on Calvary's cross and suffered the most agonizing death to save us from death, that his blood might wash us and we be raised up to live with him in the mansions he is preparing for us, <11> enjoy the light and glory of Heaven, and hear the angels sing, and sing with them. <4bSG 10.3>

I saw that all Heaven is interested in our salvation, and shall we be indifferent? Shall we be careless, as though it was a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart, if grieved a little longer. After all that has been done to save them that a God could do, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them redemption, which they have refused. And they will then realize what they have lost, eternal life and the immortal inheritance. <4bSG 11.1>

I have seen an angel standing with scales in his hands, weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending Heaven-ward; in the other scale were the thoughts and interest tending to earth. And in this scale were thrown all the reading of story books, thoughts of dress and show, vanity, pride, &c. Oh, what a solemn moment! The angels of God standing with scales, weighing the thoughts of the professed children of God--those who profess to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride, quickly went down, notwithstanding weight after weight rolled from the scale. The scale with the thoughts and attractions to Heaven went quickly up as the other went down, and oh! how light was the scale. I can relate this as I saw it, but never can I give the solemnity and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel, "Can such enter Heaven? No, no, never. Tell them the hope they now possess is vain, and <12> unless they speedily repent, and get salvation, they must perish." <4bSG 11.2>

A form of godliness will not save them. They must have a deep and living experience; this alone will save them in the time of trouble. Then their work will be tried of what sort it is, and 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 hay, wood, and stubble, nothing can shield them from the fierceness of Jehovah's wrath. <4bSG 12.1>

The young, as well as the older, will have to give a reason of their hope. But the mind designed by God for better things, formed to serve him perfectly, has dwelt upon foolish things instead of eternal interests. And that mind that is left to wander here and there, is just as capable of understanding the truth, the evidence of keeping the Sabbath from the word of God, and the true foundation of the Christian's hope, as it is to study the appearance, the manners, dress, &c. Those who suffer their minds to be diverted with foolish stories and idle tales, feed their imagination, but to such the brilliancy of God's word is eclipsed. The mind is led directly from God; the interest in his precious word is gone. Here is a book given us to guide our feet through the perils of this dark world to Heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made for us that we might be saved and enjoy the presence of God for ever. And if any come short at last that have heard the truth, as they have in this land of light, it will be their own fault. They will be without excuse. The word of God tells us how we may be perfect Christians, and escape the seven last plagues; but they took no interest to find this out. Other things diverted the mind, idols were cherished by them, and God's holy word has been neglected and slighted. God has been trifled with by professed Christians, and when that holy word shall judge them in the last day, they will be found wanting. That word that they have neglected for <13> foolish story books, tries their lives. It is the standard, and their motives, words, works, and the manner they use their time, are all compared with the written word of God, and if they come short, then their cases are decided for ever. <4bSG 12.2>

I saw that there was a measuring yourselves among yourselves, and comparing your lives with the lives of others. This I saw should not be. No one is given us as an example but Christ; he is our true pattern, 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, whole-hearted Christians, or none at all. Says Christ, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." <4bSG 13.1>

I saw that some hardly know yet what self-denial or sacrifice is, and what it is to suffer for the truth's sake. But I saw that none will enter Heaven without making a sacrifice. They should cherish a spirit of sacrifice and self-denial. Some have not sacrificed themselves, their own bodies, on the altar of God. They indulge in hasty, fitful temper, and gratify their appetites, and attend to their own self-interest, regardless of the cause of God. Those who are willing to make any sacrifice for eternal life, will have it. And it will be worth suffering for, worth crucifying self for, and sacrificing every

Number Two. - The Two Ways.

At the Conference at Battle Creek, May 27, 1856, I was shown in vision some things that concern the church generally. The glory and majesty of God were made to pass before me. Said the angel, "He is terrible in his majesty, yet ye realize it not; terrible in <14> his anger, yet ye offend him daily. Strive to enter in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." These roads I saw were distinct, separate, in opposite directions. One leads to eternal life; the other to death, eternal death. I saw the distinction in these roads, also the distinction between the companies traveling these roads. The roads are opposite; one is broad and smooth, the other is narrow and rugged. So the parties that travel these roads are opposite in character, in life, in dress, and conversation.

<4bSG 13.3>

Those traveling in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred 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 sorrow and acquainted with grief opened that road for them, and traveled that road himself. His followers see his footsteps, and are comforted and cheered. He went through safely, so can they if they follow his footsteps. In the broad road all are occupied with their persons, their dress, and the pleasures in the way. Hilarity and glee they freely indulge in, and think not of their journey's end, of the certain destruction at the end of the path. Every day they approach nearer their destruction, yet they madly rush on faster and faster. Oh, how dreadfully this looked to me! <4bSG 14.1>

I saw many traveling in this broad road who had written upon them, "Dead to the world, The end of all things is at hand, Be ye also ready." They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like the gay, thoughtless ones around them; but they would occasionally point to the letters on their garments with great satisfaction <15> calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of that number who were traveling the narrow way. Those around them would say, "There is no distinction between us, We are all alike, We dress, and talk, and act alike."

<4bSG 14.2>

Then I was pointed back to the years 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? I saw the conformity to the world, the unwillingness to suffer for the truth's sake. I saw a great lack of submission to the will of God. I was pointed back to 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 wrought for them in the way by miracles, he proved them, he tried them by bringing them into straight places. After the wonderful dealings of God, and their deliverance so many times, when tried or proved by God, they murmured. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt."

<4bSG 15.1>

I saw that many who profess to believe the truth for these last days, think it strange that the children of Israel murmured as they journeyed, and after the wonderful dealings of God to them, should be so ungrateful, and forget what God had done for them. Said the angel, "Ye have done worse than they." I saw that God had given his servants the truth so clear, so plain, that it cannot be resisted. Every where they go they have certain victory. The enemies cannot get round the convincing truth. Light has been shed so clear, that the servants of God can stand up any where and let truth, clear and connected, bear away the victory. This great blessing has not been realized and prized. If any trial arises, some begin to look back, and think they have a hard time. Some of the professed servants of God do not know what purifying trials are. They make trials sometimes for themselves, imagine trials, and are so <16> easily discouraged, so easily hurt, self dignity is so quick to feel, that they injure themselves, injure others, and the cause. Satan magnifies and puts things into the mind that, if given way to, will destroy the usefulness and influence of such. <4bSG 15.2>

I saw that some had felt tempted to take themselves from the work, to labor with their hands. I saw that if the hand of God should be taken from them, and they left subject to disease and death, then such would know what trouble is. It is a fearful thing to murmur against God. They do not bear in mind that the way they are traveling is a rugged, self-denying, self-crucifying way, and they must not expect every thing to move on as smoothly as though they were traveling in the broad road. <4bSG 16.1>

I saw that some of the messengers are so easily discouraged, self is so quickly hurt, they imagine themselves slighted and injured when it is not so. They think their lot hard. Such realize not how they would feel should the sustaining hand of God be withdrawn, and they pass through anguish of soul. Their lot, they then would see, would be ten-fold harder

than it was before, while they were employed in the labor of God, suffering trials and privations, yet withal having the approbation of God. Some that are laboring in the cause of God know not when they do have an easy time. They have had so few privations, have hardly known any thing of want or wearing labor, or burden of soul, that when they have an easy time, their lives almost entirely free from anguish of spirit, are favored of God, they know it not, and think their trials great. I saw that unless such have a spirit of self-sacrifice, and are ready to labor cheerfully, not sparing themselves, God will release them. He will not acknowledge them as his self-sacrificing servants; but will raise up those who will labor, not slothfully but in earnest, and will know when they have an easy time. God's servants must feel the burden of souls, and weep between the porch and the altar, and cry, "Spare thy people, Lord." <4bSG 16.2>
<17>

Some of the servants of God have given up their lives, to spend and be spent, for the cause of God, while their constitutions are gone, and they are almost worn out with mental labor, incessant care, toil, and privations, while others have not had, and would not take, the burden upon them. Yet just such ones think they have a hard time, because they never have experienced hardships. They never have been baptized into the suffering part, and never will be as long as they manifest so much weakness, and so little fortitude, and love their ease so well. Let these servants feel the woe upon them if they preach not the gospel, and it will be enough; but all do not feel this. <4bSG 17.1>

I was shown the conformity of some professed Sabbath-keepers to the world. Oh, I saw it was a disgrace to their profession, a disgrace to the cause of God! They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and actions, that there is no distinction. I saw them decorating their poor mortal bodies, which are liable any moment to be touched by the finger of God, and laid upon a bed of anguish. Oh, then, as they approach their last change, mortal anguish racks their frames, and the great inquiry then is, "Am I prepared to die; prepared to appear before God in judgment and stand the grand review?" Ask them then how they feel about decorating their bodies, 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, shun the follies of the world, its vanity, its pride, and would adorn the body with modest apparel, and set an example to others around them. They would live to the glory of God. Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead; but they have a disposition to dress and act as much like the world as possible, and yet go to Heaven. Such seek to climb <18> up some other way. They do not enter through the narrow way and straight gate. <4bSG 17.2>

I was shown the company present at the Conference. Said the angel, "Some food for worms, *[Sister Clarissa M. Bonfoey, who fell asleep in Jesus only three days after this vision was given, was present, in usual health, and was deeply impressed that she was one that would go into the grave, and stated her convictions to others.] some subjects of the seven last plagues, some will be alive and remain upon the earth, to be translated at the coming of Jesus." <4bSG 18.1>

Solemn words were these, spoken by the angel. I asked why so few were interested in their eternal interest, so few preparing for their last change. Said the angel, "Earth attracts them, its treasures seem of worth to them." They find enough to engross the mind, and have no time to prepare for Heaven. Satan is ever ready to plunge them deeper and deeper into difficulty, and as one perplexity and trouble is off the mind he begets within them an unholy desire for more of the things of earth, and thus their time is gone, and when it is too late they see they have nothing substantial. They have grasped at shadows and lost eternal life. <4bSG 18.2>

Such will have no excuse. Many, I saw, dressed like the world to have influence; but here they make a sad 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 the distinction great between the Christian and the world. I saw that the words, the dress, and actions, should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them that they have been with Jesus; and unbelievers will see that the truth we profess has a holy influence, and that faith in Christ's coming affects the character of the man or woman. If any wish to have their influence tell in favor of truth, let them live it out, and imitate the humble Pattern. <4bSG 18.3>
<19>

I saw that God hates pride, and that all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up. I saw that the third angel's message must yet work like leaven upon many hearts that profess to believe it, and purge away their pride, selfishness, covetousness, and love of the world. <4bSG 19.1>

Jesus is coming, and will he find a people conformed to the world? And will he acknowledge them as his people? Oh, no. None but the pure and holy will he acknowledge as his. Those that have been purified and made bright through suffering, and have kept themselves separate, unspotted from the world, he will own as his. <4bSG 19.2>

As I saw the dreadful fact that God's people were conformed to the world, with no distinction, only in name, between many of the professed disciples of the meek and lowly Jesus, and unbelievers, my soul felt deep anguish. I saw that

Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of the spirit of the world, and following its fashions, "*Cut loose! cut loose!* lest he appoint thee thy portion with hypocrites and unbelievers outside of the City. Thy profession will only cause thee greater anguish, and thy punishment will be greater, because ye knew his will, but did it not." I saw that those who profess to believe the third angel's message often wound the cause of God by lightness, joking, and trifling. This evil I was shown was all through our ranks. I saw that there should be an humbling before God, and that the Israel of God should rend the heart and not the garments. Childlike simplicity is rarely seen; the approbation of man is more thought of than to fear to displease God. Said the angel, "Set thine heart in order, lest he visit thee in judgment, and the brittle thread of life be cut, and ye lie down in the grave unsheltered, unprepared for the judgment. Or if ye do not make your bed in the grave, unless ye soon make your peace with God, tear yourselves from the world, your hearts will <20> grow harder, and ye will lean upon a false prop, a supposed preparation, and find out your mistake too late to secure a well-grounded hope." <4bSG 19.3>

I saw that some professed Sabbath-keepers spent hours that were worse than thrown away studying this or that fashion to decorate the poor, mortal body. While you make yourselves appear like the world, and as beautiful as you can, remember that the same body may in a few days be food for worms. And while you fix it up to your taste to please the eye, you are dying spiritually. God hates your vain, wicked pride, and he looks upon you as a whited sepulcher; but within full of corruption and uncleanness. <4bSG 20.1>

Mothers set the example of pride to their children, and while so doing, sow seed that will spring up and bear fruit. The harvest will be plenteous and sure. That which they sow they shall reap. There will be no failure in the crop. I saw, parents, that it is easier for you to learn your children a lesson of pride, than a lesson of humility. And that Satan and his angels stand right by your side to make the act of yours, or the word that you may speak to them, effectual, to encourage them to dress, and in their pride to mingle with society that is not holy. O parents, you plant a thorn in your own bosoms that you will often feel in anguish. And when you would counteract the sad lesson you have learned your children, you will find it a hard thing. It is impossible for you to do it. You may deny them things that will gratify their pride, yet that pride lives in the heart, longing to be satisfied, and nothing can kill this pride but to have the quick and powerful Spirit of God find the way to the heart, and work like leaven there, and remove it. <4bSG 20.2>

I saw that young and old neglect their Bibles. They do not make that book their study and the rule of life, as they should, especially the young. Most of them are ready, and find plenty of time, to read almost any other book. But the Word that points to life, eternal life, is not perused and daily studied. That precious, important book that is to judge them in the last day, <21> is scarcely studied at all. Idle stories have been attentively read, while the Bible has been passed by, neglected. A day is coming, of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God, that they may meekly, yet decidedly, give a reason of their hope. This reason of their hope, I saw, they must have to strengthen their own souls for the fierce conflict. Without this they are wanting, and cannot have firmness and decision. <4bSG 20.3>

Parents had much better burn the idle tales of the day, and the novels, as they come into their houses. It would be a mercy to their children. Encourage the reading of these story-books, and it is like enchantment. It bewilders and poisons the mind. I saw that unless parents awake to the eternal interest of their children, they will surely be lost through their neglect. And the possibility of these unfaithful parents' being saved themselves is very small. Parents, I saw, should be exemplary. They should exert a holy influence in their families. They should let their dress be modest, different from the world around them. You should rebuke pride in your children, if you value their eternal interest. Faithfully rebuke this pride, and encourage it not in deed or word. I saw that this pride must be torn out of our families. Oh, the pride that was shown me of God's professed people. It has increased every year, until it is now impossible to designate professed Advent Sabbath-keepers from all the world around them. Much, I saw, was expended for ribbons and laces for the bonnets, collars, **[The question has often been asked me if I believed it wrong to wear plain linen collars. My answer has always been, no. Some have taken the extreme meaning of what I have written about collars, and have maintained that it was wrong to wear one of any description. I was shown expensively wrought collars, and expensive and unnecessary ribbons and laces, which some Sabbath-keepers have worn, and still wear, for the sake of show and fashion. I did not design to be understood, by naming collars, that nothing like a collar should be worn, or by naming ribbons, that no ribbons at all should be worn.]* and other <22> needless articles to decorate the body, while Jesus, the King of glory, who gave his life to redeem them, wore a crown of thorns. This was the way their Master's sacred head was decorated. He was "a man of sorrows and acquainted with grief." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." And the very ones that profess to be washed by the blood of Jesus, can dress up, and decorate their poor, mortal bodies, yet dare to profess to be the followers of the holy, self-denying, humble Pattern. Oh, I wish that all could

see this in the light that God sees it, and showed it to me. It seemed too much for me to bear, to feel the anguish of soul that I felt as I beheld it. "God's people," said the angel, "*are peculiar*; such he is purifying unto himself." I saw that the outside appearance was an index to the heart. When hung with ribbons, collars, and needless things, it plainly shows that all this is in the heart, and unless that such persons are cleansed from their sins, they can never see God, for the pure in heart *alone* will see him. <4bSG 21.1>

I saw that the axe must be laid at the root of the tree. Such pride should not be suffered in the church. It is these things that separate God from his people, that shuts the ark away from them. Israel has been asleep to the pride, and fashions, and conformity to the world, in their very midst. They advance every month in pride, covetousness, selfishness, and love of the world. When the truth affects the heart, it will cause a death to the world, and the ribbons, laces, and collars will be laid aside, and if dead, the laugh, the jeer, and scorn of unbelievers, will not move them. 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 besides of an earthly nature. God will have a separate and distinct people from the world. And if any have <23> a desire to imitate the fashions of the world, that they do not immediately subdue, just so soon God ceases to acknowledge them as his children. They are the children of the world, and darkness. They want to be as much like the world as possible, and those that profess to have put on Christ, by thus doing put him off, and 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. <4bSG 22.1>

I saw the companions of the messengers. Some of them are no help to their husbands, yet they profess the third angel's message. They think more of studying their own wishes and pleasure than the will of God, or how they can hold up the hands of their husbands by their faithful prayers and careful walk. I saw that some of them take such a willful, selfish course, that Satan makes them his instruments, and works through them to destroy the usefulness and influence of their husbands. They feel at liberty to complain and murmur if they are brought through any straight places. They forget the sufferings of the ancient Christians for the truth's sake, and think they must have their wishes and their way, and follow their own will. They forget the sufferings of Jesus their Master. They forget the man of sorrows, that was acquainted with grief, he who had not where to lay his head. They do not care to remember that holy brow, pierced with a crown of thorns. They forget him who, bearing his own cross to Calvary, fainted beneath its burden, not merely the burden of the wooden cross, but the heavy burden of the sins of the world were upon him. They forget the cruel nails driven through his tender hands and feet, and his expiring, agonizing cries, "My God, my God, why hast thou forsaken me?" And after all this suffering endured for them, they feel a strong unwillingness to suffer for Christ's sake. <4bSG 23.1>

These individuals, I saw, were deceiving themselves. They have no part nor lot in the matter. They have got hold of the truth, but the truth has not got hold of them. When the truth, the solemn, important truth, <24> gets hold of them, self will die, and the language will not be, "I shall go here, and shall not stay there;" but the earnest inquiry will be, "Where does God want me to be? Where can I best glorify him, and where can our united labors do the most good?" Their will should be swallowed up in the will of God. The lack of consecration, and the willfulness that some of the messengers' companions possess, will stand in the way of sinners; and the blood of souls will be upon their garments. Some of the messengers have borne a strong testimony in regard to the duty, and the wrongs of the church. It has not had its designed effect; for their own companions needed all the straight testimony that had been borne. And the reproof came back upon themselves with great weight. They let their companions affect them, and drag them down, and prejudice their minds, and their usefulness and influence is lost, and they feel desponding and disheartened, and realize not the true source of the injury. It is close at home. <4bSG 23.2>

I saw that these sisters are closely connected with the work of God if he has called their husbands to preach the present truth. These servants, if truly called of God, will feel the importance of the truth. They are standing between the living and the dead, and must watch for souls as they that must give account. Solemn is their calling. And their companions can be a great blessing to them, or a great curse. They can cheer them when desponding, comfort them when cast down, and encourage them to look up and trust fully in God when their faith fails. And they can take an opposite course, look upon the dark side, and think they have a hard time, have no faith in God, and talk their trials and unbelief to their companions, have a complaining, murmuring spirit, and be a dead weight, and even a curse, to them. <4bSG 24.1>

I saw that the companions of the messengers should help their husbands in their labors, and be exact and careful what influence they exert; for they are watched, and more is expected of them than others. Their <25> dress should be an example. Their lives and conversation should be an example, and savor of life, rather than death. I saw that they should take an humble, meek, yet exalted, stand, and not have their talk upon things that do not tend to direct their minds heavenward. The great inquiry should be, "How can I save my own soul, and be the means of saving others?" I saw that

there was no half-hearted work in this matter, accepted of God. He wants the whole heart and interest, or he will have none. Their influence tells, decidedly, unmistakably, in favor of the truth, or against it. They gather with Jesus, or scatter abroad. An unsanctified companion is the greatest curse a messenger can have. Those servants of God that have been, and are still so unhappily situated as to have this withering influence at home, should double their prayers, their watchfulness, and take a decided, firm stand, and let not this darkness press them down. They should cleave closer to God, be firm and decided, rule well their own house, and live so that they can have the approbation of God, and the watch-care of the angels. But if they yield to the wishes of their unconsecrated companions, the frown of God is brought upon the dwelling. The ark of God cannot abide in the house, because they countenance and uphold them in their wrongs. Our God is a jealous God. It is fearful to trifle with him. Anciently, Achan coveted a golden wedge, and a Babylonish garment, and secreted them, and all Israel suffered. They were driven before their enemies. And when Joshua inquired the cause, the Lord said, "Up, sanctify the people, and say, Sanctify yourselves against the morrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." Achan had sinned, and God destroyed him, and all his household, with all they possessed, and wiped the curse from Israel. <4bSG 24.2>

I saw that the Israel of God must arise, renew their strength in God by renewing and keeping their <26> covenant with him. Covetousness, selfishness, love of money, and love of the world, are all through the ranks of Sabbath-keepers. These evils are drying up the sacrifice of God's people. Those that have this covetousness in their hearts are not aware of it. It has gained upon them imperceptibly. And unless it is rooted out, their destruction will be as sure as Achan's was. Many have taken the sacrifice from God's altar, and they love the world, love its gain and increase, and unless there is an entire change they will perish with the world. God has lent them means. It is not their own; but God has made them his stewards. And because of this, they call it their own, and hoard it up. But oh, how quick, when the prospering hand of God is removed from them, is it all snatched away in a moment. There must be a sacrificing for God, a denying self for the truth's sake. Oh, how weak and frail is man. How puny his arm. I saw that soon the loftiness of man is to be brought down, and the pride of man humbled. Kings and nobles, rich and poor, alike shall bow, and the withering plagues from God shall fall upon them. <4bSG 25.1>

Number Three - Be Zealous and Repent.

Dear brethren and sisters, the Lord has shown me in vision some things concerning the church in its present lukewarm state, which I will relate to you. The church was presented before me in vision. Said the angel to the church, "Jesus speaks to thee, 'Be zealous and repent.'" This work I saw should be taken hold of in earnest. There is something to repent of. Worldly-mindedness, selfishness and covetousness, have been eating out the spirituality and life of God's people. <4bSG 26.1>

The danger of God's people for a few years past, <27> has been the love of this world. Out of this have sprung the sins of selfishness and covetousness. The more they get of this world the more they set their affections on it, and still they reach out for more. Said the angel, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Yet many who profess to believe that we are having the last note of warning to the world, are striving with all their energies to place themselves in a position where it is easier for a camel to go through a needle's eye, than for them to enter the kingdom. <4bSG 26.2>

These earthly treasures are blessings when a right use is made of them. Those who have them, should realize that they are lent them of God, and should cheerfully spend their means to advance his cause. They will not lose their reward here. The angels of God will kindly regard them, and they will also lay up a treasure in Heaven. <4bSG 27.1>

I saw that Satan watches the peculiar, selfish, covetous temperaments of some that profess the truth, and will tempt them by throwing prosperity in their path, offering them the riches of earth. He knows if they do not overcome their natural temperaments here, they will stumble and fall by loving mammon, and worshiping their idol. Satan's object is too often accomplished; the strong love of the world overcomes, or swallows up the love of the truth. The kingdoms of the world are offered them, and they eagerly grasp their treasure, and think they are wonderfully prospered. Satan triumphs because his plan has succeeded. They have given up the love of God for the love of the world. <4bSG 27.2>

I saw that those who are thus prospered can thwart the design of Satan, by overcoming their selfish covetousness, by laying upon the altar of God all their possessions. And when they see an opportunity where their means is needed to advance the cause of truth, and to help the widow, the fatherless and afflicted, cheerfully let them go, and lay up treasure in Heaven. <4bSG 27.3>

Heed the counsel of the true Witness. Buy gold tried in the fire that thou mayest be rich, white raiment that thou mayest be clothed, and eye-salve that thou mayest see. Make some effort. These precious treasures will not drop upon us without some exertions on our part. We must buy; "be zealous and repent" of our lukewarm state. We must be awake to see our wrongs, and to search up our sins, and to zealously repent of them. <4bSG 28.1>

I saw that the brethren who have possessions have a work to do, to tear away from their wealth and love of the world. Many of them love this world, but are not willing to see it. They must be zealous and repent of their selfish covetousness, that the love of the truth may swallow up everything else. I saw that many of those that have riches will fail to buy the gold, white raiment, and eye-salve. Their zeal does not possess intensity and earnestness proportionate to the value of the object they are in pursuit of. <4bSG 28.2>

Then I saw these men while striving for the possessions of earth. What zeal they manifested! What earnestness! What energy to obtain an earthly treasure that must soon pass away! What cool calculations they make. They will plan and toil early and late, and sacrifice their ease and comfort for an earthly treasure. A corresponding zeal on their part for the gold, white raiment, and eye-salve, will bring them in possession of these desirable treasures, and life, everlasting life, in the kingdom of God. I saw that if any need eye-salve, it is those who have these earthly possessions. Many of them are blind to their own state. Blind to the firm grasp they have of this world. Oh, that they may see. <4bSG 28.3>

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." <4bSG 28.4>

I saw that many had so much rubbish piled up at the door of their heart that they could not get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, <29> selfish covetousness, to remove, before they can open the door. Others have rolled the world before the door of their heart, which bars the door. All this rubbish must be taken away from the door, and then can they open the door, and welcome the Saviour in. <4bSG 28.5>

Oh, how precious was this promise, as it was shown to me in vision. "I will come in to him, and sup with him, and he with me." Oh, the love, the wondrous love of God. After all our lukewarmness and sins, he says, "Return unto me, and I will return unto thee, and will heal all thy backslidings." This was repeated by the angel a number of times. "Return unto me, and I will return unto thee, and heal all thy backslidings." <4bSG 29.1>

Some, I saw, would gladly return. Others will not let this message to the Laodicean church have its weight upon them. They will glide along, much after the same manner they have, and will be spued out of the mouth of the Lord. Those only who zealously repent will have favor with God. <4bSG 29.2>

"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." We can overcome. Yes, fully, entirely. Jesus died to make a way of escape for us, that we may overcome every evil temper, every sin, every temptation, and sit down at last with him. <4bSG 29.3>

I saw that it was our privilege to have faith, and salvation. The power of God has not decreased. His power, I saw, would be just as freely bestowed now as formerly. It is the church of God that have lost their faith to claim, their energy to wrestle, as did Jacob, and cry, "I will not let thee go except thou bless me." Enduring faith has been dying away. It must be revived in the hearts of God's people. There must be a claiming of the blessing of God. Faith, living faith, always bears upward to God and glory. Unbelief, downward to darkness and death. <4bSG 29.4>

I saw that there have been some peculiar temperaments, who have had their notions by which to measure <30> their brethren. And if they did not exactly agree with them, there was trouble in the camp at once. Some have strained at a gnat, and swallowed a camel. <4bSG 29.5>

These set notions have been humored and indulged altogether too long. There has been a picking at straws. And when there were no real difficulties in the church, trials have been manufactured. The minds of the church, and servants of God, are called from God, truth, and Heaven, to dwell upon darkness. Satan delights to have such things go on. It feasts him. But these are none of the trials which are to purify the church, and that will increase in the end the strength of God's people. <4bSG 30.1>

I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight; watching for every fault, to make trouble with them. And while doing this, their minds are not on God, nor on Heaven, nor on the truth; but just where Satan wants them--on some one else. Their souls are neglected, they seldom see or feel their own faults, for they have had enough to do to watch the faults of others, without so much as looking to their own souls, to search their own hearts. A person's dress, a bonnet, an apron, takes their attention. They must talk to this one, or that one, and it is sufficient to dwell upon for weeks. I saw that all the religion a few poor souls have, is to watch the garments and acts of others, and find fault with them. Unless they reform, there will be no place in Heaven for them, for they would find fault with the Lord himself. <4bSG 30.2>

Said the angel, "It is an individual work to be right with God." The work is between God and our own souls. But when some have so much care of others' faults, they take no care of themselves. Most of these notional, fault-finding

ones, would cure themselves of these habits, if they would go directly to the individual they think is wrong. It would be so crossing, that they would give up their notions rather than go. But it is easy to let the tongue run freely about this one, or that one, when the accused is not present. <4bSG 30.3>

<31>

Some think it wrong to try to observe order in the worship of God. I have seen that confusion is displeasing to God, and that there should be order in singing, and order in praying. We should not come to the house of God to make that a place to pray for our families, unless deep feelings shall lead us, while the Spirit of God is convicting them. Generally, the proper place for us to pray for our families is at the family altar. When the subjects of our prayers are at a distance, the closet is the proper place to plead with God for them. When in the house of God, our prayers should be for a present blessing. And we should expect God to hear and answer our prayers. Such meetings will be lively and interesting.

<4bSG 31.1>

I saw that in singing, all should sing with the Spirit, and understanding also. God is not pleased with jargon and discord. Right is always more pleasing to God than wrong. And the nearer the people of God can get to correct, harmonious singing, the more he is glorified, and the church benefited, and unbelievers favorably affected. <4bSG 31.2>

I was shown the order, the perfect order, of Heaven. I have been enraptured, as I have listened to the perfect music there. And after I have come out of vision, the singing here has sounded very harsh and discordant. <4bSG 31.3>

I have seen companies of angels, who stood in a hollow square, every one having a harp of gold. At the end of the harp was an instrument to turn, to set the harp, or change the tunes. Their fingers did not sweep over the strings carelessly, but the fingers must touch different strings to produce different sounds. There is one angel who always leads, first touches the harp, strikes the note, then all join in the rich, perfect music of heaven. It cannot be described. It was melody, heavenly, divine, while from every countenance beamed the image of Jesus, which shone with glory unspeakable. <4bSG 31.4> <32>

Number Five. - Answer to Prayer.

The Lord has visited me again in great mercy. I have been greatly afflicted for a few months past. Disease has pressed me heavily. For years I have been afflicted with dropsy and disease of the heart. It has had a tendency to depress my spirits, and destroy my faith and courage. The message to the Laodiceans has not accomplished that zealous repentance with God's people I expected to see, and my perplexity of mind has been great. Disease seemed to make continual progress upon me, and I thought I must lie down in the grave. I had no desire to live, therefore could not take hold of faith and pray for my recovery. Often when I retired to rest at night, I realized that I was in danger of losing my breath before morning. In this state I fainted at midnight. Brn. Andrews and Loughborough were sent for, and earnest petitions were offered to God in my behalf. The depression and heavy weight were lifted from my aching heart, and I was taken off in vision, and saw these things which I present before you. <4bSG 32.1>

I saw that Satan had been trying to drive me to discouragement and despair, to make me desire death rather than life. I was shown that it was not God's will that I should now cease from the work, and lie down in the grave; for then the enemies of our faith would triumph, and the hearts of God's children would be made sad. I saw that I should often suffer anguish of spirit; that I should suffer much; yet I had the promise that those around me would encourage and help me, that my courage and strength might not fail while so fiercely buffeted by the Devil. <4bSG 32.2>

I saw that the testimony to the Laodiceans applied to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the <33> message time to do its work. The heart must be purified from sins which have so long shut Jesus out. This fearful message will do its work. When it was first presented it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message. I saw that this message would not accomplish its work in a few short months. It was designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they might be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. As this message affected the heart, it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth. The cause of God began to rise, and his people were acquainted with their position. If the counsel of the true Witness had been fully heeded, God would have wrought for his people in greater power. <4bSG 32.3>

The efforts made since the message has been given, have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth I saw that God would prove his people. Patiently Jesus bears with them, and does not spue them out of his mouth in a moment. Said the angel, "God is weighing his people." If the message had been of as short duration as many of us supposed, there would have been no time for God's people to develop character.

Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings, excited their fears, but did not accomplish the work God designed that it should. God reads the heart. Lest his people should be deceived in regard to themselves, he gives them time for the excitement to wear off, and he proves them to see if they will obey the counsel of the true Witness. <4bSG 33.1>

<34>

God Tests His People.

God leads his people on step by step. He brings them up to different points which are calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested, and tried a little closer. If the professed people of God find their hearts opposed to the straight work of God, it should convince them that they have a work to do to overcome, or be spued out of the mouth of the Lord. Said the angel, "God will bring his work closer and closer to test them, and prove every one of his people." Some are willing to receive one point, but when God brings them to another testing point, they shrink from it and stand back, because they find it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols, and heed the counsel of the true Witness. If they will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have their charge,--"They are joined to their idols, let them alone,"--and they pass on to their work, leaving them with their evil traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the true Witness, and they will be fitted for translation by the latter rain. <4bSG 34.1>

God proves his people in this world. This is the fitting up place to appear in his presence. Here in this world, in these last days, individuals will show what power affects their hearts, and controls their actions. If it is the power of divine truth, it will lead to good works. It will elevate the receiver, and make him noble-hearted and generous, like his divine Lord. But if the evil angels control the heart, it will be seen in <35> various ways. The fruit will be selfishness, covetousness, pride, and evil passions. The heart is deceitful above all things, and desperately wicked. Professors of religion are not willing to closely examine their own selves to see whether they are in the faith, and it is a fearful fact that many are leaning on a false hope. Some lean upon an old experience; but when brought down to this heart-searching time, when all should have a daily experience, they have nothing to relate. They seem to think a profession of the truth will save them. When those sins which God hates are subdued, Jesus will come in and sup with you, and you with him. You will then draw divine strength from Jesus, and you will grow up in him, and be able with holy triumph to say, Blessed be God, who giveth us the victory through our Lord Jesus Christ. It would be more pleasing to the Lord if lukewarm professors of religion had never named his name. They are a continual weight to those who would be faithful followers of Jesus. They are a stumbling-block to unbelievers, and evil angels exult over them, and taunt the angels of God with their crooked course. Such are a curse to the cause at home or abroad. They draw nigh to God with their lips, while their heart is far from him. <4bSG 34.2>

I was shown that the people of God should not imitate the fashions of the world. Some have done this, and are fast losing their peculiar, holy character, which should distinguish them as God's people. I was pointed back to God's ancient people, and then was led to compare their dress and apparel with the mode of dress in these last days. What a difference! What a change! Then the women were not so bold as now. When they went in public they covered their face with a vail. In these last days fashions are shameful and immodest. They are noticed in prophecy. They were first brought in by a class over whom Satan has entire control, who, "being past feeling (without any conviction of the Spirit of God), have given themselves over unto lasciviousness, to work all uncleanness with greediness." If God's professed people had not departed <36> greatly from him, there would now be a marked difference between their dress and that of the world. The small bonnets, exposing the face and head, show a lack of modesty. The hoops are a shame. The inhabitants of earth are growing more and more corrupt, and the line of distinction must be more plain between them and the Israel of God, or the curse which falls upon worldlings will fall on God's professed people. <4bSG 35.1>

I was directed to the following scriptures. Said the angel, "They are to instruct God's people." 1 Tim. ii, 9, 10. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Peter iii, 3-5. "Whose adorning, let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also

who trusted in God, adorned themselves." <4bSG 36.1>

Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your love to follow the fashions of the world, your vain and empty conversation, your selfishness, are all put in the scale, and the weight of evil is fearfully against you. You are poor, and miserable, and blind, and naked. While evil is increasing and taking deep root, it is choking the good seed which has been sown in the heart, and soon the word will be spoken to the angels of God concerning you, as was given concerning Eli's house, that your sins shall not be purged with sacrifice nor offering forever. Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from Jesus. They know not what it is to be renewed by the grace of God. They have no living experience for themselves in the things of God. And I saw that the Lord was whetting his <37> sword in heaven to cut them down. Oh! that every lukewarm professor could realize the clean work that God is about to make among his professed people. Dear friends, do not deceive yourselves concerning your condition. You cannot deceive God. Says the true Witness, "I know thy works." The third angel is leading up a people, step by step, higher and higher. At every step they will be tested. <4bSG 36.2>

Houses of Worship.

I saw that many feel at liberty to use the means freely that is lent them of God, for their own convenience in fitting up pleasant homes here; but when they build a house in which to worship the great God, who inhabiteth eternity, they cannot afford to let the Lord have the use of the means he has lent them. Each is not striving to excel the other in showing his gratitude to God for the truth, by doing all he can to prepare a suitable place of worship; but some are trying to do just as little as possible; and they feel that their means is as good as lost which they spend in preparing a place for the Most High to visit them. Such an offering is lame, and not acceptable to God. I saw that it would be much more pleasing to God if his people would show as much wisdom in preparing a house for him, as they do in their own dwellings. <4bSG 37.1>

The sacrifices and offerings of the children of Israel were commanded to be without blemish or spot, the best of the flock, and every one of the children of Israel shared in that work. The work before us will be extensive. If you build a house for God, do not offend and limit him in casting in your lame offerings. Put the very best offering into a house built for God. Let it be the very best you have, and show an interest to have it convenient and comfortable. Some think time is so short it is no matter. Then carry out the same in your dwellings, and in all your worldly arrangements. <4bSG 37.2>

I saw that God could carry on his work without any of man's help; but this is not his plan. The present <38> world is designed as a scene of probation for man. He is here to form a character which will pass with him into the eternal world. Good and evil are placed before him, and his future state depends upon the choice he makes. Christ came to change the current of his thoughts and affections. His heart must be cut off from his earthly treasure, and placed upon the heavenly. By his self-denial, God can be glorified. The great sacrifice has been made for man, and now man will be tested and proved to see if he will follow the example of Jesus, and make a sacrifice for his fellowman. Satan and his angels are combined against the people of God; but Jesus is seeking to purify them unto himself. He requires them to advance his work. God has deposited enough in this world among his people to carry forward his work, without embarrassment, and it is his plan that the means which he has entrusted to his people be used judiciously. Sell that ye have and give alms, is a part of God's sacred word. The servants of God must arise, cry aloud, and spare not, "Show my people their transgressions, and the house of Jacob their sins." The work of God is to be more extensive, and if his people follow his counsel, there will not be much means in their possession to be consumed in the final conflagration. All will have laid up their treasure where moth and rust cannot corrupt, and the heart will not have a cord to bind it to earth. <4bSG 37.3>

Parables.

I was then shown that the parable of the talents has not been fully understood. This lesson of importance was given to the disciples for the benefit of Christians living in the last days. And these talents do not represent merely the ability to preach and instruct from the word of God. The parable applies to the temporal means which God has entrusted to his people. Those to whom the five and two talents were given, traded and doubled that which was committed to their trust. God requires of those who have their possessions here <39> to put their money out to usury for him, to put it into the cause to spread the truth. And if the truth lives in the heart of the receiver, he also will aid with his substance in sending the truth to others, and through his efforts, his influence, and his means, other souls embrace the truth, and begin also to

work for God. I saw that some of God's professed people are like the man who hid his talent in the earth. They keep their possessions and means from doing good to God's cause. They claim that it is their own, and that they have a right to do what they please with their own; and souls are not saved by any judicious effort they make with their Lord's money. As judgment passes upon the house of God, the angels keep a faithful record of every man's work, their sentence is recorded by their name, and the angel is commissioned to spare them not, but to cut them down at the time of slaughter. And that which was committed to their trust is taken from them. Their earthly treasure is then swept away, and they have lost all. And the crowns they might have worn, had they been faithful, are put upon the heads of those saved by the faithful servants whose means were constantly in use for God. And every one they have been the means of saving, adds stars to their crowns in glory, and increases their eternal reward. <4bSG 38.1>

I was also shown that the parable of the unjust steward was to teach us a lesson. "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into the everlasting habitations." If we use our means to God's glory here, we lay up in Heaven a treasure, and when earthly possessions are all gone here, the faithful steward has Jesus and angels for his friends, to receive him home to everlasting habitations. <4bSG 39.1>

"He that is faithful in that which is least, is faithful also in much." He that is faithful in his earthly possessions, which is least, to make a judicious use of what God has lent him here, will be true to his profession. "He that is unjust in the least, is unjust also in much." He that will withhold from God that <40> which he has lent him, will be unfaithful in the things of God in every respect. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" If we prove unfaithful in the management of what God lends us here, he will never give us the immortal inheritance. "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Jesus has purchased for us redemption. It is ours; but we are placed here on probation to see if we will prove worthy of eternal life. God proves us by entrusting us with earthly possessions. If we are faithful to freely impart of what he has lent us, to advance his cause, God can entrust to us the immortal inheritance. "Ye cannot serve God and mammon." "If ye love the world, the love of the Father is not in you." <4bSG 39.2>

I saw that God was displeased with the slack, loose manner in which many of his professed people conduct their worldly business. They seem to lose all sense of the fact that the property they are using belongs to God, and they must render to him an account of their stewardship. Some leave their worldly business in perfect confusion. Satan has his eye on it all, and he strikes at a favorable opportunity, and by his management takes much means out of the ranks of Sabbathkeepers. And this means goes into his ranks. Some who are aged are unwilling to make any settlement of their worldly business, and in an unexpected moment they sicken and die. Their children who have no interest in the truth, take the property. Satan has managed it as it has suited him. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? If ye have not been faithful in that which is another man's, who shall give you that which is your own?" I saw the awful fact that Satan and his evil angels have had more to do with the management of the property of God's professed people, than the Lord has. Stewards of the last days are unwise. They suffer Satan to control their business matters, and get into his ranks what <41> belongs to, and should be in, the cause of God. God takes notice of you, unfaithful stewards; he will call you to account. I saw that the stewards of God can by faithful, judicious management, keep their business in this world square, exact, and straight. And if they should be suddenly taken away, it is their privilege and duty, especially for the aged, feeble, and those who have no children, to have their means where it can be used in the cause of God. But I saw that Satan and his angels exult over their success in this matter. And those who should be wise heirs of salvation almost willingly let their Lord's money slip out of their hands into the enemy's ranks. In this way they strengthen Satan's kingdom, and seem to feel very easy about it! <4bSG 40.1>

Surety, Oath-Taking, etc.

I saw that God was displeased with his people for being surety for unbelievers. I was directed to these texts. Prov. xxii, 26. "Be not thou one of them that strike hands, or of them that are surety for debts." Prov. xi, 15. "He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure." Unfaithful stewards! They pledge that which belongs to another--their heavenly Father--and Satan stands ready to aid his children to wrench it out of their hands. <4bSG 41.1>

I saw that Sabbath-keepers should not be in partnership with unbelievers. God's people trust too much to the words of strangers, ask their advice and counsel, when they should not. The enemy makes them his agents, and works through them to perplex and take from God's people. <4bSG 41.2>

I was shown that some have no tact at wise management of worldly matters. They lack the qualifications, and Satan takes advantage of them. When this is the case, such should not remain in ignorance of their lack. They should be

humble enough to counsel with their brethren, whose judgment they can have confidence in, before they carry out plans. I was directed to this <42> text, "Bear ye one another's burdens." Some are not humble enough to let those who have judgment, calculate for them, until they have followed their own plans, and they involved themselves in difficulties. Then they see the necessity of having the counsel and judgments of their brethren; but how much heavier the burden then, than at the first. Brethren should not go to law, if it can be possibly avoided; for they give the enemy great advantage to entangle and perplex them. It would be better to make a settlement at some loss. <4bSG 41.3>

I saw that some of God's children have made a mistake in regard to oath-taking, and Satan has taken advantage of this to oppress them, and take from them their Lord's money. I saw that the words of our Lord, "Swear not at all," do not touch the judicial oath. "Let your communication be yea, yea; and nay, nay; for whatsoever is more than these, cometh of evil." This refers to common conversation. Some exaggerate in their language. Some swear by their own life. Others swear by their head. As sure as they live--as sure as they have a head--some take Heaven and earth to witness that such things are so. Some hope that God will strike them out of existence if what they are saying is not true. It is this kind of common swearing that Jesus warns his disciples against. <4bSG 42.1>

I was shown that we have men placed over us for rulers, and laws to govern the people. Were it not for these laws, the world would be in a worse condition than it is now. Some of these laws are good, and some bad. The bad have been increasing, and we are yet to be brought into straight places. But God will sustain his people in being firm, and living up to the principles of his word. Where the laws of men conflict with God's word and law, we are to obey the word and law of God, whatever the consequences may be. The laws of our land requiring us to deliver a slave to his master, we are not to obey, and we must abide the consequences of the violation of this law. This slave is not the property of any man. God is his rightful <43> Master, and man has no right to take God's workmanship into his hands, and claim his as his own. <4bSG 42.2>

I saw that the Lord yet has something to do with the laws of the land. While Jesus is in the sanctuary, God's restraining spirit is felt by rulers and people. But Satan controls to a great extent the great mass in the world, and were it not for the laws of the land, we should experience great suffering. It was shown me that it was no violation of God's word, when it is actually necessary, for his children, when called upon to testify in a lawful manner, to solemnly take God to witness that what they say is the truth, and nothing but the truth. <4bSG 43.1>

Man is so corrupt that laws are made to throw the responsibility upon his own head. Some men do not fear to lie to their fellow-man; but they have been taught, and the restraining Spirit of God has impressed them, that it is a fearful thing to lie to God. The case of Ananias and Sapphira his wife, is given for an example. The matter is carried from man to God, so that if he bears false witness, it is not to man, but to the great God. He reads the heart and knows the exact truth in every case. Our laws make it a high crime to take a false oath. God has often visited the one who has taken the false oath, and even while the oath was on his lips, the destroying angel has cut him down. This was to prove a terror to evil-doers. <4bSG 43.2>

And I saw if there was any one on earth who could consistently testify under oath, it is the Christian. He lives in the light of God's countenance. He grows strong in his strength. And when matters of importance must be decided by law, there is no one who can so well appeal to God as the Christian. I was bid by the angel to notice that God sware by himself. Gen. xxii, 16; Heb. vi, 13, 17. He sware to Abraham, Gen. xxvi, 3, to Isaac, Ps. cv, 9; Jer. xi, 5, and to David, Ps. cxxxii, 11; Acts ii, 30. God required of the children of Israel an oath between man and man. Ex. xxii, 10, 11. Jesus submitted to the oath in the hour of his trial. The high priest said unto him, "I adjure <44> thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said." If Jesus meant the judicial oath in his teachings to his disciples, he would have reproved the high priest, and there enforced his teachings for the good of his followers present. <4bSG 43.3>

Satan has been pleased to have some view oath-taking in a wrong light, for it has given him opportunities to oppress them, and take from them their Lord's money. The stewards of God must be more wise, lay their plans, and prepare themselves to withstand Satan's devices; for he is to make greater efforts than he has ever made. <4bSG 44.1>

Some, I saw, have a prejudice against our rulers and laws; but if it was not for law, this world would be in an awful condition. God restrains our rulers, for the hearts of all are in his hands. Bounds are set, beyond which they cannot go. Many of our rulers are those whom Satan controls; but I saw that God has his agents, even among the rulers; and some of them will yet be converted to the truth. They are now acting the part that God would have them. When Satan works through his agents, propositions are made that, if carried out, would impede the work of God, and would produce great evil. The good angels move upon these agents of God to oppose the propositions, with strong reasons, which Satan's agents cannot resist. A few of God's agents will have power to bear down a great mass of evil. Thus the work will go on until the third message has done its work, and at the loud cry of the third angel, these agents will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of

trouble. When Jesus leaves the most holy, his restraining Spirit is withdrawn from rulers and people. They are left to the control of evil angels. Then such laws will be made by the counsel and direction of Satan, that unless time should be very short, no flesh could be saved. <4bSG 44.2> <45>

Number Six. - Slackness Reproved.

The Lord has again visited me in mercy, in a time of bereavement and great affliction. December 23, 1860, I was taken off in vision, and was shown the wrongs of individuals which have affected the cause, and I dare not withhold the testimony from the church to spare the feelings of individuals. <4bSG 45.1>

I was shown the low state of God's people; that God had not departed from them; but that they had departed from God, and become lukewarm. They possess the theory of the truth, but lack its saving power. As we near the close of time, Satan comes down with great power knowing his time is short. Especially upon the remnant will his power be exercised. He will war against them, he will seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly; their efforts should be united. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will be of force, and tell in the upbuilding of the cause of present truth. Order must be observed, and there must be union in regard to order, or Satan will take advantage of them. <4bSG 45.2>

I was shown that the enemy would come in every way possible to dishearten the people of God, and perplex and trouble them, and that they should move understandingly and prepare themselves for the attacks of Satan. The matters of the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be retarded in its progress, and that the means which persons wish to dedicate to God's cause, may not slip into the enemy's ranks. I saw that God's people should act wisely, and leave nothing undone on their part to place matters of the church in <46> a secure state. Then after all is done that they can do, they should trust the Lord to overrule these things for them, that Satan take no advantage of God's remnant people. It is Satan's time to work, and a stormy future is before us, and the church should be awake to make an advance move that they may stand securely against Satan's plans. It is time that something was done. God is not pleased to have his people leave the matters of the church at loose ends, and suffer the enemy to have the whole advantage, and control affairs as best pleases him. <4bSG 45.3>

And while God's people are justified in a lawful manner to secure church property, they should be careful to maintain their peculiar and holy character. I saw that unconsecrated persons would take advantage of the position the church have recently taken, and will overstep the bounds, carry matters to extremes, and wound the cause of God. Some will move without wisdom or judgment, and engage in lawsuits that might be avoided, mingle with the world, partake of their spirit, and influence others to follow their example. One professed Christian who moves unadvisedly, does much harm to the cause of present truth. Evil takes root much more readily than good, and flourishes when good and right languish, unless they are carefully nourished. <4bSG 46.1>

I was pointed back and saw that in every important move, every decision made, or point gained, by God's people, there have been those who have arisen to carry matters to extremes, and to move in an extravagant manner, which has disgusted unbelievers and distressed God's people, and brought the cause of God into disrepute. The people whom God is leading out in these last days, will be troubled with just such things. But much evil will be avoided if the ministers of Christ will be of one mind, unite in effort, unite in their plans of action, sustain each other, stand together, and be faithful to reprove and rebuke wrong, which will soon cause it to wither. But Satan has controlled these matters very much. Private <47> members, and even preachers, have sympathized with disaffected ones who have been reprovved for their wrongs, and division of feeling has been the result. The one who has ventured out and faithfully met error and wrong, and discharged his disagreeable duty, is grieved and wounded that he receives not the fullest sympathy of his preaching brethren. He becomes discouraged in discharging such painful duties, lays down the cross and withholds the pointed testimony. His soul is shut up in darkness, and the church suffer for the lack of the very testimony God designed should live in the church. Satan's object is gained when the faithful testimony is suppressed. Those who so readily sympathize with the wrong, consider it a virtue, but they realize not that they are exerting a scattering influence, and that they themselves help to carry out Satan's plans. <4bSG 46.2>

I saw that many souls have been destroyed by their brethren unwisely sympathizing with them, when their only hope was to be left to see and realize the full extent of their wrongs. But as they eagerly receive the sympathy of unwise brethren, they receive the idea that they are abused; and if they attempt to retrace their steps, they make half-hearted work. They divide the matter to suit their natural feelings, lay blame upon the reprovver, and so patch up the matter. It is not healed, it is not probed to the bottom, and they fall into the same wrong again, because they were not left to feel the

extent of their wrong and humble themselves before God, and let him build them up. False sympathizers have worked in direct opposition to the mind of Christ and ministering angels. <4bSG 47.1>

Ministers of Christ should arise and engage in the work of God with all their energies. God's servants are not excused if they shun pointed testimony. They should reprove and rebuke wrong, and not suffer sin upon a brother. <4bSG 47.2>
<48>

Duty to Children.

I have been shown that parents generally have not taken a proper course with their children. They are not restrained as they should be. They are left to indulge in pride, and follow their own inclinations. Anciently parental authority was regarded, and children were in subjection to their parents. They feared and revered them; but the order in these last days is reversed. Some parents are in subjection to their children. They fear their children, and yield to them. They fear to cross the will of their children; but just as long as children are under the roof of their parents, dependent upon them, they should be subject to them. Parents should move with decision, requiring the following out of their views of right. <4bSG 48.1>

Eli might have restrained his wicked sons, but he feared their displeasure. He suffered them to go on in their rebellion, until they were a curse to Israel. Parents are required to restrain their children. The salvation of children depends very much upon the course pursued by their parents. In their mistaken love and fondness for their children, they indulge them to their hurt, nourish their pride, and put upon them trimmings and fixings which make them vain, and lead them to think that dress makes the lady or gentleman. But a short acquaintance convinces those with whom they associate that an outside appearance is not sufficient to hide the deformity of a heart void of the Christian graces, but filled with self-love, haughtiness, and uncontrolled passion. Those who love meekness, humility, and virtue, should shun such society, even if it be Sabbath-keepers' children. Their company is poisonous, their influence leads to death. Parents realize not the destructive influence of the seed which they are sowing. It will spring up and bear fruit which will make their children despise parental authority. <4bSG 48.2>

Children, even after they are of age, are required to respect, and look after the comforts of their parents. <49> They should listen to the counsel of godly parents, and not feel because a few years are added to their life, that they have grown out of their duty to them. There is a commandment with promise to those who honor their father and their mother. <4bSG 48.3>

Children in these last days are so noted for their disobedience and disrespect, that God has especially noticed it, and it constitutes a sign that the end is near. It shows the power of Satan upon minds, and the almost complete control he has of the minds of the young. By many, age is no more respected. It is considered too old-fashioned to respect the aged, for it dates back as far as the days of Abraham. Says God, "I know him, that he will command his children and household after him." Anciently, children were not permitted to marry without the consent of their parents. Parents chose for their children. It was considered a crime for children to contract marriage upon their own responsibility. The matter was first laid before the parents, and they were to consider whether the person to be brought into a close relation to them was worthy, and whether the parties could provide for a family. It was considered by them of the greatest importance that they, the worshipers of the true God, should not intermarry with an idolatrous people, lest they lead their families away from God. <4bSG 49.1>

Even after their children were married, the most solemn obligation rested upon them. Their judgment then was not considered sufficient without the counsel of their parents, and they were required to respect and obey their wishes, unless they should conflict with their duty to God. <4bSG 49.2>

Again I was directed to the condition of children in these last days. Children are not controlled. Parents should commence their first lesson of discipline when their children are babes in their arms. Teach them to yield their will to yours. This can be done by bearing an even hand, and manifesting firmness. Parents should have perfect control over their own spirits, and with mildness, and yet firmness, bend the <50> will of the child until it shall expect nothing else but to yield to their wishes. <4bSG 49.3>

Parents do not commence in season. The first manifestation of temper is not subdued, and the children grow stubborn, which increases with their growth, and strengthens with their strength. Some children, as they grow older, think it a matter of course that they must have their own way, and that their parents must submit to their wishes. They expect their parents to wait upon them. They are impatient of restraint, and when old enough to be a help to their parents, they do not bear the burdens they should. They have been released from responsibilities, and grow up worthless at home, and worthless abroad. They have no power of endurance; the parents have borne the burden, and have suffered them to grow up in idleness, without habits of order, industry, and economy. They have not been taught habits of self-denial, but have been petted and indulged, their appetites gratified, and they come up with enfeebled health. Their manners and

deportment are not agreeable. They are unhappy themselves, and make those around them unhappy. And when the children are but children still, and while they need to be disciplined, they are allowed to go out in company, mingle with the society of the young, and one has a corrupting influence over the other. <4bSG 50.1>

The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which shall wound them here, but they must meet their own unfaithfulness when the judgment shall sit. Many children will rise up in judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents, causes them to excuse the faults of their children, and to pass them by without correction, and their children are lost in consequence, and the blood of their souls will rest upon unfaithful parents. <4bSG 50.2>

Children, who are thus brought up undisciplined, when they profess to be Christ's followers, have <51> everything to learn. Their whole religious experience is effected by their bringing up in childhood. The same self-will often appears; the same lack of self-denial; the same impatience manifest under reproof; the same love of self, and unwillingness to seek counsel of others, or to be influenced by others' judgment; the same indolence, shunning of burdens, lack of bearing responsibilities, is seen in their relation to the church. It is possible for such to overcome, but how hard the battle! how severe the conflict! How hard to pass through a course of thorough discipline, which is necessary for them to reach the elevation of Christian character. Yet if they overcome at last, they will be permitted to see before they are translated how near the precipice of eternal destruction they came, caused by the lack of right training in youth, and by not learning submission in childhood. <4bSG 50.3>

Systematic Benevolence.

I was pointed back to the children of Israel anciently. God required of them all a sacrifice, both poor and rich, according as he had prospered them. The poor were not excused because they had not the wealth of their rich brethren. They were required to exercise economy and self-denial, that they come not before the Lord empty-handed. And those who were so poor that it was utterly impossible for them to bring an offering to the Lord, if sickness or misfortune had deprived them of the ability to bestow, those who were wealthy were required to help them to a humble mite, that they come not before the Lord empty-handed. This arrangement preserved a mutual interest. <4bSG 51.1>

In the arrangement of Systematic Benevolence, some have not come up and united in this work, and have excused themselves because they were not free from debt. They plead that they must first "owe no man anything." But being in debt does not excuse them. I saw that they should render to Caesar the things that are Caesar's, and to God the things that are God's. <52> Some feel conscientious to "owe no man anything," and think that God can require nothing of them until their debts are all paid. Here they deceive themselves. They fail to render to God the things that are God's. Every one must bring to the Lord a suitable offering. Those who are in debt should take the amount of their debts from what they possess, and give a proportion of the remainder. <4bSG 51.2>

Some have felt under sacred obligations to their children. They must give them each a portion, but feel themselves unable to raise means to aid the cause of God. They make the excuse that they have a duty to do their children. This may be right, but their first duty belongs to God. Render unto Caesar the things that are Caesar's, and to God the things that are God's. Rob not God by withholding from him your tithes and offerings. It is the first, sacred duty, to render to God a suitable proportion. Let no one throw in their claims and lead you to rob God. Let not your children steal your offering from God's altar for their own benefit. <4bSG 52.1>

I saw that anciently the covetousness of some led them to withhold a suitable proportion. They made their offering stinted, which was recorded in Heaven, and they were cursed in their harvest and their flocks just as they withheld. Some were visited with affliction in their families. <4bSG 52.2>

God would not accept a lame offering. It must be without blemish, the best of their flocks, and the best fruits of their fields. And it must be a free-will offering, if they would have the blessing of the Lord rest upon their families and their possessions. <4bSG 52.3>

The case of Ananias and Sapphira was presented before me to illustrate the course of those who put down their property below its value. They pretended to make a free-will offering of their possessions to the Lord. Said Peter, "Sold ye the land for so much?" The answer was, "Yea, for so much." Some in this evil age would not consider that a lie, but the Lord regarded it thus. They had sold it for so much, and <53> much more. Their consecration was professedly made to God. To him they had dissembled, and their retribution lingered not. <4bSG 52.4>

I saw that in the arrangement of Systematic Benevolence hearts will tested and proved. It is a constant, living test. It brings one to understand his own heart, whether the truth or the love of the world predominates. Here is a test for the naturally selfish and covetous. They will put down their possessions at very low figures. Here they dissemble. Said the angel, "Cursed be he that doeth the work of the Lord deceitfully." Angels are watching the development of character,

and the doings of such are carried to heaven by the heavenly messengers. Some will be visited of God for these things, and their increase will be brought down to their figures. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. xi, 24, 25. <4bSG 53.1>

All are required to have an interest in this work. Those who use tobacco, tea and coffee should lay these idols aside, and put their cost into the treasury of the Lord. Some have never made any sacrifice for the cause of God, and are asleep as to what God requires of them. Some of the very poorest will have the greatest struggle to deny themselves of these stimulants. This individual sacrifice is not required because the cause of God is suffering for means. But every heart will be tested and its character developed. It is principle that God's people must act upon. The living principle must be carried out in the life. <4bSG 53.2>

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings; ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall <54> not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." I saw that this scripture has been misapplied to speaking and praying in meeting. The prophecy has a special application to the last days, and teaches God's people their duty to bring a proportion of their substance as a freewill offering to the Lord. <4bSG 53.3>

Seventh-Day Adventists.

I was shown in regard to the remnant people of God taking a name. Two classes were presented before me. One class embraced the great bodies of professed Christians. They were trampling upon God's law and bowing to a Papal institution. They were keeping the first day of the week as the Sabbath of the Lord. <4bSG 54.1>

The other class were but few in number, and were bowing to the great Law-giver. They were keeping the fourth commandment. The peculiar and prominent features of their faith were the observance of the seventh day, and waiting for the appearing of our Lord from Heaven. <4bSG 54.2>

The conflict is between the requirements of God and the requirements of the beast. The first day, a Papal institution which directly contradicts the fourth commandment, is yet to be made a test by the two-horned beast. And then the fearful warning from God declares the penalty of bowing to the beast and his image. They shall drink the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. <4bSG 54.3>

No name which we can take will be appropriate but that which accords with our profession, and expresses our faith, and marks us as a peculiar people. The name, Seventh-day Adventist, is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God, and those who worship the beast, and receive his mark. The great <55> conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them; and if they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace. But God's people excite the ire of the dragon because they have dared to raise the standard, and unfurl their banner in opposition to the Protestant world, who are worshiping the institution of Papacy. <4bSG 54.4>

The name, Seventh-day Adventist, carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God, and faith in our Lord Jesus Christ. <4bSG 55.1>

I was shown that almost every fanatic who has arisen, who wishes to hide his sentiments that he may lead away others, claims to belong to the church of God. Such a name would excite suspicion at once, for the most absurd errors are concealed under this name. This name is too indefinite for the remnant people of God. The influence of such a name would lead to the supposition that we had a faith we wished to cover up. <4bSG 55.2>

The Poor

Some, who are poor in this world's goods, are apt to place all the straight testimony upon the shoulders of the men of property. But they do not realize that they also have a work to do. God requires them to make a sacrifice. He requires of them to sacrifice their idols. They should lay aside such hurtful stimulants as tobacco, tea, and coffee. If they are brought into straightened circumstances while exerting themselves to do the best they can, it will be a pleasure for their wealthy brethren to help them out of trouble. <4bSG 55.3>

Many lack wise management and economy. They do not weigh matters well, and move cautiously. Such should not trust to their own poor judgment, but counsel <56> with their brethren who have experience. Those who lack good judgment and economy are often unwilling to seek counsel. They generally think that they understand how to conduct their temporal business, and are unwilling to follow advice. They make bad moves, and suffer in consequence. Their brethren are grieved to see them suffer, and they help them out of difficulty. Their unwise management affects the church. It takes means from the treasury of God which should have been used to advance the cause of present truth. If these poor brethren would take an humble course, and be willing to be advised and counseled by their brethren, and then are brought into straightened places, their brethren should feel it their duty to cheerfully help them out of difficulty. But if they choose their own course, and rely upon their judgment, they should be left to feel the full consequences of their unwise course, and learn by dear experience that "in a multitude of counselors there is safety." God's people should be subject one to another. They should counsel with each other, that the lack of one be supplied by the sufficiency of the other. I saw that the stewards of the Lord have no duty to help those persons who persist in using tobacco, tea, and coffee. <4bSG 55.4>

Speculations.

I saw that some have excused themselves from aiding the cause of God, because they were in debt. Had they closely examined their own hearts, they would have discovered that selfishness, was the true reason why they brought no freewill offering to God. And some will remain in debt. Because of their covetousness the prospering hand of God will not be with them to bless their undertakings. They love this world better than they love the truth. They are not being fitted up and made ready for the kingdom of God. <4bSG 56.1>

If a new patent passes through the country, men who profess to believe the truth have found a way to <57> raise means and join the enterprise. God is acquainted with every heart. Every selfish motive is known to him, and he suffers things to arise to try the hearts of his professed people, to prove them and develop character. In some instances the Lord will suffer men to go on, and meet with an entire failure. His hand is against them to disappoint their hopes and scatter what they possess. Individuals who have really felt an interest in the cause of God, and have been willing to venture something for its advancement, will find it a sure and safe investment. Some will have a hundred-fold in this life, and in the world to come life everlasting. But all will not receive their hundred-fold in this life, because they cannot bear it. They would, if entrusted with much, become unwise stewards. The Lord withholds it for their good; but their treasure in Heaven will be secure. How much better is such an investment as this! The desire that some of our brethren possess, to earn means fast, leads them to engage in a new enterprise and invest means, and their expectations of making money are not realized. They sink that which they could have spent in God's cause. There is an infatuation in these new enterprises. And notwithstanding these things have been acted over so many times, and the example of others is before them, who have made investments and have met with an utter failure, yet they are slow to learn. Satan allures them on, and makes them drunk with anticipated hopes. When these hopes are blasted, they suffer many discouragements in consequence of their unwise adventures. If means are lost, the person looks upon it as a misfortune to himself--as his loss. But he must remember that it is the means of another that he is handling, that he is only a steward, and God is displeased with the unwise management of that means which could have been used to advance the cause of present truth. The unfaithful steward must give an account of his stewardship at the reckoning day. <4bSG 56.2> <58>

Number Seven. - Great Distress Coming, and God's

People Not Prepared For It

I saw greater distress in the land than we have yet witnessed. I heard groans and cries of distress. I saw large companies in active battle. I heard the booming of the cannon, the clash of arms, the hand-to-hand fight. I heard the groans and prayers of the dying. The ground was covered with the wounded and the dead. I saw desolate, despairing families, and pinching want in many dwellings. I saw that even now many families are suffering want, but this will increase. The faces of many families looked haggard, pale, and pinched with hunger. I was shown that the people of God should be closely united in the bonds of Christian fellowship and love. God alone can be our shield and strength in this time of our national calamities. <4bSG 58.1>

The people of God should awake. Their opportunities to spread the truth should be improved, for they will not thus last long. I was shown distress, and perplexity, and famine, in the land; and Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, and that they may be at last weighed in

the balance and found wanting. <4bSG 58.2>

I saw that God's people must take warning and discern the signs of the times. The signs of Christ's coming are too plain to be doubted; and in view of these things every one who professes the truth should be living preachers. God calls upon all to awake; preachers and people must awake. All Heaven is astir. The scenes of this earth's history are fast closing. We are amid the perils of the last days. Greater perils are before us, and yet we are not awake. This lack of activity and earnestness in the cause of God is dreadful. This death-stupor is from Satan. He controls <59> the minds of unconsecrated Sabbath-keepers, and leads them to be jealous of each other, fault-finding, and censorious. It is Satan's special work to divide hearts, that the influence, strength, and labor, of God's servants may be kept among unconsecrated Sabbath-keepers, and precious time be occupied to settle little differences, which should be spent in proclaiming to unbelievers the truth. <4bSG 58.3>

I was shown God's people waiting for some change to take place--a compelling power to take hold of them. But they will be disappointed. They are wrong. They must act. They must take hold of the work themselves, and earnestly cry unto God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse. In view of these things we must urge the truth home to the hearts of all whom we can get to listen to it. The harvest of the earth is nearly ripe. <4bSG 59.1>

I was shown how important that ministers be right who engage in the solemn, responsible work of proclaiming the third angel's message. The Lord is not straightened for means or instruments to do his own work. He can speak at any time by whom he will, and his word is powerful and will accomplish the thing whereunto it is sent. But if the truth has not sanctified, and made pure and clean the hands and heart of him who ministers in holy things, he is liable to speak according to his own imperfect experience; and when he speaks of himself, according to the decisions of his own unsanctified judgment, his counsel is not then of God, but of himself. As he that is called of God is called to be holy, so he that is approved and set apart of men must give evidence of his holy calling, and show forth in his heavenly conversation and conduct that he is faithful to Him who hath called him. <4bSG 59.2>

I saw that there were fearful woes for those who preach the truth and are not sanctified by it, and there are woes also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine, I am alarmed for the people of God who <60> profess to believe solemn, important truth, for I know that many who now profess to believe the truth are not converted nor sanctified through the truth. Men can hear and acknowledge the whole truth, and yet know nothing of the power of godliness. All who carry the truth will not themselves be saved by the truth they preach. Said the angel, "Be ye clean that bear the vessels of the Lord." <4bSG 59.3>

I saw that the time has come when those who choose the Lord for their present and future portion, must trust in him alone. Every one professing godliness must have an experience of their own. The recording angel is making a faithful record of the words and acts of God's people. Angels are watching the development of character, and weighing moral worth. <4bSG 60.1>

I saw that those who profess to believe the truth should be right themselves, and exert all their influence to enlighten and win others to the truth. Their words and works are the channel through which the pure principles of truth and holiness are conveyed to the world. They are the salt of the earth, and the light thereof. I saw that in looking Heavenward we shall see light and peace, but in looking to the world we shall see that every refuge must soon fail us, and every good soon pass away. There is no help for us but in God, and in this state of earth's confusion we cannot be composed, strong, or safe, only in the strength of living faith; nor can we be in peace, only as we rest in God, and wait for his salvation. Greater light shines upon us than shone upon our fathers. We cannot be accepted or honored of God in rendering the same service, or doing the same works, our fathers have done. In order to be accepted and blessed of God as our fathers were, we must imitate their faithfulness and zeal,--improve our light as they improved theirs,--and do as they would have done if they had lived in our day. We must improve and walk in the light which shines upon us, otherwise our light will become darkness. God requires us to exhibit to the world, in our character and works, that measure of <61> the Spirit, union, and oneness, which are in accordance with the sacred truths we profess, and the spirit of those prophecies that are being fulfilled in these last days. The truth which has reached our understanding, the light that has shone on the soul, will judge and condemn us, if we turn away and refuse to be led by them. <4bSG 60.2>

What shall I say to arouse the remnant people of God? I was shown that dreadful scenes are before us, and Satan and his angels are bringing all their powers to bear upon God's people. He knows if they sleep a little longer he is sure of them, for their destruction is certain. I warn all who profess the name of Christ to closely examine themselves, and make full and thorough confessions of all their wrongs, and let them go beforehand to judgment, that opposite their names the recording angel may write, Pardon. If these precious, merciful moments are not improved, you are left without excuse. If you will make no special effort to arouse, if you will not manifest zeal in repenting, these golden moments will soon pass, and you will be weighed in the balance and found wanting, and then your agonizing cries will

be of no avail. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh; 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. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." <4bSG 61.1>
<62>

Perilous Times.

The unbelieving world will soon have something to think of beside their dress and appearance; and as their minds are torn from these things by distress and perplexity, they have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the Strong Hold. Their hearts will fail them for repining and fear. They have not made God their refuge, and he will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee, They have sown to the wind, they must reap the whirlwind. <4bSG 62.1>

In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the corrupting influences of the world and the service of Satan, who will humble themselves before God, and turn to him with their whole heart and find acceptance and pardon. <4bSG 62.2>

Those among Sabbath-keepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of man, yet some of them have been miserable examples to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics, and other gatherings of pleasure, flattering themselves that they were engaging in innocent amusement. Yet I was shown that it was just such indulgences that separate them from God, and make them children of the world. God owns not the pleasure, or amusement-seeker as his follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility and holiness, are true <63> followers of Jesus; and such cannot engage in, and enjoy the frivolous, empty conversation of the lovers of the world. <4bSG 62.3>

Isa. iii, was presented before me. I was shown that this prophecy has its application to these last days; and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword, and thy mighty in the war." I was shown that this scripture will be strictly fulfilled. Young men and women professing to be Christians, yet having no Christian experience, and having borne no burdens, and felt no individual responsibility, are to be proved. They will be brought low in the dust, and long for an experience in the things of God, which they failed to obtain. <4bSG 63.1>

Our Duty to the Poor.

Inquiries are often made in regard to our duty to the poor who embrace the third message; and we have long been anxious to know, ourselves, how to manage with discretion the cases of poor families who embrace the Sabbath. But while at Roosevelt, New York, August 3, 1861, I was shown some things in regard to the poor. <4bSG 63.2>

God does not require our brethren to take charge of every poor family that shall embrace this message. If they should do this, the work of the messengers to enter new fields must cease, for the fund would be exhausted. Many are poor from their lack of diligence and economy, and they know not how to use means aright. If they should be helped it would hurt them. Some will always be poor. If they should have the very best advantages, their cases would not be helped. They have not good calculation, and would use all the means they could obtain, be it much or little. Some know nothing of denying self and economizing to keep out of debt, and get a little ahead for a time of need. If the church should help such individuals instead of <64> leaving them to rely upon their own resources, they would injure them in the end; for they look to the church, and expect to receive help from them, and do not practice self-denial and economy when they are well provided for. And if they do not receive help every time, Satan tempts them, and they become jealous, and very conscientious for their brethren, fearing they will fail to do all their duty to them. The mistake is on their own part. They are deceived. They are not the Lord's poor. <4bSG 63.3>

The instructions given in the word of God in regard to helping the poor do not touch such cases, but are for the unfortunate and afflicted. God in his providence has afflicted individuals to test and prove others. Widows and invalids are in the church to prove a blessing to the church. They are part of the means God has chosen to develop the true character of Christ's professed followers, and to call into exercise the precious traits of character manifested by our compassionate Redeemer. <4bSG 64.1>

Many who are single, and can but barely live, choose to marry and raise a family, when they know they have nothing to support them. And worse than this, they have no family government. Their whole course in their family is marked with their loose, slack habits. They have but little control of themselves, are passionate, impatient, and fretful. Such embrace the message, and then feel that they are entitled to assistance from their more wealthy brethren; and if their expectations are not met, they complain of the church, and accuse them of not living out their faith. Who must be the sufferers in this case? Must the cause of God be sapped, and the treasury in different places exhausted, to take care of these large families of poor? No. The parents must be the sufferers. They will not as a general thing suffer any greater lack after they embrace the Sabbath than they did before. <4bSG 64.2>

There is an evil among some of the poor which will certainly prove their ruin unless they overcome it. <65> They have embraced the truth with their coarse, rough, uncultivated, habits, and it takes some time for them to see and realize their coarseness, and that it is not in accordance with the character of Christ. They look upon others who are more orderly and refined, as being proud, and you may hear them say, "The truth brings us all down upon a level." Here is an entire mistake, in thinking that the truth brings the receiver down. It brings him up, refines his taste, sanctifies his judgment, and if lived out, is continually fitting him for the society of holy angels in the city of God. The truth is designed to bring us all up upon a level. <4bSG 64.3>

The more able should ever act a noble, generous, part in their deal with their poorer brethren, and also give them good advice, and then leave them to fight life's battles through. I was shown that a most solemn duty rests upon the church, to have an especial care for the destitute widows, orphans, and invalids. <4bSG 65.1>

Power of Example.

In the epistle of Paul to Titus, chap. ii, 13, 14, we read, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." This great work is to be performed for those only who are willing to be purified, willing to be peculiar, and who manifest a zeal in good works. How many shrink from the purifying process! They are unwilling to live out the truth, unwilling to appear singular in the eyes of the world. It is this mingling with the world which destroys our spirituality, pureness, and zeal. Satan's power is constantly exercised to stupefy the sensibility of God's people, that their consciences may not be sensitive to wrong, and that the sign of distinction between them and the world may be destroyed. <4bSG 65.2>

I have frequently received letters of inquiry in regard to dress, and some have not rightly understood <66> what I have written. The very class which have been presented before me, who were imitating the fashions of the world, have been very slow, and the last to be affected or reformed. There has been another class who lacked taste and order in dress, who have taken advantage of what I have written, and taken the opposite extreme, and considered that they were free from pride, and have looked upon those who dress orderly and neat as being proud. Oddity and careless dress have been considered by some a special virtue. Such take a course which destroys their influence over unbelievers. They disgust those who might be benefited. While the visions have reproved pride and imitating the fashions of the world, they have reproved those who were careless of their apparel, and lacked cleanliness of person and dress. Especially have I been shown that those who profess present truth should have a special care to appear before God to worship him upon the Sabbath, in a manner showing that we respect the Creator who has sanctified and placed special honors upon that day. All who have any regard for the Sabbath should be cleanly in person, neat and orderly in dress, for they are to appear before a jealous God, who marks every token of disrespect. God is offended at uncleanness and disorder. Individuals have thought it would be wrong to wear anything upon their heads but a sun-bonnet. Such go to great extremes. It cannot be called pride to wear a neat, plain, straw or silk bonnet. Our faith, if carried out, will lead us to be so plain in dress, and zealous of good works, that we shall be marked as peculiar. But when we lose taste for order and neatness in dress, we virtually leave the truth, for the truth never degrades, but elevates. Unbelievers look upon Sabbath-keepers as degraded, and when individuals are neglectful of their dress, and are coarse and rough in their manners, their influence strengthens unbelievers in their conclusions. <4bSG 65.3>

Those who profess to be Christians in these last days which are full of peril, and do not imitate the humble, <67> self-denying Pattern, place themselves in the enemy's ranks. He considers them his subjects, and they serve as important a

purpose for Satan as any of his subjects, for they have a name to live and are dead. Others take them for example, and by following them lose Heaven, when if they had not professed to be Christians, they would have shunned their example. These unconsecrated professors are not aware of the weight of their influence. They make the conflict much more severe for those who would be God's peculiar people. Paul, in Titus ii, 15, refers to God's people who are looking for the appearing of Christ. He says, "These things speak, and exhort, and rebuke, with all authority. Let no man despise thee." As we bear testimony against pride and following the fashions of the world, we are met with excuses and self-justification. Some urge the example of others. Such a sister wears hoops; if it is wrong for me to wear them, it is wrong for her. Children urge the example of other children, whose parents are Sabbath-keepers. Bro. A. is a deacon of the church. His children wear hoops, and why is it any worse for me to wear them than it is for them? Those who by their example furnish unconsecrated professors with arguments against those who would be peculiar, are laying a cause of stumbling in the way of the weak, and to God they must render an account for such example. I am often asked, "What do you think of hoops?" I reply, I have given you the light which has been given me. I was shown that hoops were a shame, and that we should not give the least countenance to a fashion carried to such ridiculous lengths. I am often surprised to hear that "sister White says it is not wrong to wear small hoops." No one has ever heard me say this. After being shown what I have in regard to hoops, nothing would induce me to give the least encouragement to any to wear them. Heavy quilts and hoops are alike unnecessary. He that framed us never designed that we should be deformed with hoops, or anything to look like them. It is the inventions and fashions of the world that have <68> led God's people, and they are unwilling to move out independent of the fashions and customs of the world. While I study God's word, I am alarmed for the Israel of God in these last days. They are exhorted to flee from idolatry. I fear that God's people are asleep, and so conformed to the world that we can hardly know them, or discern between him that serveth God and him that serveth him not. The distance is widening between Christ and his people, and lessening between them and the world. The marks of distinction between Christ's professed people and the world, have almost disappeared. They follow after the abominations of the nations around them, as did ancient Israel. From what has been shown me, hoops are an abomination. They are indecent, and God's people err if they follow, in the least degree, or give countenance to, this fashion. <4bSG 66.1>

Sabbath-keepers who profess to be God's chosen, peculiar, people, should discard hoops, and their practice and example should be a living rebuke to those who wear them. Some may plead convenience. I have traveled much, and have seen a great deal of inconvenience attending the wearing of hoops; and those who plead the necessity on account of health, wear them in winter, which is a greater injury than quilted skirts. While traveling in the cars and stages I have often been led to exclaim, O modesty, where is thy blush? I have seen large companies crowding into the cars, and in order to make any headway, the hoops had to be raised and placed into a shape which was indecent. And the exposure of the form was ten-fold more with those who wore hoops, than with those who did not; and were it not for fashion, those who immodestly expose themselves would be hissed at, but modesty and decency must be sacrificed to the god of fashion. May the Lord deliver his people from this grievous sin. God will not pity those who will be slaves to fashion. But supposing there is some little convenience in wearing hoops, does this prove that it is right to wear them? Let the fashion change, and <69> convenience would no longer be mentioned. It is the duty of every child of God to inquire, Wherein am I separate from the world? Let them suffer a little inconvenience and be on the safe side. What crosses do God's people bear? They mingle with the world, partake of their spirit, dress, talk, and act, like them. <4bSG 68.1>

Read 1 Tim. ii, 9, 10. "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 (which becometh godliness) with good works." <4bSG 69.1>

1 Pet. iii, 3-5. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." <4bSG 69.2>

The power of example is great. Sister A. ventures to wear small hoops. Sister B. says, It is no worse for me to wear hoops than sister A., and she wears hoops a little larger. Sister C. imitates the example of sisters A. and B., and wears her hoops a little larger than A. and B., but all contend that their hoops are small. <4bSG 69.3>

Parents who would teach their children the evil of following the fashions of the world, have a hard battle. They are met with, "Why, mother, sisters A., B., and C., wear hoops; if it is wicked for me, it is for them." What can the parents say? They should set a right example before their children, and although the example of professed followers of Christ causes the children to think that their parents are too careful and severe in their restrictions, yet God will bless the efforts of these conscientious parents. If the parents do not take a decided, firm, course, their children will be borne down with the current, for Satan and his evil angels are working upon their minds, and the example of unconsecrated

professors is against their efforts, <70> which makes the work of overcoming far more laborious for their children. Yet with faith in God, and earnest prayer, believing parents may press on in this rugged path of duty. The way of the cross is an onward, upward, way. And as we advance therein, seeking the things that are above, we must leave farther and farther in the distance the things which belong to the earth. While the world and carnal professors are rushing downward to death, those who climb the hill will have to put forth efforts or they will be carried down in the broad road. <4bSG 69.4>

The children of the world are called the children of darkness. They are blinded by the god of this world, and are led by the spirit of the prince of darkness. They cannot enjoy heavenly things. The children of light have their affections set on things above. They leave behind them the things of this world. They fulfill the command, "Come out from among them and be ye separate." Here is the conditional promise. "I will receive you." Christ from the beginning has chosen his people out of the world, and required them to be separate, having no fellowship with the unfruitful works of darkness. If they love God and keep his commandments, they will be far from having the friendship, and loving the pleasures, of the world. There is no concord between Christ and Belial. <4bSG 70.1>

The prophet Ezra, and faithful servants of the Jewish church, were astonished when the princes came to them, saying, "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy commandments, and join in affinity with the people of these abominations? Wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous; for we remain <71> yet escaped, as it is this day: behold, we are before thee in our trespasses, for we cannot stand before thee because of this." Ezra ix, 1, 13-15. <4bSG 70.2>

2 Chron. xxxvi, 14-16. "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people and on his dwelling-place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against this people, till there was no remedy." <4bSG 71.1>

Lev. xviii, 26, 27. "Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you (for all these abominations have the men of the land done which were before you, and the land is defiled.)" <4bSG 71.2>

Deut xxxii, 16-22. "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods, that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities, and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." <4bSG 71.3>

<72>

We here read the warnings which God gave to ancient Israel. It was not his good pleasure that they should wander so long in the wilderness, and he would have brought them immediately to the promised land, if they had submitted, and loved to be led by him; and because they so often grieved him in the desert, he swore in his wrath that they should not enter into his rest, save two, who wholly followed him. God required his people to trust in him alone. He did not wish them to receive help of those who did not serve him. Please read Ezra iv, 1-5. "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God as ye do: and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus, the king of Persia, hath commanded. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose." <4bSG 72.1>

Ezra viii, 21-23. "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them

that forsake him. So we fasted and besought our God for this, and he was entreated of us." <4bSG 72.2>

The prophet and these fathers did not consider them the worshipers of the true God, and though they <73> professed friendship and wished to help them, they dare not unite with them in anything relating to his worship. When going up to Jerusalem, to build the temple of God and to restore his worship, they would not ask help of the king to assist them in the way, but by fasting and prayer sought the Lord for help. They believed God would defend and prosper his servants in their efforts to serve him. The Creator of all things needeth not the help of his enemies to establish his worship. He asks not the sacrifice of wickedness, nor accepts the offering of those who have other gods before the Lord. <4bSG 72.3>

We often hear the remark, You are too exclusive. As a people we would make any sacrifice to save souls, or lead them to the truth; but to unite with them, to love the things that they love, and have friendship with the world, we dare not, for we should then be at enmity with God. <4bSG 73.1>

By reading the following scriptures we shall see how God regarded his ancient Israel. <4bSG 73.2>

Ps. cxxxv, 4. "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." <4bSG 73.3>

Deut. xiv, 2. "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." <4bSG 73.4>

Deut. vii, 6, 7. "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people." <4bSG 73.5>

Ex. xxxiii, 16. "For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." <4bSG 73.6>

How frequently ancient Israel rebelled, and how often were they visited with judgments, and thousands <74> slain because they would not heed the commands of God who had chosen them. <4bSG 73.7>

The Israel of God in these last days are in constant danger of mingling with the world, and losing all signs of their being the chosen people of God. Read again Titus ii, 13-15. We are brought down to the last days, when God is purifying unto himself a peculiar people. Shall we provoke God as did ancient Israel? Shall we bring his wrath upon us by departing from him and mingling with the world, and following the abominations of the nations around us? <4bSG 74.1>

The Lord hath set apart him that is godly for himself, and this consecration to God, and separation from the world, is plainly declared and positively enjoined in both the Old and New Testaments. There is a 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. The calling and character of God's people are peculiar. Their prospects are peculiar, and these peculiarities distinguish them from all people. All of God's people upon the earth are one body, from the beginning to the end of time. They have one Head that directs and governs the body. The same injunctions rest upon God's people now, to be separate from the world, as rested upon ancient Israel. The great Head of the church has not changed. The experience of Christians in these days is much like the travels of ancient Israel. Please read 1 Cor. x, especially from the 6th to the 15th verse. <4bSG 74.2>

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom <75> the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." <4bSG 74.3>

1 John iii, 1. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." <4bSG 75.1>

1 John ii, 15-17. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." <4bSG 75.2>

2 Pet. ii, 2. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." <4bSG 75.3>

James iv, 4. "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." <4bSG 75.4>

James i, 27. "Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." <4bSG 75.5>

Titus ii, 12-14. "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." <4bSG 75.6>

Rom. xii, 2. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." <4bSG 75.7>
<76>

John xvii, 14, 15, 17. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth; thy word is truth." <4bSG 76.1>

Luke vi, 22, 23. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in like manner did their fathers unto the prophets." <4bSG 76.2>

John xv, 16-19. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." <4bSG 76.3>

1 John iv, 4, 5. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world; therefore speak they of the world, and the world heareth them." <4bSG 76.4>

1 John ii, 5, 6. "But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked." <4bSG 76.5>

1 Pet. ii, 9. "But 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." <4bSG 76.6>

As we read the word of God, how plain that God's people are peculiar and distinct from the unbelieving world around them. Our position is interesting and fearful; living in the last days, how important that we imitate the example of Christ, and walk even as he <77> walked. "If any man will come after me, let him deny himself, and take up his cross and follow me." The opinions and wisdom of men must not guide nor govern us. They always lead away from the cross. <4bSG 76.7>

The servants of Christ have not their home or their treasure here. Would that all of them could understand that it is only because the Lord reigns that we are even permitted to dwell in peace and safety among our enemies. It is not our privilege to claim special favors of the world. We must consent to be poor and despised among men, until the warfare is finished and the victory won. The members of Christ are called to come out and be separate from the friendship and spirit of the world, and their strength and power consists in their being chosen and accepted of God. <4bSG 77.1>

The Son of God was the heir of all things, and the dominion and glory of the kingdoms of this world were promised to him. Yet when he appeared in this world it was without riches or splendor. The world understood not his union with the Father; and the excellency and glory of his divine character were hid from them. He was therefore "despised and rejected of men," and "we did esteem him smitten of God and afflicted." <4bSG 77.2>

Even so the members of Christ are as he was in this world. They are the sons of God and joint heirs with Christ; and the kingdom and the dominion belong to them. The world understand not their character and holy calling. They perceive not their adoption into the family of God. Their union and fellowship with the Father and Son are not manifested to the world, and while they behold their humiliation and reproach, it does not appear what they are, or what they shall be. They are strangers. The world knows them not, and appreciate not the motives which actuate them. <4bSG 77.3>

The world is ripening for its destruction. God can bear with sinners but a little longer. They must drink the dregs of the cup of his wrath unmixed with mercy. Those who will be heirs of God and joint-heirs with Jesus Christ to the immortal inheritance, will be <78> peculiar. Yes, so peculiar that God places a mark upon them as his, wholly his. Think ye that God will receive, honor and acknowledge a people so mixed up with the world that they differ from them only in name? Read again Titus ii, 13-15. It is soon to be known who is on the Lord's side, who will not be ashamed of Jesus. Those who have not moral courage to take their position conscientiously in the face of unbelievers, and leave the fashions of the world, and imitate the self-denying life of Christ, are ashamed of him, and do not love his example. <4bSG 77.4>

Consecration.

Sabbath-keepers will be tested and proved. A close and searching work must go on among the people of God. How soon, like ancient Israel we forget God and his wondrous works, and rebel against him. Some look to the world, and desire to follow its fashions, and participate in its pleasures in the same manner that the children of Israel looked back into Egypt, and lusted for the good things they had enjoyed there, which God chose to withhold from them to prove them, and thereby test their fidelity to him. He wished to see if his people valued more highly his service, and the freedom he had so miraculously given them, than the indulgences they enjoyed in Egypt while in servitude to a tyrannical, idolatrous people. <4bSG 78.1>

Every true follower of Jesus will have sacrifices to make. God will prove them, and test the genuineness of their faith. I have been shown that picnics, donations, shows, and other gatherings of pleasure, the true followers of Jesus will discard. They can find no Jesus there, and no influence which will make them heavenly-minded, and increase their growth in grace. The word of God obeyed, leads us to come out from all these things and be separate. The things of the world are sought for, and considered worthy to be admired and enjoyed by all those who are not devoted lovers <79> of the cross, and are not spiritual worshipers of a crucified Jesus. <4bSG 78.2>

There is chaff among us, and this is why we are so weak. Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with Christ's self-denying followers. It is perfectly natural for them to prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. They take a part with them, and have a name among them, and are a text for unbelievers and the weak and unconsecrated ones in the church. These persons of two minds will ever have objections to the plain, pointed, testimony which reproves individual wrongs. In this refining time, these persons will either be converted wholly, and sanctified by obeying the truth, or they will be left with the world, where they belong, to receive their reward with them. <4bSG 79.1>

"By their fruits ye shall know them." All of Christ's followers bear fruit to his glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. It is elevated and pure. Those who bear no fruit have no experience in the things of God. They are not in the vine. Read John xv, 4, 5. "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." <4bSG 79.2>

If we would be spiritual worshipers of Jesus Christ, we must sacrifice every idol, and fully obey the first four commandments. Matt. xxii, 37, 38. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." <4bSG 79.3>

The first four commandments allow us no separation of the affections from God. Nor is anything allowed to divide, or share, our supreme delight in him. <80> Whatever divides the affections, and takes away from the soul supreme love to God, takes the form of an idol. Our carnal hearts would cling to, and seek to carry along, our idols; but we cannot advance until we put them away; for they separate from God. The great Head of the church has chosen his people out of the world, and required them to be separate. He designs that the spirit and life of his commandments shall draw them to himself, and separate them from the elements of the world. To love God and keep his commandments is to be far from loving the world's pleasures and friendship. There is no concord between Christ and Belial. The people of God may safely trust in him alone, and without fear press on in the way of obedience. <4bSG 79.4>

Philosophy and Vain Deceit.

I have been shown that we must be guarded on every side, and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light, and is deceiving and leading thousands captive. The advantages he takes of the science of the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God. The miracles and works of Christ, he makes all human. If Satan should make an open, bold attack upon Christianity, it would bring the Christian in distress and agony at the feet of his Redeemer, and the strong and mighty Deliverer would affright the bold adversary away. But Satan, transformed into an angel of light, works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism, have been the channel through which Satan has come more directly to this generation, and wrought with that power which was to characterize his work near the close of probation. <4bSG 80.1>

Read 2 Thess. ii, 8-12. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness <81> of his coming; even him whose coming is after 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: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." <4bSG 80.2>

Satan has come unperceived through these sciences, and poisoned the minds of thousands and led them to infidelity. He is well pleased to have them spread wide. It is his own plan, laid out by himself, that he may have access to minds, and influence them as he pleases. And while it is believed that one human mind so wonderfully affects another, Satan, ready at hand, insinuates himself, and works on the right hand and on the left. And while those devoted to these sciences laud them to the heavens, because of the great and good works they affirm are wrought by them, they are cherishing and glorifying Satan himself, who steps in and works with all power and signs and lying wonders-- with all deceivableness of unrighteousness. <4bSG 81.1>

Said the angel, "Mark its influence. The controversy between Christ and Satan is not yet ended." This entering in of Satan through the sciences, is well devised by his Satanic majesty, and will eventually root out of the minds of thousands true faith in Christ's being the Messiah, the Son of God. <4bSG 81.2>

I was directed to the power of God manifested through Moses, when the Lord sent him in before Pharaoh. Satan understood his business, and was upon the ground. He well knew that Moses was chosen of God to break the yoke of bondage upon the children of Israel; and that he in his work prefigured Christ's first advent to break Satan's power over the human family, and deliver those who were made captives by his power. Satan knew that when Christ should appear, mighty works and miracles would be wrought by him, that the world might know that the Father <82> had sent him. He trembled for his power. He consults with his angels to accomplish a work which shall answer a two-fold purpose: 1. To destroy the influence of the work wrought by God through his servant Moses, by working through his agents, and thus counterfeiting the true work of God. 2. The influence of his work through the magicians would reach down through all ages, and would destroy in the minds of many, true faith in the mighty miracles and works of Christ, which would be performed by him when he should come to this world. He knew that his kingdom would suffer, for the power which he held over mankind would be subject to Christ. It was no human influence or power Moses possessed, which wrought on the minds, that produced those miracles before Pharaoh. It was the power of God. These signs and wonders were wrought through Moses, to convince Pharaoh that the great "I AM" sent him to command Pharaoh to let Israel go, that they might serve him. <4bSG 81.3>

Pharaoh called for the magicians to work with their enchantments. They also showed signs and wonders, for Satan came to their aid, to work through them. Yet even here, the work of God was shown superior to the power of Satan, for the magicians could not perform all those miracles God wrought through Moses. Only a few of them could they do. The magicians' rods did become serpents, but Aaron's rod swallowed up theirs. After the magicians sought to produce the lice, and could not, then they were compelled by the power of God to acknowledge even to Pharaoh, saying, "This is the finger of God." Satan wrought through the magicians in a manner calculated to harden the heart of the tyrant Pharaoh against the miraculous manifestations of God's power. Satan thought to stagger the faith of Moses and Aaron in the divine origin of their mission, and then his instruments, the magicians, would prevail. Satan was unwilling to have the people of Israel released from Egyptian servitude, that they might serve God. The magicians failed to produce the miracle of the lice, and could no more <83> imitate Moses and Aaron. God would not suffer Satan to proceed further, and the magicians could not save themselves from the plagues. "And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." Ex. ix, 11. <4bSG 82.1>

God's controlling power here cut off the channel through which Satan worked, and caused even those through whom Satan wrought so wonderfully to feel his wrath. Sufficient evidence was given to Pharaoh to believe, if he would. Moses wrought by the power of God. The magicians wrought not by their own science alone, but by the power of their god--the Devil. Satan has ingeniously carried out his deceptive work in counterfeiting the work of God. <4bSG 83.1>

As we near the close of time, the human mind is more readily affected by Satan's devices. He leads deceived mortals to account for the works and miracles of Christ upon general principles. Satan has ever been ambitious to counterfeit the work of Christ, and establish his own power and claims. He does not generally do this openly and boldly. He is artful, and knows that the most effectual way for him to accomplish his work, is to come to poor fallen man in the form of an angel of light. Satan came to Christ in the wilderness in the form of a beautiful young man--more like a monarch than a fallen angel. He came with scripture in his mouth. Said he, "It is written," &c. Our suffering Saviour meets him with scripture, saying, "It is written." Satan takes advantage of the weak, suffering condition of Christ, who had taken upon him our human nature. <4bSG 83.2>

Read Matt. iv, 8-11. "Again the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall

down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, <84> and, behold, angels came and ministered unto him." <4bSG 83.3>

Here Satan spread the world before Christ in the most attractive light, and intimates to him that he need not endure so much suffering to obtain the kingdoms of earth. He will yield all his claims if he will but worship him. Satan's dissatisfaction first commenced in Heaven because he could not be first and highest in command--equal with God, exalted above Christ. He rebelled and lost his estate, and he, and those who sympathized with him were turned out of Heaven. In the wilderness he hoped to gain advantage through the weak and suffering condition of Christ, and obtain from him that homage he could not obtain in Heaven. Jesus, even in his faint and exhausted condition, yields not to the temptation of Satan for a moment, but shows his superiority and exercises his authority by bidding Satan, "Get thee hence"--or, depart from me. Satan was baffled, and then studied how he could accomplish his purpose and receive the honor from the human race which was refused him in Heaven, and by Jesus upon earth. Could he have succeeded in tempting Jesus Christ, then the plan of salvation would have failed, and he would have succeeded in bringing hopeless misery upon mankind. That which Satan failed to effect in coming to Christ, he has accomplished in coming to man. <4bSG 84.1>

If Satan can so befog and deceive the human mind, and lead mortals to think there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do that for them which they think exists in themselves to do. They acknowledge not a superior power. They give not God the glory he claims, and which is due to his great and excellent Majesty. Satan's object is thus accomplished. He exults that fallen man presumptuously exalts himself, as he exalted himself in Heaven, and was thrust out. He knows that the ruin of man is just as sure if he exalts himself, as his was certain. He has failed in his temptations to Christ in the wilderness. The plan of salvation has been carried out. The dear price has <85> been paid for man's redemption. And now Satan seeks to tear away the foundation of the Christian's hope, and turn the minds of men in a channel that they may not be benefitted or saved by the great sacrifice offered. He leads fallen man, through his "all deceivableness of unrighteousness," to believe that he can do very well without an atonement; that he need not depend upon a crucified and risen Saviour; that man's own merits will entitle him to God's favor, and then he destroys man's confidence in the Bible, well knowing if he succeeds here, and the detector which places a mark upon himself is destroyed, he is safe. And he fastens the delusion upon minds that there is no personal Devil, and those who believe this make no effort to resist and war against that which does not exist, and poor blind mortals finally adopt the maxim--"Whatever *is*, is right." They acknowledge no rule to measure their course. Satan leads many to believe that prayer to God is useless, and but a form. He well knows how needful is meditation and prayer, to keep Christ's followers aroused to resist his cunning and deceptions. Satan's devices will divert the mind from these important exercises, that the soul may not lean for help upon the mighty One, and obtain strength from him to resist his attacks. <4bSG 84.2>

I was pointed to the fervent, effectual prayers of his people anciently. "Elijah was a man subject to like passions as we are, and he prayed earnestly." Daniel prayed unto his God three times a day. Satan is enraged at the sound of fervent prayer, for he knows that he will suffer loss. Daniel was preferred above the presidents and princes, because an excellent spirit was in him. Fallen angels feared his influence would weaken their control over the rulers of the kingdom, for Daniel was high in command. The accusing host of evil angels stirred up the presidents and princes to envy and jealousy, and they watched Daniel closely to find some occasion against him that they might report him to the king, but they failed. Then these agents of Satan sought to make his faithfulness to God the <86> cause of his destruction. Evil angels laid out the plan for them, and these agents readily carried it into effect. The king was ignorant of the subtle mischief purposed against Daniel. With the full knowledge of the king's decree he still bows before his God, "his windows being open." He considers supplication to God of sufficient importance to sacrifice his life rather than to relinquish it. On account of his praying to God he was cast into the lions' den. Evil angels accomplished their purpose thus far. But Daniel continues to pray, even in the den of lions. Was Daniel suffered to be consumed? Did God forget him there? Oh, no; Jesus, the mighty Commander of the host of heaven, sent his angel to close the mouths of those hungry lions that they should not hurt the praying man of God, and all was peace in that terrible den. The king witnessed his preservation, and brought him out with honors. Satan and his angels were defeated and enraged. The agents Satan had employed were doomed to perish in the terrible manner they had plotted to destroy Daniel. The prayer of faith is the great strength of the Christian, and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus, our advocate, he detests, and when we earnestly come to him for help, Satan's host is alarmed. <4bSG 85.1>

It will serve his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received. Satan accomplishes his object in setting his deceitful temptations before man, that which he failed to accomplish in tempting Christ. He sometimes comes in the form of a lovely young person, or in a beautiful shadow. He

works cures, and is worshiped by deceived mortals as a benefactor of our race. Phrenology and mesmerism are very much exalted. They are good in their place, but they are seized upon by Satan as his most powerful agents to deceive and destroy souls. The detector, the Bible, is destroyed in the minds of thousands, and Satan uses his arts and devices, which are received as from Heaven. And Satan <87> here receives the worship which suits his Satanic majesty. Thousands are conversing with and receiving instructions from this demon-god, and acting according to his teachings. The world, which is considered to be benefitted so much by phrenology and animal magnetism, never was so corrupt. Satan uses these very things to destroy virtue and lay the foundation of Spiritualism. <4bSG 86.1>

I was directed to this scripture as especially applying to modern Spiritualism. Col. ii, 8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Thousands, I was shown, have been spoiled through the philosophy of phrenology and animal magnetism, and have been driven into infidelity. If the mind commences to run in this channel, it is almost sure to lose its balance, and be controlled by a demon. "Vain deceit" fills the minds of poor mortals. They think there is such power in themselves to accomplish great works, that they realize no necessity of a higher power. Their principles and faith are "after the traditions of men, after the rudiments of the world, and not after Christ." Jesus has not taught them this philosophy. Nothing of the kind can be found in his teachings. He did not direct the minds of poor mortals to themselves to a power which they possessed. He was ever directing their minds to God, the Creator of the universe, as the source of their strength and wisdom. Especial warning is given in verse 18. "Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." The teachers of Spiritualism will come in a pleasing, bewitching manner to deceive you, and if you listen to their fables you are beguiled by the enemy of righteousness, and will surely lose your reward. When once the fascinating influence of the arch deceiver overcomes you, you are poisoned, and its deadly influence adulterates and destroys your faith in Christ's being the Son of God, and <88> you cease to rely on the merits of his blood. Those deceived by this philosophy are beguiled of their reward through the deceptions of Satan. They rely upon their own merits, exercise voluntary humility, are willing to even make sacrifices, and debase themselves, and yield their minds to the belief of supreme non-sense, receiving the most absurd ideas through those whom they believe to be their dead friends. Satan has so blinded their eyes, and perverted their judgment, that they perceive not the evil. They follow out the instructions purporting to be from their dead friends, now angels in a higher sphere. Satan has chosen the most certain, fascinating delusion, calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels assume the form of these loved ones, and relate incidents connected with their lives, and perform acts which their friends performed while living. In this way they deceive, and lead the relatives of the dead to believe their deceased friends are angels hovering about them, and communing with them, which they regard with a certain idolatry. What they may say has greater influence over them than the word of God. These evil angels who assume to be dead friends will either utterly reject God's word as idle tales, or if it suits their purpose best, will select the vital portions which testify of Christ and point out the way to Heaven, and change the plain statements of the word of God to suit their own corrupt nature, and ruin souls. All may, with due attention to the word of God, be convinced if they will of this soul-destroying delusion. The word of God declares in positive terms that "the dead know not anything." Eccl. ix, 5, 6. "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." <4bSG 87.1>

Deceived mortals are worshiping evil angels, <89> believing them to be the spirits of their dead friends. The word of God expressly declares that "the dead have no more a portion in anything done under the sun." Spiritualists say the dead know everything that is done under the sun, that they communicate to their friends on earth, give valuable information, and perform wonders. Ps. cxv, 17. "The dead praise not the Lord, neither any that go down into silence." I have been shown that Satan, transformed into an angel of light, works with all deceivableness of unrighteousness. He who could take up the Son of God, who was made a little lower than the angels, and place him upon a pinnacle of the temple, and take him up into an exceeding high mountain to present before him the kingdoms of the world, can exercise his power upon the human family, who are far inferior in strength and wisdom to the Son of God, even after he had taken upon himself man's nature. In this degenerate age, Satan holds control over mortals who depart from the right, and venture upon his ground. He exercises his power upon such in an alarming manner. I was directed to these words, "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Some, I was shown, gratify their curiosity, and tamper with the Devil. They have no real faith in Spiritualism, and would start back with horror at the idea of being a medium. Yet they venture, and place themselves in a position where Satan can exercise his power upon them. They do not mean to enter deep into this work, but such know not what they are doing. They are venturing upon the Devil's ground, and are tempting him to control them. This powerful destroyer considers such his lawful prey,

and will exercise his power upon them, and that against their will. When they wish to control themselves they cannot. They yielded their mind to Satan, and he holds them captive, and he will not release his claims. No power can deliver the ensnared soul but the power of God, in answer to the earnest prayers of his faithful followers. <4bSG 88.1>
<90>

The only safety now is to search for the truth as revealed in the word of God, as for hid treasure. The Sabbath question, and man not immortal, and the testimony of Jesus, are the great and important truths to be understood, which will prove as an anchor to hold God's people in these perilous times. But the mass despise the truths of God's word, and prefer fables. 2 Thess. ii, 11, 12. "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." <4bSG 90.1>

The most licentious and corrupt are highly flattered by these Satanic spirits, which they believe to be the spirits of their dead friends, and they are "vainly puffed up in their fleshly minds." Col. ii, 19. "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God," they deny Him who ministers strength to the body, that every member may increase with the increase of God. <4bSG 90.2>

"Vain philosophy." The members of the body are controlled by the head. Spiritualists lay aside the Head, and every member of the body they believe must act themselves, and fixed laws will lead them on in a state of progression to perfection without a head. Jno. xv, 1-6. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." <4bSG 90.3>

Christ is the source of our strength. He is the vine, <91> we are the branches. We must receive nourishment from the living vine. Deprived of the strength and nourishment of the vine, we are as members of the body without a head, and are in the very position Satan wishes us to be in, that he may control these members as pleases himself. He works "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 delusions that they should believe a lie." Spiritualism is a lie. It is founded upon the great original lie, "Thou shalt *not* surely die." Thousands cut off the Head, and the members act without Jesus for their head, and the result is, another guides the body. Satan controls them. <4bSG 90.4>

I was shown that Satan cannot control minds unless they are yielded to his control. Those who depart from the right are in serious danger now. They separate themselves from God, and from the watch-care of the angels of God, and Satan, ever upon the watch to destroy souls, begins to present to such his deceptions, and they are in the utmost peril. And if they see and try to resist the powers of darkness, and to free themselves from Satan's snare, it is not an easy matter. They have ventured on Satan's ground, and he claims them. He will not hesitate to engage all his energies, and call to his aid all his evil host to wrest a single human being from the hand of Christ. And those who have tempted the Devil to tempt them will have to make desperate efforts to free themselves from his power. When they begin to work for themselves, then angels of God whom they have grieved will come to their rescue. Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe. And if those who have erred continue to plead, and in deep humility confess their wrongs, angels who excel in strength will prevail, and wrench them from the power of the evil angels. <4bSG 91.1>
<92>

As the curtain was lifted, and I was shown the corruption of this age, my heart sickened, my spirit nearly fainted within me. I saw that the inhabitants of the earth were filling up the measure of the cup of their iniquity. God's anger is kindled, and will be no more appeased until the sinners are destroyed out of the earth. <4bSG 92.1>

Satan is Christ's personal enemy. He is the originator and leader of every species of rebellion in Heaven and earth. His rage increases, and we do not realize his power. If our eyes could be opened to discern the fallen angels at their work with those who feel at ease and consider themselves safe, we should not feel so secure. Evil angels are upon our track every moment. We expect a readiness on the part of bad men to act as Satan suggests; but while our minds are unguarded against Satan's invisible agents, they will assume new ground, and will work marvels and miracles in our sight. Are we prepared to resist them by the word of God, the only weapon we can use successfully? Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial when the lying wonders of Satan shall be more fully exhibited? Will not many souls be ensnared and taken? Forms of error, and departure from the plain precepts and commandments of God, and giving heed to fables, is fitting minds for these lying wonders of Satan. We must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God's word, prayerfully studied and practically applied, will be our shield from

Satan's power, and will bring us off conquerors through the blood of Christ. <4bSG 92.2> <93>

Number Eight. - Family Religion.

I have been shown the high and responsible position God's people should occupy. They are the salt of the earth and the light of the world, and must walk even as Christ walked. They will come up through much tribulation. The present is a time of warfare and trial. Our Saviour says in Rev. iii, 21, "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." The reward is not given to all who profess to be followers of Christ, but to those who overcome, even as he overcame. We must study the life of Christ, and learn what it is to confess him before the world. No one can confess Christ unless the mind and Spirit of Christ are in him. The fruits of the Spirit are manifested outwardly, and these are a confession of Christ. <4bSG 93.1>

In order to confess Christ, we must have Christ to confess. No one can truly confess Christ, unless the mind and Spirit of Christ live in him. If a form of godliness, or an acknowledgment of the truth, were always a confession of Christ, we might say, Broad is the way that leadeth unto life, and *many* there be that find it. We must understand what it is to confess Christ, and wherein we deny him. It is possible with our lips to confess Christ, yet in our works to deny him. If we have forsaken all for Christ, we shall manifest in our lives humility, our conversation will be heavenly, our conduct blameless. The powerful purifying influence of truth in the soul, and the character of Christ exemplified in the life, are a confession of Christ. If the words of eternal life are sown in our hearts, the fruit is righteousness and peace. We may deny Christ in our life, by the love of ease, love of self, jesting and joking, and by seeking the honor of the world. We may deny him in our outward appearance, <94> by a proud look or costly apparel, or by conformity to the world. We shall not be able to exhibit in our character the life of Christ, or the sanctifying influence of the truth, only by constant watchfulness and persevering and almost unceasing prayer. <4bSG 93.2>

I was shown that many drive Christ from their families by an impatient, passionate spirit. Such have something to overcome in this respect. The human family was presented before me, enfeebled. Every generation has been growing weaker, and disease of every form visits the human race. Thousands of poor mortals are dragging out a miserable existence. Some with deformed, sickly bodies, shattered nerves, and gloomy minds. Satan's power upon the human family increases. If the Lord should not soon come and destroy his power, the earth would soon be depopulated. <4bSG 94.1>

I was shown that Satan's power is especially exercised upon the people of God. Many were presented before me in a doubting, despairing condition. The infirmities of the body affect the mind. A cunning and powerful enemy attends our steps, and employs his strength and skill in trying to turn us out of the right way. And it is too often the case that the people of God are not on their watch; therefore are ignorant of his devices. He works by means which will best conceal himself from view. And he often gains his object. <4bSG 94.2>

Brethren have engaged in patent rights, and other enterprises, and have induced others to interest themselves, who could not bear the perplexity and care of such business. Their anxiety and over-taxed minds seriously affect their already diseased bodies, and they then become desponding, which increases to despair. They lose all confidence in themselves, and think God has forsaken them, and they dare not believe that God will be merciful to them. These poor souls will not be left to the control of Satan; they will make their way through the gloom, and their trembling faith will again fasten upon the promises of God, and he will <95> deliver them, and turn their sorrow and mourning into peace and gladness. But such, I was shown, must learn by the things they suffer, to let patent rights and these various enterprises alone. They should not suffer even their brethren to flatter them to entangle themselves with any such enterprise, for their anticipations will not be realized, and then they are thrown upon the enemy's battle-field unarmed for the conflict. Means, which it was shown me should be put into the treasury of God to advance his cause, is worse than lost by being invested in some of these modern improvements. Those who profess the truth, and feel at liberty to engage, and capable of engaging, in these patent rights and inventions, should not go among their brethren and make that their field of operation, but go among unbelievers. Let not your name and profession as an Adventist, decoy your brethren who wish to consecrate their means to God. But go out into the world, and let that class invest their means who care not for the advancement of the cause of God. <4bSG 94.3>

I was shown the necessity of opening the doors of our houses and hearts to the Lord. When we begin to work in earnest for ourselves, and for our families, then we shall have help from God. I was shown that merely observing the Sabbath and praying morning and evening are not positive evidences that we are Christians. These outward forms may all be strictly observed, and yet true godliness be lacking. Titus ii, 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works*." All who profess to be Christ's followers should have command of their own spirit, and not speak fretfully or impatiently. The husband and father

should check that impatient word he is about to utter. He should study the effect of his words, lest they leave sadness and a blight. <4bSG 95.1>

I was shown that infirmities and disease especially affect females. The happiness of the family depends much upon the wife and mother. If she is nervous and <96> weak, and is suffered to be overtaxed with labor, the mind is depressed, for it sympathizes with the weariness of the body; and then she too often meets with cold reserve from the husband. If every thing does not move off just as pleasantly as he could wish, he blames the wife and mother. He does not always seem to know how to sympathize with her, and is almost wholly unacquainted with her cares and burdens. He realizes not that he is aiding the great enemy in his work of tearing down. He should by faith in God lift up a standard against Satan, but he seems blinded to his own interest and hers. He treats her with indifference. He knows not what he is doing. He is working directly against his own happiness, and is destroying the happiness of his family. The wife becomes desponding, discouraged; hope and cheerfulness are gone. She goes her daily rounds mechanically, because she sees her work must be done. Her lack of cheerfulness and courage is felt through the family circle. There are many miserable families like this all through the ranks of Sabbath-keepers. And angels bear the shameful tidings to Heaven, and the recording angel makes a record of it all. The husband should manifest great interest in his family. Especially should he be very tender of the feelings of a feeble wife. He can shut the door against much disease. Kind, cheerful, encouraging words, will prove more effective than the most healing medicines. This will bring courage to the heart of the desponding and discouraged, and the happiness and sunshine brought into your family by kind acts and encouraging words, will pay you ten-fold. The husband should remember that much of the burden of training his children rests upon the mother. She has much to do with moulding their minds. This should call into exercise the tenderest feelings of the father, and with care should he lighten the burdens of the wife. He should encourage her to lean upon his large affections, and direct her mind to Heaven, where there is strength and peace, and a final rest for the weary. He should not come to <97> his home with a clouded brow, but should with his presence bring sunlight into the family, and should encourage his wife to look up and believe in God. Unitedly can they claim the promises of God, and bring his rich blessing into the family. Unkindness, complaining, and anger, shut Jesus from the dwelling. I saw that angels of God will flee from a house where there are unpleasant words, fretfulness, and strife. <4bSG 95.2>

I have also been shown that there is often a great failure upon the part of the wife. She does not make strong efforts to control her own spirit, and make home happy. There is often fretfulness, and unnecessary complaining on her part. The husband comes home from his labor weary and perplexed, and often meets a clouded brow, instead of cheerful, encouraging words. He is mortal, and his affections become weaned from his wife, he loses the love of his home, his pathway is darkened, and his courage gone. He yields his self-respect, and that dignity which God requires him to maintain. The husband is the head of the family, as Christ is the head of the church, and any course which the wife may pursue to lessen his influence and lead him to come down from the dignified, responsible position God would have him occupy, displeases God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but preference is given in the word of God to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him whom she has chosen to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision. Some have asked the question, Must I be on my guard, and feel a restraint upon me continually? I have been shown that we have a great work before us to watch ourselves with jealous care, and search our own hearts, and know wherein we fail, and then guard ourselves upon that point. We must have perfect control of our own spirit. "He that offendeth not in word, the same is a perfect man, and able also to bridle the whole body." <98> The light that shines upon our path, the truth that commends itself to our consciences, will condemn and destroy, or sanctify and transform, the soul. We live too near the close of probation to be content with a superficial work. The same grace which we have hitherto considered sufficient will not sustain us now. Our faith must be increased, and we must be more like Christ in conduct and disposition in order to endure, and successfully resist, the temptations of Satan. The grace of God is sufficient for every follower of Christ. <4bSG 97.1>

Our efforts must be earnest and persevering to resist the attacks of Satan. He employs his strength and skill in trying to turn us out of the right way. He watches our going out and coming in, and intends to hurt or destroy us. He works most successfully in darkness, injuring those who are ignorant of his devices. He could not gain advantage if his method of attack was understood. The instruments he employs to effect its purposes, and transmit his fiery darts, are often the members of our own families. <4bSG 98.1>

Those we love may speak or act unguardedly, which may wound us deeply. It was not their intention to do this, but Satan magnifies their words and acts before the mind in a manner by which he hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and thus we encourage Satan's temptations. Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term "our rights." In thus doing, we allow Satan a double advantage. We act out our aggrieved feelings, and by taking this

course Satan uses us as his agents to wound and distress those who did not intend to injure us. The requirements of the husband may sometimes seem unreasonable to the wife, when if she should take the second view of the matter, in as favorable a light for him as possible, if she would calmly, candidly consider, she would see that to yield her own way, and submit to the judgment of her husband, even if it conflicted with her feelings, would save them both <99> from unhappiness, and would give them great victory over the temptations of Satan. <4bSG 98.2>

I saw that the enemy would either contend for the usefulness or the life of the godly, and will try to mar their peace as long as they live in this world. But his power is limited. He may cause the furnace to be heated, but Jesus and angels will watch the trusting Christian, that nothing may be consumed but the dross. The fire kindled by Satan can have no power to destroy or hurt the true metal. It is important to close every door possible, against the entrance of Satan. It is the privilege of every family to so live that Satan cannot take advantage of anything they may say or do, to tear each other down. Every member of the family should bear in mind that all have just as much as they can do to resist our wily foe, and with earnest prayers and unyielding faith, they must rely upon the merits of the blood of Christ, and claim his saving strength. The powers of darkness gather about the soul and shut Jesus from our sight, and at times we can only wait in sorrow and amazement until the cloud passes over. These seasons are sometimes terrible. Hope seems to fail, and despair seizes upon us. In these dreadful hours we must learn to trust, to depend on the sole merits of the atonement, and in all our helpless unworthiness cast ourselves upon the merits of the crucified and risen Saviour. We shall never perish while we do this--*never!* When light shines on our pathway, it is no great thing to be strong in the strength of grace. But to wait patiently in hope, when all is dark, when clouds envelope us, requires faith and submission which causes our will to be swallowed up in the will of God. We are too quickly discouraged, and earnestly cry for the trial to be removed from us; when we should plead for patience to endure, and grace to overcome. <4bSG 99.1>

Without faith it is impossible to please God. We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual, abiding, faith and trust in God. We must subdue a <100> hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All this jangling, and unpleasant, impatient, fretful, words, are an offering presented to his Satanic majesty. And it is a costly offering, more costly than any offering we can make to God, for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. The restraint God's word imposes upon us is for our own interest. It increases the happiness of our families, and all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate, temper, will be held in subjection. An indwelling Saviour will strengthen every hour. Ministering angels will linger in our dwellings, and with joy carry the tidings of our advance in the divine life heavenward, and the angel will make a cheerful, happy record. <4bSG 99.2>

The Power of Satan.

Fallen man is Satan's lawful captive. The mission of Jesus Christ was to rescue him from his power. Man is naturally inclined to follow Satan's suggestions, and he cannot of himself successfully resist so terrible a foe, unless Christ, the mighty Conqueror, dwells in him, guiding his desires, and giving him strength. God alone can limit the power of Satan. He is going to and fro in the earth, and walking up and down in it. He is not off his watch for a single moment, through fear of losing an opportunity to destroy souls. It is important that God's people understand this, that they may escape his snares. Satan is preparing his deceptions that in his last campaign against the people of God, they may not understand <101> that it is he. 2 Cor. xi, 14. "And no marvel, for Satan himself is transformed into an angel of light." While some deceived souls are advocating that he does not exist, he is taking them captive, and is working through them to a great extent. Satan knows better than God's people the power that they can have over him, when their strength is in Christ. When they humbly entreat the mighty Conqueror for help, the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host. He is too cunning to come openly, boldly, with his temptations, for then the drowsy energies of the Christian would arouse, and he would rely upon the strong and mighty Deliverer. But Satan comes in unperceived, and in disguise he works through the children of disobedience, who profess godliness. Satan will go to the extent of his power to harass, tempt, and mislead, God's people. <4bSG 100.1>

He who dared to face, and tempt, and taunt, our Lord, and who had power to take him in his arms and carry him to a pinnacle of the temple, and up into an exceeding high mountain, will exercise his power to a wonderful degree upon the present generation, who are far inferior in wisdom to their Lord, and who are almost wholly ignorant of his subtlety and strength. <4bSG 101.1>

In a marvelous manner will he affect the bodies of those who are naturally inclined to do his bidding. Satan exults for his own sake that he is regarded as a fiction. When he is made light of, and is represented by some childish illustration, or as some animal, it suits him well. He is thought so inferior that minds are wholly unprepared for his wisely-laid plans, and he almost always succeeds well. If his power and subtlety were understood, minds would be prepared to successfully resist him. <4bSG 101.2>

All should understand that Satan was once an exalted angel. His rebellion shut him out of Heaven, but did not destroy his powers and make him a beast. Since his fall he has turned his mighty strength against the government of Heaven. He has been growing <102> more artful, and has learned the most successful manner to come to the children of men with his temptations. <4bSG 101.3>

Satan has originated fables with which to deceive. He commenced in Heaven to war against the foundation of God's government, and since his fall has carried on his rebellion against the law of God, and has brought the mass of professed Christians to trample under their feet the fourth commandment, which brings to view the living God. He has torn down the original Sabbath of the decalogue, and instituted in its place one of the laboring days of the week. <4bSG 102.1>

The great original lie which he told to Eve in Eden, "Thou shalt not surely die," was the first sermon ever preached on the immortality of the soul. This sermon was crowned with success, and terrible results followed. He has brought minds to receive that sermon as truth, and ministers preach it, sing it, and pray it. No literal Devil, and probation after the coming of Christ, are fast becoming popular fables. The Scriptures plainly declare every person's destiny forever fixed at the coming of the Lord. Rev. xxii, 11, 12. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." <4bSG 102.2>

Satan has taken advantage of these popular fables to hide himself. He comes to poor, deceived, mortals, through modern Spiritualism, which places no bounds to the carnally-minded, and if carried out, separates families, creates jealousy and hatred, and gives liberty to the most degrading propensities. People know but little, yet, of the corrupting influence of Spiritualism. The curtain was lifted, and much of its dreadful work was revealed to me. I was shown some who have had an experience in Spiritualism, and have since renounced it, who shudder as they reflect upon how near they came to utter ruin. They had lost control <103> of themselves, and Satan made them do that which they detested. But even they have but a faint idea of Spiritualism as it is. <4bSG 102.3>

Ministers inspired of Satan can eloquently dress up this hideous monster, hide its deformity, and make it appear beautiful to many. But it comes so direct from his Satanic majesty, that all who have to do with it, he claims as his to control, for they have ventured upon forbidden ground, and have forfeited the protection of their Maker. <4bSG 103.1>

When poor souls have been fascinated with the eloquent words of the teachers of Spiritualism, and they have yielded to its influence, and afterward found out its deadly character, and would renounce and flee from it, some cannot. Satan holds them by his power, and he is not willing to let them go free. He knows that they are surely his while he has them under his special control. But if they once free themselves from his power, he can never bring them again to believe in Spiritualism, and so directly under his control. The only way for such poor souls to overcome Satan, is to discern between pure Bible truth and fables. As they acknowledge the claims of truth, they place themselves where they can be helped. They should entreat those who are experienced, and have faith, to plead with the mighty Deliverer in their behalf. It will be a close conflict. Satan will reinforce his evil angels who have controlled the individuals; but if the saints of God with deep humility fast and pray, their prayers will prevail. Jesus will commission holy angels to resist Satan, and he will be driven back, and his power broken from off the afflicted ones. Mark ix, 29. "And he said unto them, This kind can come forth by nothing, but by prayer and fasting." <4bSG 103.2>

The popular ministry cannot successfully resist Spiritualism. They have nothing to shield their flocks from its baleful influence. Much of the sad result of Spiritualism will rest upon ministers of this age; for they have trampled under their feet the truth, and in its stead have preferred fables. <4bSG 103.3>
<104>

The sermon Satan preached to Eve upon the immortality of the soul--"Thou shalt not surely die"--they have reiterated from the pulpit, and the people receive it as pure Bible truth. It is the foundation of Spiritualism. The word of God nowhere teaches the soul of man immortal. Immortality is an attribute of God alone. 1 Tim. vi, 16. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." <4bSG 104.1>

God's word, rightly understood and applied, is a safeguard against Spiritualism. An eternally-burning hell preached from the pulpit, and kept before the people, does injustice to the benevolent character of God. It presents him as the veriest tyrant in the universe. This wide-spread dogma has turned thousands to Universalism, infidelity, and atheism. <4bSG 104.2>

The word of God is plain. It is a straight chain of truth. It will prove an anchor to those who are willing to receive it, even if they have to sacrifice their cherished fables. It will save them from the terrible delusions of these perilous times. <4bSG 104.3>

Satan has led the minds of the ministers of different churches to adhere as tenaciously to their popular errors, as he led the Jews in their blindness to cling to their sacrifices, and crucify Christ. The rejection of light and truth leaves men captives, and subjects of Satan's deception. The greater the light they reject, the greater will be the power of deception and darkness which will come upon them. <4bSG 104.4>

I was shown that God's true people are the salt of the earth, and the light of the world. God requires of them continual advancement in the knowledge of the truth, and in the way of holiness. Then will they understand the coming in of Satan, and in the strength of Jesus will resist him. Satan will call to his aid legions of his angels to oppose the advance of even one soul, and if possible, wrest it from the hand of Christ. <4bSG 104.5>

I saw evil angels contending for souls, and angels of God resisting them. The conflict was severe. Evil <105> angels were crowding about them, corrupting the atmosphere with their poisonous influence, and stupefying their sensibilities. Holy angels were anxiously watching these souls, and were waiting to drive back Satan's host. But it is not the work of good angels to control minds against the will of the individuals. If they yield to the enemy, and make no effort to resist him, then the angels of God can do but little more than hold in check the host of Satan, that they should not destroy, until further light is given to those in peril, to move them to arouse and look to Heaven for help. Jesus will not commission holy angels to extricate those who make no effort to help themselves. <4bSG 104.6>

If Satan sees he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and with distress and fervor looks to Jesus for strength, Satan fears he shall lose a captive, and he calls a reinforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that Heaven's light may not reach him. But if the one in danger perseveres, and in helplessness and weakness casts himself upon the merits of the blood of Christ, Jesus listens to the earnest prayer of faith, and sends a reinforcement of those angels which excel in strength to deliver them. Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before his strength and majesty. At the sound of fervent prayer Satan's whole host trembles. He continues to call legions of his evil angels to accomplish his object. And when angels, all-powerful, clothed with the armory of Heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost. <4bSG 105.1>

The willing subjects of Satan are faithful and active, united in one object. And although they will hate, and war with, each other, yet they will improve every opportunity to advance their common interest. But the great Commander in Heaven and earth has limited Satan's power. <4bSG 105.2>
<106>

My experience has been singular, and for years I have suffered peculiar trials of mind. The condition of God's people, and my connection with the work of God, has often brought upon me a weight of sadness and discouragement which cannot be expressed. For years I have looked to the grave as a sweet resting-place. <4bSG 106.1>

In my last vision I inquired of my attending angel why I was left to suffer such perplexity of mind, and so often thrown upon the Devil's battle-ground. I entreated that if I must be so closely connected with the cause of truth, that I might be delivered from these severe trials. There was power and strength with the angels of God, and I plead that I might be shielded. <4bSG 106.2>

Then our past life was presented before me, and I was shown that Satan had sought in various ways to destroy our usefulness; that many times he has laid his plans to get us down from the work of God; he had come in different ways, and through different agencies, to accomplish his purposes; and through the ministration of holy angels he had been defeated. I saw that in our journeying from place to place, he had frequently placed his evil angels in our path to cause accident which would result in our losing our lives; but holy angels were sent upon the ground to deliver. Several accidents have placed my husband and myself in great peril, and our preservation has been wonderful. I saw that we had been the special objects of Satan's attacks, because of our interest in, and connection with, the work of God. As I saw the great care God has every moment for those who love and fear him, I was inspired with confidence and trust in God, and felt reproved for my lack of faith. <4bSG 106.3>

The Two Crowns.

In the vision given me in Battle Creek, October 25, 1861, I was shown this earth, dark and gloomy. Said the angel, "Look carefully!" Then I was shown the people upon the earth: some were surrounded with <107> angels of God, others were in total darkness, surrounded by evil angels. I saw an arm reached down from Heaven, holding a golden scepter. On the top of the scepter was a crown studded with diamonds. Every diamond emitted light, bright, clear, and beautiful.

Inscribed upon the crown were these words, "All who win me are happy, and shall have everlasting life." <4bSG 106.4>
Below this crown was another scepter upon which was also placed a crown, in the center of which were jewels, gold and silver, which reflected some light. The inscription on this crown, was, "Earthly treasure-- Riches is power. All who win me have honor and fame." I saw a vast multitude rushing forward to obtain this crown. They were clamorous. Some in their eagerness seemed bereft of their reason. They would thrust one another, crowding back those who were weaker than they, and trample upon those who in their haste fell. Many eagerly seized hold of the treasures within the crown, and held them fast. The heads of some were as white as silver, and their faces were furrowed with care and anxiety. Their own relatives, bone of their bone and flesh of their flesh, they regarded not; but, as appealing looks were turned to them, they held their treasures the firmer, as though fearful, in an unguarded moment, they should lose a little, or divide with them. Their eager eyes would often fasten upon the earthly crown, and count and recount its treasures. Images of want and wretchedness appeared in that multitude, and looked wishfully at the treasures there, and turned hopelessly away as the stronger overpowered and drove back the weaker. Yet they could not give it up thus; but with a multitude of deformed, sickly and aged, sought to press their way to the earthly crown. Some died in seeking to reach it. Others fell just in the act of taking hold of it. Many but just laid hold of it when they fell. Dead bodies strewed the ground, yet on rushed the multitude, trampling over the fallen and dead bodies of their companions. Every one who reached the <108> crown possessed a share in it, and were loudly applauded by an interested company standing around it. <4bSG 107.1>

A large company of evil angels were very busy. Satan was in their midst, and all looked with the most exulting satisfaction upon the company struggling for the crown. Satan seemed to throw a peculiar charm upon those who eagerly sought it. Many who sought this earthly crown were professed Christians. Some of them seemed to have a little light. They would look wishfully upon the heavenly crown, and often seemed charmed with its beauty, yet could obtain no true sense of its value and glory. While one hand was reaching forth languidly for the heavenly the other was reached eagerly for the earthly, determined to possess that, and in their earnest pursuit for the earthly, they lost sight of the heavenly. They were left in darkness, yet they were anxiously groping about to secure the earthly crown. Some became disgusted with the company who sought it so eagerly, and they seemed to have a sense of their danger, and turned from it, and earnestly sought for the heavenly crown. The countenances of such soon changed from dark to light, from gloom to cheerfulness and holy joy. <4bSG 108.1>

A company I then saw pressing through the crowds of people with their eyes intently fixed upon the heavenly crown. As they earnestly urged their way through the disorderly crowd, angels attended them, and made room through the dense throng for them to advance. As they neared the heavenly crown, the light emanating from it shone upon them, and around them, dispelling their darkness, and growing clearer and brighter, until they seemed to be transformed, and resembled the angels. They cast not one lingering look upon the earthly crown. Those who were in pursuit of the earthly, mocked them, and threw black balls after them, which did them no injury while their eyes were fixed upon the heavenly crown. But those who turned their attention to the black balls were stained with them. The following scripture was presented before me: <4bSG 108.2>
<109>

Matt. vii, 19-24: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." <4bSG 109.1>

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters; for he will either hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." <4bSG 109.2>

Then that which I had seen was explained to me as follows: The multitude which were shown me, who were so eagerly striving for the earthly crown, were those who love this world's treasure, and are deceived and flattered with its short-lived attractions. Some, I saw, who professed to be the followers of Jesus, are so ambitious to obtain earthly treasures, that they lose their love for Heaven, act like the world, and are accounted of Heaven as of the world. They profess to be seeking an immortal crown, a treasure in the Heavens; but their interest and principal study is to acquire earthly treasures. Those who have their treasures in this world, and love their riches, cannot love Jesus. They may think that they are right, and although they cling to what they have with a miser's grasp, you cannot make them see it, or feel that they love money more than the cause of truth, or the heavenly treasure. <4bSG 109.3>

"If the light that is in thee be darkness, how great is that darkness." There was a point of time in the experience of such, when the light given them was not cherished, and it became darkness. Said the angel, "Ye cannot love and worship the treasures of earth, and have the true riches." <4bSG 109.4>

The young man came to Jesus and said unto him, <110> Matt. xix, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus gave him his choice, to part with his possessions and have eternal life, or retain them, and lose it. His riches were of greater value to him than the heavenly treasure. The condition, that he must part with his treasures, and give to the poor, in order to be a follower of Christ, and have eternal life, chilled his desire, and he went away sorrowful. <4bSG 109.5>

Those who were shown me clamorous for the earthly crown, were those who will resort to any means to acquire property. They become insane upon that point. Their whole thoughts and energies are directed for earthly riches. They trample upon the rights of others, and oppress the poor and the hireling in his wages. If they can take advantage of those who are less shrewd, and poorer than they, and manage to increase their riches, they will not hesitate a moment to oppress them, and even see them brought to beggary. <4bSG 110.1>

The men whose heads were white with age, and their faces furrowed with care, who were eagerly grasping the treasures within the crown, were the aged who have but a few years before them. Yet they were eager to secure their earthly treasures. The nearer they came to the grave, the more anxious they were to cling to them. Their own relatives were not benefited. The members of their own families were permitted to labor beyond their strength to save a little money. They did not use it for other's good, or for their own. It was enough for them to know that they had it. When their duty to the poor, and the wants of God's cause are presented before them, they are sorrowful. They would gladly accept the gift of everlasting life, but are not willing that it should cost them any thing. The conditions are too hard. But Abraham would not withhold his only son. He could sacrifice this child of promise to obey God, more easily than many would sacrifice some of their earthly possessions. <4bSG 110.2>

It was painful to see those who should be ripening <111> for glory, and daily fitting for immortality, exerting all their strength to keep their earthly treasures. Such, I saw, could not value the heavenly treasure. Their strong affections for the earthly, cause them to show by their works that they do not esteem the heavenly inheritance enough to make any sacrifice for it. <4bSG 110.3>

The "young man" manifested a willingness to keep the commandments, yet our Lord told him that he lacked one thing. He desired eternal life, but loved his possessions more. Many are self-deceived. They have not sought for truth as for hid treasures. Their energies and powers are not put to the best account. Their minds, which might be illuminated with Heaven's light, are perplexed and troubled. Mark iv, 19. "The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." "Such," said the angel, "are without excuse." I saw the light waning away from them. They did not desire to understand the solemn, important truths for this time, and they thought they were well off without understanding them. Their light went out, and they were groping in darkness. <4bSG 111.1>

The multitude of deformed and sickly, pressing for the earthly crown, are those whose interests and treasures are in this world, and, although they are disappointed on every side, they will not place their affections on Heaven, and secure to themselves a treasure and home there. They fail of the earthly, yet while in pursuit of it, lose the heavenly. Notwithstanding the disappointment, and unhappy life, and death, of those who were wholly bent upon obtaining earthly riches, others follow the same course in their pursuit for earthly treasures. They rush madly on, disregarding the miserable end of those whose example they are following. <4bSG 111.2>

All those who reached the crown, and possessed a share in it, and who were applauded, are those who obtained that which was the whole aim of their life,-- riches. And they received that honor which the <112> world bestows upon those who are rich. They have influence in the world. Satan and his evil angels are satisfied. They know that such are surely theirs, and while they are living in rebellion against God they are Satan's powerful agents. <4bSG 111.3>

Those who became disgusted with the company clamoring for the earthly crown, are those who have marked the life and end of those striving for earthly riches, and have seen they were never satisfied, that they were unhappy, and they became alarmed, and separated themselves from that unhappy class, and sought the true and durable riches. <4bSG 112.1>

Those who were urging their way through the crowd for the heavenly crown, attended by holy angels, were shown me to be God's faithful people. Angels lead them on, and they were inspired with zeal to press forward for the heavenly treasure. <4bSG 112.2>

The black balls which were shown me thrown after the saints, were the reproachful falsehoods put in circulation concerning God's people, by those who love and make a lie. The greatest care should be taken to live a blameless life, and abstain from all appearance of evil, and then move boldly forward, and pay no regard to the reproachful falsehoods of the wicked. While the eyes of the righteous are fixed upon the heavenly, priceless treasure, they will be more and more like Christ, and will be transformed, and fitted for translation. <4bSG 112.3>

The Future.

At the transfiguration Jesus was glorified by his Father. We hear him say, "Now is the Son of man glorified, and God is glorified in him." Thus before his betrayal and crucifixion he was strengthened for his last dreadful sufferings. <4bSG 112.4>

As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of his Spirit. As the third message swells <113> to a loud cry, and as great power and glory attends the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel. <4bSG 112.5>

I saw that God would in a wonderful manner preserve his people through the time of trouble. As Jesus poured out his soul in agony in the garden, they will earnestly cry and agonize with him day and night for deliverance. The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives; but they will not yield, and trample under their feet the Sabbath of the Lord, and honor an institution of Papacy. Satan's host, and wicked men, will surround them, and exult over them, because there will seem to be no way of escape for them. But in the midst of their revelry and triumph, there is peal upon peal of the loudest thunder. The heavens have gathered blackness, and are only illuminated by the blazing light and terrible glory from Heaven, as God utters his voice from his holy habitation. <4bSG 113.1>

The foundations of the earth shake, buildings totter and fall with a terrible crash. The sea boils like a pot, and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to each other, "We are delivered. It is the voice of God." With solemn awe they listen to the words of the voice. The wicked hear, but understand not the words of the voice of God. They fear and tremble, while the saints rejoice. Satan and his angels, and wicked men, who had been exulting that the people of God were in their power, that they might destroy them from off the earth, witness the glory conferred upon those who have honored the holy law of God. They behold the faces of the righteous lighted up, and reflecting the image of Jesus. Those who were so eager to destroy the saints, could <114> not endure the glory resting upon the delivered ones, and they fell like dead men to the earth. Satan and evil angels fled from the presence of the saints glorified. Their power to annoy them was gone forever. <4bSG 113.2>

Number Nine. - Dangers and Duty of Ministers.

I have been shown that more can be accomplished now, by laboring in places where a few have been raised up, than in entirely new fields, unless the opening is very good. A few who really believe the truth, in different towns, will exert an influence, and excite inquiry in minds in regard to their faith; and if their lives are exemplary, their light will shine, and they will have a gathering influence. And yet I was shown places where the truth has not been proclaimed, which should be visited soon. But the great work now to be accomplished, is to bring up the people of God to engage in the work, and exert a holy influence. They should act the part of laborers, with wisdom and caution and love, labor for the salvation of neighbors and friends. There is too distant a feeling manifested. The cross is not laid right hold of, and borne as it should be. All should feel that they are their brother's keeper; that they are in a great degree responsible for souls around them. <4bSG 114.1>

The brethren err when they leave this work all to the ministers. The harvest is great, and the laborers are few. Those who are of good repute, whose lives are in accordance with their faith, can be workmen. They can converse, and urge the importance of the truth upon others around them. They must not wait for the ministers, and neglect a plain duty which God has left for them to perform. <4bSG 114.2>

Some of our ministers feel but little disposition to take the burden of the work of God upon them, and labor with that disinterested benevolence which <115> characterized the mission and life of our divine Lord. The churches, as a general thing, are farther advanced than some of the ministers. They have had faith in, and have acted upon the testimonies God has been pleased to give, while some of the preachers are far behind. They profess to believe the testimony borne, and some of them make them an iron rule for those who have had no experience in reference to them, and thereby do hurt; but they fail to carry them out themselves. They have had repeated testimonies which they have utterly disregarded. The course of such is not consistent. <4bSG 114.3>

The people of God generally feel a united interest in the spread of the truth. They cheerfully contribute to give to those who labor in word and doctrine a liberal support. And I saw that it was the duty of those who have the responsibility of distributing means, to see that the liberalities of the church are not squandered. Some of these liberal

brethren have been laboring for years with shattered nerves and broken down constitutions, caused through excessive hard labor in the past to obtain possessions here, and now as they freely give a portion of their substance, which has cost them so much, it is the duty of those who labor in word and doctrine to manifest, at least, a corresponding zeal and self-sacrifice equal to that shown by these brethren. <4bSG 115.1>

God's servants must go out free. They must know their whereabouts. There is power in Christ and his salvation to make them free men, and unless they are free, they cannot build up his church and gather in souls. Will God send a man out to rescue souls from the snare of Satan, when his own feet are entangled in the net? God's servants must not be wavering. If their feet are sliding, how can they say to those of a fearful heart, Be strong? God would have his servants hold up the feeble hands, and strengthen the wavering. Those who are not prepared to do this, had better first labor for themselves, and pray until they be endued with power from on high. <4bSG 115.2>
<116>

God is displeased with the lack of self-denial in some of his servants. They have not the burden of the work upon them. A death-like stupor is upon them. Angels of God stand amazed, and ashamed of this lack of self-denial and perseverance. <4bSG 116.1>

While the Author of our salvation was laboring and suffering for us, he denied himself, and his whole life was one continued scene of toil and privation. He could have passed his days on earth in ease and plenty, and appropriated to himself the pleasures of this life; but he considered not his own convenience. He lived to do others good. He suffered to save others from suffering. He endured to the end. He finished the work which was given him to do. All this was to save us from ruin. And now, can it be that we, the unworthy objects of so great love, will seek a better position in this life, than was given to our Lord? Every moment of our lives we have been partakers of the blessings of his great love, and for this very reason we cannot fully realize the depths of ignorance and misery we have been saved from. Can we look upon him whom our sins have pierced, and not be willing to drink with him the bitter cup of humiliation and sorrow? Can we look upon Christ crucified, and wish to enter his kingdom in any other way than through much tribulation? <4bSG 116.2>

The preachers are not all given up to the work of God, as he requires them to be. Some have felt that the lot of a preacher was hard, because they had to be separated from their families. They forget that once it was harder laboring than it is now. Once there were but few friends of the cause. They forget those upon whom God laid the burden of the work in the past. There were but few, then, who received the truth as the result of much labor. God's chosen servants wept and prayed for the clear understanding of truth. They suffered privation and much self-denial, in order to spread the truth. Step by step they followed as God's opening providence led the way. They did not study their convenience, or shrink at <117> hardships. God, through these men, prepared the way, and the truth has been made plain to the understanding of every honest mind. Every thing has been made ready to the hands of ministers who have since embraced the truth, and some of these have failed to take upon them the burden of the work. They seek for an easier lot, a less self-denying position. This earth is not the resting-place of Christians, much less for the chosen ministers of God. They forget that Christ left his riches and glory in Heaven, and came to die, and has commanded us to love one another even as he has loved us. They forget those who wandered about in sheepskins and goatskins, and were afflicted and tormented, of whom the world was not worthy. <4bSG 116.3>

I was shown the Waldenses, and what they suffered for their religion. They conscientiously studied the word of God, and lived up to the light which shone upon them. They were persecuted and driven from their homes. Their possessions, obtained by hard labor, were taken from them, and their houses were burned. They fled to the mountains and suffered incredible hardships. They endured hunger, fatigue, cold, and nakedness. The only clothing many of them could obtain, was the skins of animals. And yet the scattered and homeless ones would get together to unite their voices in singing and praising God, that they were accounted worthy to suffer for Christ's name. They encouraged and cheered each other, and were grateful for even their miserable retreat. Many of their children sickened and died through exposure to cold, and the sufferings of hunger; yet the parents did not for a moment think of yielding their religion. They prized the love and favor of God far higher than earthly ease, or worldly riches. They received consolation from God, and with pleasing anticipations looked forward to the recompense of reward. <4bSG 117.1>

I was again shown Martin Luther. God raised him up to do a special work. How precious was the knowledge of truth revealed in the word of God to Luther. His mind was starving for something sure upon which <118> to build his hope that God would be his Father, and Heaven his home. The new and precious light which dawned upon him from the word of God, was of priceless value. He thought if he went forth with it, he could convince the world. He stood up against the ire of a fallen church, and strengthened those who with him were feasting upon the rich truths contained in the word of God. Luther was God's chosen instrument to tear off the garb of hypocrisy from the papal church, and expose her corruption. He raised his voice zealously, and in the power of the Holy Spirit cried out against, and rebuked the existing sins of the leaders of the people. He counted not his life dear unto him. Proclamations went forth to kill

Luther anywhere he might be found. He seemed left to the mercies of a superstitious people who were obedient to the head of the Romish church. <4bSG 117.2>

Luther knew that he was not safe anywhere, yet he trembled not. The light he saw and feasted upon, was life, life to him, and was of more value than all the treasures of earth. Earthly treasures he knew would fail, but the rich truths opened to his understanding, operating upon his heart, would live, and if obeyed, would lead him to immortality. <4bSG 118.1>

Here was one lone man who had stirred the rage of priests and people. He was summoned to Augsburg to answer for his faith. He obeyed the summons. Firm and undaunted he stood before those who had caused the world to tremble--a meek lamb surrounded by angry lions--yet for the truth's sake, and for Christ's sake, he stood up undaunted, and with holy eloquence, which the truth can alone inspire, he gave the reasons of his faith. They tried various means to silence the bold advocate for truth. They flattered and held out inducements; he should be exalted and honored; but life and honors were valueless to him, if purchased at the sacrifice of the truth. Brighter and clearer shone the word of God upon his understanding, giving him a more vivid sense of the errors, corruptions, and hypocrisy, of the papacy. His <119> enemies sought to intimidate him, and cause him to renounce his faith, but he boldly stood in the defense of the truth. He was ready to die for his faith, if God required; but to yield it--never. God preserved his life. He bade angels attend him, and bring him through the stormy conflict, unharmed, and he baffled the rage and purposes of his enemies. <4bSG 118.2>

The calm, dignified power of Luther humbled his enemies, and dealt a most dreadful blow to the papacy. The great and proud men in power meant he should atone by his blood for the mischief he had done. Their plans were laid, but a mightier than they had charge of Luther. His work was not finished. <4bSG 119.1>

The friends of Luther hastened his departure from Augsburg. He leaves in the night, mounted upon a horse, without bridle, without boots or spurs, and unarmed. With great weariness he performs his journey, until he is among his friends. <4bSG 119.2>

Again the indignation of the papacy is aroused. They are determined to stop the mouth of that fearless advocate of truth. They summon him to Worms, fully determined to make him answer for his folly. He was in feeble health, yet he did not excuse himself. He knew the dangers well that were before him. He knew that his powerful enemies would take any measure to silence him. They cried for his blood as eagerly as the Jews clamored for the blood of the Son of God. Yet he trusted in that God who preserved the three worthies in the burning fiery furnace. His anxiety and care were not for himself. He sought not his own ease, but his great anxiety was, that the truth, to him so precious, be not exposed to the insults of the ungodly. He was ready to die, rather than allow his enemies to triumph. As he entered Worms, thousands of persons pressed around and followed him. Emperors, and those in the highest authority, were attended with no greater company. The excitement was intense; and one in that throng, with a shrill and plaintive voice, chanted a funeral dirge, to instruct and warn Luther of what awaited <120> him. Luther had counted the cost, and was ready to seal his testimony with his blood, if God so ordained. <4bSG 119.3>

He was about to appear to answer for his faith before a most imposing assembly. Luther looked to God in faith for strength. For a little time his courage and faith were tested. Perils in every form were presented before him. He became sad. Clouds gathered around him, and hid the face of God from him. He longed to go forth with a confident assurance that God was with him. He could not be satisfied unless he was shut in with God. With broken cries he sends up his agonizing prayer to God. His spirit at times seemed to faint, as his enemies, in his imagination, multiplied before him. He trembled at his danger. I saw that God in his wise providence prepared him in this way that he might not forget in whom to trust and that he should not rush on presumptuously into danger. As his own instrument God was fitting him for the great work before him. <4bSG 120.1>

Luther's prayer was heard. His courage and faith returned as he met his enemies. There he stood, meek as a lamb, surrounded by the great men of the earth. Like angry wolves they fastened their eyes upon him, hoping to awe him with their power and greatness. He had taken hold of the strength of God, and feared not. His words were spoken with such majesty and power his enemies could do nothing against him. God was speaking through Luther. And he had brought together emperors, and professed wise men, that he might publicly bring to naught their wisdom, and that they all might see the strength and firmness of feeble man who is leaning upon God, his eternal rock. <4bSG 120.2>

The calm bearing of Luther was a striking contrast to the passion and rage exhibited by those so-called great men. They could not frighten him into a recantation of the truth. In noble simplicity and calm firmness he stood like a rock. The opposition of his enemies, their rage and threats, would, like the mighty wave, surge against him, and break harmless at his feet. He remained unmoved. They were chagrined <121> to have their power, which had caused kings and nobles to tremble, thus despised by a humble man. They longed to make him feel their power by torturing his life away. But no, a mightier power than potentates of earth had charge of this fearless witness. God had a work for him to do. He must suffer yet for the truth. He must see it wade through bloody persecutions. He must see it clothed in

sackcloth, and covered with reproach by fanatics. He must live to justify it, and be its defender, when the mighty powers of earth should seek to tear it down. He must live to see it tear away the errors and superstitions of papacy, and triumph. Luther gained a victory at Worms which weakened the papacy, and the news of which spread to other kingdoms and nations. It was an effectual blow struck in favor of the Reformation. <4bSG 120.3>

Ministers who are preaching present truth were held up to me in contrast with the leading men of the Reformation, and especially was Luther's devoted, zealous life placed along side of the lives of some of our preachers. His undying love for the truth, his courage, his calm firmness, his self-denial, his trials and sacrifices, his suffering at times the deepest anguish of soul, while standing in defense of the truth. Yet he murmured not. His life was hunted like a wild beast of prey, yet he endured all cheerfully for Christ's sake. <4bSG 121.1>

The last merciful message is entrusted to God's humble, faithful servants of this time. God has led along those who would not shun responsibility, and has laid burdens upon them, and has through them laid out a plan for systematic benevolence to present to his people. In this all can engage, and work in harmony. This system has liberally sustained preachers and the cause. It has been carried out. It has worked like magic. The people have heartily responded to the call, and prized the system, as soon as the preachers ceased their opposition, and stood out of their way. Everything is made convenient and easy for the preachers, that they may work, free from <122> embarrassment. The people have taken hold with a will and an interest which is not to be found among any other class of people. And God is displeased with preachers who now complain, and fail to throw their whole energies into this all-important work. They are without excuse, yet some are deceived, and think that they are sacrificing much, and are having a hard time, when they do not know really anything about suffering, self-denial, or want. They may often be weary, so would they be if they were dependent on manual labor for a support. <4bSG 121.2>

Some have thought it would be easier laboring with their hands, and have often expressed their choice to do so. They do not know what they are talking about. They are deceiving themselves. Some have very expensive families that must be provided for, and they lack management. They do not realize that they are indebted to the cause of God for their homes and all that they have. They have not realized how much it costs to live. Should they engage in manual labor, they would not be free from anxiety and weariness. They could not, while laboring to support their own families, be sitting down at their own firesides. <4bSG 122.1>

It is only a few weary hours that a laboring man, with a family dependent upon him for support, can spend with his family at home. Some ministers do not love industrious labor. A dissatisfaction has been cherished, which is very unreasonable. God has marked every murmuring thought, and word, and feeling. Heaven feels insulted at such an exhibition of weakness, and lack of devotion to the cause of God. Some have given a willing ear to the tempter, talked out their unbelief, and have wounded the cause. Satan has claims upon them, for they have not recovered themselves from his snare. They have behaved themselves like children who were wholly unacquainted with the wiles of Satan. They have had sufficient experience, and should have understood his workings. He has suggested doubts to their minds, and instead of repelling them at once, they have reasoned and <123> parleyed with the arch-deceiver, and listened to his reasonings as though charmed by the old serpent. <4bSG 122.2>

A few texts which were not perfectly explainable to the satisfaction of their own minds, have been sufficient to shake the whole structure of truth, and to obscure the plainest facts of the word of God. These men are erring mortals. They have not perfect wisdom and knowledge in all the Scriptures. Some passages are placed beyond the reach of human minds, until such a time as God chooses, in his own wisdom, to open them. Satan has been leading some on a trail which leads to certain infidelity. They have suffered their unbelief to becloud the harmonious, glorious chain of truth, and have acted as though it was their business to solve every difficult passage of Scripture, or our faith was faulty. <4bSG 123.1>

I saw that those who have an evil heart of unbelief, will doubt, and will think it noble and a virtue to doubt the word of God. Those who think it a virtue to quibble can have plenty of room to disbelieve the inspiration and truths of God's word. God does not compel any to believe. They can choose to rely upon the evidences he has been pleased to give, or doubt, and cavil, and perish. <4bSG 123.2>

I was shown that those who are troubled with infidelity and doubts should not go out to labor for others. That which is in the mind must flow out, and they realize not the effect of a hint, or the smallest doubt expressed. Satan makes it a barbed arrow. It acts like a slow poison, which, before the victim is made sensible of his danger, has affected the whole system, and undermined a good constitution, and finally ends in death. It is just so with the poison of unbelief, and doubts upon Scripture facts. One who has influence, hints, or throws a doubt into minds suggesting that which Satan has suggested to them, that one scripture contradicts another, and in a very wise manner, as though they had found out some wonderful mystery, which had been hid from believers and the holy in every age of the world, cast their midnight <124> darkness into other minds. They lose the relish they have had for the truth, and come out infidels. All this is the work of a few words spoken, which had a hidden power, because they seemed involved in mystery. <4bSG 123.3>

This is the work of a cunning Devil. Those who are troubled with doubts, and have difficulties which they cannot solve, should not throw other weak minds into the same perplexity. Some have hinted, or have talked their unbelief, and have passed on little dreaming of the effect produced. The seeds of unbelief, in some instances, have taken immediate effect, and in some cases have lain buried quite a length of time, until the individuals take a wrong course, and give place to the enemy, and the light of God is withdrawn from them, and they fall under the powerful temptations of Satan. Then the seeds of infidelity spring up, which were sown so long ago. Satan nourishes them, and they bear fruit. Anything coming from ministers, who should stand in the light, has a powerful influence. And when they have not stood in the clear light of God, Satan has used them as agents, and has through them transmitted his fiery darts to minds not prepared to resist what has come from their ministers. <4bSG 124.1>

I saw that ministers, as well as people, have a warfare before them, to resist the Devil. It is a cruel position for ministering brethren to be in, serving the purposes of Satan, by listening to his whisperings, and letting him captivate their minds and guide their thoughts. And their most grievous sin in the sight of God is, their talking out their unbelief, and drawing other minds into the same dark channel, thus suffering Satan to carry out a two-fold purpose in tempting them. He unsettles the mind of one whose course has encouraged his temptations, and then leads that one to unsettle the minds of many. <4bSG 124.2>

I saw that it was time that the watchmen upon the walls of Zion understood the responsibility and sacredness of their mission. They should feel that a woe is upon them if they do not perform the work God <125> has committed to them. If they become unfaithful, they are endangering the safety of the flock of God, endangering the cause of truth, and exposing it to the ridicule of our enemies. Oh, what a work is this! It will surely meet its reward. Some ministers, as well as people, need converting. They need to be torn to pieces and made over new. Their work among the churches is worse than lost, and it would be more pleasing to God, while in their weak, tottering condition, for them to cease their efforts to help others, and labor with their hands until they are converted. Then could they strengthen their brethren. <4bSG 124.3>

Ministers must arouse. They profess to be generals in the army of the great King, and at the same time are sympathizers with the great rebel leader, and his host. Some have exposed the cause of God, and the sacred truths of his word, to the reproaches of the rebel host. They have removed a portion of their armor, and Satan has hurled in his poisoned arrows. They have strengthened the hands of the rebel leaders, and weakened themselves, and caused Satan and his hellish clan to rear their heads in triumph, and exult on account of the victory they have let him gain. Oh, what a lack of wisdom! What blindness! What foolish generalship, to open to their deadliest foes their weakest points! How unlike the course pursued by Luther. He was willing to sacrifice his life, but the truth, never. His words are, "Let us only take care that the gospel be not exposed to the insults of the ungodly, and let us shed our blood in its defense rather than allow them to triumph. Who will say whether my life or my death would contribute most to the salvation of my brethren?" <4bSG 125.1>

I was shown that God was not dependent upon any man for the advancement of his cause. He is raising up and qualifying men to bear the message to souls. He can make his strength perfect in the weakness of men. The power is of God. Ready speech, eloquence, and great talents, will not convert a single soul. The efforts in the pulpit may stir up minds, the plain <126> arguments may be convincing, but God giveth the increase. The power is of God, and godly men, faithful, holy men, who carry out that which they preach in their every day life, will exert a saving influence. A powerful discourse may be delivered from the desk, which may affect minds; but a little imprudence upon the part of the minister out of the pulpit, a lack of gravity of speech, and true godliness, will counteract his influence every time, and do away the good impressions made by him. The converts will be his. In many instances they will seek to rise no higher than their preacher. There will be in them no thorough heart work. They are not converted to God. The work is superficial. And their influence will be an injury to those who are really seeking the Lord. The success of a minister depends very much upon his deportment out of the desk. When they cease preaching, and leave the desk, their work is not finished. It is only commenced. They must then carry out what they have preached. They should not move heedlessly, but set a watch over themselves, lest something that they may do and say may be taken advantage of by the enemy, and a reproach be brought upon the cause of Christ. <4bSG 125.2>

Ministers cannot be too guarded, especially before the young. They should use no lightness of speech, no jesting or joking, but should remember that they are in Christ's stead, and that they must illustrate by example the life of Christ. "For we are laborers together with God." "We then as workers together with him, beseech you also that ye receive not the grace of God in vain." <4bSG 126.1>

I was shown that the usefulness of young ministers, married or unmarried, is often destroyed by attachment shown to them by young females. They do not realize that other eyes are upon them, and that the course pursued by them may have a tendency to very much injure the influence of the minister they give so much attention. If they would strictly regard the rules of propriety, it would be much better for them, <127> and much better for their ministers. It places him

in a disagreeable position, and causes others to look upon him in a wrong light. Yet I saw that the burden of the matter rests upon the ministers. They should show a distaste to these things, and if they take the course God would have them, they will not be troubled long. It is their duty to cut off every appearance of evil, and when young females are very sociable, it is their duty to let them know such things are not pleasing. They must repulse this forwardness, even if they are thought to be rude. Such things need a rebuke, in order to save the cause from being brought into disrepute. If young females are converted to the truth, and to God, they can bear this, and will be reformed. <4bSG 126.2>

Ministers should follow up their public labors by private efforts, laboring personally for souls, whenever an opportunity presents, conversing around the fireside, beseeching and entreating souls to seek for those things which make for their peace. Our work here is soon to close, and every man will receive his own reward according to his own labor. <4bSG 127.1>

I was shown the saints' reward, the immortal inheritance, and saw that those who had endured the most for the truth's sake will not think they have had a hard time, but will count Heaven cheap enough. <4bSG 127.2>

Parents and Children.

I have been shown that while parents who have the fear of God before them restrain their children, they should study their dispositions and temperaments, and should seek to meet their wants. Some parents attend carefully to the temporal wants of their children; if sick, they kindly and faithfully nurse them, and then think their duty done. They mistake here. Their work has but just begun. The wants of the mind should be cared for. It requires skill to apply the proper remedies to cure a wounded mind. Children have trials just as hard to bear, just as grievous in character, as older people. Parents do not always feel <128> alike. Their minds are often perplexed. They labor under mistaken views and feelings. Satan buffets them, and they yield to his temptations. They speak irritably, and in a manner to excite wrath in their children, and are sometimes exacting and fretful. The poor children partake of the same spirit, and the parents are not prepared to help them, for they were the cause of the trouble. Sometimes everything seems to go wrong. It is fretfulness all around, and all have a very miserable, unhappy time of it. The parents lay the wrong upon their poor children, and think them very disobedient and unruly, and the worst children in the world, when the cause of the disturbance is in themselves. In this manner some parents raise many a storm, by their lack of self-control. Instead of kindly asking the children to do this, or that, they are ordered in a scolding tone, and at the same time a censure or reproof is on their lips which the children have not merited. This course, pursued toward children, destroys their cheerfulness and ambition. They do your bidding, not from love, but because they dare not do otherwise. Their heart is not in the matter. It is a drudgery, instead of a pleasure, which often leads them to forget to follow out all your directions, which increases your irritation, and makes it still worse for the children. The fault-finding is repeated, their bad conduct is arrayed before them in glowing colors, until a discouragement comes over the children, and they are not particular whether they please or not. A spirit of "I don't care" seizes them, and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company, and are soon as corrupt as any of the worst. <4bSG 127.3>

Upon whom rests this great sin? If home had been made attractive, had the parents manifested love and affection for their children, and with kindness found employment for them, in love instructed them how to obey their wishes, they would have touched an answering chord in their hearts, and their willing feet, and <129> hands, and hearts, would have all readily obeyed them. Parents, by controlling themselves, and speaking kindly, and praising their children when they try to do right, encourage their right efforts, make them very happy, and throw a charm into the family circle which will chase away every dark shadow, and bring cheerful sunlight in. <4bSG 128.1>

Parents sometimes excuse their own wrong course because they do not feel well. They are nervous, and cannot, they think, be patient and calm, and speak pleasantly. They deceive themselves in this thing, and please Satan. He exults that the grace of God is not allowed by them as sufficient to overcome natural infirmities. They can, and should, at all times, control themselves. God requires it of them. They should realize that when they give way to fretfulness and impatience, they cause others to suffer. Those around them are affected by the spirit they manifest, and if they in their turn act out the same spirit, the evil is increased, and everything goes wrong. <4bSG 129.1>

Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times set a double watch over yourself, and resolve in your heart not to offend with your lips. Nothing but pleasant, cheerful words should escape from your lips. Say to yourself, "I will not mar the happiness of my children by a fretful word." By thus controlling yourself, you will grow stronger. Your nervous system will not be so sensitive. You will be strengthened by the principles of right. The consciousness in your heart that you are faithfully discharging your duty, will strengthen you. Angels of God will smile upon your efforts, and help you. When you feel

impatient, you too often think it is all in your children, and you blame them when they do not deserve it. At another time they might do the very same things, and all be acceptable and right. Children know, and mark and feel these irregularities, and *they* are not always alike. Sometimes they are better prepared to meet changeable moods, and at other times <130> they are nervous, and fretful, and cannot bear censure. Their spirit rises up in rebellion against it. Parents want all due allowance made for their state of mind, yet do not always see the necessity of making the same allowance for their poor children. They excuse in themselves that, which if they see in their children, who have not their years of experience and discipline, they would highly censure. Some parents are of a nervous temperament, and when fatigued with labor, or oppressed with care, do not labor to preserve a calm state of mind, but manifest to those who should be dearest to them on earth, fretfulness and lack of forbearance, which displeases God, and brings a cloud over the family. Children, in their troubles, should often be soothed with tender sympathy. Mutual kindness and forbearance will make home a paradise, and attract holy angels into the family circle. <4bSG 129.2>

The mother can and should do much toward controlling her nerves and mind when it is depressed; and even when she is sick, she can, if she only schools herself, be pleasant and cheerful, and can bear more of their noise than she would once have thought it possible. If infirmities, or depression of spirits affect the mother, she should not make the children feel her infirmities, and cloud their young, sensitive minds, and cause them to feel that the house is a tomb, and the mother's room the most dismal place in the world. The mind and nerves can gain tone, and strength, by exercising the will. The power of the will in many cases will prove a mighty soother of the nerves. <4bSG 130.1>

Do not let your children see you with a clouded brow. If they yield to temptation, and afterward see and repent of their error, forgive them just as freely as you hope to be forgiven of your Father in Heaven. Kindly instruct them, and bind them to your hearts. It is a critical time for children. Influences will be thrown around them to wean them from you, which you must counteract. Teach them to make you their confidant. Let them whisper in your ear their trials and joys. By encouraging this, you will save them from many a <131> snare that Satan has prepared for their inexperienced feet. But if you treat your children only with sternness, if you forget your own childhood, and forget that they are but children, and try to make them perfect, and make them men and women in their acts at once, you will close the door of access which you might otherwise have to your children, and you drive them to open a door for injurious influences, to affect their young minds, and before you awake to their danger, their minds have been poisoned by others. <4bSG 130.2>

Satan and his host are making most powerful efforts to sway the minds of the children, and they must be treated with candor, Christian tenderness, and love. This will give you a strong influence over them, and they will feel that they can repose unlimited confidence in you. Throw around your children charms for home, and your society. If you do this, they will not desire so much the society of other young associates. Satan works through young associates to influence and corrupt the minds of each other. It is the most effectual way he can work. Young associates have a powerful influence over one another. Their conversation is not always choice and elevated. Evil communications will be breathed into the ear, which, if not decidedly resisted, find a lodgment in the heart, take root, and spring up to bear fruit, and corrupt their good manners. Because of the evils now in the world, and the restriction necessary to be placed upon the children, parents should have double care to bind them to their hearts, and let them see they wish to make them happy. <4bSG 131.1>

Parents should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings. You should bring your mind down to understand the wants of your children. With firmness, all mixed with love, require your children to obey you. Your word should be implicitly obeyed. <4bSG 131.2>

Angels of God are watching the children with the deepest interest, to see what characters they develop. <132> If Christ dealt with us as we often deal with each other, and with our children, we should stumble and fall through utter discouragement. I saw that Jesus knows our infirmities, and himself hath felt their experience in all things but in sin, therefore he hath proportioned a way and a path to our strength and capacity, and, like Jacob, hath marched softly and in evenness with the children as they were able to endure, that he might entertain us by the comfort of his company, and be to us a perpetual guide. He does not despise, neglect, or leave behind the children of the flock. <4bSG 131.3>

He has not bid us to move forward and leave them. He has not traveled so hastily as to leave us with our children behind. Oh, no, but he has evened the path to life, even for children. And parents are required in his name to lead them along the narrow way. God has proportioned a way and a path according to the strength and capacity of children. <4bSG 132.1>

Number Ten. - Dangers of the Young.

June 6, 1863, I was shown some of the dangers of the young. Satan is controlling the minds of youth, and leading their inexperienced feet astray. The youth are ignorant of his devices, and parents should be awake, and in these perilous times work with perseverance and industry, to shut out the first approach of the foe. They should instruct their children when they go out and when they come in, when they rise up, and when they sit down. It should be line upon line, precept upon precept, here a little and there a little. <4bSG 132.2>

The mother's work commences with the infant. She should subdue the will and temper of the child, and bring its disposition into subjection. Learn it to obey. As the child grows older, relax not the hand. Every mother should take time to reason with the <133> child, to correct its errors, and patiently teach it the right way. Christian parents should know that they are instructing and fitting their children to become children of God. The whole religious experience of the children is influenced by the instructions given, and character formed, in childhood. If the child's will is not subdued and made to yield in childhood to the will of the parents, then what a task! What a severe struggle! What a conflict, to yield that will which never was subdued, to the requirements of God! Parents who neglect this important work, commit a great error, and sin against their poor children, and against God. Children, while under strict discipline, will at times have dissatisfied feelings. They will feel impatient under restraint, and will wish to have their own will, and go and come as they please. And they will often feel, from the ages of ten to eighteen, that there would be no harm in going to picnics and other gatherings of young associates; yet their experienced parents can see danger. They are acquainted with the peculiar temperaments of their children, and know the influence of these things upon their minds, and in reference to their salvation, keep them back from these exciting amusements. <4bSG 132.3>

When these children decide to leave the pleasures of the world themselves, and choose to be Christ's disciples, what a burden is lifted from the hearts of careful, faithful parents. Yet even then the labor of the parents must not cease. The children then should not be left to take their own course, and always choose for themselves. They have then just commenced the warfare in earnest against sin, pride, passion, envy, jealousy, hatred, and all the evils of the natural heart. And parents need to watch and counsel their children, and decide for them, and show them that if they do not yield cheerful, willing obedience to their parents, they cannot yield willing obedience to God, and it is impossible for them to be Christians. <4bSG 133.1>

Parents should encourage their children to confide in *them* and unburden to them their heart griefs, their <134> daily little annoyances and trials. If they do this, the parents can learn to sympathize with their children, and pray for them and with them, that God would shield and guide them. They should point them to their never-failing Friend and Counselor, who will be touched with the feelings of their infirmities. He was tempted in all points like as we are, yet without sin. <4bSG 133.2>

Satan tempts children to be reserved to their parents, and choose their young and inexperienced companions as their confidants; such as cannot help them, but give them bad advice. Young girls and boys get together and chat, and laugh, and joke, and drive Christ out of their hearts, and angels from their presence, by their foolish nonsense. Unprofitable conversation upon the acts and doings of others, small talk about this young man, or that girl, withers noble, devotional thoughts or feelings, and drives good and holy desires from the heart, and leaves it cold and destitute of true love for God and his truth. <4bSG 134.1>

Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right to lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father? <4bSG 134.2>

Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. This should be one of the principal studies of their lives, How can I make my parents <135> happy? Children who have not been disciplined and received right instruction, have in this rebellious age but little sense of their obligations to their parents. It is often the case the more their parents do for them the more ungrateful they are, and the less they respect them. Children that have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives, and they will be helpless, leaning upon others for aid, expecting others to favor them, and yield to them. And if they are opposed, even after grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because every thing does not suit them. <4bSG 134.3>

I saw that some people are learning their children lessons which will prove ruinous to them, and they are also planting

thorns for their own feet. Mistaken parents have thought if they gratified the wishes of their children, and let them follow their own inclinations, they would gain their love. What a mistaken idea! what an error! Children thus disciplined, grow up unrestrained in their desires, unyielding in their dispositions, selfish, exacting, and overbearing, and are a curse to themselves and everybody around them. Parents, to a great extent, hold the future happiness of their children in their own hands. Upon them rests the important work of forming their children's character. The instructions they give them in childhood, will follow them all through their lives. Parents can sow the seed which will spring up and bear fruit either for good or evil. They can fit their sons and daughters for happiness or misery. <4bSG 135.1>

Children should be taught very young to be useful, to help themselves, and help others. Many daughters of this age can see their mothers toiling, cooking, washing, or ironing, while they sit without remorse of conscience in the parlor to read stories, knit edging, <136> crotchet, or embroider. Their hearts are as unfeeling as a stone. But where does this wrong originate? Who are the ones usually to blame in this matter? The poor, deceived parents. They overlook the future good of their children, and in their mistaken fondness, let them sit in idleness, or do that which is of but little account, which requires no exercise of the mind or muscles, and excuse the indolent daughters because they are weakly. What has made them weakly? It has often been the wrong course of the parents. A proper amount of exercise about the house would improve both mind and body. But they are deprived of this through false ideas, until the children are averse to work. Work is disagreeable, and does not accord with their ideas of gentility. It is thought to be unlady-like and coarse to wash dishes, iron, or stand over the wash-tub. This is the fashionable instruction which is given children in this unfortunate age. <4bSG 135.2>

God's people should be governed by different principles than worldlings, who seek to gauge all their course of action according to fashion. In every instance should God-fearing parents train their children for a life of usefulness. They should not permit their principles of government to be tainted with the extravagant notions prevailing in this age, that they must conform to the fashions and be governed by the opinions of worldlings. They should not permit their children to choose their own associates. Teach them that it is your duty to choose for them. Prepare them to bear burdens when young. If your children have been unaccustomed to labor, they will soon become weary. They will complain of side-ache, pain in the shoulders, and tired limbs, and parents will be in danger through sympathy, of doing their work themselves, rather than have their children suffer a little. Let the burden upon the children be very light a first, and then increase the labors a little more every day, until they can do a proper amount of labor without becoming so weary. Inactivity is the greatest cause of side-ache and shoulder-ache among children. <4bSG 136.1>
<137>

There is a class of young ladies in this age who are merely useless creatures, only good to breathe, eat, wear, chat, and talk nonsense, while in their fingers they hold a bit of embroidery or crotchet. But few of the youth show real sound judgment and good common sense. They lead a butterfly life, without any special object in view. When this class of worldly associates get together, about all you can hear is a few silly remarks to one another about dress, or some frivolous matter, and then they laugh at their own remarks which they consider very bright. This is frequently done before older people, who can but feel saddened at such lack of reverence for their years. Such seem to have lost all sense of modesty and good manners. Yet the way that they have been instructed leads them to think it the height of gentility. <4bSG 137.1>

This spirit is like a contagious disease. God's people should choose the society for their children, and teach them to avoid the company of these vain worldlings. Mothers should take their daughters with them into the kitchen, and patiently educate them. The constitution will be better for such labor. The muscles will gain tone and strength, and their meditations will be more healthy and elevated at the close of the day. They may be weary, but how sweet is rest after a proper amount of labor. Sleep, nature's sweet restorer, invigorates the weary body, and prepares it for the next day's duties. Do not intimate to your children that it is no matter whether they labor or not. Teach them that their help is needed, that their time is of value, and that you depend on their labor. <4bSG 137.2>

I have been shown that much sin has resulted from idleness. Active hands and minds do not find time to heed every temptation the Enemy suggests; but idle hands and brains are all ready for Satan to control. The mind, when not properly occupied, dwells upon improper things. Parents should learn their children that idleness is sin. I was referred to Eze. xvi, 49. "Behold this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of <138> idleness, was in her and in her daughters, neither did she strengthen the hands of the poor and needy." <4bSG 137.3>

Children should feel that they are indebted to their parents, who have watched over them in their infancy, and nursed them in sickness. They should realize that their parents have suffered much anxiety on their account. Especially have conscientious, godly parents felt the deepest interest that their children should take a right course. As they have seen faults in their children, how heavy have been their hearts. If the children who caused those hearts to ache could see the effect of their course, they would certainly relent. If they could see their mother's tears, and hear her prayers to God in their behalf, if they could listen to her suppressed and broken sighs, their hearts would feel, and they would speedily

confess their wrongs and ask to be forgiven. There is a work to be accomplished for old and young. Parents should better qualify themselves to more fully discharge their duty to their children. Some parents do not understand their children, and are not really acquainted with them. There is often a great distance between parents and children. If parents would enter more fully into the feelings of their children, and draw out what is in their hearts, it would have a beneficial influence upon them. <4bSG 138.1>

Parents should deal faithfully with the souls committed to their trust. They should not encourage in them pride, extravagance or love of show. They should not teach them, nor suffer them to learn, little pranks which appear cunning in small children, which they have to unlearn and correct them for, when they are older. Habits formed when very young, are not easily forgotten. Parents should commence to discipline the minds of their children while very young, to the end that they may be Christians. Let all your efforts be for their salvation. Act as though they were placed in your care to be fitted as precious jewels to shine in the kingdom of God. Beware how you lull your children to sleep over the pit of destruction, with <139> the mistaken thought that they are not old enough to be accountable, and are not old enough to repent of their sins and profess Christ. <4bSG 138.2>

I was referred to the many precious promises on record for those who seek their Saviour early. Eccl. xii, 1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Prov. viii, 17. "I love them that love me, and those that seek me early shall find me." The great Shepherd of Israel is still saying, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." Teach your children that youth is the best time to seek the Lord. Their young minds are not harassed with care, and the burdens of life are not heavy upon them, and while so free they should devote the best of their strength to God. <4bSG 139.1>

We are living in an unfortunate age for children. A heavy current is setting downward to perdition, and it needs more than childhood's experience and strength to press against this current, and not be borne down by it. Satan and his angels are leading the youth generally to certain destruction. They seem to be his captives. Satan and his angels are warring against the government of God, and all who have a desire to yield their hearts to him and obey his requirements, Satan will try to perplex, and overcome with his temptations, that they may become discouraged and give up the warfare. <4bSG 139.2>

Parents, help your children. Arouse from the lethargy which has been upon you. Watch continually to cut off the current, and roll back the weight of evil Satan is pressing in upon your children. The children cannot do this of themselves. Parents can do much. By earnest prayer and living faith, great victories will be gained. Some parents have not realized the responsibilities resting upon them, and have neglected the religious education of their children. In the morning the Christian's first thoughts should be <140> upon God. Worldly labor and self-interest should be secondary. Before leaving the house for labor, all the family should be collected together, and taught that they must respect and reverence the hour of prayer. The father, or mother in the father's absence, should with humility and a heart full of tenderness, with a sense of the temptations and dangers before themselves and their children, plead fervently before God that he would keep the children through the day. By faith bind your children upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them-kindly and untiringly teach them how to live in order to please God. <4bSG 139.3>

Impatience in the parent excites impatience in the children. Passion manifested by the parents, creates passion in the children, and stirs up the evils of their nature. Some parents correct their children severely with a spirit of impatience, and often in passion. Such corrections produce no good result. In seeking to correct one evil, they create two. Continual censuring and whipping hardens children, and weans them from their parents. Parents should first learn to control themselves; then they can more successfully control their children. Every time they lose self-control, and speak and act impatiently, they sin against God. They should first reason with their children, clearly point out their wrongs, show them their sin, and impress upon them that they have not only sinned against them, but against God. With your heart subdued and full of pity and sorrow for your erring children, pray with them, before correcting them. Then your correction will not cause your children to hate you. They will love you. They will see that you do not punish them because they have put you to inconvenience, or because you wish to vent your displeasure upon them; but from a sense of duty for their good, that they <141> may not be left to grow up in sin and wickedness. <4bSG 140.1>

Some parents have failed to give their children a religious education, and have also neglected their school education. Neither should have been neglected. Children's minds will be active. If not engaged in physical labor, or occupied with study, they will be exposed to bad influences. It is sin for parents to suffer their children to grow up in ignorance. They should be supplied with useful and interesting books. They should be learned to work, and have hours for physical labor, and hours to devote to study and reading. <4bSG 141.1>

Parents should seek to elevate the minds of their children. They should cultivate their intellect, and strive to improve

their mental faculties. The mind left to itself uncultivated will be generally low, sensual, and corrupt. Satan improves his opportunity, and educates idle minds. <4bSG 141.2>

Parents, the recording angel writes every impatient, fretful word you utter to your children. Every failure on your part to give your children proper instruction, and show them the exceeding sinfulness of sin, and the final result of a sinful course, is marked against your name. Every unguarded word spoken before your children carelessly, or in jest, not chaste and elevated, the recording angel marks as a spot against your Christian character. All your acts are recorded, whether they are good or bad. <4bSG 141.3>

Parents cannot succeed well in the government of their children until they first have perfect government and control over themselves. They must first learn to subdue themselves, and control their words, and the very expression of the countenance. They should not suffer the tones of their voice to be disturbed or agitated with excitement and passion. Then they can have a decided influence over their children. <4bSG 141.4>

Children may wish to do right; they may purpose in their hearts to be obedient and kind to their parents or guardians; but they need help and encouragement from them. They may have good resolutions, <142> but unless their principles are strengthened by religion, and their lives influenced by the renewing grace of God, they will fail to come up to the mark. <4bSG 141.5>

Parents should redouble their efforts for the salvation of their children. They should faithfully instruct them, and not leave them to gather up their education as best they can. They should not be left to learn good and bad indiscriminately, with the idea that at some future time the good will predominate, and the evil lose its influence. The evil will increase faster than the good. It is possible the evil they have learned might be eradicated after many years; but who will venture this? Time is short. It is easier and much safer to sow clean and good seed in the hearts of your children, than to pluck up the weeds afterward. It is the parents' duty to watch lest surrounding influence have an injurious effect upon their children. It is their duty to select the society for them, and not suffer them to choose for themselves. If parents do not do this work, who will? Can others have that interest for your children which you should have? Can they have that constant care and deep love that parents have? <4bSG 142.1>

Sabbath-keeping children may become impatient of restraint, and think their parents too strict; and hard feelings may even arise in their hearts, and discontented, unhappy thoughts may be cherished by them against those who are working for their present, their future and eternal good. But if life should be spared a few years, they will bless their parents for their strict care and faithful watchfulness over them in their years of inexperience. Parents should explain and simplify the plan of salvation to their children, that their young minds may comprehend it. Children of eight, ten, or twelve years of age, are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period, when they shall be old enough to repent and believe the truth. Very young children, if properly instructed, may have correct views of their <143> state as sinners, and of the way of salvation through Christ. Ministers are generally too indifferent to the salvation of children, and are not personal as they should be. Golden opportunities to impress the minds of children frequently pass without being improved. <4bSG 142.2>

The bad influence around our children is almost overpowering; corrupting their minds and leading them down to perdition. The minds of youth are naturally given to folly, and at an early age, before their characters are formed, and their judgment matured, they frequently manifest preference for associates who will have an injurious influence over them. Some form attachments for the other sex, and disregard the wishes and entreaties of their parents, and break the fifth commandment, by thus dishonoring them. It is the duty of parents to watch the going out and coming in of their children. They should encourage them, and present inducements before them which will attract them at home, and lead them to see that their parents are interested for them. They should make home pleasant and cheerful. Speak kindly to your children. Fathers and mothers, remember how sensitive you are, how little you can bear to be blamed. Reflect, and know that your children are like you. That which you cannot bear, don't lay upon your children. If you cannot bear censure and blame, neither can your children who are weaker than you, and cannot endure as much. Let your pleasant, cheerful words ever be like sunbeams in your family. The fruits of self-control, thoughtfulness, and pains-taking on your part, will be an hundred-fold. <4bSG 143.1>

No father or mother has any right to sadden and bring a gloomy cloud over their children's happiness, by fault-finding, or severe censure for little mistakes and trifles. Actual wrong and sin should be made to appear just as sinful as it is, and a decided, firm course should be pursued to prevent the recurrence of similar sins and wrongs. Impress them with a sense of their wrongs. Don't leave them in a hopeless state of mind. Leave upon their minds a degree of courage that they <144> can improve and gain your confidence and approval. <4bSG 143.2>

Some parents mistake in giving their children too much liberty. They sometimes have so much confidence in them that they do not see their faults. It is wrong to allow children, at some expense, to visit at a distance, unaccompanied by their parents or guardians. It has a wrong influence upon the children. They feel that they are of considerable

consequence, and that certain privileges belong to them, and if not granted them, they think themselves abused. They refer to children who go and come, and have many privileges, while they have so few. And the mother fears that the children will think her unjust unless she gratifies their wishes, which in the end proves a great injury to the children. Impressions are often received by the young visitors, who have not a parent's watchful eye over them to see and correct their faults, which will take months to do away. I was referred to cases where parents have had good, obedient children, and have had the utmost confidence in certain families, and trusted their children to go from them at a distance to visit them, which has caused an entire change from that time in the deportment and character of their children. Formerly they were contended and happy at home, and had no great desire to be much in the company of other young people. When they return to their parents, restraint seems unjust, and home is like a prison to them. Such unwise movements of parents decide the character of their children. <4bSG 144.1>

Some children by thus visiting, form attachments which prove their ruin in the end. Parents should keep their children with them if they can, and should watch them with the deepest solicitude. <4bSG 144.2>

When you let your children visit away from you at a distance, they feel that they are old enough to take care of, and choose for themselves. When the young are thus left to themselves, their conversation is often upon things which will not refine or elevate them, nor increase their love for the things of religion. The more they are permitted to visit, the greater will be <145> their desire to go, and the less attractive will home be to them. <4bSG 144.3>

Children, God has seen fit to entrust you to the care of your parents, for them to instruct, discipline, and act their part in forming your character for heaven. And yet it rests with you to say whether you will develop a good Christian character by making the best of the advantages you have had from godly, faithful, praying parents. Notwithstanding all the anxiety and faithfulness of parents in behalf of their children, they alone cannot save them. There is a work for the children to do. Every child will have an individual case of his or her own to attend to. Believing parents have a responsible work before them, to guide the footsteps of their children, even in their religious experience. When your children truly love God, they will bless and reverence their parents for the care which they have manifested for them, and their faithfulness in restraining their desires and subduing their wills. <4bSG 145.1>

The prevailing influence in the world is to suffer the youth to follow the natural turn of their minds. And if very wild in youth, parents say they will come right after a while, and when sixteen or eighteen years of age, reason for themselves, and leave off their wrong habits, and become at last useful men and women. What a mistake! They permit an enemy for years to sow the garden of the heart. Suffer wrong principles to grow in the heart, and with all the labor afterward bestowed on that soil, in many cases it will avail nothing. Satan is an artful, persevering workman. He is a deadly foe. He takes advantage of every incautious word spoken to the injury of youth, whether in flattery, or to cause them to look upon some sin with less abhorrence. Satan nourishes the bad seed, that it may take root and yield a bountiful harvest. Some parents have suffered their children to form characters, the marks of which may be seen all through life. Upon their parents lies this sin. They may profess to be Christians, yet without a special work of grace upon the heart, and a thorough reform in life, their past <146> habits will be seen in all their experience, and they will exhibit just the character their parents allowed them to form. <4bSG 145.2>

On account of the standard of piety being so low among professed Christians generally, it is much more laborious and trying for those who wish to follow Christ in sincerity. The influence of worldly professors is injurious to the young. The mass of professed Christians have removed the line of distinction between Christians and the world. And while they profess to be living for Christ, they are living for the world. Their faith has but little restraining influence upon their pleasures. While they profess to be children of the light, they walk in darkness and are children of the night and of darkness. Those who walk in darkness cannot love God, and sincerely desire to glorify him. They are not enlightened to discern the excellence of heavenly things, and therefore cannot truly love them. They profess to be Christians because it is considered honorable, and there is no cross for them to bear. Their motives are often selfish. Some such professors can enter the ball-room, and unite with all the amusements which it affords. Others cannot go quite to such a length as this, yet they can attend parties of pleasure, picnics, donation-parties, and exhibitions. And the most discerning Christian would fail to detect in such professed Christians one mark of his or her Christianity. One would fail to see any difference in their appearance from the greatest unbeliever. The profligate, and open scoffer of religion, and the openly profane, all mingle together as one. And God regards them as one in spirit and practice. <4bSG 146.1>

A profession of Christianity without corresponding faith and works, will avail nothing. No man can serve two masters. The children of the wicked One are their own master's servants, and to whom they yield themselves servants to obey, his servants they are. Until they renounce the Devil and all his works, they cannot be the servants of God. It cannot be harmless for servants of the heavenly King to engage <147> in the pleasures and amusements which Satan's servants engage in, even if they often repeat that such amusements are harmless. God has revealed sacred and holy truths, to separate his people from the ungodly, and purify them unto himself. Seventh-day Adventists should live out

their faith. Those who obey the ten commandments, view the state of the world and religious things from altogether a different stand-point from professors who are lovers of pleasures, who shun the cross, and are living in violation of the fourth commandment. In the present state of things in society, the task is no easy one, for parents to restrain their children, and instruct them according to the Bible rule of right. Professors of religion have so departed from the word of God, that when his people return to his sacred word, and would train their children according to its precepts, and like Abraham of old command their households after them; the poor children with such an influence around them think their parents unnecessarily exacting and over-careful, in regard to their associates. They naturally desire to follow the example of worldly, pleasure-loving professors. <4bSG 146.2>

In these days, persecution and reproach for Christ's sake, are scarcely known. But very little self-denial and sacrifice is necessary in order to put on a form of godliness, and have the name upon a church book. But to live in such a manner that our ways will be pleasing to God, and our names registered in the book of life, will require watchfulness and prayer, self-denial and sacrifice on our part. Professed Christians should be no example for the youth, only as far as they follow Christ. Right actions are unmistakable fruits of true godliness. The Judge of all the earth will give every one according as his works shall be. Children who follow Christ, have a warfare before them. They have a daily cross to bear in coming out from the world and being separate, and imitating the life of Christ. <4bSG 147.1>

<148>

Walk in the Light.

I was shown that God's people dwell too much under a cloud. It is not the will of God for his people to live in unbelief. Jesus is light, and in him is no darkness at all. His children are the children of light. They are renewed in his image, and called out of darkness into his marvelous light. He is the light of the world, and they that follow him are the light of the world. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the more perseveringly will they be pursued by the enemy. But their nearness to Christ strengthens them to resist the efforts of our wily foe to draw them from Christ. <4bSG 148.1>

I was shown that there was too much comparing ourselves among ourselves, taking fallible mortals for a pattern when we have a sure, unerring Pattern. The people of God should not measure themselves by the world, nor by the opinions of men, nor by what they once were before embracing the truth. But their faith and position in the world, as they now are, must be compared with what they would have been if their course had been continually onward and upward since they professed to be followers of Christ. This is the only safe comparison that can be made. In every other, there will be self-deception. If the moral character and spiritual state of God's people, do not correspond with the blessings, privileges, and light, which have been conferred upon them, they are weighed in the balance and found wanting. Angels make their report, Wanting. <4bSG 148.2>

With some, the knowledge of their true state seems to be hidden from them. They see the truth, but perceive not its importance, or its claims. They hear the truth, but do not fully understand it, because they do not conform their lives to it, and therefore are not sanctified through obeying it. And yet they rest as unconcerned, and well satisfied, as though the cloud by day and the pillar of fire by night, as tokens of <149> God's favor, went before them. They profess to know God, but in works deny him. They reckon themselves as his chosen, peculiar people, yet his presence and power to save to the uttermost are seldom manifested among them. How great is the darkness of such! yet they know it not. The light shines, but they do not comprehend it. No stronger delusion can deceive the human mind, than that which makes them believe that they are right, and that God accepts their works, when they are sinning against him. They mistake the form of godliness for the spirit and power thereof. They suppose that they are rich, and have need of nothing, when they are poor, wretched, blind, and naked, and need all things. <4bSG 148.3>

There are some who profess to be Christ's followers, yet have no labor in spiritual things. In any worldly enterprise they put forth efforts, and manifest ambition to accomplish their object, and bring about their desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, and another was playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness, for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Every one, I saw, must obtain an experience for themselves, act well and faithfully their part in the game of life. While Satan is watching his opportunity when the Christian is unguarded, to seize the precious graces, the Christian will have a severe conflict with the powers of darkness to retain them; or if they have lost through lack of watchfulness a heavenly grace, to regain it. <4bSG 149.1>

But I was shown that it is the privilege of Christians to obtain strength from God to hold every precious grace.

Fervent and effectual prayer will be regarded in Heaven. When the servants of Christ take the shield of faith for their defense, and the sword of the <150> Spirit for war, there is danger in the Enemy's camp, and something must be done. Persecution and reproach only wait for those who are endued with power from on high to call them into action. When the truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that between Christ and Belial there is no concord. The disciples of Christ must be living examples of the life and spirit of their Master. <4bSG 149.2>

Young and old have a conflict and warfare before them. They should not sleep for a moment. A wily foe is constantly on the alert to lead them astray and overcome them. Believers in present truth must be as watchful as their enemy, and manifest wisdom in resisting Satan. Will they do this? Will they persevere in this warfare? Will they be careful to depart from all iniquity? Christ is denied in many ways. We may deny him in our words, by speaking contrary to truth, or by speaking evil of others, or by foolish talking or jesting, or by words that are idle. In these things we manifest but little shrewdness or wisdom. We make ourselves weak, and our efforts are feeble to resist our great Enemy, and we are conquered. From the abundance of the heart the mouth speaketh, and through lack of watchfulness we confess that Christ is not in us. Those who will hesitate to devote themselves unreservedly to God, make poor work of following Christ. They follow him at such a distance they do not really know half the time whether they are following his footprints, or the footsteps of their great Enemy. Why are we so slow to give up our interest in the things of this world, and take Christ for our only portion? Why should we wish to keep the friendship of our Lord's enemies, and follow their customs and be led by their opinions? There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be his disciples. <4bSG 150.1>

The life and spirit of Christ is the only standard of <151> excellence and perfection, and our only safe course is in following his example. In doing this he will guide us by his counsel, and afterward receive us to glory. We must strive diligently, and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of his free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as he is in the light. We can feast upon his love, and drink in of his rich fullness. <4bSG 150.2>

The East.

The Lord has not tested his people upon any particular time since 1844. We have been, and still are, in the patient waiting time. The excitement created by the 1854 time was considerable, and many have settled it that that movement was in the order of God, because it was quite extensive, and some were apparently converted in that movement. But such conclusions are not necessary. There was much preached in connection with the time in 1854, that was reasonable and right. Some who were honest, took truth and error, all together, and sacrificed much of what they possessed to carry out that error, and after their disappointment they gave up both truth and error, and are now where it is very difficult for the truth to reach them. <4bSG 151.1>

Some have endured the disappointment, and have seen the evidences of present truth, and have embraced the third angel's message, and are striving to carry it out in their lives. But where there is one who has been benefited by believing the 1854 time, there are ten who have been injured by it, many of whom are placed where they will not be convinced of the truth, though it be presented before them ever so clearly. <4bSG 151.2>

A spirit attended the proclamation of the 1854 time which was not of God. It was a noisy, rough, careless, excitable spirit. Noise was considered by many the essential of true religion, and a spirit reigned, the <152> tendency of which was to bring all down upon a low level. This was considered by many humility. But if their peculiar views were opposed, they would fly in a moment, and accuse those who did not agree with their ideas of things, of being proud, and of resisting the truth and the power of God. They would manifest an overbearing spirit. <4bSG 151.3>

Holy angels have been displeased and disgusted with the irreverent manner in which they have used the name of God, the great Jehovah. Angels mention that sacred name with the greatest awe, ever veiling their faces when they speak the name of God. The name of Christ is so sacred to them they speak it with the greatest reverence. But how opposite the spirit and influence attending the 1854 time movement. Some who are still under the same influence speak of God as they would of a horse, or of any common-place thing. In their prayers they use the words God Almighty very common and irreverently. Those who do this have no sense of the exalted character of God, of Christ, or of heavenly things. <4bSG 152.1>

I was shown that when God sent his angels anciently to minister or communicate to individuals, when they learned that it was an angel they had seen and talked with, they were struck with awe, and were afraid that they should die. They had such exalted views of the terrible majesty and power of God, they thought to be brought into such close connection with one direct from his holy presence, would destroy them. I was referred to Judg. vi, 22, 23; xiii, 21, 22;

Josh. v, 13-15. If angels were thus feared and honored because they came from the presence of God, with how much greater reverence should God be regarded? Many of those who have been converted through the influence of the 1854 movement, need to be converted anew. This class must unlearn before they can learn aright, else the poisonous weeds of error will grow rank, and root out the precious seeds of truth. <4bSG 152.2>

The only remedy for the East is thorough discipline and organization. A spirit of fanaticism has ruled a <153> certain class of Sabbath-keepers in the East. They have sipped but lightly at the fountain of truth, and are unacquainted with the spirit of the message of the third angel. Nothing can be done for this class until their fanatical views are corrected. Some who were in the 1854 movement have brought along with them erroneous views, such as the non-resurrection of the wicked, and the future age. They are seeking to unite their erroneous views and past experience with the message of the third angel. They cannot do this. There is no concord between Christ and Belial. The non-resurrection of the wicked, and their peculiar views of the age to come, are gross errors. Satan has worked them in among the last-day heresies to serve his own purpose to ruin souls. These errors can have no harmony with the message of heavenly origin. Some of them have exercises which they call gifts, and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man, but by the Lord and all Heaven. Such gifts are manufactured by men and women, aided by the great Deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. By their fruits ye shall know them. Fanaticism and noise have been considered special evidences of faith. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this, and get up an excitement of feeling. The influence of such meetings is not beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting, because their happiness did not come from the right source. The most profitable meetings for spiritual advancement, are those which are characterized with solemnity and deep searching of heart; each seeking to know himself, and earnestly, and in deep humility, seeking to learn of Christ. <4bSG 152.3>

<154>

There are many restless spirits who will not submit to discipline, system, and order. They think that their liberties would be abridged were they to lay aside their own judgment and submit to the judgment of those of experience. The work of God will not progress unless there is a disposition to submit to order, and expel the reckless, disorderly spirit of fanaticism from their meetings. Impressions and feelings are no sure evidence that a person is being led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not correct and safe guides. All should acquaint themselves thoroughly with the evidences of our faith, and the great study should be, How they can adorn their profession and bear fruit to the glory of God. None should take a course to make themselves disgusting to unbelievers. They should be chaste, modest, and elevated in their conversation. Their lives should be blameless. A reckless, trifling, joking spirit should be rebuked. It is no fruit of the grace of God upon the heart for a person to talk and pray with talent in meeting, and when out of meeting give up to a rough, careless manner of talking and acting. Such are a reproach to the cause of God, and are miserable representatives of our faith. <4bSG 154.1>

According to the light which God has given me, there will yet be a large company raised up in the East to consistently obey the truth. Those who follow in the distracted course they have chosen, will be left to embrace errors which will finally overthrow them. They will for a time be stumbling-blocks to those who would receive the truth. Ministers who labor in word and doctrine, should be thorough workmen, and should present the truth in its purity, yet with simplicity. They should feed the flock with clean provender, thoroughly winnowed. There are wandering stars professing to be ministers sent of God, who are preaching the Sabbath from place to place, and have truth mixed up with erroneous sentiments, and throw out a strange jumble of views to the people. Satan <155> has pushed them in to disgust intelligent and sensible unbelievers. Some of these have much to say upon the gifts, and are often especially exercised. They give themselves up to wild, excitable feelings, and make unintelligible sounds which they call the gift of tongues. A certain class seem to receive it, and are charmed with the strange manifestations which they witness. A strange spirit rules with this class, which would bear down and run over any one who would reprove them. God's spirit is not in the work. His spirit does not attend such workmen. It is another spirit. Still such preachers will have success among a certain class. But this will increase the labor very much of God's servants whom he shall send, who are qualified to present the Sabbath and gifts before the people in their proper light, whose influence and example will be worthy of imitation. The truth should be presented in a manner which will make it attractive to the intelligent mind. We are not understood as a people. We are looked upon as degraded, and are accounted as poor, weak-minded, and low. Then how important for all those who teach, and all who believe the truth, to be so affected by its sanctifying influence as to show unbelievers by their consistent, elevated lives that they have been deceived in this people. How important that the cause of truth be stripped of everything like a false and fanatical excitement, that the truth may stand upon its own merits, revealing its native purity and exalted character. <4bSG 154.2>

I saw that it was highly important for those who preach the truth to be refined in their manners. They should shun oddities and eccentricities, and present the truth in its purity and clearness. I was referred to Titus, i, 9. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine to exhort and convince the gainsayers." In verse 16 Paul speaks of a class who profess that they know God, but in works deny him, "and unto every good work are reprobate." He then exhorts Titus, "But speak thou the things which become sound doctrine: <156> that the aged men may be sober, grave, temperate, sound in faith, in charity, in patience. Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works. In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you." This instruction is written for the benefit of all whom God has called to preach the word, and also for the benefit of his people who hear the word. <4bSG 155.1>

The truth of God will never degrade, but will elevate the receiver. It will refine his taste, sanctify his judgment, and perfect him for the company of the pure and holy angels in the kingdom of God. There are those whom the truth finds coarse, rough, odd, boastful, who take advantage of their neighbors if they can, in order to benefit themselves. They err in many ways, yet when the truth is believed by them from the heart, it will work an entire change in their life. They will immediately commence the work of reformation. The pure influence of truth will elevate the whole man. In his business deal with his fellow men he will have the fear of God before him, and will love his neighbor as himself, and will deal just as he would wish to be dealt by. His conversation will be truthful, chaste and of such an elevating character that unbelievers cannot take advantage, or say evil of him justly, neither be disgusted with his uncourteous ways and unbecoming speech. He will carry the sanctifying influence of the truth into his family, and let his light so shine before them that they by seeing his good works may glorify God. He will in all the walks of life exemplify the life of Christ. <4bSG 156.1>

The law of God will be satisfied with nothing short of perfection, of perfect and entire obedience to all its claims. To come half way to its requirements, and not render perfect and thorough submission and obedience, will avail nothing. The worldling and the infidel admire consistency, and have ever been powerfully <157> convicted that God was of a truth with his people, when their works correspond with their faith. Wherefore by their fruits ye shall know them. Every tree is known by his own fruits. Our words, our actions, are the fruit we bear. There are those who hear the sayings of Christ, but do them not. They profess, but their fruits are such as to disgust unbelievers. They are boastful, and pray and talk in a self-righteous manner, exalting themselves, and virtually thanking God, like the Pharisee, that they are not as other men. They recount their good deeds, yet these very ones are crafty, and overreach in business deal. Their fruits are not good. Their words and acts are wrong, and yet they seem to be blinded to their destitute, wretched condition. <4bSG 156.2>

I was shown that the following scripture was applicable to such, who go along under such a deception. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name 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." <4bSG 157.1>

Here is the greatest deception that can affect the human mind, for persons to believe that they are right when they are wrong. They think that they are doing a great work in their religious life. Finally Jesus tears off their self-righteous covering, and vividly presents before them the true picture of themselves, in all their wrongs and deformity of religious character. They are found wanting when it is forever too late to have their wants supplied. <4bSG 157.2>

God has provided means to correct the erring, yet if those who err, choose to do as they think best, and follow their own judgment, and despise the means of God has ordained to correct the erring and unite them upon the truth, they will be brought into the position described by the words of our Lord quoted above. <4bSG 157.3>

<158>
God is bringing out a people and preparing them to stand as one, united, to speak the same things, and carry out the prayer of Christ for his disciples. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." <4bSG 158.1>

There are little companies continually arising who believe that God is only with the very few, the very scattered, and their influence is to tear down and scatter that which God's servants build up. There are restless minds who want to be seeing and believing something new continually, who arise, some in one place and some in another, all doing a special work for the enemy, yet claim to have the truth. They stand separate from the people whom God is leading out and prospering, and through whom he is to do his great work. They are continually expressing their fears that the body of Sabbath-keepers are becoming like the world; but there are scarcely two of these whose views are in harmony. They are scattered and confused, and yet deceive themselves so much as to think that God is especially with them. Some of these

profess to have the gifts among them; but the influence and teachings of these gifts are to hold in doubt those upon whom God has laid the special burden of his work, and to lead off a class from the body. The people who are putting forth every effort in accordance with God's word to be one, who are established in the message of the third angel, they look upon with suspicion, for the reason that they are extending their labor, and are gathering souls into the truth. They look upon them as being worldly, because they have influence in the world, and their acts testify that they expect God to do a special and great work yet upon the earth, to bring out a people, and fit them for Christ's appearing. This class do not know what they really believe. They are ever learning, and never able to come to the knowledge of the truth.

<4bSG 158.2>
<159>

One man arises, claiming to be led of God, who advocates the heresy of the non-resurrection of the wicked, which is one of Satan's great master-pieces of error. Another cherishes erroneous views in regard to the future age. Another zealously urges the American costume. They all want full religious liberty, and each one goes independent of the others, and yet claims that God is especially at work among them. Some rejoice in the idea that they have the gifts which others have not, and they exult over the matter. May God deliver his people from such gifts. What do these gifts do for them? Are they brought through the exercise of these gifts into the unity of the faith? And do they convince the unbeliever that God is with them of a truth? These discordant ones, believing all these different views, getting together and having considerable excitement, and the unknown tongue, let their light so shine that unbelievers would say, These people are not sane; they are carried away with a false excitement, and we know that they do not have the truth. Such stand directly in the way of sinners, and their influence is effectual to keep men and women out of the Sabbath. Such will be rewarded according as their works shall be. Would to God they would be reformed or give up the Sabbath. They would not then stand in the way of unbelievers. God has led out men who have toiled for years, who have been willing to make any sacrifice, who have suffered privation, and endured trials in every shape to get out the truth before the world, and by their consistent course do away the reproach that fanatics have brought upon the cause of God. They have met opposition in every form. They have toiled night and day in searching the evidences of our faith, that they might bring out the truth in its clearness, in a connected form, that it might stand all opposition. Incessant labor and mental trials in connection with this great work have worn down more than one constitution, and prematurely sprinkled heads with gray hairs. They have not worn out in vain. God has marked their <160> earnest, tearful, agonizing prayers to him for light and truth, and that the truth might shine in its clearness. He has marked their self-sacrificing efforts, and he will reward them as their works have been. <4bSG 159.1>

On the other hand, those who have not toiled to bring out these precious points of truth, but have come up and received some points of truth all prepared to their hand, take the Sabbath, and then all the gratitude they manifest for the truth brought to them, which cost them nothing, but others so much, is to rise up like Korah, Dathan, and Abiram, and reproach those upon whom God has laid the burden of his work. <4bSG 160.1>

God has blessed his people who have moved forward following his opening providence. He has brought out a people from every class upon the great platform of truth. Infidels have been convinced that God was with his people of a truth, and have humbled their hearts to obey it. The work of God progresses and moves steadily on. Notwithstanding all the evidences that God has been leading the body, yet there are, and will continue to be, those who profess the Sabbath, who will move independent of the body. They will believe and act as they choose. Their views are confused. Their scattered state is a standing testimony that God is not with them. By the world the Sabbath and their errors are placed upon a level and thrown away together. God is angry with those who pursue a course to make the world hate them. If a Christian is hated because of his good works, and for following Christ, he will have a reward. But if he is hated because he does not take a course to be loved, hated because of his uncultivated manners, and because he makes the truth a matter of quarrel with his neighbors, and because he has taken a course to make the Sabbath as annoying as possible to them, he is a stumbling-block to sinners, a reproach to the sacred truth, and unless he repents it were better for him that a millstone were hung about his neck, and he cast into the sea. <4bSG 160.2>